TEXAS CHRISTIAN ADVOCATE

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Editorial.

THE STATUS OF INFANTS.

If dying in infancy, are they sinners needing regeneration in order to see God—enjoy the beatific vision? Are they sinners depraved, and lost by virtue of their fall in Adam?

The act of Adam was a transgression, but what it created was a state rather than an act. This state which is named in the New Testament Greek, *hamartia,* is distinguished from *paraptoma,* which is an act that involves guilt. Adam's fall created no one save himself a transgressor or offender, although it created all men sinners; and while Christ was "made sin" for us—*hamartia*—although he "knew no sin," he was not made transgression or offense. The act of Adam, then, created for all men a state of privation, loss, evil, which are all summed up in the word "death;" but it does not create a state of guilt. And out of this state of evil man has been redeemed, by an act of Christ similar in kind, but opposite in quality, to the one which involved him in it. The one was an act of transgression, the other was an act of obedience. And this act of Christ, by virtue of his place and nature, office and function as the second Adam, he has performed, and he alone could have done it. And his act becomes as to man a righteousness, which, like the sin which comes through Adam, is a state rather than an act, and can, relative to its opposite, be described as a state of salvation, or deliverance, or title to privilege and to life.

By natural birth or descent from Adam, who sinned, we inherit the *hamartia,* and would have been born into the state which it denotes but for the Redeemer, who, knowing no sin, was "made to be sin;" i. e., *hamartia,* for us "that we might be made the righteousness of God in him." Adam's sin—*hamartia*—was a universal fact, and the effect passed upon all prospectively. So, also, the redemption in Christ is a universal fact co-existent and co-extensive with the fall, and its effects and benefits passed upon all. And as we were passive in the fall through Adam, we were passive in the redemption through Christ. As in Adam all died, even so in Christ were all made alive!

So, then, through the Redeemer every babe is born into an innocent, pure, sinless, redeemed and justified state, needing no regeneration unless and until it voluntarily sin—*paraptoma*—which is an act of the will that involves guilt. In fact, the babe is already, through the redemption which is in Christ Jesus and his atonement, in a state answering to regeneration, or the new birth. Is proof asked? Here it is: Jesus said that, "Except a man be born again he can not see the kingdom of God." He said of babes: "Of such is the kingdom of God." Therefore things equal to the same thing are equal to each other! In a converted state? Yes, in a state answering to conversion. Proof? Here it is: Jesus said to adults: "Except ye be converted and become as a little child ye can not enter the kingdom of heaven." Again we say, axiomatically, things equal to the same thing are equal to each other!

This is the basis and reason for thinking the child eligible to baptism. The babe is in God's kingdom. When it was born its first breath was breathed on redemptive arms—the everlasting arms of our Lord, the Alpha and Omega of our salvation! The baptism of the babe is the declaration in symbol of the fact that the child is redeemed, and in a saved state. It need not go off into willful transgression any more than Adam needed to have done so were its environment as good as Adam's was. Not until it does go off into voluntary transgression will it need repentance, faith and regeneration. If it ever have a personal fall, it will be by personal disobedience to known law. Then it will be a guilty sinner, voluntarily depraved and lost. To such salvation through "repentance toward God and faith in the Lord Jesus Christ" must be preached as their only hope of salvation from willful "sins that are passed," and a life of obedient "faith that worketh by love" to God in Christ, their only hope of ever seeing God, of ever enjoying the beatific vision.

The only effect of the fall that remains in the redeemed babe is its mortality, but this effect is not annulled or arrested in the regenerate adult. Both alike await "the redemption of the body" in the resurrection.

DEFECTIVE IN LOGIC.

We quote the following from one of our Baptist exchanges:

The Methodist Discipline says, section 408: "No person shall be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our Church." We wonder if her ministers were to preach the absolute security of the believer along with believers in immersion and restricted communion, if they would not be excluded from membership. Then to be consistent can a Baptist be invited to commune with Methodists under section 408 of the Discipline?"

The Methodist Church excludes people from its communion solely on the ground of immorality. We attach no importance to the mode of baptism. We leave that to the judgment and the conscience of the individual. And we believe in the absolute security of believers as long as they live according to the teachings of Christ. For this reason we invite all people who are in love and charity with their neighbors and intend to lead a new life to join us in commemorating the suffering and death of Christ. In this we are perfectly consistent with ourselves and with the Bible. The Baptist brethren exclude other people from communing with them on the ground of a difference in judgment in the interpretation of the Scriptures touching the mode of baptism. A man may be a saint in his life, as pure as an angel in his heart and persistently devout in his adherence to Christ, but for all this he is excluded from the Lord's Supper by our Baptist brethren simply because he has not been immersed in water by a regularly ordained Baptist minister. There is a vast difference between excluding a person from the communion because he is grossly immoral and refusing to repent of his immorality, and excluding him because he has not been dipped under the water by a Baptist minister, however good and religious he may be. There is no analogy betwen the two cases, for there is not one point of likeness between them. Now, mark you, we are not bringing any railing accusation against the customs of our Baptist brethren. We are willing to let them follow their own understanding of the Scriptures, but we do seriously object to the use of such an absurdity as the above quotation expresses. People can differ honestly, but they ought not to support their differences by resorting to fallacy. If a man's position can not be supported by the truth, the least he can say about it the better it will be for his cause.

GATHERING THE COLLECTIONS.

The year is winding rapidly to a close. A few more weeks and all the conferences will have been concluded. The first one will be in session at San Angelo next week. Whatever remains to be done in the way of getting up the collections must be done soon, or left undone permanently. All these claims are of the utmost importance, and no pastor ought to neglect any of them. The claims of the Advocate are among them, and conference will be the time to pay them. For a number of years previously some sort of excuse has been rendered by a number of the pastors on account of crop shortage. This year the preacher who will have any ground for this excuse will be the exception. While in a few localities here and there some one of the crops has fallen short, yet almost everywhere there has been a good crop of something, if not good ones of every kind. Cotton, for the most part, is yielding well, and the prices are fine. The grass crop is universal, corn is good, wheat was abundant in the more extensive wheat sections, oats better than usual, fruits and vegetables were never more plentiful, and the cattle are excellent. The people will not have to send out of the State for any sort of feed stuff, and a great many of them have a surplus for sale. Money is more plentiful than in years. The people, as a rule, are prosperous and in good condition. Therefore the collections ought to make a record this year. They ought not to limit themselves to the assessment. Too many preachers are satisfied when they have reached that limit, and with it they often stop and even congratulate themselves that they are out in full. They feel gratified that they will report no shortage. But this year no man ought to felicitate himself on merely being out in full. The assessment is only the minimum amount asked for. With less than that the interest represented can not carry on its business without embarrassment, but the assessment ought not to represent the ability of the charge this fall. Every man ought to collect these claims without any regard to the assessments. He ought to make that a sort of working point, but his ultimate aim ought to go far beyond that figure. In many instances the preachers ought to more than double their assessments this fall. Money is too plentiful and the people are too prosperous to relinquish effort to make the contributions for all these interests as large as possible. When times are dull people do not hesitate to fall below their assessments, and they ought to press matters far beyond this minimum amount when times are good and the people are happy. This ought to be maximum year in matters of finances. All the conditions are favorable to making it such. We hope, therefore, that all the brethren will make special effort to swell their collections to the highest notch this fall.

THE SACREDNESS OF WOMANHOOD.

Womanly modesty lies at the basis of all good, in government, in society and in the Church. The Apostle Paul laid great stress upon her maintaining quietness of manner and gave her the home as her realm. He knew that Greece and Rome lost everything through the character of woman in public, and he knew that the Israelitish people were perpetuated through the ages by the character of their women. We speak at this time of one thing pertaining to womanhood, namely: the sacredness of her person. Those who place art above virtue are taking as guides the heathen and depraved Greeks and Romans instead of that Christian apostle whose training enabled him to represent God's ideal of womanhood. The nude in art comes from corrupt Corinth and Athens and not from Jerusalem. According to the teaching of Paul, it is a shame to expose woman's person to vulgar gaze. Nude art in show windows and other public places is poisoning the fountain of social purity by degrading the person of woman. The evil of the stage is not in the play, but in the chorus girl, or ballet dancer. Eliminate these and all exposure of woman's person and the theater loses much, if not all, of its evil. The depraving influence of the circus is not the clown. He seems to be a decent sort of fellow. The evil lies in the exhibition of the show woman, which depraves the woman and depraves the youth in robbing them of that reverence for the person of woman which is an absolute essential to purity of manhood. The public life of young womanhood is a menace to her and to the country. We honor those heroic women who, from necessity, go into public life as bread-winners for loved ones dependent upon them. This class of women maintain that high character of womanly modesty and virtue which commands the profoundest respect of men. But there are thousands of young women rushing into public life from a spirit of adventure and restlessness under the wholesome home restraints. They are romantic and imprudent in manner, and alas! many of them become adventuresses. Another evil threatening womanhood is the well intentioned but ambiguous demand for "one standard of purity for both sexes." The danger lies in the possibility of dragging woman down to the level of man's standard for himself. The law of her purity, like herself, should be immaculate. Josiah Allen's wife laid down a dangerous law when she declared that if Josiah, Jr., hung around saloons Tirsah Ann should hang also. Woman's character is so sacred that it must not be endangered even to elevate man.

THE NASHVILLE CHRISTIAN ADVOCATE AND IMMORTALITY.

The recent editorial statements in the Nashville Christian Advocate regarding the immortality of the soul are painfully humiliating to multiplied thousands of our sober-thinking, Bible-clinging, Church loving people. These statements are looked upon by many, not as the statements of one man merely, but as the trusted representative of the Church he is regarded as speaking for the many.

For one I desire to repudiate these statements, and with all my heart, soul, mind and strength to reaffirm my faith in the unaltered Bible as believed and lived by my sainted father and my saintly mother. I really prefer "the truth as it is in Jesus" to the vain philosophizings of Mr. Ingersoll, or Francis Voltaire, or even some of our modern Methodist preachers. If the soul is not 'essentially and necessarily immortal;" if "the ultimate annihilation of the unhappy dead" is truth; if the so-called "Christian doctrine" of the "essential indestructibility of spiritual essence" is "purely Aristotelean;" if "the Bible is silent on this subject;" then who can testify for sure that there is any hereafter for anybody? Verily we are all in outer darkness concerning things eternal. Moreover, our fathers and their children are "found false witnesses of God, because we have testified of God" that "as in Adam all die, even so in Christ shall all be made alive." In every city and town and country place we have quoted Christ as saying, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." But if these passages are true, how say some among us there is no 'resurrection" of the wicked?

We regret that our editor has not made an "exhaustive study" of the Bible on this subject. It is woefully to his discredit that he should thus officially express an opinion on this most vital of all questions without first having made such a study of all the passages concerning it. A wise counselor has written: "He that negotiates between God and man as God's ambassador, the great concerns of judgment and of mercy, should be ware of lightness in his speech" (should beware of an opinion unstudied). However, it is a source of consolation to many of us that his testimony so contrary to the plain teachings of God's Word is to be totally discredited because of the lack of investigation of the facts involved.

We regret still more that our editor has only "a languid interest" in this subject. In this regard he speaks as a disciple of Epicurus, who wrote in the third century before Christ. Epicurus said: "Accustom yourself to think death a matter with which we are not at all concerned, since all good and evil is in sensation, and since death is only the privation of sensation." But some of us are intensely interested in this subject, for we believe that "the wicked shall be cast into hell with all the nations that forget God." We believe that the dead, small and great, shall stand before God, and the books shall be opened, and the dead shall be judged out of those things which are written in the books, according to their works. And the sea shall give up the dead which are in it: and death and hell shall deliver up the dead which are in them; and they shall be judged every man according to his works. And whosoever shall not be found written in the book of life shall be cast into the lake of fire. Christ was not borrowing from Aristotle when he said: "The Son of man shall come in his glory and all the holy angels with him, and before him shall be gathered all the nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. The King shall say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left, Depart from me ye cursed into everlasting fire, prepared for the devils and his angels. And the wicked shall go away into everlasting punishment: but the righteous into life eternal." Christ was not joking when he said to the Pharisees: "There was a certain rich man, who died and was buried: and in hell he lifted up his eyes being in torments. He cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Christ was no trifling with words when he said to the multitudes: "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire." Christ was in earnest in his thrice repeated warnings: "It is better for thee to enter into life maimed than to enter into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched." Paul was inspired to write: "We must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." "God will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality—eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness—tribulation, and anguish, indigination, and wrath upon every soul of man that doeth evil, of the Jew first and also of the Greek." And again: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power." It was not a dream of John's, but an heavenly vision of which he wrote: "The smoke of their torment ascendeth up forever and ever: and they have no rest day nor night." And once more: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death." If David, and Jesus, and Paul, and John, as quoted above, and many others as Isaiah, and Daniel, and Peter, and Jude, that might be quoted, were undertaking to write cunningly devised fables rather than facts, we might question the immortality of the wicked and eternal punishment. But after these testimonies, knowing the terror of the Lord, we persuade men and warn them to flee from the wrath to come.

If we do not know that 'immortality is an essential endowment of the human soul," why should we comfort ourselves as Christians with the hope that "if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens?" For if we can not believe Jesus and the rest of the inspired writers on the subject of hell and the eternal punishment of the wicked, what grounds have we for accepting the statements of Jesus and the rest regarding heaven and the eternal life of the just? The truth is, if one man is immortal all men are immortal, for God hath made of one life all nations that dwell on the face of the earth. Jesus came, not either to destroy or to create souls, but to give the more abundant life to those who are dead in trespasses and in sin. The sinner is dead after death in the same sense in which he is dead now—dead in trespasses and in sin. He that believeth not is condemned already. And this is the condemnation, that light is come into the world and men loved darkness rather than light.

Our editor claims that this is a psychological question and "purely speculative." Rather it is a question that revelation alone can settle. Man by searching can not find out God, and man by searching or speculating can not come to know the limitations of the human soul. Jesus, and Jesus alone, can tell us whence we came, who we are, and whither we are going. He "only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." "He hath abolished death, and hath brought life and immortality to light through the gospel."

Our editor says that "the purely Aristotelean notion of the essential indestructibility of spiritual essence was adopted as part of the Christian doctrine." Such a statement is absolutely repulsive to many who sacredly regard the claims and place of Jesus in the world. The one source of the world's information and inspiration on the immortality of the soul is not Aristotle nor any other human, but Jesus, the Word of God, who through all the ages has spoken the wisdom and will of God to men. The "notion of what that life would be" was evidently not as definite to "the writers of the Old Testament" as it was to the writers of the New Testament, but what notion they did have was not "adopted" from heathen philosophers, but was revealed from heaven, and was inspired by their faith in the coming Christ. Abraham 'looked for a city which hath foundations, whose builder and maker is God." But Jesus explains his expectation, "Abraham rejoiced to see my day: and he saw it and was glad." Moses esteemed reproach greater riches than the treasure in Egypt, but it was "reproach for Christ." "He had respect unto the recompense of the reward." Job said: "Though after my skin worms destroy this body, yet in my flesh shall I see God." But he prefaced it with, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." David said of his dead child: "I shall go to him." But David believed, therefore he spoke with confidence, "David, in spirit, called Christ Lord." "Being a prophet, he spake before of the resurrection of Christ." Daniel prophesied, "Them that sleep in the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But Daniel had caught a vision of the "Son of man coming in the clouds of heaven" to claim an everlasting dominion.

The teachings of the apostles and early fathers regarding the resurrection of all men were grounded in the teachings and resurrection of Jesus Christ. "The Sadducees were grieved that they taught the people, and preached through Jesus the resurrection from the dead." But Paul continued to say: "Now is Christ risen from the dead, and become the first fruits of them that slept. And as in Adam all die, even so in Christ shall all be made alive." "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The living Christ has always been the sole but the sufficient ground for the notion of the Church regarding the immortality of the soul.

If the unbelieving world of today could destroy faith in the resurrection of Christ, nobody would believe in the immortality of anybody.

My brethren, "tell it not in Gath, publish it not in the streets of Askelon" that the editor of our chief organ attributes the notion of the essential immortality of the soul to Aristotle or Plato, rather than to our Christ; "lest the daughters of the uncircumcised triumph." O for Christ's sake, and for the sake of souls for whom Christ died and rose again, let us preach the whole "truth as it is in Jesus." And let us not sugar-coat the woes of the wicked to please ourselves, nor to sweeten the palate of those who will not "taste and see that the Lord is gracious."

EDWARD R. BARCUS.

Dallas, Texas.



Methodist Episcopal Church, South, San Angelo, Texas, in which the session of the West Texas Conference will be held, beginning October 31, 1906. Rev. Simeon Shaw, Pastor.

THE NASHVILLE ADVOCATE ON IMMORTALITY.

In the issue of the Nashville Christian Advocate of September 28, 1906, there appears an editorial upon immortality. I do not know who is the author of this editorial, but as one, and only one, of the members and ministers of the Methodist Episcopal Church, South, I am not only surprised at but regret the appearance of such teaching in the general organ of our great branch of the Methodist Church as is contained in this editorial. I am frank to express the conviction that beneath the surface of this well-worded editorial there is the danger and tendency of modern criticism, if not heterodoxy of revealed theology.

The author of this editorial seems to think he had made some new discovery, or let in some new light, in the assertion that the immortality of the soul was a psychological as well as a theological question.

Any one at all familiar with the Scriptures, or the scenes of man's spiritual nature, knows this to be the general or broadest sense of the question. Yet according to the teaching we have upon the subject of immortality, it more properly belongs to that branch of theology known as revealed theology.

Another strange ascription in this editorial was the attributing to the Grecian writers, such as Plato and Aristotle, the original authorship of the views entertained today by the orthodox Christian Church upon the immortality of the soul.

That the writings of these heathen philosophers sustained a relation to the orthodox writings of the Christian psychologists of today will not be denied; still that does not prove that we, as a Christian people of today, are dependent upon these ancient worthies for the views we entertain upon the soul's immortality.

But stranger still is the plain, open assertion that the Bible does not contain any teaching as to the immortality of the soul.

This is a very remarkable and discomforting statement. I am quite sure that nineteen twentieths of the Christian peoples of the world today not only believe the Holy Scriptures teach the immortality of the soul, but to them it is a most wholesome doctrine and very full of comfort. Let us open the Book on this subject. In 1 Tim. 6-16, the Apostle Paul, in comforting exhortation, tells Timothy to "Lay hold on eternal life," and assures him that "Jesus Christ only hath immortal life." In 2 Tim. 1-10 Paul tells Timothy that "Jesus Christ had abolished death and brought life and immortality to light."

By reference to Titus 1 2 we have the following declaration: "Paul, a servant of God, in hope of eternal life, which God, that can not lie, hath promised before the world began."

Let us hear Paul again. 1 Cor. 15-19. He cries out: "If in this life only we have hope in Christ, we are of all men most miserable." And in verse 53 he plainly declares, 'This corruptible must put on incorruption, and this mortal must put on immortality." Again in 1 Peter 1 3, 4 this great and inspired writer exultantly exclaims: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Surely the above quotations from the Holy Scriptures are sufficient to show that the Bible is not silent upon, but plainly teaches the immortality of the soul.

Let the men chosen to be the editors of our conference and Church organs be men of sound doctrine, and whose utterances, instead of creating doubt and dismay in the minds and hearts of our people, shall tend to strengthen and build up our people in the most holy faith and establish them in the sacred and comforting doctrines of our beloved Methodism.

H. BASCOM OWENS.

MISSIONS AND REVIVALS.

In a thoughtful, well-written article in the Nashville Advocate of September 28, on "A Forward Movement in Missions," Rev. L. S. Barton, of Terrell, Texas, says: "In Texas we will never have great revivals until we magnify the cause of missions and Christian education, adding our Lord's promise of, 'Lo, I am with you alway, even unto the end of the world,' with the pointed suggestions that the conditions attached to said promise were being poorly fulfilled," to all of which I would add my most hearty amen! Watching with increasing interest my old conference, the South Georgia, and the marvelous doings in the cause of missions for the past two years, and then the record of the mighty revivals there this year, has served to deepen the conviction in my mind that Bro. Barton is eminently correct in his statement as to how a great revival will come. The last Wesleyan stirred my heart when I read of the princely gift of Bro. B. E. Turner, of Statesboro, Ga., my one time steward and warm friend of other days. He has been giving $5 per month for some years, and now gives a house and lot in order to perpetuate his gift for years to come. I knew him to be a good man, and my heart rejoiced to read of his liberality. I thought of what a change in 15 years. May God continue to bless them.

Is it not true that the most of us Texas preachers have been and are now reversing the order of things as suggested in this plan, and indeed will not the plan of missionary evangelist tend to perpetuate this reversal unless we guard it well.

Most of us work hard to have a revival or great meeting, and then while the glow is on ask the great congregation to give the small pittance demanded of us by the Church, and amid enthusiasm and jokes, we manage to get promised for the collection ordered by the conference all in a lump, and call it all missions, what the Church demands of us. This is soon done and nobody feels it, and but few care or think but little of missions.

We have exalted the great meeting and buried the cause of missions with a collection that satisfies the heart of many with the gift of a few dollars that ought to have given hundreds, measured by South Georgia's work. We Texans ought to give $200,000 annually to missions. My own charge, that will feel proud over giving a hundred dollars or more to missions ought to reach $1000. I have several members of my congregation who could easily afford to support a missionary, and many more who would do so if they could be made to see and feel the necessity of it, for they are good and true. My prayer to God is that they may see it.

Let our mission boards give us the Missionary Evangelist at our coming annual session. Let them be indeed missionary evangelists. Let them be men of pulpit power and thoughtful organizers and full of the cause of missions. Let us as pastors and evangelists, be not too eager for the great meeting, nor the great collection, but rather a great seed sowing and education. Give us the free literature, or very cheap; sow it broadcast; preach, pray and work for missions; stir our people to give to missions for the love of God and human souls, and not merely at the call of a local pastor and Church, and just enough to have it said we pay out or a little more than out, but ot save souls. Then when we do, I verily believe our "God will open the windows of heaven upon us and pour out upon our rich Texas lands as also upon our dry land hearts, showers of rains and grace that there will not be room enough to contain it." The shout of the glad farmer as well as the shout of hundreds of new-born souls will be our privilege to hear. Beyond a doubt, Texas soil is soon, if not already, the battle ground of Satan for the hold on souls in the mighty tide of immigration Southward. God grant that our spiritual life may be such as to save those who come among us.

If we do, our motive for giving must be a mighty, world-wide and all-powerful gospel, for the saving of all men. May God give us wisdom to meet the responsibilities of the hour.

A. E. CARRAWAY.

Whitney, Texas.

Devotional and Spiritual

THE TEN VIRGINS.

Of course, we shall find mystery in any parable about the Kingdom of Heaven. We cannot understand all things about earthly kingdoms; how can we expect to see through all the facts about the Heavenly Kingdom? But let us not quibble over the deep things. No doubt the Holy Spirit reveals all that is possible or best for us to know now. Accepting what we can understand, and living the truth as we see it, will enable us to comprehend what now seems dark and uncertain. Why should we ask for more light? How foolish for us who are so ignorant to insinuate that God is unjust or unkind—God about whom we can understand so little—whose ways are above our ways as the Heavens are above the earth! You poor worm of the dust, what can you know of the plans and purposes, of the way and work of man, endowed as he is with intellect and with the prerogative of free will? How much can man understand God? Oh, foolish man, thank God for the truth you have. You have more than you are living, anyway. Stop caviling and doubting. Go forward in the way the truth leads, and you will never want for direction and help. "If a man will do His will, he shall know of the doctrine."

"And Deliver Unto Them His Goods"

This was the usual method in those days, when opportunities for investment were few and full of risk. The money belonged to this man and he had a right to distribute it to his servants as he thought best. He evidently knew his men, and as he recognized the ability of each, he entrusted his wealth. It was still his and to him must each vants held in trust. How foolish for and to the master must be the credit and the praise for all that the servantsheld in trust. How foolish for any man to say, "I can do as I please with my own. I earned it and I can spend it as I wish." But it is not ours. It is God's. The original talent with which we have traded and gained other talents was entrusted to us by Him, and to Him we are accountable for all that we have. How foolish to feel proud over our possessions and to boast of our accomplishments. What are we without God? How much do we really own in fee simple? "Every good gift and every perfect gift is from above and cometh down from the Father of lights."

The time of reckoning will come to every one of us. It may be after a long time, but sooner or later we must hand in our accounts and receive our reward. Often the evildoer seems to prosper, more, even, than the well-doer. But let him not be too quick to congratulate himself. He has not been reckoned with yet. As a good man once said to an infidel who had twitted him at the end of the harvest that it did not pay to serve God, for the infidel's crops were just as large as his, "Oh, but God does not make up His accounts every autumn." But, however long the delay, there is no escaping the final reckoning. "For we must all appear before the judgment seat of Christ, that everyone may receive the things done in the body."

"Well Done Thou Good And Faithful Servant"

After all, there is no reward quite equal to wards of well-earned commendation. The consciousness that one has done his best it better than all the material gain that accrues as the result of so doing. This is entering into "the joy of our Lord." Notice that there is the same reward to the servants who had gained but two talents as to him who had gained five. And why not? Each had been equally faithful and diligent. Each deserved the same reward. Not according to results, but according to honest efforts; according to our faithful use of all that God has given us shall our reward be in that everlasting kingdom which God has prepared for His children.

The great trouble with this man was that he did not know his lord, for he was really just the opposite of what he thought him to be. That is the difficulty with a great lot of people who are doing wrong. They do not know God. To many, God is a great, big policeman with a big club, always on the alert to catch people, and when he does catch them give them a rap. And yet God has taken unspeakable pains to reveal Himself to men, and it must be our fault that we do not know Him better. Knowing God as He is—as a living friend—surely we must be constrained to trust and obey Him. What explosive and expulsive power in the great truth when once we get hold of it, that God is love! How it wrecks our selfishness and expels our meanness! How can anyone who has truly called God his Father ever do a wrong act or speak a mean word, or even think a thought that is impure?

"Thou Wicked and Slothful Servant"

To be slothful under such circumstances was to be wicked. He had been slothful, not to his own hurt only, but also to the loss of his master. When he brought back the talent with which he had been entrusted and said, "So, there thou hast that is thine," he must have known that he had been dishonest, for his lord was entitled not only to the talent but to double the amount, according to the rate of increase of the amounts he had committed to the other servants. But that was not the worst. The greatest injury was the loss of a faithful and efficient servant. And, after all, what God cares most for is not what we bring to Him, but what we are. It is a loving and trusting heart and obedient spirit that pleases Him most, and not to have these is His greatest loss. His great sorrow and disappointment.—Ram's Horn.

COMPENSATION.

Far from the shore the deep blue of the water merged into a pearl gray line of sky. Anchored to the horizon rode many of the lesser craft of the great lakes, tugs, and small steamers, and trim boats with snowy sails spread wing-like against the arching background, motionless, silhouettes, until one by one, breaking from their morrings, they dipped outward below the line of vision, and were gone. Near the shore, made fast to the pier, a little fishing boat tossed discontentedly upon the water. "It is a shame," it said, "that I, who aspire to travel and to service in the world of affairs, should be the property of a common fisherman, who never takes me beyond sight of land. Why can not I be trim and beautiful, as are those boats far away? Then perhaps I, too, might have opportunity to go about and see life. Look at me! At my dingy sides and dirty floor, yet with proper care I would be a handsome boat. To be sure I am not altogether useless, for it is by me that my owner earns support for his family, and they do say that one of the children would have died during the hot summer had it not been for the daily trips she made in me out upon the cool water, but any old hulk would answer for these purposes. I crave action, and recognition."

And as the little skiff murmured, gazing across the lake, it beheld certain of the boats advancing, and, dancing excitedly about, it resolved to ask of them as they passed if there were any means by which it also might travel to and fro upon the waters. But as the boats approached, the little skiff looked with wonder, for upon nearer view they did not glide evenly and birdlike along their course, but dipped this way and that from the beating of great waves, whose outer circles rocked gently the little boat watching from beneath the sheltering pier, and their trim painted hulls had been blistered by scorching suns, and sank low within the water from the burden of their cargoes, and the sails which gleamed whitely against the horizon were stained and discolored by wave and sun, and seamed and patched where rough winds had rent them. And as they passed the pier, one, the bravest of them all, turned aside as though it fain would tarry there and rest, but the firm hand of the steersman sweared it back again and it obeyed, and continued patiently in its course.

It was not until the boats were gone from sight that the little skiff remembered the question it had planned to ask, then it nestled closer within the shadow of the pier, and rocked happily upon the waves.—Selected.

SOMETIMES, SOME DAY.

Have you ever listened through the open window, on a fine summer's day in harvest time, to the music of the reaper cutting grain in the fields around, with the ring of the merry voices of those who are binding the sheaves, and perchance the splash of the river and the song of birds to accompany it? It is God's fair creation in one its gladdest and most lovely aspects. It speaks of work and progress, and all is full of joy.

But you only hear it from afar—through the open window. You are not helping them; nay, you can not even see them at work, for you are ill that day and must stay at home. Yet, have you no share in the work? Yes, indeed; for you pray God to bless and prosper the harvest, and it is reaped in joy though sown in tears, helped on by your prayers.

This is some picture of the life of the sick and desolate on dark days; all round seems bright and sunny; many are at work in the field of the world; it is the harvest of the Precious Blood they are gathering; they are singing God's praises; but you are not there. The window of your soul is open, and you know by faith what is going on; but you must stay at home and content yourself with prayer that others may work well, for you can not work with them.

But wait awhile. The harvest-home comes some day; and will the Master who sowed it and values it, and for whom it is gathered—will He then forget the sufferers who could only pray and offer their pain that all might be well with the crops, but who did so pray and suffer, and whose one desire was that the grain might be got in good condition into the barn, and longed to work for the Master as well as they could? No; they will then be rewarded a hundredfold. — From Bright Thoughts for the Sick and Desolate.

There may be those in the holy life who never lapse into despondency. There may be those who, if at any interval they do fall into despondency, feel that their holiness is not what it should be, else they would not have that experience. All we can say is, to the second class, by that experience you are knitted to the highest characters the world has ever known; to the first class, by your experience you are bereft of one of the most necessary and ripening experiences of the holy life. "Perfect love" too must walk by faith.

HUSBAND DECEIVED.
But Thanked His Wife Afterwards.

A man ought not to complain if his wife puts up a little job on him, when he finds out later that it was all on account of her love for him. Mighty few men would.

Sometimes a fellow gets so set in his habits that some sort of a ruse must be employed to get him to change, and if the habit, like excessive coffee drinking is harmful, the end justifies the means—if not too severe. An Illinois woman says:

"My husband used coffee for 25 years, and almost every day.

"He had a sour stomach (dyspepsia) and a terrible pain across his kidneys a good deal of the time. This would often be so severe he could not straighten up. His complexion was a yellowish-brown color; the doctors said he had liver trouble.

"An awful headache would follow if he did not have his coffee at every meal because he missed the drug.

"I tried to coax him to quit coffee, but he thought he could not do without it. Our little girl 3 years old sat by him at table and used to reach over and drink coffee from papa's cup. She got like her father—her kidneys began to trouble her.

"On account of the baby, I coaxed my husband to get a package of Postum. After the first time he drank it he had a headache and wanted his coffee. We had some coffee in the house, but I hid it and made Postum as strong as I could and he thought he was having his coffee and had no headaches.

In one week after using Postum his color began to improve, his stomach got right and the little girl's kidney trouble was soon all gone. My husband works hard, eats heartily and has no stomach or kidney trouble any more. After he had used Postum a month, without knowing it, I brought out the coffee. He told me to throw it away." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

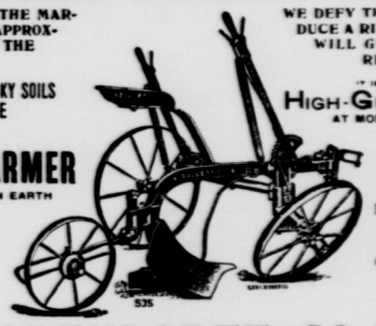
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The Great Difference In Life Insurance Companies

is not revealed by their names nor their claims. The day before the San Francisco disaster, all Fire Insurance Companies seemed alike to the thoughtless; there was a great difference nevertheless, and when the test came, some quibbled, some defaulted, while others drew on the reserve funds which they had ready for such a contingency, paid the large amounts due, and went right on.

¶ It is because for years the money it has received from its policyholders has been invested with unusual skill and care—always safe, always growing, always ready for the hour of need—that

The Mutual Life Insurance Company

is the strongest and staunchest Life Insurance Company in the world. Read these figures as to the Mutual reserve. ¶ At the close of 1905, the Mortgage Loans amounted to $109,771,163.16, on which more than four and one-half millions have been received in interest during the year, and less than fifteen thousand dollars of interest was overdue at its close. Most of this trifling amount was paid in within a few days. The sum of $28,193,278.84 was loaned on the Company's policies, and $18,195,000.00 was loaned on other collateral, no interest whatever being overdue on either item. Bonds and Stocks costing $239,986,702.05 and having a market value on December 31, 1905, of $265,301,867.38 were held by the Company, and on this enormous amount not one dollar of interest was overdue and unpaid, and but one stock failed to pay a good dividend in 1905, this stock being that of a new company, subsequently sold at a profit over cost. When it is borne in mind that no such aggregation of purely investment securities has ever been brought together elsewhere, the absolutely clean and indeed perfect quality of these immense investments excites praise and wonder, felt and expressed most strongly by those who know most as financiers of the dangers and pitfalls attending the care of large investments. This remarkable showing also appeals to the plain people whose money comes slowly, who value safety and who understand that security like the above makes "insurance" insurance indeed.

¶ If you would like to know for yourself the latest phases of Life Insurance, or wish information concerning any form of policy, consult our nearest agent or write direct to

The Mutual
Life Insurance Company,
New York, N. Y.

Secular News Items.

The Standard Oil Company has been found guilty of violating the anti-trust laws of Ohio recently at Findley. The penalty imposed is a fine from five to fifty thousand dollars or jail sentence.

It is stated that Mrs. Laura Cowden, daughter of Bishop Potter, of New York, has committed suicide by hanging herself in a sanitarium at Cromwell, Conn.

Mrs. Jefferson Davis, widow of the President of the Confederacy, died on October 16 at New York City. With tributes from a host of representatives of many States in the Southland, her body was laid to rest in Hollywood Cemetery beside the grave of her distinguished husband.

The train bearing the body of Mrs. Davis arrived at Richmond, Va., October 19, and was met by the Lieutenant Governor, Taylor Ellison. The members of the Davis family present were Mr. and Mrs. J. Addison Hayes, Jefferson Davis Hayes, Miss Hayes and Dr. and Mrs. Webb. A detail from the New York Camp of Confederate Veterans acted as an honorary guard. Details from the local camp of Confederate veterans escorted the body to St. Paul's Episcopal Church, where the casket was placed in the basement auditorium amid flowers and floral designs. In the afternoon the casket was taken to the church, which was packed. The funeral services were conducted by Rev. Robert W. Forsyth, rector, assisted by Rev. Dr. William Jones, Chaplain General of the United Confederate Veterans; Rev. James Power Smith, who was Stonewall Jackson's chaplain; Rabbi Calisch, of Beth Ahaba Synagogue, Richmond; Rev. Dr. Landon Mason, Rev. W. V. Tudor and Rev. Dr. N. A. Seagle. The services were of the simplest character. The procession to Hollywood Cemetery was made up of the local battalion of the Seventieth Regiment of Virginia Volunteers, a company from Petersburg, the Richmond Light Infantry Blues and the Richmond Howitzers, local and visiting camps of Confederate veterans and sons of veterans, daughters of the Confederacy and the Confederate Memorial Association. There were representatives in line from most of the States which were in the Confederacy. At the head rode General Stephen D. Lee, of Missisippi, in civilian garb, as chief marshal of the parade.

Rain fell almost constantly. The whole route of the procession was lined with spectators, who stood under umbrellas.

At the cemetery there was another large gathering. The brief services were conducted by Rev. Forsyth and Rev. Dr. Seagle. The Howitzers fired a salute and two companies of the infantry fired three volleys over the grave. Among the floral offerings was one from President Roosevelt. This, at the cemetery, was placed at the base of the monument over the grave of President Davis.

Taps were sounded by Bugler Cowardin, of the Richmond Howitzers, who performed a similar service for President Davis and Miss Winnie Davis, their daughter.

A tempest has raged incessantly for ten days throughout the Republic of San Salvador, flooding the rich valleys, principally that of Majada, and resulting in great loss of life and the destruction of cattle and crops. The Salvadorean man-of-war Izalco was lost at Acajutla. The topography of various places has changed, buildings have fallen, burying their tenants in the ruins, and iron bridges over the principal rivers have been carried away. Up to Wednesday, October 17, 15,000,000 tons of water had fallen. The aqueducts and electric light plants at Sonsonate and Salvador have suffered heavily. The railroads and telegraph lines are greatly damaged and commerce generally is paralyzed. Now that the storm is abating, traffic is being restored in some towns. The waterways at some places have disappeared. The rivers are bringing down corpses of persons and carcases of cattle and the sight of these tends to increase the terror of the people.

The storm struck Havana October 17 and reached its full fury on Thursday, October 18. The greatest damage occurred in the harbor and along the docks. A number of smaller craft and lighters were sunk and some small houses were blown down. The total number of deaths was twenty, all Cubans of the poorer class. There are a number of sailors among the dead. Several score of longshoremen and sailors were injured.

The torrential downpour of rain completely stopped the street car service and the wind and rain made it next to impossible to get about the streets. Trees in the parks and along the avenues were blown down in large numbers. The cyclone was confined to the provinces of Havana and Pinar del Rio. Matanzas City escaped. All telegraphic communication was annihilated.

It is estimated that the damage will reach $2,000,000. The recently planted tobacco crop has been seriously damaged. Enormous damage is reported from Guira's section, the center of the banana and plantain growing district. The crops are said to have been practically totally destroyed. Many small farmers have lost their all and are in great distress.

Great damage is done as a result of the tropical storm on the Southern and Eastern coasts of Florida. Miama and Jacksonville have suffered most severely, wire communications having just been restored.

The Grand Jury, in its report filed with Judge Graham, of San Francisco, finds that the police department of that city has been lacking in discipline, and believes that the enforced vacation of a third of the force has been a factor in the series of crimes recently committed, and recommends that a new Chief of Police be appointed for the purpose of preserving and maintaining discipline in the department for the better protection of that city's interests. Other recommendations made by the Grand Jury are: The erection of a building suitable for quartering all the departments of the city government under one roof; that the next Legislature pass better insurance laws; that adequate school facilities be provided as quickly as possible; the abolishment of the refugee camps; that the health of the city be better preserved.

The telegraph companies were denounced for receiving money for telegrams during the disaster of April and rendering inadequate service.

An outbreak of the Ute Indians, who have been causing much trouble and worry in Wyoming all this past summer, occurred near Gillette, Wyo., last Wednesday night. In a battle between cowboys and Indians two of the former were killed and a number of the Indians are supposed to have been injured. The battle occurred when the Indians attempted to raid a cattle camp and run off a lot of stock. The cowboys were in charge of the camp and resisted. The fight then took place. The Indians secured the cattle, and killing a number of steers, took the meat home to their camps.

Snow, wind and cold have extended over nearly the entire country between the Rocky Mountains and the Missouri River, causing heavy losses of live stock and late fruit. Telegraph wires have been prostrated and railroad schedules disarranged. The storm is almost unprecedented for severity for this time of year, and takes rank, according to the weather bureau, with the snowfall of April 22-23, 1885. About twenty inches of snow fell in Denver. At some places on the eastern slope of the mountains the snowfall measures three to four feet. While temperatures on the plains have fluctuated from twenty to thirty degrees above zero, it has been much colder at higher altitudes. At Corona, the highest point on the new Moffatt Denver-Salt Lake Railroad, two degrees below zero was reported. At Emery Gap, on the Colorado Southern Railroad, snow drifted nine feet deep and traffic was practically tied up.

Twelve persons were injured in a panic during a bargain sale at a store in Louisville, Ky., last Saturday. Fully two thousand persons were in the store, attracted by the cut-rate sale of some articles of chinaware of trivial value. During the rush for the counters in the rear of the establishment where the bargains were on display there was a cry of "There's a $5 bill on the floor," by some person evidently facetiously inclined. Several persons bent over to pick up the bill and in the wild scramble that ensued women and children were thrown from their feet and trampled on. Others were thrown over and crushed against the counters. A cry of "thief" by some woman whose pocket book had been snatched heightened the excitement. At this juncture the doors were closed and the human avalanche stopped. Physicians were hastily summoned and medical aid given.

The Hayes-Monette lease on the Mohawk mining property at Goldfield, Nev., was robbed of $50,000 worth of ore Sunday by a band of robbers whose operations were of the most daring character. Just before daybreak four men drove up to the Hayes-Monette shaft house and jumped from the wagon. Entering the shaft house, they ordered the two engineers to throw up their hands. They were heavily armed and under their drawn weapons ordered the engineers to carry twenty-eight sacks of high grade ore from the shaft house to the wagon. After making the engineers load the wagon, the robbers drove off. An alarm was given, but the robbers have not been apprehended. The Hayes-Monette men had been preparing for a million dollar shipment of ore. Some of the ore being hoisted runs as high as $50 per pound.

A blizzard is raging at Amarillo. A wind of perhaps sixty miles velocity is sweeping across the plains, carrying with it blinding sleet and snow. The grass of the plains is coated with snow and ice. Cattle in the vicinity of Amarillo are reported to be in fine condition and able to withstand the severe weather, hence the damage will be slight.

News comes in slowly concerning the storm in Cuba. The damage done to the tobacco crop in the province of Pinar del Rio is not yet fully known, but it is believed to be great. Tobacco was planted late this year on account of continued rains, hence the plants have not yet sprouted and many seed beds have been washed out, necessitating replanting, which will retard the crop. The storm is reported to have been very severe in Vuelta Abajo District of Pinar del Rio. The principal havoc outside Havana is reported to have been at Batabano, where seven men were drowned. The American steamers Campbell and Sarah were wrecked, many houses destroyed and many persons rendered homeless. Mayor Batabano has issued an appeal for relief for the destitute and Governor Nunez, of Havana Province, will proceed there with funds and food supplies. The brunt of the storm seems to have been sustained by the city of Havana and suburbs. No more deaths have been reported.

UNANSWERED LETTERS.

Oct. 18—V. A. Godbey, subs. B. C. Anderson, sub. A. E. Turney, sub. G. W. Riley, sub. G. W. Harris, sub. W. H. Wright, change. T. A. Crutchfield, sub. R. F. Bryant, sub. L. P. Smith, subs.

Oct. 19—J. H. Overstreet, change. C. R. Lamar, sub. R. L. McIntyre, subs. I. L. Mills, sub. W. F. Hardy, sub. J. H. Chambliss, subs. W. E. Washburn, sub. H. M. Pirtle, sub. Walter Griffith, change.

Oct. 20—S. N. Allen, sub. J. T. Osborn, sub. J. C. Mimms, sub. Geo. F. Harris, sub. J. B. McCarley, sub. H. B. Smith, subs. J. W. Moore, sub. Ed R. Wallace, sub. S. Shaw, subs. J. M. Armstrong, sub. C. D. West, subs.

Oct. 22.—P. C. Archer, subs. J. P. Patterson, subs. J. H. Braswell, sub. S. Shaw, subs. W. T. Jones, sub. W. T. Morrow, sub. J. P. Callaway, sub. W. M. Beavers, sub. S. Shaw, subs.

Oct. 23.—I. T. Morris, sub. J. C. Carter, subs. C. B. Garrett, sub. E. T. Bridges, sub. G. W. Kincheloe, subs. J. W. Patison, subs. O. C. Swinney, sub.

Oct. 24.—J. C. Mimms, sub. W. T. Gray, sub. J. M. Armstrong, sub. C. R. Wright, sub. J. W. Blackburn, sub. P. R. White, subs. J. D. Whitehead, change. C. N. N. Ferguson, sub.

MARRIAGES.

Wedemyer-Grimes.—At the residence of L. F. Grimes, father of the bride, in Belton, Texas, October 17, 1906, Mr. Ernest C. Wedemyer and Miss Minnie Grimes, Rev. E. Hightower officating.

Price-Curbo.—At the residence of the bride's parents, Mr. and Mrs. J. T. Curbo, Carlton, Texas, October 21, 1906, Mr. Carl Price and Miss Laura Curbo, Rev. M. O. Dickson officiating.

McDaniel-Sloan. — At the home of the bride's mother, Mrs. M. L. Sloan, Brandon, Texas, October 3, 1906, at 6:30 p. m., Mr. A. B. McDaniel, of Hubbard, Texas, and Miss Flora Sloan, Rev. Walter Griffith, pastor M. E. Church, South, officiating.

Jones-Watson.—At the Troy Methodist parsonage, Oct. 14, 1906, Mr. Kirk Jones and Miss Ola Watson, Rev. J. F. Tyson officiating.

Jennings-Shockley—At the residence of the bride's brother, Thos. Shockley, Mr. W. W. Jennings and Miss Emma Shockley, Rev. Matthew C. Dickson officiating.

Oakes-Stromard.—At the home of the bride's mother, near Bebe, Texas, October 22, 1906, Mr. Smith Oakes and Miss Alice Stromard, Rev. J. D. Burke officiating.

Richburg-McGriffin.—In Mart, Texas, October 21, 1906, Mr. C. F. Richburg and Miss Amelia McGriffin, Rev. J. H. Braswell officiating.

Brock-Rankin.—At the home of the bride's mother, in Mt. Selman, Texas, October 21, 1906, Mr. J. B. Brock and Miss Ora Lee Rankin, Rev. B. W. Allen officiating.

Eppright-Collier.—In the chapel of San Antonio Female College, October 17, 1906, Mr. Frederick Eppright and Miss Mabel Collier, Rev. J. E. Harrison officiating.

Hobbs-Jackery.—On October 1, 1906, in Mart, Texas, Mr. S. A. Hobbs and Miss Maud Jackery, Rev. J. H. Braswell officiating.

O'Neal-Anderson.—On October 20, 1906, Mr. Gilbert O'Neal and Miss Ethel Anderson, Rev. Daniel Morgan officiating.

Taylor-Edison.—At the home of the officiating minister, October 21, 1906, in Goldthwaite, Mills County, Texas, Mr. G. O. Taylor and Miss Annie Edison, Rev. G. W. Templin officiating.

Jackson-Ritchie.—At the home of the officiating minister, October 21, 1906, in Goldthwaite, Mills County, Texas, Mr. R. Jackson and Miss Pearl Ritchie, Rev. G. W. Templin officiating.

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In the world-famed Coeur d'Alene of Idaho—the district that produces half the lead supply of the United States and has returned in profits $40 for every one dollar ever spent in development, which is an unusual record. Coeur d'Alene produced $27,000,000 in Lead and Silver last year.

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In a giant vein fifty feet wide in places cropping for over four thousand feet up the hillside. Only a mile and one-half from railroad. Wood and water plentiful. The vein, the characteristic silver-lead ore of the camp, but richer in silver values than usual. Development just started—down a sixty-foot shaft in fine ore thirteen feet wide and getting richer every foot.

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Write me for prospectus immediately and mention this paper.

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Notes From the Field

Moore.

J. W. Kelly: The Lord has been gracious to us on the Moore charge this year. We have been greatly blessed in our protracted meetings. We have had a net increase in our membership of forty per cent. Finances all up. A new zeal has inspired the membership, and they seem ripe for a forward movement.

Dedications, Etc.

Jas. M. Sherman, Clarendon, October 16: We dedicated the church at McLean last Sunday at 11 a. m., and on Monday went to Shamrock and laid the corner-stone of our church at that place. The Masonic Lodge at Shamrock also assisted with their ritual service, which was beautiful, and you know that our church is all that we could ask. These houses of worship are the result of Rev. W. L. Harris' untiring efforts. We expect the Annual Conference to meet in Amarillo in November, 1907. Our new church at Amarillo is going up just as fast as the workmen can lay the brick. When it is completed, it will be the best house of worship this side of Fort Worth. Brother Advocate, we expect to see you and all of the brethren that want to go up higher at that gathering.

Italy.

R. A. Walker, October 16: After leaving many true and noble friends in Bartlett, we ascended the "Alps" and landed in sunny Italy, where we were greeted by the W. H. M. Society, who most cordially welcomed us as their pastor. They had the parsonage in apple-pie order and a splendid spread on the parsonage table. We found that our old Roman friend, "Pius X (O. P.)" had wrought well in Italy. We were soon in possession of the fact that we were traversing a volcanic zone, where old Vesuvius had been very active in throwing out great masses of heated rock, but it had cooled off during "Tuscany's (Nat B.s) administration, and has become quite dormant in the last eleven months. Italy is one of our best little towns and is located in the richest part of Ellis County, and is a most delightful place to live (when it is dry). Its beautiful trees and floral yards impart to it a novel character of beauty. It has never had a saloon, and has notified "Mr. Booze" drummer to stay out. In our recent local option election it went pro three to one, and nearly to a man our young men voted the pro ticket. The Lord has blessed Ellis County with an overflowing cotton crop. I am told that the county will average over half a bale of cotton to the acre. I haven't seen so much cotton and money since I was a boy. Mark you, the man that has got the cotton has the money. Should the Lord not have a tenth of all of this? Our Methodist folks have acted wisely in securing splendid church property in this thrifty little city. It is centrally located and beautiful and modern, well lighted with electricity. They have a five room, well furnished parsonage, with as fine artesian water as you ever drank. The $2000.00 debt that was on the church and parsonage has been lifted, and by conference our property will be clear of debt. We have had our head, heart and hands full, and the Lord has given us a great victory. Have held two splendid revivals, in which quite a number of backsliders were reclaimed, many sinners saved and the Church greatly quickened and brought together. Will have a net gain of membership of nearly seventy by conference. The W. H. M. Society has been very active in helping us in our work. They meet once a week and give special attention to the devotional department of their society. God bless these good women. Brother R. C. Mitchell has the Sunday-school well in hand and well organized. It is very promising. We are operating both Junior and Senior Leagues, and both are doing fairly well. We are still hopeful. No Church has a more faithful Board of Stewards. The most of them are broad, liberal, business men, and do business for the Lord in a business way. They have their monthly meetings and pay the pastor's salary at the end of each month. Our conference assessments are all secured. We will have a rounded report at Brownwood. Our people have been exceedingly kind and nice to us, for all of which we are profoundly thankful, and have endeavored to render them the very best service that we could. The Texas Christian Advocate and its editor are both in high favor with our people. We enjoy their visits very much and only wish that the editor would come oftener. We rejoice over his re-election.

Puerto, New Mexico.

J. N. Stradley, October 15: While our pastor, Rev. B. T. James, is gone to Annual Conference, I wish to give you some idea of our progress. When this charge or circuit was organized over a year ago by Brother James it was called by him "Eureka Circuit," and was comprised at first of Eureka, Quay, Puerto and Burton. We have now six classes. There was no organized Church at either place, nor Sunday-school or classes when he came on this charge. We have now two Sunday-schools and more will be organized when they get houses to worship in. We were assessed on this circuit $180.00. At the close of the conference year we had paid in $231. Brother James has traveled about an average of 175 miles per month through the cold and rain and made all his appointments, with very few exceptions. There have been lots donated at five appointments (including one at Puerto) for churches—the one at Puerto for church and parsonage. We are arranging to build a parsonage here some time this winter. We have now on the circuit 150 members, with good attendance at all places. It takes Methodists to spread the gospel, and with the help of God we will do it.

Hemphill.

Chas. A. Bly, October 15: Our year's work is drawing to a close, and I believe it has been the best year of my life. This being my first year with the Texas boys, it meant do or die, and God has helped us to help ourselves. Hemphill Mission has developed from a mission of nine appointments, embracing one-half of Sabine County, to a splendid half station, consisting of Hemphill and Bronson. Our work will make a good showing at conference. Our conference collections were paid in full some time ago, with a comfortable margin left for missions. Have had a revival at every appointment on our work. The last one has just closed at Hemphill, with the inimitable Abe Mulkey on the firing line, assisted by F. M. Ferrell, singer, and Miss Sallie Smith, of Center, as organist. It was a hard fight from the start. The enemy had been in possession a long time, but no quarter was given, and as battle after battle was fought he finally began to give way, and such a meeting we did have! It is enough to say that it has been years since Hemphill has had such an awakening. How old John Barley Corn did catch it! The following is the result of the ten days battle: fifty conversions and reclamations, twenty additions to our Church, with more to follow; ten to other Churches; $165 was raised for incidental expenses, with a free-will offering of $240 for Brother Mulkey and $112.50 gift for preacher and wife; to make them doubly happy, the parsonage is to be repaired and papered. Rejoice with us. We give God the praise. Mulkey's sermon on Restitution is bearing fruit; received some conscience money this morning for the Advocate.

Duke, Oklahoma.

Chas. H. Armstrong, October 15: Last November I was transferred to the Indian Mission Conference and given this field to work. This is a fine country and it is developing rapidly. The Lord has blessed us wonderfully, and we are very grateful. We have built a neat parsonage; have had twelve weeks of revival meeting on our charge, which resulted in forty-four conversions and sixty-three additions to the Church. We had five organizations when I came, and I have taken in two "new ground" corners; organized at one with seventeen members, and at the other with thirty members. I have two other "patches" that I am "grubbing" on. We are expansionists" up here. Am expecting this charge to "swarm" right soon. We are indebted to Revs. W. P. Evans, of Mosheim, Tenn.; R. H. L. McVea, of Mangum Circuit; W. E. Woodard, L. E., and D. Lee, L. P., for valuable service. Our presiding elder, Rev. W. S. P. McCullough, held our fourth Quarterly Conference on the 17th ult, and we are rounding up for the Annual Conference. A number of our people take your good paper. To God be all the glory!

Staples.

J. C. Russell, October 18: I am winding up another conference year's work, and I guess the last year of my itinerant ministry. Last April I took la grippe and it settled in my throat and bronchial tubes. Since then it has been with great difficulty that I preached, generally causing hemorrhages; so I am forced to give up my "loved employ." God in mercy had reserved this circuit, one of the best in our conference, for me to break down on. The dear people on this circuit have sweetened my sorrows with their profound sympathy and love. I wanted to give up the work, but the good people said that I must remain with them until conference, if I did not preach a sermon. By the mercy of God I have been able to preach once each Sabbath; for that they have overpaid their assessment. They have paid everything in full. I congratulate the preacher that follows me on this work, for I have never in all my ministry served a more loyal and Christ-like people. The good ladies of the work gave me a fine suit of clothes including two undersuits, a fine Stetson hat and a fine pair of shoes. With the help of my boys, I have bought me a little home at West End, San Antonio, where I will spend the remnant of my life, praying for and doing what I can for the Church that I love so dearly.

Alex, I. T.

A. G. White: We have had a very fair year. Received 26 by experience and 17 by letter; and while we have been blown and washed away both, yet our finances will be in full. We have conference collections and presiding elder paid. I am trying to replace my small library which was destroyed in the cyclone. We nominated a prohibition candidate for the constitutional delegate in this district; hence with the new State we expect to prosper in the Lord's cause.

Gail.

A. H. Hussey, October 20: We are closing out our second year on Gail Mission, Colorado District, Northwest Texas Conference. This is a new country, thinly settled yet, but is improving very fast. Many are building houses, which indicates that they intend to make their permanent home in this country. Most of the land has doubled in price since the beginning of this year, but land is still cheap—most of it from $5 to $10 per acre; some of it higher, some cheaper. The country, with fine crops last year and this, is very prosperous. Methodism is also very prosperous. We have not had a great many conversions, but churches and parsonages are being built all over the country. We give special invitation to all Methodists to come to this country. After spending seven years in Fannin County I can say I would rather risk making a living in this country by farming than in North Texas. We built a parsonage here at Gail last year, completing it in the beginning of this year, at a cost of $160. The full value of the parsonage property is nearly $700. Our fourth Quarterly Conference was held one week ago. Of five Churches on the charge four reported assessments paid. My salary will be paid in full. Our conference collections will be full or over. Rev. J. T. Griswold, our presiding elder, has been a real success, and is loved by his preachers and the people. We have a good list of Advocate subscribers. It is a first-class Church paper, and should be in every Methodist home.

Rising Star.

D. A. McGuire: We are closing out our third year on the charge. Have received about 45 into the Church this year; baptized several babies. Our Junior and Senior Leagues are in very good working shape, and Sunday-school is doing some fine work. We have 13 teachers, and they are as faithful as any band of teachers I have ever seen; and, with a superintendent that is always found at his post of duty, I fear no danger, but look for results, and they always come. We have seven young men and young women attending the Southwestern University and two young men in Polytechnic, and about as many more from this community attending other Church schools in the State, making a total of about 18. We feel proud of these young men and women, and are expecting great things from them in the future. We have just bought a house and lot, costing $1250, for some superannuate preacher and his family. It is located about 150 yards from the church. My people are interested in the men and women that blazed the way in this country. Cotton is about one month later in this country than usual. This will make collections a little late, but we will be full by conference. We are proud of the Advocate.

Whitesboro.

W. H. Brown, October 22: I am just returning from Warren, Texas, where I have been with Brother W. L. Gibbons in an eight-day revival. Up till last night we had had about fifteen professions, but last night I am sure that at least twenty-five more surrendered to God. The Sunday-school is revived again, and the people are much stirred. I have spent most of my time for the past two months in Oklahoma. I think I have seen at least four hundred converted in the past two months, and have heard many old-time shouts ascend to God. I go back to Oklahoma now to begin at Cordell.

Troy.

J. F. Tyson, October 23: At the Methodist parsonage of Troy, Texas, was the familiar scene of a good, honest Methodist pounding by the people of Oenaville and Childers, two of the Churches of the Troy Circuit, at 3 p. m. October 18. This joyous event had back of it the elect women of Oenaville, nine miles away from Troy. These sisters brought their offerings and spent the afternoon with us, and oh! how we enjoyed their visit. The pounding would have done credit to any place or pastor. At 5 p. m. ice cream and cake were served by the pastor's wife, which closed the program of a day long to be remembered. The fact that the pounding was gotten up mainly by the faithful people whom we have served for two years makes it all the more appreciative. The Troy Circuit is coming to the front. We have received over 100 members this year. There have been about 40 conversions. We have paid off the indebtedness on church and parsonage, besides about $300 improvements on church and parsonage property. We have baptized 14 infants and organized a good Church at Belfalls. Our conference collections will be full, and expect the eighth question also to be answered in full. We serve a good charge and willing not to be moved, Bishop.

Kennedale Circuit.

J. J. Creed, Oct. 23: Lest you forget that we are doing business at the same place, we desire to remind you that we have received 61 members into the Church on the Kennedale Circuit this year; organized one new class with a charter membership of 31; added three new preaching places; secured the membership of two local elders; recommended a fine young man to the District Conference for license to preach (and he was licensed); sent him and eleven other students to Polytechnic College; enlarged the circuit until the Official Board think it will take two good men to handle it; secured two beautiful building sites; threatened to build two new houses of worship; held a successful meeting in a Baptist church where none but deep-water brethren had ever dared venture before; held eight meetings during the summer, in one of which the pastor did the playing, the praying and the preaching (it seems hardly necessary to add that this was a wonderful meeting); raised the appointment at Kennedale to the rank of half station; will deliver the cash on all the collections, and without a doubt be able to get in on that genuinely orthodox platitude—"A good year, Bishop"—at Brownwood. On with the battle!

Polytechnic College.

J. H. Stewart, October 22: We closed last night a very successful revival meeting at the college. Almost the entire student body was helped by the meeting, and not many unconverted are left. We have the most studious and most religious student body we have ever had, and the attendance is the largest in the history of the college. Brother W. H. Matthews, of Waxahachie, preached a week for us and endeared himself to all. His preaching was strong, spiritual and convincing, and his personality was winning. He moves you with the sincerity and devoutness of his spirit. His work here will not fail of its reward. Blessings on him! Things go well with us both in the Church and in the college, and this pastor is about ready for conference with a full report on everything and overflow on several.

Crowell.

Mrs. M. W. Clark, October 21: This letter will be a mingling of gladness and sadness, bliss and "blues;" however, gladness and bliss is the dominant power. Why I am saddened is the fact that my husband, M. W. Clark, has been in bed two weeks with slow fever; but am glad to say his symptoms are improving, and we are hopeful that he can attend Annual Conference. All who read this pray for him. We are still praising God for our great revival, which embraced from the third to the fifth Sunday in September. Brother A. P. Lowery and wife, of Waco, Texas, were with us, discharging duty in great zeal, faith and power. It seems to me that Brother Lowery has the greatest faith in God of any preacher I ever heard. He preaches the plain gospel, nothing new, only aglow with the heart-searching fires of the Holy Ghost. Crowell was "dug up" and made anew. Many

Continued on Page 13.

SAVED BABY LYON'S LIFE

Untold Suffering and Constant Misery—Awful Sight From that Dreadful Complaint, Infantile Eczema—Commenced at Top of his Head and Covered Entire Body.

MOTHER PRAISES CUTICURA REMEDIES

"Our baby had that dreadful complaint, Infantile Eczema, which afflicted him for several months, commencing at the top of his head, and at last covering his whole body. His sufferings were untold and constant misery, in fact, there was nothing we would not have done to have given him relief. The family doctor seemed to be wholly incapable of coping with the case, and after various experiments of his, which resulted in no benefit to the child, we sent to Mazon, Ill., to a druggist and got a full set of the Cuticura Remedies and applied as per directions, and he began to improve immediately, and in about three or four days began to show a brighter spirit and really laughed, for the first time in a year. In about ninety days he was fully recovered, with the exception of a rough skin, which is gradually disappearing, and eventually will be replaced by a healthy one.

"Praise for the Cuticura Remedies has always been our greatest pleasure, and there is nothing too good that we could say in their favor, for they certainly saved our baby's life, for he was the most awful sight that I ever beheld, prior to the treatment of the Cuticura Remedies. Mrs. Maebelle Lyon, 1826 Appleton Ave., Parsons, Kan., July 18, 1905."

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The Home Circle

AT EVENTIDE.

I visited again the dear old home,
Where in childhood's days I was wont to roam;
On ev'ry side were the flowers of June;
Ev'ry bird was warbling its sweetest tune.

There, all alone I strolled, at eventide;
O'er the dear old place, and the brook beside;
and the mournful notes of the whip-poorwill
With the saddest of thoughts my soul did fill.

I lived o'er the days of the long ago;
I seemed to hear those notes, so soft and low,
Of my mother's voice, floating on the air;
And father's, too, at the hour of prayer.

But, alas, how changed is that home to me:
Faces that were dear, I no longer see.
The dear old homestead laid low by the fire,
Replaced by one, more modern, and higher.

The place where I sat at the eventide,
And played with the locks of a fair young bride.
The hand of time hath rudely swept away;
And the old elm tree, too, is gone for aye.

There is no more pleasure nor joy for me;
The forms that I loved I shall no more see.
Beyond death's river, in a mansion wide,
I'll meet them again, at life's eventide.

T. H. YARBROUGH.

Onward! Upward! my God to Thee,
Till I Thy face in glory see
In heaven's fair and sunny clime,
Nothing but joy shall e'er be mine.

T. H. Y.

SQUARE TAIL.

"Alas! more trouble in Paradise!" exclaimed Miss Lou, and, picking up cushion and field glass, she wandered down into the orchard.

Now the orchard is the most beautiful place in the world; no one ever stays there long without finding it was all a dream about being grownup and tall and having responsibilities and cares. There is nothing anywhere quite as bright as the sunlight in the orchard when it shimmers over the grasses; the softest breeze imaginable, sweet with the breath of the distant sea, stirs the grasses, which bend and bow and listen to the murmurings of the creek, which winds about at the foot of the orchard. The apple trees are very old and gnarled and twisted into curious shapes. Like a sentinel, a great white oak has hung over the water for more than a hundred years. Beyond the creek broad, open fields slope away to dark pine woods.

When Miss Lou had come back to her old home in June she found the place, which had been closed for a year, quite overrun with grass and birds; indeed, the birds had taken complete possession. Flocks of purple finches fed like chickens about the door; the shy cuckoo stole from tree to tree; chipping sparrows perched on the roof and telegraph, with sharp chip-chip, chip-chip-chip-chip their messages to friends across the creek; tall blue herons, with heads drawn back and proud breadth of wing, came flying from beyond the woods to wade in the creek and fish for eels all the golden afternoon; but it remained for the robins to show the greatest audacity.

Mr. Squaretail, as Miss Lou had dubbed one particularly forward youngster, often perched and took a nap on the scraper on the side of her steps, or cuddled, like a tiny hen on a nest, on the door-mat; and when Miss Lou came out to sit on the steps, Squaretail's mother actually flew in her face, with a scream, and tried to drive her away.

"Whoever can be quarreling in a place like this?" questioned Miss Lou, and pushed her way through the grass till she came to the lettuce bed.

"Oh, it's you, Squaretail, and, of course, you are hungry," she said to the fat young robin which hopped excitedly about.

Squaretail was an only child, so Miss Lou had concluded from her observations, and a spoiled one at that. All day long he chased his parents round, demanding: "More worms, more worms, quick!" squealing at them, fluttering his wings rapidly, and holding his bright yellow mouth wide open. First his father, then his mother, toiled to satisfy his ever appetite. Miss Lou could see that they actually took turns, of about twenty minutes apiece, for Mother Robin had a curious white mark on her breast that easily identified her.

"Squaretail, Squaretail, you are as big as your father. Why don't you learn to dig worms for yourself, you spoiled young one?" said Miss Lou, reprovingly, and strolled on down toward the old oak.

Something caught her eye in the Porter apple tree, and creeping near she saw two round little soft balls of fluff, with light spotted breasts, sitting very close together on a twig, while the third little ball perched solemnly on another twig just below and a little to the right of the pair.

"Oh, you funny little things! Are you having your pictures taken to put on a Christmas card?" she exclaimed softly, and crept about to get a better view. Then she saw that each little ball was not perfectly round, but had the tiniest, funniest half inch of a tail which stuck straight down behind. The three little balls, sitting as erect and proud as a wee mite of a small boy in his first pair of trousers, looked so comical that Miss Lou laughed till she fell back into the grass where she established herself for observations.

"Who are you, baby dears, and where is your mother?" she inquired.

The three drew a little closer together as if to say: "Mother's away; she told us to keep very quiet till she came back."

"I wonder when she's coming," thought Miss Lou after a while, as she watched a brilliant bluebird swinging on a twig. The bird appeared a bit nervous, and kept moving about from one tree to another until it drew near the trio, who at once began to squeal and flutter their tiny wings.

"O Mrs. Bluebird, I never dreamed they were your babies!" exclaimed Miss Lou, in delight. "What dears they are! You must be proud of them. I suppose they'll grow bluer as they get bigger. Aren't they hungry, though!"

Mrs. Bluebird, with a wary eye on her visitor, proceeded to feed the three in due order: first Bubby Bluebird, then Sonny, then the little One. After giving a few quiet instructions, away she flew, while the trio waited patiently her return, "being good" to the best of their knowledge.

For a long time Miss Lou watched as the bird came and went; but she saw no quarreling, no crowding or greediness among the little Bluebirds, and perfect benavior during their mother's absence.

"You at least know how to bring up children, Mrs. Bluebird," she said, as thoughts of her own supper caused her to turn homeward.

For a number of days there was time for only a passing glimpse of Squaretail and the little Bluebirds. Meanwhile the haymakers had been busy in the orchard and meadow; and when, one afternoon, the breeze brought enticing whiffs of new mown hay, there was no resisting the temptation. Comfortably established with her back to a hay-cock, Miss Lou, as she looked over the fields, felt that all the babies in Christendom were out for an airing.

Baby finches were being fed in the short grass; baby sparrows twittered softly in the low bushes; baby chippies perched on the old fence; Squaretail hopped about after his parents, quite crazy over the feast they were bringing him; but, best of all, as Miss Lou focused her field-glasses, she discovered the little Bluebirds in a tree near by. They had grown wonderfully in the few days, and their wings seemed strong; but they made no attempt to leave the tree where their mother had placed them.

Suddenly from a bush, a gray cat...d acting as policeman for the crowd gave a shrill cry of warning; the next second every bird and birdling, save one, made for cover. Mr. Squaretail, alone and unconcerned, hopped bravely along in the short grass.

Miss Lou, looking round the haystack for the reason of the panic, grew weak with fright at the sight of a long, lean cat crouched for a spring!

"Run, Squaretail, run!" she cried.

"Fly to the tree, fly!" shrieked Mrs. Robin, bravely dashing at the cat. But Squaretail had never done anything but exactly as he pleased; he saw no reason why he should leave his play, and so—there was a bound and a squeal, and the cat was gone. Alas! so was young Squaretail.

"O Bobbie Squaretail!" mourned Miss Lou, "why didn't you learn to mind your mother? Why didn't your mother make you stay safely in a tree like the little Bluebirds?"

It was no use pursuing the cat, which was now far under the barn.

Mrs. Bluebird, perched sightly on an elm twig, began to sing a little. "My children always do as they are told," she twittered, with pardonable pride. —Zion's Herald.

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PAT TO THE RESCUE.

No truer friends exist than Bounce and Pat. Bounce is a little brindle dog with no pride of ancestry. Pat, a Maltese cat, got his name because he first saw the light on St. Patrick's Day.

These playmates and allies were on the front porch of their master's home, when a big automobile passed. In the front seat were a young man and a girl; behind them sat upright a big bulldog, which glared around combatively. The bulldog spied the peaceful Bounce and Pat, and jumping from the auto, dashed straight toward the porch.

"Another victim for Boxer," loudly laughed the girl.

The cautious Pat, seeing Boxer's swift approach, flew up a piazza post to await developments. The hospitable little Bounce stood wagging his ignoble little tail to welcome the stranger. Boxer, who was named after the Chinese ruffians, sprang at Bounce, seized his ear, and while the poor little mongrel kiyied supplicating, dragged him down the steps to the lawn. Then the bulldog silenced Bounce by gripping his throat.

Brave Pat realized that if ever Bounce needed his friend's aid it was then. Pat dropped noiselessly to the porch, measured the distance in the flash, and, straining every muscle jumped. He landed fair on Bixer's back, and, digging his claws through hair and hide, hung on and got his balance. Then never was a cat more industrious. Pat tore out hair and flesh "by the handful," ripped, gouged and bit, until Boxer's back and face were covered with gory hieroglyphics which might have been a Chinese decoration of war. The terrified bulldog dropped Bounce, rolled over again and again, ran in circles, jumped up and squirmed, but whenever he got on his feet Pat was in the saddle and clawing; and there he remained at work.

When Boxer, yelping, ran after the auto, Pat rode awhile to give the finishing touches. Bounce plucked up courage and pursued. Nearing the auto, Pat sprang from his unwilling steed, and he and Bounce ran home. There they laid down on the porch again. Perhaps the sun was shining in Pat's eye, but the master of the pair declares he saw the cat wink at Bounce.—Ram's Horn.

THE NEW SCHOLAR.

When the first class in geography was called, Polly Carter stepped out into the aisle and up to the front with the other children, her shoes squeaking at every step. The girls smiled at each other.

To be sure, they did not mean to be unkind, but Polly Carter was a new girl; her people had just moved to the old farmhouse on the marsh road.

"I'm glad you're the one that lives her way," said one of the other girls to Dorothy May, when school was over. "You'll have to walk home with her and be polite. My, don't her shoes squeak!"

Dorothy's face flushed, and she poked the dirt in front of the schoolhouse step with her slim little shoe.

"I guess I sha'n't walk with her!" she pouted. "I don't like squeaky shoes any more than the rest of you!"

The teacher had been talking to Polly Carter; they thought she was out of hearing, but just at that minute she walked out of the dooor with her head held high, and hurried along the board walk toward the corner.

"There, she heard what you said," whispered one of the other children.

Then they all ran off up the road, followed by the teacher.

"Come along with us and get some blueberries!" But Dorothy did not stir. Her way led by the board walk toward the corner, and she did not seem to care much for blueberries just then.

"If she heard, I can't help it," said Dorothy, as she started slowly along. "Nobody ought to wear such squeaky shoes."

When she had almost reached the corner, Dorothy's foot slipped where there was a broken place in the board. Her foot slid into the rough hole and her poor little ankle had a twist that hurt. The foot would not come out. "Won't somebody he-elp me? Won't somebody he-elp me?" cried Dorothy.

Suddenly, squeak! squeak! came the sound of hurrying steps.

"What's the matter? asked Polly Carter. Her eyes were red, but her round, freckled face looked pleasant. "Is your foot caught? I'll get it out."

One strong little hand pulled the board up just enough for the other hand to lift out the poor foot.

"You've hurt, twisting it so," said Polly Carter. "You sit down and let me look at it. Oh, your ankle's all swollen. You can't wear that shoe home."

She hesitated a moment; then she sat down and put her shoe on Dorothy's lame foot. "I'll go barefoot—I don't mind a bit. Now stand up and I'll put my arm around you, so you won't have to bear your weight on that foot."

"Polly Carter," said Dorothy, with a little catch in her voice, "I'm just as ashamed! I'm going to love you, and I shall love squeaky shoes, too, forever, after this."

Polly Carter laughed as she put her arm around Dorothy. "You needn't," she said, "mine won't squeak when father has had had a chance to fix them. I don't like squeaky shoes a bit, but sometimes I like people that are in them—that is, when they are kind."

"So do I," said Dorothy, squeezing her arm.—Youth's Companion.

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether musular, or of the joints, sciatica, lumbagos, backache, pains in the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M Summers, Box 107, Notre Dame, Ind.

A Mild Laxative

Ask your doctor to name some of the results of constipation. His long list will begin with sick-headache, biliousness, dyspepsia, thin blood, bad skin. Then ask him if he would recommend your using Ayer's Pills for constipation. Just one pill at bedtime, a few times, that's all.

We have no secrets! We publish the formulas of all our preparations.

J. C. Ayer Co., Lowell, Mass

GRUMBLE-BOY AND SMILEY-BOY.

In the Jones house there were two small boys, Johnnie Grumble-boy and Johnny Smiley-boy, but one ever saw both at once. At first they hardly realized, this little boy's father and mother, and Aunt Emma, that there were two boys; morning a little chap came down to breakfast with a big frown on his face, and blue ey... cross that they looked nearly black, and when pleasant remarks from the family had no effect in makin... the boy look pleasant they were obliged to make up their minds that a strange little boy had come to take the place of their pet. So they treated him with all the ceremony necessary with a stranger, and pretty soon he found himself feeling strange and queer.

But he wouldn't tell any one that he felt strange. Not a bit of it. He was not that kind of a boy. When he came down feeling that way, why everything was wrong. The oatmeal was too salty, his milk didn't taste right, and his egg was boiled too hard. And he just didn't want to wear his old cap to kindergarten. It wasn't comfortable at all.

This sort of thing went on for some time, until Aunt Emma made up her mind that some remedy must be thought out. The mornings when Smiley Johnny came down there was the happiest little boy around the house all day, home was a very different place from what it was on Grumble-boy days.

So Auntie thought and thought, and one day when Johnnie came down, and it was the Grumble-boy Johnnie who climbed up to the seat beside father, he found a great change in the atmosphere of the family table. Ususally when he came down looking frowning and sour, and complained about everything, the kind membe... of the family tried to persuade him by cheerfulness that things were not so far wrong as he thought them. But to-day it was different.

"This hominy is too hot," piped a small voice.

"It is entirely too hot," Aunt Emma agreed sulkily.

"Mine's burning my mouth," mother said sadly.

"Mine's simply scalding," growled father.

Grumble-boy looked up surprised and for five minutes there wasn't a word said.

"My egg's too hard." "growled Grumble-boy before he thought, just because he was in the habit of saying it when he felt cross.

"So's mine," wailed auntie.

"And mine," sobbed mother.

"Mine's like a rock, it's so hard," growled father.

Grumble-boy could hardly keep from smiling, it was all so like the good old story of Sliverlocks and the three bears, but he'd come downstairs feeling cross, and it was his habit to stay cross.

And then the finish came when some lovely hot griddle-cakes were brought on. Grumble-boy wanted to complain just because he felt like it, so after he'd poured maple-syrup over his cake he touched it with his fork and grumbled:

"These cakes are tough."

"I can hardly cut mine," wailed mother in a tearful voice.

Father started to cut his just then, and so did all the others, and at the same time father growled:

"Shame to send such tough cakes to the table," and the cakes simply fell apart on their forks, and everybody burst into a roar of laughter.

After that, when by chance the Grumble-boy appeared at breakfast, it was enough for auntie to say:

"Johnnie, are your cakes tough this morning?" to break the clouds and bring back sunshine.—The Examiner.

THE LEGEND OF THE TWO SACKS

An ancient legend describes an old man traveling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his ecquaintances committed and these he was in the habit of turning over and looking at as he walked along, day by day, which naturally hindered his course.

One day to his surprise, he met a man coming slowly along, also wearing two sacks.

"What have you here?" asked the old man.

"Why, my good deeds," replied number two. "I keep all of these before me, and take them out and air them frequently."

"What is in the other big sack?" asked the first traveler; "it seems weighty."

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travelers were joined by a third, who strange to say, also carried two sacks, one under his chin and one on his back. "Let us see the contents of your sacks," exclaimed the first two travelers.

"With all my heart," quoth the stranger. "For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of the good deeds of others."

"Your sack looks full. It must be very heavy," observed the old man.

"There you are mistaken," replied the stranger "It is big, but not heavy. The weight is ony such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind you can be of little use to you," said number two; "for it appears to be empty, and I see that it has a great hole in the bottom of it."

"I did that on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through and is lost. So you see, I have no weight to draw me backwards."—Exchange.

"Fanny, I have told you again and again not to speak when older persons are talking, but wait until they stop."

"I've tried that already, mamma. They never stop."

A FOOD CONVERT.

Good Food the True Road to Health.

The pernicious habit some persons still have of relying on nauseous drugs to relieve dyspepsia, keeps up the patent medicine business and helps keep up the army of dyspeptics.

Indigestion—dyspepsia—is caused by what is put into the stomach in the way of improper food, the kind that so taxes the strength of the digestive organs they are actually crippled.

When this state is reached, to resort to stimulants is like whipping a tired horse with a big load. Every additional effort he makes under the lash increases his loss of power to move the load.

Try helping the stomach by leaving off heavy, greasy, indigestible food and take on Grape-Nuts—light, easily digested, full of strength for nerves and brain, in every grain of it. There's no waste of time nor energy when Grape-Nuts is the food.

"I am an enthusiastic user of Grape-Nuts and consider it an ideal food," writes a Maine man.

"I had nervous dyspepsia and was all run down and my food seemed to do me but little good. From reading an advertisement I tried Grape-Nuts food, and, after a few weeks' steady use of it, felt greatly improved.

"Am much stronger, not nervous now, and can do more work without feeling so tired, and am better in every way.

"I relish Grape-Nuts best with cream and use four heaping teaspoonfuls at a meal. I am sure there are thousands of persons with stomach trouble who would be benefited by using Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

ASK YOUR NEIGHBOR



RADWAY'S READY RELIEF

Taken in water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulence, and all internal pains.

Dysentery, Diarrhoea, Cholera Morbus

Internally a half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharge continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists.

RADWAY & CO., 55 Elm St., New York.

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WEST TEXAS

Is fast becoming the fruit, vegetable, grain and cotton country of the Southwest. It will pay you to investigate right now.

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HOMESEEKERS' TICKETS
On Sale Daily
E. P. TURNER
General Passenger Agent,
DALLAS, TEXAS.

Money Making?

The land that will do you good is along the Rio Grande.

The Brady country in a few years will be the garden spot of Texas.

FRISCO

Write
C. W. STRAIN, G. P. A.
Fort Worth, Texas.

POCKETS.

Little Lucy Locket
She hadn't any pocket—
No place to carry anything at all;
While Lucy's brother Benny
He had so very many
In which to put his marbles, top or ball,
That when he's in a hurry
'Tis sometimes quite a worry
To find the one he wants among them all.

Now why should Lucy Locket
Not have a little pocket—
A handy little pocket in her dress?
And why should brother Benny
Who doesn't need so many,
Be favored with a dozen more or less?
The reason, if you know it,
Be kind enough to show it,
It really is a puzzle, I confess!
—The Westminister.

SINFUL AMUSEMENTS.

No. 3.

The Modern Dance.

The modern dance is the most seductive and dangerous of all amusements. To understand its character fully it is necessary to consider that of the people from whom it comes and of those who bring it to this country and are the first to teach it, also to what it tends.

It comes from France, the country in which infidelity has supplanted Christianity and decency is not required by law or general custom. The vilest of profane and obscene literature is printed in the French city of Paris and distributed by the Government mail to every postoffice in that country, and the vilest of pictures often accompany such literature. Also in the public reading rooms such corrupting literature is handed to every caller who will accept it, and so low is unrestrained human nature, almost or quite every one reads it with avidity. Also the front of nearly every business house on the principal streets in that city is adorned with one or more nude and obscene statues, and these corrupting sights are thus presented to the gaze of all passers-by, even to that of women of the highest ranks. With Christianity practically excluded, subjected to such sights, tempted to read such literature and with all other doors of temptation wide open, it is but natural that the mass of the French people indulge in intemperance, gambling and all the baser vices. Conspicuous among the vices which they practice is the modern dance, which is the door to the lowest degree of moral degradation.

Most of the teachers of this dance in our country are infidel Frenchmen, brought up in vice, who are almost or quite destitute of morality and quite destitute of religion. So low is their moral status that prudence forbids their admission as visitors to any decent family. Yet these are the men to whom many of our people entrust their daughters, as well as their sons, as pupils to learn this hateful dance as a "refined and polite accomplishment,' just because it came from Paris, which is the "seat of fashion." What good can result from entrusting one's children to such teachers? Some American men and women graduate as students of such French teachers and themselves become teachers, but they are no better than those from whom they learned. Can any prudent parent trust them?

Now, what of the nature of this dance? I understand that it is progressive. I am told that when it was first imported to this country it was so modified here that each person of a couple held his or her partner at the distance of arm's length, but that as they became accustomed to it they gradually approached toward each other till in bodily contact and embraced just as it is practiced in France. There is not room for much further progress, and the near limit is the utter ruin of one. I have witnessed only one dance of the kind and that unwillingly. I attended a public speaking in a pavilion. While unknown to me, a present "carnival" was in progress. During the speaking two floats halted just outside the pavilion, and just as the speaking closed two musicians on the floats began to beat a tune on what I call two "metallic drums." Just then five couples began their immodest dance in the pavilion, and I, disrelishing the amusement, left the place. A description of that dance, as I saw it, would be offensive to persons of pure thought. I can only say that one step beyond it is ruin.

This modern dance is a vice of regular gradation; each step toward ultimate ruin being an almost irresistible temptation to make the next; and those who wish to victimize the unsuspecting usually aggravate the temptation by treating them on sweetened wine, or some other stimulant.

The progress of this dance is quiet, very little being said of it in the public prints, excepting that the secular press favor it; and it advances with accelerating force, almost unknown to those who do not witness it. If it shall continue to progress unchecked during twenty more years, it will render our posterity as corrupt as were the people of Sodom, whom God destroyed for their wickedness; and we are shewn how hard it is to bring up children to virtue in such a community by the fact that even righteous Lot's daughters were corrupted by living among that wicked people. Surely it is full time that we were doing our utmost to quell this French invasion of morality in our country.

All schools for teaching this dance should be suppressed by law; all teachers of such schools should be punished by heavy fine and long imprisonment; all foreigners who teach such schools in the United States should be expelled from our country, and all balls or parties at which such a dance is practiced should be frowned down and discouraged by the outraged community.

I beg permission to exhort all parents to prohibit their children, especially their girls, from participating in or even witnessing this seductive and demoralizing amusement. I beg all young people, especially young females, to be careful never even to witness the modern dance, and thus to avoid an almost irresistible temptation to run into utter ruin, because those who willingly expose themselves to temptation are almost sure to become its victims.

I entreat all ministers of the gospel to preach, especially and zealously, against this popular but destructive sin, and to do their utmost, regardless of cost, to induce our people to condemn it, to abandon it, and to have it finally stopped. And I implore all Christians to send up their united prayers to our Father in heaven, for Christ's sake, to exert his almighty power to relieve the world, especially our country, of this disgraceful sin.

Of near kin to the modern dance is the skating rink, which is said to be even worse than the dance, though I am slow to believe that anything worse than this dance can be tolerated. To cause these two obstructions to morality and religion to cease forever let us all pray and labor, and may the good Lord give us success.
Amen.
W. P. ZUBER.



Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark.
Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous oils a very short time. The Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others should know of this.
Yours gratefully,
JUDGE J. N. SMITH, Loanoke, Ark.

The Oil Cure was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.
Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
109 E. Fifth St. Little Rock, Ark.

REMINISCENCE.—NO. 3.

In 1873, I was stationed at Bryan by Bishop Keener. It was then one of the brainiest little towns in Texas.

A number of old army friends living in Bryan at the time insisted on the Bishop leaving me as their pastor. Dr. Philpott, who had been their pastor for three years, chimed in with the request and I was placed in charge. Philpott called my attention to the gravity of the situation, stating that Dr. O. Fisher had preceded him "as preacher in charge for three years, and as you know he was one of the greatest pulpit orators in the South. Dr. Law, perhaps one of the most popular Baptist preachers in the State, is in charge of the Baptist Church here. Dr. Verner, President of the College, has charge of O. S. Presbyterian Church. Dr. Kendrick, an able debater, has charge of the Campbellite forces here, and of course you know something of my ability. So you see the standard of pulpit ability you will be expected to maintain." I answered "Maybe," with some warmth, "Brother Philpott's consideration of that kind have no effect on me at all. I am not in competition with any man; will not attempt to measure up to any man's standard. If God has a work for me to do in Bryan he will help me to do it—if not, the sooner I get away the better."

I found a large, respectable and sympathetic congregation, an excellent Sunday School, presided over by Judge J. D. Thomas, one of the best Sunday School Superintendents I have ever known.

So my first year began. I soon felt a painful want of spiritual power in the church; there was good attendance on the preaching service, prayer meeting, and Sunday-school, and from time to time a number of accessions to the church, perhaps a few conversions, but there was a manifest want of that conquering power which belongs to the gospel, and to which I had been accustomed for years. An apostate preacher, once popular and useful, had left the shadow of his wasted life on the town; another once prominent and popular in Kentucky, now deeply afflicted, sought comfort in spiritualism. He had been Mayor of the city, and as a physician and surgeon with business qualifications, had amassed quite a handsome property. Though retaining his credentials as a Methodist preacher, he did not exercise his gifts and graces as such. Whether from spontaneous generosity of his noble nature, or the unseen hand of a gracious Providence, he urged me to make his house my home until I should finish my own home on which I was then at work. The day of parsonages had scarcely dawned then, 33 years ago. I had enjoyed an experience with Spiritualism which qualified me to deal with my unhappy and generous brethren. I had been brought in contact with the most advanced members of that miserable delusion in Washington City, New York, St. Louis and elsewhere, and my experience has enabled me to rescue, as I believe, many deluded souls from this then popular snare.

I went to work on Dr. Downerd. (My object in writing these sketches is to show my younger brethren how God prepares His servants for His work. While with a grateful heart I quote that beautiful stanza: "In each event of life, how clear Thy ruling hand I see."). I was returned to Bryan the second year. I had long since entered my own home, but Dr. Downerd was still suffering from that—(I can scarcely keep from quoting Burns)—worst of all diseases, neuralgia. It seemed indeed, to mock all his groans, the surgeon's knife and skill his patience and everything. I mentioned Job's afflictions. "Pshaw!" he said, "Job never had neuralgia in his life—nothing like it." He could see no wisdom, justice or benevolence in torture he endured. It was nothing that he had abandoned. The ambassadorship of Christ had resorted to those dealers with familiar spirits and had gone despite to the Spirit of Grace.

During the year he went to Philadelphia, had his face dissected, bones and nerves removed, and returned to Bryan somewhat improved. Attended church one day at 11 o'clock. I tried to preach on "The Whole Family of God," etc., and called on Dr. Downerd to pray. Oh how he tried to pray!—he wasn't as near to Christ as Peter was when sinking in the sea. The waves and billows of the Almighty were sweeping over him, and he felt their power.

It was the last time he ever attended church. I would like to dwell on the processes by which he was restored, but I am afraid of drawing too largely on the columns of our paper—but he was brought back, kissed the rod that smote him, and O! what joy! What triumph! I never saw anything like it. The rest of us who had labored and prayed with him so long, scarcely seemed to be "in it." "Oh, Brother Littenage!" he said with such power, "I want you to preach from that text again, and then quoted with the unction of the Holy One upon him Ephesians 3:15 to the close, stressing with singular emphasis "That he would grant you according to the riches of His glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that you might be filled with all the fullness of God."

I called on him one day after this; he was lying on his cot with a calm, sweet expression of peace on his face. Turning to me he said: "Brother L—, my jaw, my head, my spine, is in a rack of pain, but I want to say to you my brother that I could lay here until the morning of the resurrection without a murmur for the power of Christ that rests upon me." I will not attempt to describe the glory of the scene as grace triumphed over the power of pain, and the unmistakable approaches of death. At another time I called and found an old friend who had been a member of our church, but who was then the leading Spiritualist of the place. Oh! how Downerd exhorted him to give up the delusion and come back to Christ. "Oh, my brother," said he, "I cannot give you up. I will hold to you as with hooks of steel; you must not be lost." the Colonel promised him everything he desired, but as he explained to me afterward, "just to pacify a dying man."

I think he lived in this hilarious, joyous state some three weeks before his death. A few days before his departure I called to see him; he greeted me with this statement: "Brother L—, you are going to have one of the greatest revivals here you have ever known." "Why, Doctor, what makes you think so?" I see no evidence of a revival, except my congregations are large, and attentive, and I have good liberty in preaching. Why do you think we are going to have a great revival?" "I don't think anything about it. I know it, and when it comes look after my precious children."

I don't think a shadow ever passed over his happy spirit until his soul was bathing in the glories of Heaven. I don't pretend to explain this prophecy, but will reserve an account of its fulfillment for another article, if our genial editor will permit the battles of other years to be fought over again in the columns of the Advocate.

S. C. LITTLEPAGE.
Waco, Texas.

INTERESTING CONTEST.

Heavy Cost of Unpaid Postage.

One of the most curious contests ever before the public was conducted by many thousand persons under the offer of the Postum Cereal Co., Ltd., of Battle Creek, Mich., for prizes of 31 boxes of gold and 300 greenbacks to those making the most words out of the letters Y-I-O-Grape-Nuts.

The contest was started in February, 1906, and it was arranged to have the prizes awarded on April 30, 1906.

When the public announcement appeared many persons began to form the words from these letters, sometimes the whole family being occupied evenings, a combination of amusement and education.

After a while the lists began to come in to the Postum office and before long the volume grew until it required wagons to carry the mail. Many of the contestants were thoughtless enough to send their lists with insufficient postage and for a period it cost the Company from twenty-five to fifty-eight and sixty dollars a day to pay the unpaid postage.

Young ladies, generally those who had graduated from the high school, were employed to examine these lists and count the correct words. Webster's Dictionary was the standard and each list was very carefully corrected except those which fell below 8000, for it soon became clear that nothing below that could win. Some of the lists required the work of a young lady for a solid week on each individual list. The work was done very carefully and accurately, but the Company had no idea at the time the offer was made, that the people would respond so generally and they were compelled to fill every available space in the offices with these young lady examiners, and notwithstanding they worked steadily, it was impossible to complete the examination until Sept. 29, over six months after the prizes should have been awarded.

This delay caused a great many inquiries and naturally created some dissatisfaction. It has been thought best to make this report in practically all of the newspapers in the United States and many of the magazines in order to make clear to the people the conditions of the contest.

Many lists contained enormous numbers of words which, under the rules, had to be eliminated. "Pegger" would count, "Peggers" would not. Some lists contained over 50,000 words, the great majority of which were cut out. The largest lists were checked over two, and in some cases, three times to insure accuracy.

The $100 gold prize was won by L. D. Reese, 1227 15th St., Denver, Colo., with 9941 correct words. The highest $10 gold prize went to S. K. Fraser, Lincoln, Pa., with 9921 correct words.

A complete list of the 331 winners with their home addresses will be sent to any contestant enquiring on a postal card.

Be sure and give name and address clearly.

This contest has cost the Co. many thousand dollars, and probably has not been a profitable advertisement, nevertheless perhaps some who had never before tried Grape-Nuts food have been interested in the contest, and from trial of the food have been shown its wonderful rebuilding powers.

It teaches in a practical manner that scientifically gathered food elements can be selected from the field grains, which nature will use for rebuilding the nerve centres and brain in a way that is unmistakable to users of Grape-Nuts.

"There's a reason."

Postum Cereal Co., Ltd., Battle Creek, Mich.

TEXAS CHRISTIAN ADVOCATE

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Office of Publication—Corner of Ervay and Jackson Streets.

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

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

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

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

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

ANNUAL CONFERENCES.

New Mexico, Alpine, Texas, Bishop Morrison ..... Oct. 17
German Mission, Houston, Bishop Morrison ..... Oct. 25
West Texas, San Angelo, Bishop Morrison ..... Oct. 31
Northwest Texas, Brownwood, Bishop Hoss ..... Nov. 14
North Texas, Waco, Bishop Hoss ..... Nov. 21
Texas, Tyler, Bishop Morrison ..... Nov. 28

IMPORTANT TO SUBSCRIBERS.

Subscribers who wish the Advocate discontinued, or address changed, should write to us and not ask their pastor, postmaster, or anyone else to do so for them. It will cost you only one cent and be more satisfactory to all parties. You can hand your pastor the money for your subscription, but do not burden him with messages which, with all that he has to attend to at Conference, he is more than likely to forget.

We are pained to announce the death of Mrs. Buckner Harris, of San Antonio, the wife of Rev. Buckner Harris of the West Texas Conference—also mother of Mrs. John M. Moore, of the Nashville Advocate. She was one of the best of women and her works will follow her. We extend sympathy to Brother Harris and his children and we will look for a more extended notice of her life and character.

We publish in this issue the funeral oration delivered last week at the obsequies of the Rev. Sam P. Jones by Bishop Galloway at Cartersville, Ga. It is a just estimate of the life and character of a friend by an eminent minister in our Church. In its truth, its diction, its clearness and its beauty it is a gem of rare excellence. After the services at the great tabernacle built by Sam Jones in his native town, his remains were taken to Atlanta and placed in the capitol for twenty-four hours, where they were viewed by thousands of the evangelist's friends. What a tribute! He held no office. He was plain Sam Jones, the preacher. But the authorities of the State accorded to his memory this testimonial. No such honor has ever been paid to any private citizen in Georgia. It is proof positive that a good man is held in loving esteem by those who claimed his citizenship in life. All classes honored him—the rich, the poor, the saint, the sinner—and especially the great throbbing hearts of the common people.

OUR INDUSTRIAL SCHOOL DORMITORY.

While in Denton recently we enjoyed the hospitality of Rev. and Mrs. F. B. Carroll, who have charge of our Methodist Dormitory near the Industrial School. This gave us the opportunity to visit the school and also to inquire into the work of our Methodist Dormitory. The school is a State institution, situated upon a beautiful eminence and in the midst of a fine campus of several acres. It is just what its name indicates—an industrial school for girls. There is nothing else in the State similar to it. The club women of the State take a great deal of interest in it, and the State appropriates large money to make it a success. It is a large four-story brick and stone structure, adapted to industrial training. It has a substantial literary course, though this is not its specialty. It has a fine faculty and about three hundred young ladies. It has every imaginable and useful industrial department. Among these we find a business course, laundry, dairy, cooking, needle work, millinery, horticulture, photography—in fact, everything necessary to fit a young woman for the work of life. They do not take all these branches—that is, no one girl does, but each one takes that branch or branches of it for which she has aptitude. She not only learns the practical part of it, but she is taught the science of it. Hence, the school is not in competition with any other institution in the Church or the State. It is a very useful branch of our school work. At first it was tried as an experiment, but it has demonstrated its necessity. It will henceforward grow into large proportions. When this school was projected our Woman's Home Mission Society in the North Texas Conference, under the leadership of Mrs. L. H. Potts, conceived the idea of establishing a Methodist Dormitory at this school, whose purpose is to furnish a home for our Methodist girls who attend the institution, giving them room and board at a reasonable rate, and to throw round them such protection as girls need when away from home. For when girls go to this school they have to depend on securing accommodations in the city as best they can; and when the day's work is done, the school really has no further control of them. Therefore the importance of a homelike place where our own girls can find good accommodations under the best influences. The State has as yet nothing in the way of a dormitory. At present our ladies have purchased a valuable lot of six acres not far from the campus, and they contemplate the erection of a handsome and comfortable dormitory on it, where they will be able to provide for a large number of these girls. When that is done, they will have it under good regulations, and they will be at liberty to supplement the school course out of school hours, and having no direct connection with the school, with Bible Study, Church History and the like. So that, while our Methodist girls are taking the industrial course, they can also get training for Christian work as well. Dr. and Mrs. Carroll have charge of this dormitory, and no better people could be found for such work. They are both eminently pious people, and they are up in studies that will conduce to good training. Our mothers will feel better satisfied when they know that such provisions as these are made for their girls. This work will not be limited to Methodist girls, but its advantages will be extended to others who may desire and seek them. For the time being they are located in a house rented and fitted up by the ladies, and the work is just beginning to take on shape. In our judgment the work is a very necessary and wise one. Some may raise the question: What have our Church people to do with a State institution? We answer: These Methodist girls are at this State school, and they are going to be there in still increasing numbers, and it is our duty to provide for and take care of them. No doubt but that we lose many of our young people at this point, because we have no provision for safeguarding them. This is exactly what our good women are preparing to compass at Denton. And the people who have charge of this institution appreciate and encourage the work of these Methodist women. It seems to us that its purpose and aim are worthy of our heartiest co-operation as a Church; and a little money spent in the establishment of such an enterprise will be like bread cast upon the water—to be gathered not only now, but many days hence. When once the building is erected and furnished, it will be amply self-sustaining. Doctor and Mrs. Carroll now have twenty-six young ladies in their rented house, and eighteen of them are Methodist girls. They make them one large family—a Christian family—and their moral and physical welfare are carefully guarded. We most heartily commend this work, for it is in every sense very urgent and meritorious.

SUNDAY IN DENTON.

We were with Rev. J. F. Alderson and his people in the city of Denton last Sunday. Denton is twenty-five miles north of Dallas, located at the intersection of the M. K. & T. and the T. & P. Railroads. It has a thrifty population and fine schools. It is the county seat of Denton County—a county noted for its variable farm products. It is pecularly adapted to wheat and vegetables, as well as corn and cotton. It has a fine courthouse, one of the best in North Texas, a number of banks and many substantial business houses. Its residences in many respects look like city homes. Of late Denton has become famous for its schools. The State has two splendid institutions located there—the North Texas Normal and the Industrial School for girls. These are very prosperous and crowded to their utmost capacity. The Church of the Disciples also have a school located in Denton, and all three of these institutions take about one thousand students to that town each year. The town is adapted to that sort of interest. It is healthy in its location, no liquor is sold there, and the population is highly moral. Sheriff Fey is one of the best officers in the State, and he so fearlessly enforces the law that Denton County is one of the few dry counties in which there is not a single United States revenue license issued. When a man bootlegs, or opens a joint of any sort in Denton, it means a term in jail and a contribution to the public weal on the costs. The remedy never fails. And any other Sheriff could bring about the same conditions in the other dry counties if he were a mind to. We have an excellent new church house in Denton. It is the best one in the place, and it only lacks about six hundred dollars of being out of debt. Brother Alderson and his people have paid fifteen hundred dollars this year on the indebtedness, reducing it to the above amount. He is one of our finest and most faithful preachers—able, studious and edifying. He has about five hundred members and a large Sunday-school. He draws largely on the young student body of the town. Sunday morning the house was crowded, and they were attentive to the preaching. While there I was the guest of Rev. and Mrs. F. B. Carroll, also Rev. and Mrs. T. J. Simmons. The latter are old Georgia friends, Brother Simmons is the Mayor of Denton.

In this issue will be found a good engraving of our Church at San Angelo, together with a good picture of its popular pastor, Rev. Simeon Shaw. The West Texas Conference will meet there next week, and San Angelo will be ready to extend a royal welcome to the gathering. Brother Shaw will lay himself out to make the brethren have a good time in that enterprising city far out West. We take pleasure in giving to our readers a view of the handsome church in which the conference sessions will be held, and a view of the face of the man who will be the accommodating host of the brethren.

THE PASSING OF MRS. JEFFERSON DAVIS.

The recent death of Mrs. Jefferson Davis, widow of the great Southern leader and unsullied patriot, removes one of the most remarkable personages of this age. She was the second wife of her distinguished husband, and a worthy companion of him in his great military and civil struggles. She stood by him amid the strife and turmoil of war, and she was faithful to all his interests in his declining days as a private citizen. Mrs. Davis remained true to his memory and never ceased to worship at the shrine of his fortunes. She lived to a ripe old age, and long before she departed she witnessed the cessation of sectional strife and the restoration of the brotherhood of the nation. Much of her late life was spent in the North on account of her health, and she won the esteem and respect of those who were once the political and personal opponents of her husband. President Roosevelt sent a message of sympathy to the family when he heard of the death of Mrs. Davis, and all the old Southern States, in one way and another, took suitable cognizance of her demise. She was buried by the side of the remains of her noble husband at Richmond, Va., amid the tears and affections of the people whom she loved.

THE DALLAS SETTLEMENT HOME.

The Dallas Settlement Home is the youngest Methodist movement in this city. It is now something over three years old, but it has already demonstrated the wisdom of its existence. It is under the auspices of the Home Mission department of our good women, and it was instituted by Mrs. L. A. Potts, aided by other good workers. It is located in a neglected portion of our city population. Round and about it, there live some three thousand or more people, and in the same district there are thirty-four saloons, a good deal of poverty and much wickedness. This is the only organized religious work in the whole district. There is no Church in this section, no Sunday-school, no prayer meetings and no religious services. The Settlement Home is the only religious influence in that community. The purpose of the home is manifold. It has a few regular workers, good women, who have a place rented. In it they have been caring for babies whose mothers have to work for a living in the day time. They have a kindergarten school for such children as they can gather to be taught. They have a boys' club, a girls' club, meetings for young women and mothers. In these religious instruction is given and such other work done as will bring them to Christ. They have an industrial department in which boys and girls are taught some useful employment. They have a free clinic where the sick and the injured are treated once or twice a week without charge. Dr. Kahn, a most worthy physician, gives his service to these people cheerfully. The lady workers also conduct cottage prayer meetings, visit from house to house, hold religious conversations with the women and children, attend upon the sick and try to look after the needy. They have a neat little chapel, and Sunday services and mid-week prayer meetings are there conducted. We visited the Home last week and looked in upon their work, and pronounce it one of the most worthy and important being done in the city. It is certainly one of the most needed works. At present, the good women are renting a cottage for their home; but they have already purchased a lot looking toward a permanent building. But we understand that they contemplate selling this lot, as it is too far to the side of the community; and they will purchase property in the center and make the movement permanent. Then they will take hold of matters even more vigorously. We do not hesitate to say that this enterprise ought to commend itself to the earnest religious thought of our Methodist people in the city. It is mission work, pure and simple; and it is being done where there is an absolute necessity for it. Factories and laundries are being located down there, and the boys and girls working in these places must have religious tuition. The saloons and other places of evil are getting in their work without molestation, and the Church ought to compete with them and try to save those people. Think of three thousand people, and not a Church or a mission among them save this Settlement Home! Is there not some man or woman with means, in this great city who will take hold of this enterprise and help these good women to purchase property and thereby make this institution an immediate success? The demand is imperative. Money is needed to help support the few earnest workers who are engaged night and day in the district work. They are giving their time, talent and strength to it now for a mere pittance, just enough to support their actual needs. If these good ladies are thus willing to make the sacrifice, our people with means ought to come at once to their aid and furnish them the sinews of war for the enterprise. We hope it will be done. In the meantime we congratulate our Home Mission workers for doing the very thing that Christ would do in person were he to come to Dallas in the flesh.

DALLAS FAIR.

This week closes the second week of the great Dallas Fair. Inasmuch as we have been free to criticise the Sunday opening of the Fair, and the horse race gambling authorized under the law, we deem it but just to speak of its good qualities and phases. Aside from these two exceptions the Fair is the best exhibit in its history of the industries of the State. The live stock is a credit to any people. We have never seen finer horses, larger and fatter cattle, a better quality of hogs, better milch cows, more improved breeds of sheep and finer poultry than the Fair has given this year. It is marvelous what strides Texas has made in these matters within the past few years. We doubt if these departments can be excelled in any State in the Union. The products of the farm are equally as fine. Samples of corn, cotton, wheat, melons, fruits and vegetables are proof positive that Texas is to the forefront in the development of farming products. And the entertainments at the auditorium, in the way of music and speaking, are above criticism. Barring the Sunday opening and the race track, there is nothing objectionable to refined taste and cultivated moral sentiment in the Fair. All these things we commend and have commended from the beginning. They are exceedingly helpful to the material development of our great State.

Our preachers, especially in the North Texas Conference, will be glad to know that Dr. and Mrs. Carroll are again in their midst. For some years they have lived in Austin, but now they are at Denton in charge of the Methodist Dormitory, located near the Industrial School for girls. They are two of God's choicest spirits, and they are happy in their new work, and delighted to be in touch again with their old comrades and friends. We have never enjoyed sweeter communion than with them last Saturday night.

We are receiving a great deal of original poetry at this office. Some of it is good—not much of it—some of it is indifferent, and a great deal of no manner account. No, we do not want all the poets to imagine that their productions come under the first descriptive head. Nearly all of it belongs to the second and third. Therefore, nine-tenths of it is not available. We can not use it. It is scarcely worth examining. Yet there are scores of people who think they are poets. They get an idea into their heads, a very vague idea, and they proceed to throw it into some sort of jingling rhyme. The orthography is bad, the sense is mixed, the measurement execrable and the writing often unintelligible. This office is a bad place to send much poetry. We would advise you to send it nearly all to Dr. DuBose, of the Epworth Era, at Nashville. He himself is a genuine poet; and maybe he will be able to

doctor it and give it a place in the Era. We are not a poet. We are a prosy editor, and can use but little, very, very little, original poetry in the Advocate.

The Medical College has opened finely. To date they have seventy-five matriculated, with others to enter. Before another month they will have all they can provide for, at the present rate. The student body is of excellent quality, and they are doing good work. The faculty is the best in the State, and it will compare favorably with that of any other State for that matter, and it is well organized and in good working trim. Our Medical College is a success viewed from any standpoint, and the Church can justly feel proud of it.

We are receiving innumerable personal letters expressive of the appreciation of the people and preachers as a result of our re-election to the editorship of the Advocate. We wish we could answer all these in person, but press of time prevents. Suffice it to say that we treasure these expressions as valued reminders of what the readers of the Advocate think of the work we are trying to do, and we will endeavor to try to show our appreciation in turn, by continuing to make the Advocate the best paper published for Texas Methodists.

It is pleasant to read words from the pen of a live man—one who has no doubts about success in any enterprise he undertakes. Rev. H. Lee Vincent, of Belmont Circuit, West Texas Conference, finds time to lend valuable service in looking after the interests of his conference organ. He says that every subscription to the Advocate on his charge will be paid. He has our hearty thanks.

PERSONALS.

Brother and Sister Clark and their two children made the Advocate a good visit this week. They live near Bellevue.

Brother J. H. Moore, of Thomaston, in DeWitt County, called and paid the Advocate an interesting visit recently. He spent several days in the city and took in the Fair.

Brother M. McGuire, of Colorado City enlivened our office with a good visit the past week. He is an earnest layman in our Church, and a close reader of the Advocate.

Rev. J. W. Mills and wife brightened up this office with their presence last Monday. Brother Mills is our pastor at Wills Point, and he is closing out two years of successful work there.

Brother R. B. Evans, of Stamford, made the Advocate a very brotherly visit last week. He is one of our earnest laymen out that way and greatly interested in the work of the Church.

Mrs. S. A. Stuckert, of Burleson, spent a few days in Dallas not long since and gave our office the benefit of a kindly visit. She is a constant reader of the Advocate and wanted to see the place where it is made.

W. L. Zumwalt, of Frederick, O. T., was in the city recently and called to see us. Brother Zumwalt formerly lived in Texas, and he takes the Advocate to keep up with matters in Texas.

Rev. Jno. R. Nelson is back in Texas getting ready for our conferences. He was in Dallas this week, and of course came to this office. The whole force greeted him kindly, for he is known to them all. He is looking well.

In a private note from Rev. F. B. Buchanan of Beeville, we learn that his district is moving on finely. This is his first year in this sort of work, but he is bringing things to pass. He is young, vigorous and has his heart in the work.

Rev. S. H. Morgan and his good wife made us a pleasant visit this week. They are now in the Northwest Texas Conference, but will return to the Texas Conference, as his eyesight is failing him. He wants to get back among his old brethren.

Captain William Dougherty, of Gainesville, made us a delightful visit a few days ago. He is a friend of the Church and to the preachers, and his home is open with a big welcome to them at all times. We are glad to number him among our friends.

Rev. J. F. Tyson, of Troy, though busy "rounding up for conference," has found time to secure this week seven new cash subscribers for the Advocate.

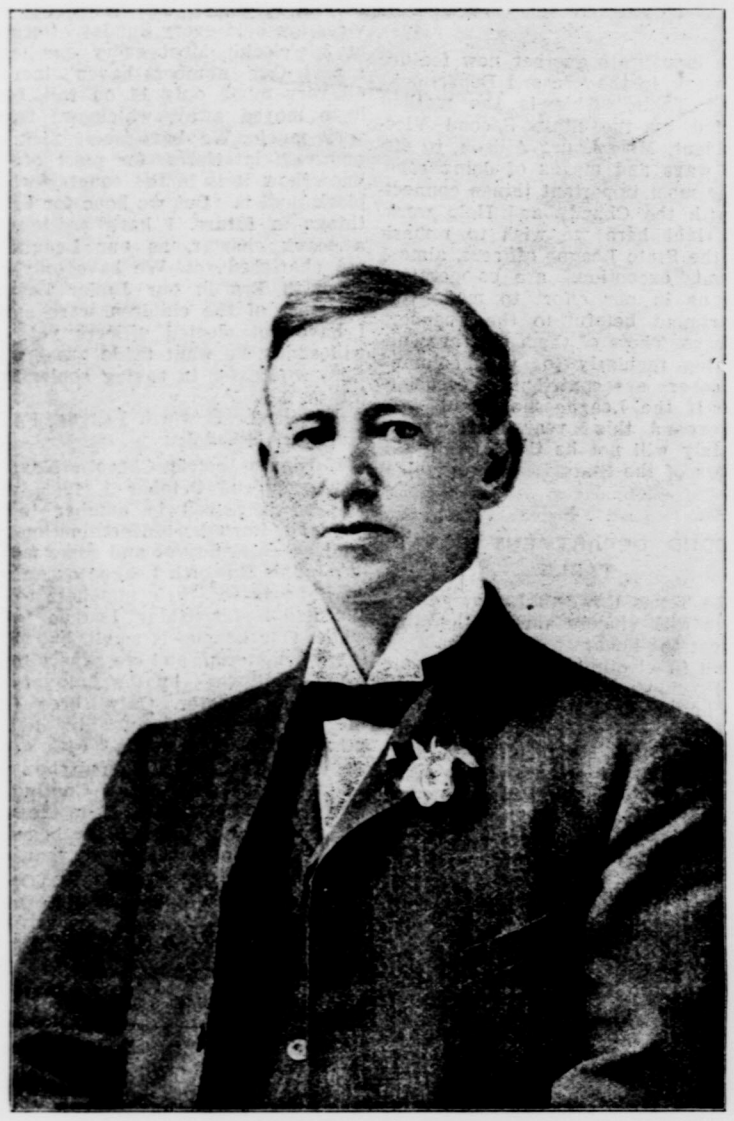
Rev. and Mrs. John S. Gillett, of Cuero, have sent us an invitation to the marriage of their daughter, Miss Laura, to Rev. Edward W. Morton. It took place the 25th of this month in the Methodist Church at Cuero. The Advocate extends congratulations.

Rev. C. B. Cross, late of the Texas Conference, but now stationed at Colorado Springs, in the Denver Conference, has made a fine start in his new field. The papers up that way speak well of his preaching. We appreciate a brotherly letter from him, also. Those people will value him more and more the longer he is with them.

We are sorry to hear of the bad health of Rev. J. C. Russell, of the West Texas Conference. He thinks it probable that he will have to take a nominal relation at the approaching conference. He is one of the most faithful and devoted workers in that body, and his record is among the best.

Rev. H. A. Boaz, D. D., of Polytechnic College, looked in on us recently. He says the College is booming. The new buildings are taking shape, and the whole hill is taking on a live aspect. In addition to his other hard duties, Dr. Boaz is filling out Dr. Monk's unexpired term at First church, Fort Worth. It is the busy man that people want to look after extra work.

Rev. Abe Mukey has been having some successful meetings with the brethren, and he is still busy with them. This has been one of the best years of his life in the revival field. Sister Mulkey has been sick of slow fever for some weeks and not able to help him in his work. But we hope she will soon be well and at her post. Brother Mukey's work is of the best type, and we pray for his continued health and strength.



REV. SIMEON SHAW,
Host of West Texas Conference, San Angelo, Texas.

BISHOP GALLOWAY'S TRIBUTE.

Cartersville, Ga., October 18.—In his address on Rev. Sam P. Jones, Bishop Galloway said:

"I am here not to eulogize the distinguished dead, but to lay a flower upon the grave of a personal friend, and pay grateful tribute to the memory of a most remarkable man. I have come 'to weep with those that weep.' A great state has lost its best known citizen, a great church its most popular and powerful preacher, the nation its most noted evangelist and the cause of public morality one of its mightiest and most fearful champions. In the strength of his years when his sun was at the zenith before his powers had begun to fail or his voice to lose its charm, this great man in Israel has been summoned to his rich reward.

"What strange paradoxes were wrapped up in that masterful man and his brilliant career. He was a genius without eccentricity, a great personality without peculiarities, unique without beng erratic, a wonderful orator without the graces of oratory, a marvelous preacher with little concern for the rules of homiletics, and a philosopher with the aid of a pale guide, and a student's lamp.

"He had all the gifts, without the cultivation, of a great philosopher. What he lacked in learning, was made up in the keen peneration and clear discernment of a student of human nature. If limited in his familiarity with history, he knew the forces that make history and determine destiny.

"Had his knowledge of books equalled his acquaintance with men—had he known the history of the human heart as well as he knew its great motives and subtle passions—he might have commanded a much larger place in the story of his times.

"He had many rare qualities and attractive virtues, but one great gift—the gift of commanding utterance. And upon that his fame will rest and his influence abide. His preeminence was as a preacher. God anointed him to be a prophet in Israel and clothed him with a power seen but a few times in a generation. He was not called to wield a pen, but to be a voice crying in the wilderness. He might have succeeded at the bar, but his throne was the pulpit and his mission the redemption of his fellow men.

"And what a master of assemblies he was! Measured by the multiplied thousands that crowded again and again to hear him, and by the dead consciences he awakened, and he penitential tears he started, and the high purposes he inspired, and the reforms he instituted, and the converted souls he led to his Lord, he must go down to history as one of the most cospicuous figures of the last half century.

Springs of His Power.

Were I called upon to state in a few words the qualities that give greatness to this master of assemblies, and enabled him to sway with the wand of a magician, the vast thousands that crowded to his ministry, I should say they were his philosophical insight into the secret springs of motive, his power of lucid and luminous statement, his rare genial humor, the breadth and wealth of his genuine love for humanity, and the marvelous qualities of his wonderful voice—all under the domination and inspiration of the Holy Spirit.

"He said more quotable things than any man of his generation. There are few homes in which some saying of his is not repeated. He had a genius for proverb-making.

"I believe that one secret of his strange power as a preacher was the fact that all his appeals were directly to human conscience. His theory was that the conscience was on the same level whether in a philosopher or a child—whether in a scholar or an illiterate. And that the message needed to arouse the one could not fail to awaken the other. Therefore, like St. Paul, he felt himself a debtor to the Greek and the barbarian, to the wise and the unwise.

"He demonstrated the fact that the day of the preacher and public speaker has not passed. The living voice is as potential today as ever in the world's history. The printed page may inform the mind, but the living messenger is necessary to kindle passion and urge men to action. The preaching function of the priesthood can never lose its authority. As in the olden times, when Isaiah's voice was heard in Israel, and Paul preached on Mars Hill, the divinely called man with a message will ever be the mightiest force in his generation.

"His life of almost unexampled activity was dominated by one high and holy purpose—to do good to his fellowmen and faithfuly serve his generation by the will of God. From that purpose he was never deflected, and from God's service his heart never felt the slightest alienation. To that high aim every ambition was subordinated, and every energy put in commission.

"Believing that Providence had clearly indicated his field of largest usefulness, to be unconfined by the narrow limits of a local pastorate, he retired from the regular itinerant ministry, and made the nation his parish. Whatever the judgment of others as to the wisdom of that course, he never doubted that God had ordered it, and His blessings would approve it. In every state of the union his voice was heard by eager thousands, preaching with the same fearless fidelity and Christly sympathy as to the humble friends and neighbors on his first Georgia circuit.

Features of a Noble Character.

"Without attempting any recital of the facts of a brilliant history, I shall merely mention a few features of a noble character.

"First of all, because above all and best of all our honored brother was remarkable for the strength and solidity of his moral character. There was granite in its foundations, and every living stone was polished after the similitude of a palace. Flaws there may have been, but no fissures—discolorations, but no suggestion of disintergration. The storms of life sometimes strained, but never moved it. The rains descended, the floods came and the winds blew, but when the sky had cleared he stood unshaken and majestic as mighty mountain. However much men may have criticised his utterances, or questioned the wisdom of his policies, no one ever doubted the integrity and purity of his character. Had there been in it any serious weakness, some curious or critical or envious eye would have quickly discovered it and loudly proclaimed it, but throughout his brilliant career, every hour in the fierce public glare, his mission and methods as a reformer inviting and encountering stubborn hositility, he fought and wrought and finally died, without the faintest shadow on his beautiful character. There were notches on his trusty blade, but not a blur on his noble name.

"He genuinely loved his fellow men, and never lost hope for humanity. He believed in a gospel that can redeem a world, and like his Lord, he went out to seek and save the lost. And no poor prodigal ever got so low or wandered so far as to be beyond the reach of his hopeful message and helpful sympathy. And that made the world love him so. There is nothing more divinely attractive than the radiance of hope, and nothing more cheerless and forbidding than the notes of discouragement and despair. Tell a poor, blasted, blistered soul that there is hope for him, and his wailings will turn to pleadings, and his despair into the tones of prevailing prayer. It was this ever reiterated gospel for the worst sinner that helped to attract the thousands to his ministry.

"The bells of St. Michael's in Charleston, S. C., that have chimed the hours of morning and evening prayer since colonial times, have a strange history. They have crossed the Atlantic ocean five times. During the civil war they were shipped to Columbia for safekeeping. But on a certain famous march to the sea they were burned and broken into fragments by hands of a vandal. Every sacred piece was gathered up, and all shipped back to foundry in which they were originally cast. There they were made anew and brought home to the tower of St. Michael's without the loss of a single note or the lowering of a single majestic tone.

"Thus, this good man belived God could do with every sinful, broken human life. Gather up scarred and scattered fragments, make them anew in His image, and put cathedral music into the redeemed soul.

Sublime Moral Courage.

"His moral courage was nothing less than sublime. What he conceived to be the path of duty he would pursue, though a lion crouched in a shadow of every tree. No threat of man, or fear of all the legions of darkness, could stay his course or hush his imperial voice. And yet there was in him nothing of rashness, and he never spoke without premeditation. His was not a harsh, but a gentle nature. He had a strong, soft hand. The tones of his voice were authoritative, but the undertones were gentleness and love. Though he sometimes showed the sternness of a Hebrew prophet, he really had the tenderness and sweet persuasiveness of an apostle. Who but this master of the human heart could unite such startling and overwhelming plainness of speech with lyric tenderness and irresistible persuasiveness! With a sternness that was at times as awful as Sinai, he united a pathos that made every eye a fountain of tears.

"If he sometimes used the muck rake, it was not simply to expose the rottenness of society and the wickedness of the world, but that the healing light of the truth might shine upon and cure it. He uncovered sin that it might be destroyed. He rent the robe of hypocrisy that its ghastly deformity might cease to deceive. But for every penitent he had a mantle of charity, and for every home-coming prodigal a joyous welcome.

"He was free from the weaknesses and vices of narrow natures. His great soul was too generous for jealousy and too broad for bigotry. Envy found no hiding place in his brotherly and sunny heart. He coveted no man's position or possessions, and envied no human being his fame or his fortune. It never occurred to him that any rival stood in the way of his attainments or achievement. No Mordecai sat in the gateway of his noble soul. He rejoiced that the world is wide, with an inviting field for every honest toiler, and ample reward for every faithful workman; that there is a chaplet for every heroic brow, and a throne for every really royal soul. While deeply appreciative of his large place in the nation's esteem—pardonably proud of his wonderful and long sustained popularity he generously rejoiced in the honors and success of every worthy man. I never heard him speak a disparaging word of any mortal who had high aims and a serious purpose. His generous hand would have withered had he attempted to pluck a star from another's crown. Such magnanimity is one of the final tests of true greatness.

"But time fails me to speak more at length of my glorified friend. We would fain have kept him longer, but the Lord knew best. His was a life that cannot go out, it will go on.

"The end came, not exactly as he had hoped, but as beautifully and triumphantly as any heart could wish. It was just after a great revival in which, as on so many notable occasions, God had wonderfully honored his ministry. With the tears of a penitent still gladdening his eyes, the tired preacher was told that it is time to rest. Between a revival and an expected family reunion the angels met him and carried him to the house of many mansions. In that heavenly home may there be no vacant chair!"—Atlanta Constitution.

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is

Hood's Sarsaparilla

Which has cured thousands.

Keep Yourself Strong

And you will ward off colds, pneumonia, fevers and other diseases. You need to have pure, rich blood and good digestion. Hood's Sarsaparilla makes the blood rich and pure as no other medicine can do. It tones the stomach, creates an appetite and invigorates the whole system. You will be wise to begin taking it now, for it will keep you strong and well.

Hood's Pills are non-irritating. Price 25c.

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.

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Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

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THE LITTLE CHILDREN IN JAPAN

The little children in Japan
Are fearfully polite:
They always thank their bread and milk
Before they take a bite.
And say, "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude.
"O noble, dear mamma, they say,
'We trust we don't intrude."
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet:
They have no proper hats to go
A-walkin down the street;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away:
And when you go to see, you'll find
It's paper walls they live behind.

The little children in Japan
They haven't any store
Of beds and chairs and parlor things,
And so upon the floor
They sit, and sip their tea, and smile,
And then they go to sleep awhile.

—"Hapers Magazine."

✣

NOTES.

Miss Nellie Williamson reproduces in this issue the story of the conversion of a Mexican Catholic, as related by Bro. Frank Onderdonk at Epworth-by-the-Sea during the late Encampment. It is worthy of a most careful reading.

✣

Dr. Rankin of this paper and Dr. Palmore of the St. Louis Advocate each seem to have been struck by a copy of the endless chain prayer. Both denounce it as a fake, pure and simple. We have already cautioned our readers against it and hope that its circulation in this State among our young people will now be effectually stopped. Dr. Rankin's opinion of it may be had by reference to the issue of the Advocate of Oct. 18, page 8, column 5.

✣

Clarence R. Comfort, Secretary, has issued a "report of the Missouri State Epworth League Union," sending a copy of same to each of the Epworth League Boards of the several Conferences in Missouri. This report deals largely with the State meeting held at Pertle Springs in July and discusses somewhat the condition of the League in that State. Among other things, the report says: "One of the results of this meeting was securing a large number of pledges to the tithing system through a tithing service which was held as a part of the programme. These pledges, we are to try for one year and see if it does not pay." Further along, this information is given: "At our Conference this year we had one conversion, and we had one young lady offer herself for work in the foreign field." Altogether, the report gives a hopeful outlook for the League in Missouri, and we rejoice with our brethren there in the prosperous condition of the young people's movement.

✣

The Epworth Era is authority for the statement that the International Epworth League Convention will not meet again until in 1909, the joint committee of control having decided that a session every two years is not now needed in order to keep up thte spirit of fellowship among the young people of the various branches of Methodism, for which the International was formed. We believe that the change is a step in the right direction. With District, Conference and State gatherings each year, some of these being on a large scale, the International meeting every two years interferes with the development of the movement in these circles to a very great extent. The State work and the International work will each prosper under the change which has been made.

✣

The Alabama Advocate comes to our desk this week after a long absence, and we find a new departure under the administration of League Editor, H. T. Strout. The League Department has been divided into two sections, one a Junior column and the other a Senior column. The wife of the League editor has charge of the Junior section. In addition to a weekly "talk" by the Junior editor, who is also the State Superintendent of Junior League work, a couple of columns are devoted to "Letters from the children." If we divine rightly the Junior section covers the field of the usual "Children's Corner" in other papers and more. A full page is devoted to each section and together there is plenty of League news.

✣

The Southern Christian Advocate publishes in slightly abridged form the Encampment address of Rev. T. S. Armstrong, of Waco, on the "Difficulties of the Devotional Department and How to Overcome them," prefacing the article with these words: "Believing that the following address—delivered by Rev. T. S. Armstrong, pastor Morrow Street Church, Waco, at the Texas State League Encampment—is most helpful and suggestive, this week's space is given to almost a full reproduction, with the hope that all of its best points, and particularly the last paragraph, find prominent lodgment in the memories of South Carolina Leaguers."

✣

From the Florida Advocate League column we clip the following item: "Assessment for State work—Leagues having under 30 member pay $2.50 annually. Leagues having 30 and 60, pay $5.00 annually. League of 60 members and over, pay $10.000 annually." So far as we are apprised this is the highest assessment placed by any State organization on the local chapters. We are just a little curious to know to what extent this assessment is paid. Tell us, Brother Moon.

✣

The Wesleyan Christian Advocate gives an interesting account of the recent session of the Oxford District Epworth League Conference, in which many preachers took part. This District raised a fund amounting to "$66 on the $100 asked for," to aid in sending one missionary to the foreign field. Mr. A. T Hind, of Oxford, was elected President and Miss Mary Stansell, of Convers, Secretary. The Conference will meet next year at Eatonton Georgia.

✣

League Editor Rev. W B. Ricks, of the Central Methodist, who has been serving the Chestnut Street Church at Louisville, as pastor for some time, was moved by Bishop Hendrix at the recent session of the Louisville Conference to State Street Church, Bowling Green. Brother Ricks evidently intends retaining the League Editorship of the Central, for he says: "In the future send all communications for the League page to me at Bowling Green instead of Louisville." We wish Brother Ricks success in his new field and are glad that he will still have charge of the League Department of his Conference journal. We have no more capable editor among the League fraternity than Bro. Ricks. Somehow he manages to get hold of a great many newsy items, and edits them in a painstaking, readable manner, so that his columns are always interesting.

✣

We cannot pass Brother Ricks columns this week without quoting his comment on what Brother Anderson, of the Raleigh Advocate, had to say recently about Miss Daisie Williams, of the St. Louis Advocate. Here it is: It might be well to select ladies to edit all the League Department helpful to the Leaguers statement that the young lady in question is fortunate in getting hold of an abundance of newsy items) is to be the result."

✣

Further along, Brother Ricks has this to say about one feature of our Texas work, viz:

"Texas State Junior Superintendent, Mrs. W. F. Robertson is publishing each week in connection with the League department of the Texas Advocate some helpful notes on junior work. This is an excellent idea. Doubtless the junior work in Texas will receive a new impetus from this new feature."

✣

The poem at the head of this Department this week is furnished by Mrs. W. F. Robertson, State Superintendent of Junior Leagues.

✣

Mrs. J. H. Harrington, whose address is Piano, Texas, R F. D. No. 1, sends us this week a couple of interesting communications regarding League work at the Fannie Harrington Chapel, of McKinney District. We appreciate communications of this kind. Let us have more of them.

✣

We inaugurate another new feature this week, in the "Second Department Round Table." This is the method adopted by the State Second Vice-President, Miss Laura Allison, to discuss ways and means of doing some of the most important things connected with the Charity and Help work. And right here we wish to remark that the State League officers, almost without exception, are co-operating with us in our effort to make this Department helpful to the Leaguers of Texas. Three of them now are contributing regularly to the columns and others are contributing occasionally. If the League movement does not expand this year in Texas it certainly will not be the fault of the officers of the State League organization.

✣

SECOND DEPARTMENT ROUND TABLE.

To the Texas Epworth League:

It is with sincere appreciation that I accept the honor conferred upon me by you in electing me to the Second Vice-Presidency. I feel that some one else better qualified for the place could have been found, but as you have chosen me, I shall try to the best of my ability to serve you. The success of my undertaking, will, in great measure, rest upon your hearty co-operation. Already a number of letters and postals, give me assurance of support.

Our former Second Vice-President, Miss Belle Taylor, has greatly assisted me by sending a list of the Northwest and West Texas Conference Leagues, with the names of persons for information. This list includes Second Vice-Presidents or others, who will answer communications. As her lists for the other Conferences were not complete, she did not send them. I shall endeavor to secure those as soon as possible.

I believe that reports of work done in the local Leagues and round table discussions of special topics are very hepful. Often one item of a report will suggest work that is new to some other Leaguer. Helpful methods are also frequently given. Now let us have a "Second Department Round Table." The subject for our first discussion will be "Hospital Work." Let every League that has done work visiting, nursing, reading, singing preaching, or praying in a hospital, send me a short account of the same. Please don't lay this request aside, saying as you do it, "O, we do so little." Put it on a postal and send it to Laura L. Allison, Chicon and E. 21 Sts., Austin, Texas.

Leaguers of the larger cities, we expect something especially helpful from you, because you have special oportunities in this particular work.

As a result of the Mission Study Class at Epworth this summer, Tenth Street, Austin, has organized a class, and has been meeting for a month. Miss Rachel Jarrett writes me that Texarkana is to have one also. Let us hear of any other that may have been organized since then.

On the last Sunday of September Tenth Street E. L. held a special service at the reular hour for the devotional meeting. The subject was "Echoes from Epworth." The time was all too short for the following program:

1. Song, prayer, Scripture lesson, sentence prayers.
2. A general description of Epworth and an outline of the program.
3. Noted speakers.
4. Our bishops
5. Our missionaries.
6. Mission Study Class.
7. School Ralles.
8. Special Services—Baptismal, waiters and Mexican.
9. A Mexican Investment.
10. Sunday observance and Sunday Schools.
11. What impressed me most.

The First Vice President's report in regard to this meeting was, "A most helpful and interestin service." The meeting was not held sooner on account of so many of our people being out of the city. We wanted all to have the benefit of the reports. I know of no better way of interesting our people in this great movement.

Perhaps other Leaguers have tried this plan. If so, we should like to know about the results. Let those who have not done so, try it.

LAURA L. ALLISON,
State Second Vice Pres.

Austin, Texas.

✣

FROM FANNIE HARRINGTON CHAPEL.

The Junior Epworth League of Fanny Harrington Chapel.

McKinney District was organized March 25, 1906, with 12 members, and we have some very interesting and helpful meetings. Our devotional services are held every Sunday afternoon at 3 o'clock. Most every one takes a part. Our numbers haven't increased very much only 14 on roll, some have moved away, which we regret very much. We have some sickness and rain interferes, for most of you know how it is in the country where black mud is. But we hope for better things in future. I have written for a blank charter, as our League is not chartered yet. We have only one Epworth Era in our Junior League. As most of the children were small, I have not elected officers yet, but will soon. We want to do great work for our Master in saving souls. Pray for us.

Our Senior Epworth League, Fanny Harington Chapel:

McKinney District Chapter No. 6796 was organized October 1, 1905, with 34 and increased in number to 49, but the Christian denomination organized an Endeavor and some moved off. Junior Epworth League organized, so it decreased their members to 14. We had a flourishing League for a while. Our League is small, but there is good material, and we expect to do some good work by the help of our Lord and Master. Only three take the Epworth Era. Our literary department has been organized with seven members. They have taken up the study "Day Break in Dark Continent." The League has sent $2.50 to the League Scholarship. The League hopes to do a good work th's next year.

MRS. J. H. HARRINGTON,
Junior Superintendent and Epworth Era Agent.

✣

THE BIBLE IN MEXICO.

Several requests have come to me asking that I reproduce in the columns of the Advocate the story of the conversion of Rebollo, the sacristan of a Mexican parish, as related by Brother Onderdonk at Epworth-by-the-Sea. Here it is. May it serve a good purpose.

With it I send the incident of the "hand-made" Bible as I remember it. It appeals to me almost as much as does the conversion of the sacristan, and I feel that I have used this incident, as well as the incident of the burning of the Bibles, to a good purpose in our Chapter here at Edna.

Both stories had a splendid bearing upon the prayer-meeting topic for September 16, and we used them with good effect.

God's word is winning its way into the homes of the people everywhere. Let the foot of the missionary once be placed upon a shore—no matter how heathen the people be—and soon the Bible will be found in the homes, and after a while in the very hearts of the people.

Mexico is no exception to this rule, unless it be in the intensity of the longing of its people for the Book of Life.

The reading of God's word is proscribed there, Bibles are taken up and burned by the Catholic authorities, who are ever averse to having anything placed in the hands of the people which has such an all-powerful tendency to convert from Catholicism as has God's word.

A little girl was walking along the road, furtively reading a book which she held in her hand. Seeing two men approaching, and fearing that they would take from her the precious book—for it was a Bible—she hastily concealed it beneath her dress. But one of the men had seen her movement and asked what she had. The little girl was compelled to show her book.

The man took it, turned its pages and began to read, his friend standing by impatiently urging the reader to come on. But he had become very thoughtful; he had discovered wonderful things in this book!

After standing and reading thus for some two hours, he asked the little girl if she would sell him the book. But it was not to be bought. "Then," said he, "lend it to me for two months." Still the little girl would not consent—it was mother's book. "Well," said the man, "you go to your mother and ask her to lend me the book for two months."

Away ran the little girl, book in hand, to her mother, whose heart, like that of Peter of old, had already been prepared by God's spirit. She understood and the loan was granted.

And that man took the little Bible to his ranch, and there, with pencil upon coarse paper, he copied in his own scrawling, awkward hand the wonderful truths which he discovered and which meant most to him.

At the end of the two months, prompt to the day, he returned the original to its owner, keeping for his own study and perusal the rude, hand-made copy.

To that Mexican the copying of those pages was a laborious task, and yet he did not conceive the idea that such close study and application was unusual. I can imagine his thinking: "These words of eternal life are well worthy to be copied." When he was privileged to purchase for himself a Bible, he misplaced his old one; it had served his needs; its purpose was accomplished. He had been led to know Christ, "whom to know aright is life eternal."

Ah, what a rebuke to our oft all too careless study of God's word! How ashamed we should be of the meager time we give to such reading!

The wonderful power of God's word to cause men to think is nowhere more strongly verified than in the conversion of Isaac Rebollo, sacristan in the parish Church of Atoyac.

A colporteur of the American Bible Society visited the place with a stock of Bibles; but the priest, ever on the alert to keep Bibles from the people, quietly sent a man to buy up all the books. The man of God congratulated himself on his good fortune in making such a sale.

The Bibles were taken to the church yard, where—the covers having been torn from them—they were piled and burned, Rebollo, the sacristan, assisting in this burning.

But it was not God's will that his word should return unto him void.

A few days after the burning, Rebollo was walking through the yard, and, as he thought, through curiosity stooped to pick up two little charred pieces of paper that met his eye. They were very small, but thereon were the words that God wanted for his purpose—the words that were necessary in this instance to glorify his name.

One of these texts read: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth"—here the fire cuts

Piles Cured Quickly at Home

Without Pain, Cutting or Surgery. Instant Relief.

We Prove It. Sample Package Free.

Seven people out of ten are said to have Piles. Not one man in a million need have them and we are proving it every day at out own expense. We send a sample package of the wonderful Pyramid Pile Cure to any person absolutely free.

We don't do this as a matter of amusement or philanthropy, but because it is to our interest to do so. We know that the sufferer from piles, tormented and driven almost crazy by this wretched trouble, will find such immediate relief that he will go at once to his druggist and buy a box and get well.

We know that we have got the greatest remedy in the world for piles, and we are ready and willing to stand or fall by the verdict of those who make the trial. We have been doing this for some years now and we never yet have had occasion to regret it.

And the remedy at the drug store is exactly the same as the sample we send out. As, for instance, here is a man who got such immediate relief from the sample that he at once bought a box. Was it just the same? Undoubtedly, since it cured him after all sorts and kinds of things had failed.

Here is a sample of the kind of letters we get every day and we don't have to ask for them:

Received your sample of Pile Cure and have given it a fair trial and it has proven the best I ever tried and effected a complete cure. I can recommend you highly in this vicinity. Have used your sample and one box and it has been a complete cure. It has been worth $100 to me.

Thanking you for the sample and the cure, I will recommend you to everybody. Yours respectfully, Julius Maver, Dealer in Feathers, Ginseng and Hides, Ind."

Pyramid Pile Cure is for sale at every druggist's at 50 cents a box or, if you would like to try a sample first, you will receive one by return mail by sending your name and address to The Pyramid Drug Company, 59 Pyramid Building, Marshall, Mich

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 Stuarts'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 and all 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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Nature's Medicine—Pure Air and Pure Water—

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For Particulare Write
P. E. BOCK, V. P. & G. S.
Weatherford, Texas.

A CHURCH MONEY MAKER by our method. For the sake of the advertising it gives us, we let you have all the profit. For particulars address PETER-NEAT-RICHARDSON CO., Wholesale Drugs, Louisville, Ky.

WANTED—An A1 doctor, with a family; had several years experience practicing medicine; graduate of a reputable medical college. Town of 500 population, good country surrounding. The right man can do $4,000 practice. For particulars address H. H. Langford, Bruceville, Texas, McLennan County.

BELLS.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Mfg. to Cincinnati Bell Foundry Co., Cincinnati, O.

the message short. The other text says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators"—and here again the fire closed the message.

But these two sank into the soul of Rebollo. Said he, "I am doing these things—worshiping images of things in heaven." He began to think; God's spirit led him on, and today in Mexico this same man is the pastor of one of the finest congregations in the district that pays a good part of his salary. They have built their own church, costing a thousand dollars, and have a fine day school.

And this is not all. On the circuit there are twelve other preaching places, the outgrowth of this burning of Bibles. What a wonderful testimony to the power of God's word in the hearts and lives of men!

Brother Onderdonk closed this part of his address with an appeal to the Leaguers in behalf of the American Bible Society. After showing the charred fragments of the Bible, he said: "Some one invested in that little book! O, fellow Leaguers, stand by the American Bible Society. Never fail to invest money there when you have opportunity. It is our greatest and most efficient missionary in all foreign lands. You can better afford to recall your most indispensable man rather than to curtail the output of this great institution."

NELLIE WILLIAMSON.

Goliad, Texas.

✣

A JOKE ON SOMEONE.

Some weeks ago I wrote to a certain Junior Superintendent asking the name of her District Superintendent. She replied that she had never heard of one, but would find out. A day or two ago came this note from her:

"I interviewed our presiding elder this week and have some news for you. In July, while I was out of the State, a District League organization was effected. The presiding elder was elected President and I was put in charge of the Junior work. Of course, by intuition I've known of my duties these four months. If you will tell me what is expected of me, I'll try to find another day in each week so as to do it. When I asked the presiding elder what are the duties of my office, he said: "O, nothing much, just 'kinder' keep in touch with the district.' If you will tell me where I can find some feelers, I will provide myself at once so as to 'kinder' look after this business."

On whom is the joke? I leave you to decide that. But I do think that any officer will do better work if she is notified that she has been elected, so few happen to be mind readers.

✣

The Juniors of Troup sent us an interesting program recently. Has some other chapter a special program to give us? A missionary program might give us some new ideas. Inclosed is a dear little poem that might fit such a meeting.

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

✣

NOTICE.

To Holders of Leases at Epworth-by-the-Sea:

I am now ready to receive your annual payment and renew your leases for 1906-7.

It is the wish of the Board of Trustees that you give this matter immediate attention.

I am also prepared to issue new leases. Will be glad to furnish application blanks on request.

A. J. WEEKS,
Sec'y Board of Trustees.
West End, San Antonio, Texas.

REV. M. A. BLACK.

Mark Antony Black was born in Itawamba County, Mississippi, July 19, 1849, and died in Floresville, Texas, Aug. 20, 1906, aged 57 years and 32 days. He was converted and joined the Methodist Episcopal Church, South, at old Carolina Church in tthe summer of 1867. In 1868 he was licensed to preach by Rev. M. J. Allen, of the North Mississippi Conference. He came to Texas with his mother and family in 1869, settling in Gonzales County, where he assisted them in making a crop. In 1870 he was appointed by Rev. E. Y. Seale to supply Sandys Mission in the West Texas Conference, and in 1871 he supplied the Helena Circuit under the same presiding elder. He was admitted on trial into the West Texas Conference December 24th, 1871, and ordained a local deacon by Bishop Marvin, the conference meeting that year at Leesburg, now Leesville. He was ordained elder by Bishop Doggett at Seguin, Texas, Oct. 29, 18766. On December 12, 1872, he was married to Miss Nannie O'Neal. Five children were born to them, all of them living but one. He served the following appointments in the West Texas Conference: Sandy Mission (supply), 1870; Helena Circuit (supply), 1871; Oakville Circuit, 1872; Saint Mary's Circuit, 1873; Hallettsville Circuit, 1874; Concrete Circuit, 1875; Clinton Circuit, 1876; Rancho Curcuit, 1877; Rockport, 1878; Texana, 1879-80; Round Mountain Circuit, 1880-82; San Morcos Circuit, 1882-84; Luling Circuit, 1884-86; San Saba District, 1886-90; Kerrville and San Angelo District, 1890-94; Llano District 1894-97; Llano Station 1897-99; Prospect Hill, San Antonio, 1900; San Saba Station 1900-04; Floresville Station, 1904-06. In all these years as a member of the conference Brother Black never missed a session. At one session of the conference which met at San Marcos, while he was presiding elder of the Kerrville District, he was very ill with an attack of fever, but insisted that he must look after the preachers and interests of his district and was forced to lie upon a sofa during the session of the conference. A more faithful and consecrated man never entered the ministry in West Texas. To all the works to which he was assigned he gave the best powers of his manhood. Body, mind and spirit were on the altar, a sacrifice to his Lord. I knew him best in his district work when he was my presiding elder and caught from him an inspiration to hard work which has remained with me to this day. In his district work he was forced to travel almost altogather in his buggy as railroads did not traverse his territory. Distance has no terrors for him if at the end of the journey there was someone who needed the message of salvation. I have known him to ride nearly all of the night to reach an appointment and at the ned of his journey preach to half a dozen people in a school house in a sparsely settled country. He was a strong preacher, clear in thought and expression and forceful in delivery. The secret of his power is found in his strong belief that in the Bible God has revealed himself and his will. The Bible was to him God's truth. His conversion was clear-cut. He never doubted it. With an abiding consciousness that he was a new creature in Christ Jesus and that the Christ who had saved him from sin had also called him and sent him out as an ambassador to his fellowmen, he went to his pulpit with a message which he believed was the power of God unto salvation.

He was a pastor of the first order. One of the oldest members of the conference told me once that Brother Black had always been a pastor in the true sense of the word. Eleven successive years on districts did not cool his zeal to visit his people and minister to their spiritual wants. As his presiding elder in the last pastoral charge he served, I saw his work. He was everybody's pastor. In town and country he found the sick and well, the poor and rich, and ministered unto them. The children everywhere knew him and loved him. He knew them by name and wherever he met them he laid his hands in blessing upon them.

His charity was a source of remark among all of his brethren. No cry of distress ever reached his ears that he did not respond and give of his money. He loved to raise collections for worthy objects and he loved to give. It has been well said by more than one who knew him: "His heart was as big as his body." Many a preacher who has served hard circuits with Brother Black as his presiding elder can testify that the presiding elder's pro rata of the salary at the fourth Quarterly Conference found its way into the pocket of the preacher or the hands of the preacher's wife.

His home life was beautiful. He was like a child among his children and a true companion to his wife. In twelve years I have been in his home many, many times and I never found him when he was not scattering sunshine in the little circle which more than once made me think of heaven. His children bear the impress of this loving father now departed, and the loving mother yet spared to them. His only son followed in his father's footsteps when he responded to the call to preach and entered the West Texas Conference. It was natural that he should do so when one knows the influences of the home from which he came.

Brother Black preached his last sermon at Floresville, Sunday morning, July 22, from the text: "And we all do fade as a leaf; and our iniquities like the wind have taken us away." Isa. 64:6. In the sermon he contrasted the suffering and decay and death which sin has brought upon the race with the bliss and immortality of heaven.

In his last sickness he had every attention and care that could be bestowed by loving wife and children and faithful doctor, nurse and friends. The writer was with him for three days before he passed to his reward. His whole conversation was of his Lord and the Church. His end was peace. He had but little physical suffering. He was ready to go. When he took to his bed he saw the end in sight and so expressed himself. But he had "fought a good fight, he had finished his course, he had kept the faith, and henceforth there was laid up for him a crown of righteousness."

The writer, with Brothers Buskner Harris and Joe F. Webb, conducted the funeral services at Floresville. His devoted wife, son and three daughters await the time when they, with all of us, shall see him again. As I think of him, as I knew him, there comes to me these lines:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

And with these lines there comes the thought:

"Redeemed from earth and pain,
Ah! when shall we ascend,
And all in Jesus' presence reign
With our translated friend?"

F. B. BUCHANAN.

Beeville, Texas.

If the Baby Is Cutting Teeth,

Be sure to use that old and well-tried remedy MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Methodist Benevolent Association.

Headquarters Nashville, Tenn.

Our "Triennial Record," showing a remarkable growth of membership, amount paid out for death benefits, connectional brotherhood idea, strict economical methods, what others say, etc., is now ready.

We want to place it in the hands of all our itinerant preachers and the wives of deceased preachers.

Send for copy to J. H. Shumaker, Secretary, Nashville, Tenn.

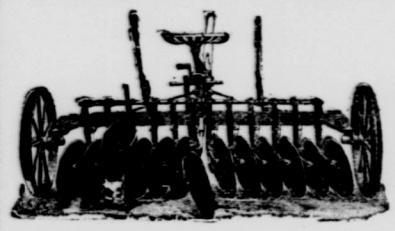
The teacher was explaining to a little girl how the trees develop their foliage in the spring-time.

"Ah, yes, said the little miss, "I understand; they keep their summer clothes in their trunks!"

ANNOUNCEMENT.

The Originator of the Combination Oil Cure for Cancers and Tumors says that under his present management, the chances for a cure are far better than ever before. Write for free book to Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind.

The Superior Disk Harrow on Wheels



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.

In light soils sufficient pressure applied by springs to plow, accomplishing as much work in one day as you can in four with plow. In heavy soils pressure applied without weights. Doing better work with less team than ordinary disk harrow.

Don't fail to investigate before buying.

Write for circular "Stebbins on Disk Harrows."

PARLIN and ORENDORFF CO., State Agents, DALLAS, TEXAS.

THE FACTORY SAYS: "WE HAVE BEEN EARNESTLY AT WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE OF SEWING MACHINE STAND THAT WOULD BE NOT ONLY DISTINCTIVELY CHARACTERISTIC OF OUR LINE, BUT ALSO COMPLETELY OUTCLASS ALL OTHERS AND MARK AN ERA IN THE TRADE—A STAND WHICH WOULD BE SO MUCH BETTER IN SO MANY WAYS AND SO MUCH HANDSOMER THAT IT WOULD AT ONCE STAND IN A CLASS BY ITSELF WITHOUT A RIVAL."



This is an **Automatic Lift** drophead 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 till drawer, as shown in the cut, and it is known as our **No. 44.** It is regularly furnished in quarter-sawed 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 unequaled facilities enable the factory to produce. The castings 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.

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Automatic Lift, No. 44	$24.00
Ordinary Drophead	23.50
Upright	22.00

The above prices will place the machine at the nearest freight depot of the purchaser. **WE PAY THE FREIGHT.** Address

BLAYLOCK PUBLISHING COMPANY.
DALLAS, TEXAS

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.

"GOD REIGNS."

"God reigns. O hear, be still!
Thou need's not have a fear,
For he who saveth by his strong right hand,
Bids storm clouds disappear.

And tho' they rise and threaten dark disaster,
Trust him, for even death has found him master.
All things are shaped according to his will;
God reigns. Be still.

God reigns. O heart be glad!
Thou need's not have a care;
For he who satisfies the longing soul
Gives blessings rich and rare!
And tho' thou see'st in future seeming sorrow,
Hope on, his love will brighten each tomorrow.
He bids thee to rejoice, then be not sad;
God reigns. Sad heart be glad."

—Selected.

DISTRICT MEETING, W. F. M. SOCIETY.

The district meeting of the Woman's Foreign Missionary Society for Sherman District, North Texas Conference, was held in the North Travis Street Church, at Sherman, Texas, Friday, October 12, 1906, at 9:45 a. m. Devotional exercises were conducted by Bishop Key, who took as a scripture lesson the Second Psalm. This was followed by song and prayer, after which the Bishop gave a very interesting and instructive talk on "Woman's Work for Woman," and advised us to pray more earnestly for our workers in foreign lands.

The District Secretary not being present, Mrs. Florence E. Howell, the Conference President, a visitor to the meeting, was called to the chair. Mrs. L. J. Reynolds, of Sherman, was appointed Secretary.

The roll of auxiliaries was called, and three delegates were present; quite a number of visitors in attendance. The chair called for questions from delegates or visitors to be discussed at the afternoon session. Mrs. S. H. Landrum, of Whitewright, read an excellent paper, entitled, "What Is Being Done to Interest Our Young People?"

"The Grace of Giving," was then announced as a subject for general discussion, which was engaged in by delegates and members. Mrs. Howell's talk on this subject was helpful to all who heard it, and filled all present with a stronger zeal for this spiritual work. She closed with a short prayer of consecration.

The next question for discussion was, "How often should a missionary society meet," and consensus of opinion seemed to be that each auxiliary should select the time most convenient and practicable for its meetings.

Reports from auxiliaries were then called for, and Whitewright responded with two reports, one for the Juveniles and one for the adults. Van Alstyne and Travis Street, Sherman, also had reports. The District Secretary, Mrs. Stinnett, of Van Alstyne, having arrived, on invitation of Mrs. Howell, took the chair. The following committee on resolutions was announced by the District Secretary: Mrs. L. L. Jobe, chairman; Mrs. S. H. Landrum and Mrs. F. C. Vaden.

The session adjourned with prayer to meet again at 2 o'clock in the afternoon.

At 2 o'clock, the hour appointed for the afternoon session, it being known that Mrs. Howell intended leaving at 2:45, she was invited to address the meeting. She responded with a highly instructive talk. The regular exercises then were opened with song No. 260, and prayer by Mrs. Binkley.

Open discussion being in order, the question, "How may we get more members and more money?" was announced and a general discussion followed. Then came in regular order for open discussion, "The place of prayer in Missionary work:" "How do you use the bulletins, and are they helpful?"

Mrs. J. M. Binkley then read an excellent paper on, "Who Is Responsible for the Failure or Success of a Society?"

Devotional exercises were then conducted by Mrs. S. H. Landrum of Whitewright; prayer by Mrs. E. W. Alderson.

Miss Reba Binkley sang a solo.

The report of the District Secretary was read.

A motion was made and carried that the Abbie Allen Scholarship Fund be continued, and it was announced that the District Secretary would make the apportionment of the pledge to the different auxiliaries in the district.

Whitewright was selected as the place for the next district meeting, and it was decided to continue the joint meetings of the two societies, the W. F. M. Society and the W. H. M. Society.

"How can we collect our dues?" was then discussed in an open manner.

The District Secretary urged those present to send their donations to Miss Winn, in Guadalajara, Mexico, for the benefit of the pupils in her school.

The following resolutions were passed just before the adjournment of the district meeting:

Resolved, That we of the Foreign and Home Missionary Societies of Sherman District extend our thanks to Mrs. Florence E. Howell, of Dallas, for her timely presence and many helpful suggestions given us.

2. That Dr. J. L. Pierce accept our deepest gratitude for the excellent sermon in which he so clearly portrayed the work of our societies.

3. That we express our thanks to the people of Sherman for the broad hospitality extended to our delegates and visitors.

4. To the daily papers for the full and accurate reports given and kindness shown us in publishing announcements.

5. To the ladies who so kindly furnished special musical numbers.

6. To the decorating committee for the beautiful flowers furnished on the occasion.

MRS. L. L. JOBE,
MRS. S. H. LANDRUM,
MRS. F. C. VADEN,
Committee.

There being no further business to come before the body, the meeting adjourned with prayer.

MRS. L. J. REYNOLDS, Sec.

We hope to receive a report of the session held by the W. H. M. Society at the district meeting of Sherman District for publication from the sister who acted as Recording Secretary for that day's exercises.

ED. WOMAN'S DEPT.

MISSIONARY RALLY, JACKSONVILLE, TEXAS.

An all day missionary rally of the Palestine District, Texas Conference, convened in this city October 10, at 10:30 a. m., Mrs. Adams, our efficient District Secretary, acting as chairman.

We had with us our presiding elder, Bro. Sears, who in his usual earnest manner spoke many encouraging words, at the same time calling our attention to the imperative need of more missionary workers from the ranks of our women for the foreign field.

Bro. Downs, our pastor, opened the meeting with an earnest prayer and talk. We also had with us the President of this district, Mrs. Philpot, of Dow, Texas. Though a little infirm from age, her mind is very active and she has the cause right on her heart. Her talks and prayers on the work in the different foreign fields were full of wisdom and spiritual power. We will never forget the impressions made by this devout woman. When she is called up higher, may her mantle fall upon some worthy shoulder.

Four or five auxiliaries were represented, reporting good work. The following excellent papers were read: "Missions in Corea," by Mrs. Manly, o Crockett; "Mexico" (a paper by proxy), from the pen of Mrs. Hooper, of Rusk. Just twenty-five years ago woman's work began in Mexico, in which Republic we have more valuable plants than in any other foreign field. Mrs. Allen, of our own home auxiliary, read a good paper on China, that country where we have only eighteen missionaries, a mere drop in the bucket to those two hundred and fifty millions of women and children. The magnitude of the work is appalling, but God will bring things to pass if we, his followers, will only wake up to our duty and privilege.

A special prayer was offered for our conference missionary, Miss Mattie Ivy, now in Corea. I wish I had space to give an account of the rally in full, but will conclude by saying that by all means every auxiliary ought to be represented at these meetings, for they are not only inspiring, but do untold good spiritually.

MRS. E. E. GUINN, Secy.

TREASURER'S REPORT.

Treasurer's report of W. F. M. Society, North Texas Conference, for first and second quarters, 1906.

First quarter report ending June 1.

Dues collected	$223.75
Pledge collected	12.95
Eliza Bowman Lot Fund, collected	116.70
Miss Wynn for board, collected	11.75
Conference Expense Fund, collected	62.90
Brought forward from last year	16.20
	$44.20

Credit—

Dues paid Mrs. McTyeire	$223.75
Pledge paid Mrs. McTyeire	12.95
Eliza Bowman paid Mr. J. H. Bowman	116.70
Miss Norwood Wynn	11.75
Conference expenses	42.83
Balance brought forward	$86.27

Second quarter ending September 1, 1906.

Conference Expense Fund brought forward	$ 36.27
Dues collected	125.40
Pledge collected	116.80
Saltillo School, collected	50.00
Laredo Seminary, collected	10.00
Eliza Bowman Lot Fund, collected	61.70
Conference Expense Fund, collected	44.27
Minutes for first and second quarters, collected	14.50
	$458.94

Credit—

Dues sent Mrs. McTyeire	$125.40
Pledge sent Mrs. McTyeire	116.80
Saltillo School, Mrs. McTyeire	50.00
Sent Miss Holding, Laredo	10.00
Mr. J. H. Bowman, E. B. lot	61.70
Conference expenses for second quarter	77.15
	$441.05
Balance Conf. Expense Fund	$17.89
Paid for publishing minutes	$55.25

MRS. R. H. RIVERS, Treas.
Kaufman, Texas.

A LIVING, OR A LIFE.

There's a mighty big difference between making a living and making a life.

Almost any one can make a living. Not every one can make a life.

In making a living one may or may not have to work hard. In making a life—building character—one must do the hardest kind of work.

Some men have their living made for them. But their lives can not be made for them.

He whose living is made for him by another usually makes a poor business at making a life. He is not used to working at anything.

The canoeist must paddle hard going up stream. He can drift down stream.

So it is easy to drift along making a living and failing to make a life. It is easy to lie and to deceive. It is easy to go with the current. It is easy to give way to temptation. It takes moral fiber to tell the truth and turn down temptation.

Take lying, for instance.

A man can make himself believe that a lie can be told with good intentions, that there is such a thing as a "lie of necessity." Once a man admits that to himself he is subtly, poisonously deceived. The belief gets into practice. And the practice is a boomerang. It reacts on the man's life. It weakens his character. Somebody has said that even God can not afford to lie in order that good may come. And what God Almighty can not do a man had better not try.

A man deserves no credit for making a living. He deserves great credit for making a life.

The only thing on earth a man has a right to be proud of is his character. It represents something. It stands for striving, deprivation, clenched teeth, will power—the labor of Hercules.—Milwaukee Journal.

TWENTIETH ANNUAL MEETING OF THE W. H. M. SOCIETY, N. T. CONFERENCE.

To be held at Grace Church, Dallas, Oct. 29-Nov. 2, 1906. Program:

October 29, 4 p. m.—Executive session at home of Mrs. L. H. Potts; 7:30, organ recital, Mr. Harry Gilbert, organist; reception.

October 30, 9 a. m.—Opening service, Mrs. L. H. Potts; organization; reports; 11:00, noontide hour, Rev. J. L. Morris; 2:00 p. m. devotional service, Mrs. W. H. Johnson; reports continued; press work, Mrs. J. F. Bennett; supplies, Mrs. W. W. Williams; workers' conference, Mrs. Franklin Moore; 7:30, anniversary; devotional, Dr. Bourland; addresses of welcome, for Grace Church, Rev. Percy Knickerbocker; for Grace Church Home Mission Society, Mrs. J. E. Cockrell; for Y. L. H. M. Society, Miss Mary Lou Dickson; for Foreign Missionary Society, Mrs. Paul Jones; for home mission societies of the city, Mrs. W. J. Wigley; for foreign missionary societies of the city, Mrs. F. E. Howell; solo, Mrs. R. C. Ayres; annual report of Treasurer; annual report of Corresponding Secretary; President's annual message.

October 31, 9 a. m.—Devotional, Mrs. J. H. Hancock; reports; business; 11:00, Bible reading, Rev. Percy Knickerbocker; 2:00 p. m., devotional, Mrs. O. F. Walton; Financial Plans and Problems, round table, led by Mrs. H. E. Jackson; Tithing, Mrs. E. W. Alderson; Loan Funds, Mrs. C. N. Adkisson; The Sacrificial Gift, Mrs. Evan Morgan; 7:30 p. m., devotional, Mrs. E. W. Harris; Our Institutions: "The Mission Home, Its History and Mission," Mrs. W. H. Johnson; "Its Daily Life," Mrs. M. L. Stone; reading, Miss Nell Jackson; The Dallas Wesley House, Miss Adreansen; The Training School Dormitory, Mrs. F. B. Carroll.

November 1, 9 a. m.—Devotional, Mrs. Frank Vaden; reports; business; parsonages, Mrs. O. F. Walton; 11:00, Bible reading, Rev. M. L. Hamilton; 2:00 p. m., devotional, Mrs. A. S. Holmes; reading course and book review, Mrs. E. A. DeWitt; solo, Mrs. R. C. Ayres; baby roll and Florine Machern Brigade, Mrs. Fannie Powell; Mothers' Congress, Mrs. Henry Dorsey; Problems Within the Home, Mrs. W. M. Reilly; Problems from Without, Mrs. E. W. Rose; 7:30, devotional, Mrs. P. C. Archer; City Mission Problems and Their Solutions: Poverty, Mrs. J. T. Buckingham; Shall We Have the Continental Sabbath? Mrs. W. A. Huffman; Child Labor, Mrs. O. C. Crosthwait; Foreign Population, What Shall We Do With It? Miss Nell Jackson; solo, Mrs. R. C. Ayres; The Pastor's Helper, Mrs. M. C. Floweree; Wesley Houses, and How They Meet Conditions, Miss Ida Stevens.

November 2, 9 a. m.—Devotional, Mrs. L. P. Smith; report of committees; 11:00, Bible reading, Rev. H. D. Knickerbocker; 2:00 p. m., devotional, Miss Ida Stevens; reports of committees; final business; election of officers; 7:30, annual sermon, Rev. W. D. Bradfield; sacrament; adjournment.

MRS. L. H. POTTS, Pres.
MRS. L. P. SMITH, Cor. Sec.

OPENING OF THE METHODIST DORMITORY.

We opened the Methodist Dormitory at the Industrial College, Denton, Tex., on the 25th of September. Every room having been taken and a number of applicants having been turned away because we could not accommodate them.

Our purpose here is three-fold: To provide a safe, comfortable and cheerful home for young ladies while attending the Industrial College: To safe-guard, foster and build up Christian character. And to keep the students committed to our care true to the Church and faithful in their Christian duties, and to give some special training to those of the students who are preparing themselves for Christian work.

We have twenty-six young ladies residing with us at present. We could have more than double this number if our new building was ready.

Of those with us four are preparing themselves for special Christian work. Literary and industrial training they get at the college, and we shall give them some studies in the Dormitory not found in the college course.

Miss May Dye having finished her course at the Scarritt Bible Training School, is here to complete her preparation for the foreign field by taking a course of study in the industrial arts. She now has a large class for the Sunday school, and we expect her presence and help to be of great service to us.

We have had a number of visitors to look into our work and to see what our purpose is, since we opened the Dormitory. Rev. J. M. Binkley, of Sherman; Hon. R. D. Thompson, of Greenville; Hon. L. C. Penry, of Plainview; Mrs. Reece Bowen, of Van Alstyne, Mr. W. B. Yeary, of Farmersville, and others. All these speak in the highest terms of our enterprise and of the purpose we wish to accomplish. "You are doing a noble work," said the Hon. R. D. Thompson. Mr. Yeary, a member of the Baptist Church, who placed his daughter with us, said: "Go forward and put up your new building; or, if you are not going to do it, get out of the way and the Baptists will build a dormitory. We bring things to pass." My judgment is that if we should quit the field it would be at once occupied by some other denomination.

I think our work this year will prove both the value and the need of the Dormitory. By the opening of another year I devoutly trust our new building will be ready. I recall the great words of our Lord as the ground of my trust. 'Seek first His kingdom and His righteousness, and all these things shall be added unto you." If the work be of God it shall prosper.

The faculty of the college give us cordial support and hearty appreciation.

F. B. CARROLL.

The Watkin Art Style Piano

Is a true realization of the highest ideals of piano construction. It is made in the most modern equipped piano factory in the United States (the Krell-French), in which factory we are stockholders.

Because of our special methods of manufacturing, it possesses a beautiful, rich, clear, sweet tone, unlike any other instrument, and stays in perfect tune much longer than other pianos.

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BOOKS FOR SALE.

On account of forced retirement from the active work of the ministry I offer the following books for sale:

An Encyclopaedia Britannica, 28 volumes, fair condition	$ 25.00
Henry's Bible 6 volumes	3.00
Wesley's Notes (sheep)	1.25
Life of Wesley by Tyerman, 3 volumes	2.50
Training of the Twelve (Bruce)	1.00
Constitutional History of Methodism, by Tigert	1.25
Watson's Notes	1.25
Greek New Testament, by Westcott & Hort, (new)	1.25
Life and Epistles of St. Paul, by Conybeare and Howson (new)	1.25
Missions and Modern History, by Speer	1.25
Theology of Old Testament, by Davidson	1.25
The Christian Pastor (Gladden)	1.00
Missionary Issues of the Twentieth Century (new)	60
Agnosticism, by Flint	1.25
Apologetics, by Bruce	1.25
New Cyclopaedia of Illustrations—14 volumes, (sheep), good condition. Original cost $20	10.00
The Death of Christ, by Denny (new)	1.00
Man of Galilee (good condition) by Haygood	60
Christus Auctor, by Candler (new)	60
Texts Explained, by Farrar (new)	60

All the above books are in good condition, and are about half price and some less. Write to S. H. Morgan, Maypearl, Texas.

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If you are crippled or paralyzed,
If you have a crippled child,
If you know of any crippled or deformed child or person in your vicinity—take the address below, and SEND FOR OUR BOOK ON THE SUBJECT OF

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References from almost every State in the Union, very likely some from your own locality. The book costs nothing; write today.

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North Texas Female College

"KIDD-KEY"

Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877.

Seldom has it been that two artists have appeared together before an audience and shared with so nearly equal honor its appreciation and applause as did Messrs Haroldi and Tronitz on the occasion of their joint recital, given on the evening of the 19th in the College Auditorium.

Full of pleasing recollections of his recital here last Spring, the audience that filled the hall greeted Haroldi's appearance with prolonged applause. After his delightful rendition of Ris' "Suite," the enthusiasm ran still higher and would not be quieted until he responded with the "Abenlied" of Schumann, playing it with such a deep, rich beauty of tone coloring that it became an evening prayer.

The "Concerto" by Bruch was given with artistic finish from beginning to end. In his interpretation of the adagio movement Haroldi was at his best, and gave to his hearers a pleasure so intense that it was almost akin to pain. The program was widely varied both in style and character.

The "Elientanz" of Popper brought visions of Titania and her midsummer night revels. Only Peasblossom and Cobweb and their airy fellows could trip it on the light fantastic toe as lightly and as swiftly as Haroldi played this dance of the Elves.

Tronitz's fame had already gone abroad through the enthusiasm of his pupils, and he too was greeted with an applause that made the welkin ring.

The two Etudes of Chopin—ten and twenty-five—were brilliant and inspiring.

The Revolutionary Etude at once claimed the interest of the audience, having always heard it heretofore interpreted as the subdued and sullen murmuring of a revolutionary spirit held in check like the smoldering fires of a volcano. As played by Tronitz it was a volcano of discontent in full eruption.

The "Erlking" was played with fine effect of dramatic coloring. The voices were clearly defined and the story graphically revealed. But the Norwegian group was the piece de resistance of the evening. The most charming creations of the genius of Grieg, Lasson, Grondahl and Sinding were interpreted for us by one who had himself lived in the strength and beauty of this Scandinavian poetry, and knew the inner spirit of the folk life of the North.

Perhaps no greater compliment could be paid this young pianist than to say he is a worthy expositor of the noble work of his great and gifted countrymen. His clear singing tones, delicate nuances, broad, virile climaxes, translated for us perfectly the beauty of a poetry passionless perhaps, but not colorless, breathing a sentiment of crystallized purity, strength and sincerity.

Repeated encores were called for and responded to by both gentlemen any many handsome floral tributes emphasized the appreciation of pupils and friends.

M. W. B

For Information, Address

Mrs. L. A. KIDD-KEY, President. Sherman, Texas,

Rev. E. L. Spurlock Business Mgr

Santa Fe

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EVERY DAY

Is a special day for which the Santa Fe will sell round trip tickets at greatly reduced rates.

Ask Agent for rates.

W. S. KEENAN, G. P. A., Galveston

NOTES FROM THE FIELD.

(Continued from page 5.)

were converted who were Church members. Our congregations were large and there was shouting at every service. Two hundred and two were converted and reclaimed. Ninety-five joined our Church and were received the last Sunday. The pastor baptized seventy-seven of them—all by affusion; eleven babies were baptized also. The pastor took a collection for Brother and Sister Lowery, which amounted to $557.30. Then Prof. C. S. Highsmith, our principal in the public school, took a free-will offering for the pastor, which was the handsome sum of $128.00. Brother Lowrey took a collection for our church pews and repair, which was $707.00. Oh, the meeting was a grand hallelujah victory! We are serving a fine people. They are proving that in many ways, especially by their manifold kindnesses at the parsonage. The pastor expects to report "in full." We hope to soon swell our Advocate list. We are so delighted to have Dr. Rankin re-elected editor. God bless his noble work!

Knox City.

Samuel L. Culwell, October 19: We are fast finishing up our year's work, and are getting ready for conference. The year has in many respects been pleasant and prosperous. The charge has made very good progress and, as a whole, is on the incline. The small debt of $250 on the parsonage and Gillespie Church will be paid. Conference collections are paid in full. Pastor's salary is a little behind, but will all be paid by conference. We have had good revivals; organized two Sunday-schools; have had 108 additions to the Church. During the past two years the membership of the charge has more than doubled. The Lord has blessed us and to him be the glory!

Dodd and Windom.

L. P. Smith: We are closing out our fourth year in the Dodd and Windom charge, which in some respects has been the most pleasant of the four. We have not by any means accomplished all we desired and hoped for, but thank the Great Head of the Church for the degree of success we have had. We leave the church building at Windom in fine condition, and hoped to begin at least the remodeling and improving of the Church at Dodd, but that is abandoned for the present. Our protracted meetings were reasonably successful. At Windom Rev. J. R. Atchley preached for us the first week of the meeting. During the second week Dr. McLean and Rev. F. A. Rosser each preached two or three times. Eleven persons professed conversion, and we had the same number of accession to our Church. The membership was greatly strengthened. From Windom I went to a schoolhouse in the country, where I preach once a month on Sunday afternoon, and protracted one week without ministerial help. Ten or twelve professed conversion and reclamation, and six joined the Church. I then put in a week at another country schoolhouse. Two or three professed conversion, and the entire community was interested. At Dodd we had a union meeting with the Cumberland Presbyterians. Brother Atchley preached for us the first week, and Brother Bennett, of the Cumberland Presbyterian Church of Wolfe City, preached the second week. Two men, one of them about seventy years of age, professed religion and joined our Church. Brother Hines, of the Lannius charge, and myself went down on Red River recently and did some missionary work. Six persons were received into the Church during the three days we were there. We hope to come out well financially at the close of the year. Dr. J. H. McLean is closing out his fourth year on the Bonham District very successfully.

Chillicothe.

A. T. Culbertson: The year closes well. We have had two fine meetings on this charge. Our meeting at Big Valley, in which we were assisted by Bro. Morris, of Bonham, has been reported. The meeting at Wheatland resulted in 58 conversions. In this the pastor did all the preaching but two sermons, by Bro. Doak. We have received 90 into the Church; raised several hundred dollars to paint and repair our churches. Our home mission women have papered and painted the parsonage. Conference collections are all full and over. We are in a great country. People are buying out our old stand-bys, until after being here a year we are still among strangers, but Methodism is established. We are on the ground with our houses of worship ready to offer these newcomers a home in the Church.

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach and cures dyspepsia and indigestion.

THE ORPHANAGE BOARD'S REPORT.

The the Bishop and Members of the ———Conference to be held in——— on th——day of———, 1906:

Dear Fathers and Brethren: The Board of Directors of the Methodist Orphanage met in regular annual session, at the Orphanage in Waco, Texas, October 17, 1906.

After carefully investigating every thing connected with the management of this, your great eleemosynary institution, your board takes pleasure in presenting to you this, our annual report:

First of all, we find the orphan children in good health, well fed and well clothed and enjoying the advantages of education exactly such as other children in Waco have.

Prof. W. F. Batcheler and wife have charge of the school, which is conducted in our own buildings and keeps apace with every advancement of our splendid public school system.

In addition to this, we have them under constant religious instruction, through the regular agencies of the home, the family altar, the Sunday-school, the public worship and the preaching of the gospel. As a natural consequence, the children grow up to be Christians, and with few exceptions, when they leave us, they go out into the world well grounded in the faith.

Second, we find in the management a quickness to recognize and remedy anything in the institution which falls below the true and right standard of home life and housekeeping. While the labor problem is to the world a very intense and distressing one, we are trying to make our Orphanage as little dependent on hired labor as possible. Much of the work is done by the boys and girls in the institution, and while it is possible that at times it is not quite as well done as it might be with expert laborers, yet we have the advantage of training the children industrially to independence. We do most of our house work, laundry, gardening, and are now making an effort to enlarge our industrial department.

We heartily commend the policy of the manager and his faithful assistants.

Your board find cause of profound gratitude to God for the increasing interest in the welfare of our orphan children, as manifested by the growing liberality of the people to the institution. Benefactions have flown in upon us from several points in the State.

We note with appreciation a bequest from Bro. B. Miller and his wife, Christana Miller, of Rusk, Texas, of $12,250; from Bro. W. M. McClure, Belton, Texas, $500; from Bro. W. T. Smith, Bonnet, Texas, $50, and a donation from Rev. Wm. Allen, of Frisco, Texas, of $500. Thus our receipts from such sources this year have amounted to $14,000. This has enabled your managers to make improvements which have added much to the comfort of the children.

We now have a two-story pressed brick building, just finished that your board desires to be known in the future as the Miller Building, in honor of those noble ones who left us the bequest enabling us to do the work. This building is easily worth $20,000. The Abe Mulkey building is already well known to Texas' Methodism as the result of the faithful labors of Abe and Louisa for the Orphanage. In this building has been placed this year a $2500 steam heating plant, to pay for which Bro. Mulkey takes a collection when opportunity favors, in his evangelistic work. This building should not be valued less than $30,000. We now have these two splendid structures on the campus, fronting on Herring avenue and commanding a beautiful view of the city and challenging universal admiration. We are out of debt. The good people of Houston, by their liberality, gave the Orphanage a beautiful cottage at Epworth-by-the-Sea, and made it possible for Bro. Vaughan, the teachers and 50 of the larger children, to have 10 days of wholesome and delightful recreation.

Your board appointed Rev. P. H. Hensch and A. P. Duncan an auditing committee, and we are glad to report the books of the Manager correct in every particular. We re-elected Bro. Vaughan Business Manager and Rev. T. E. Bowman, of the North Texas Conference, Assistant Manager.

The German Mission Conference has generously put in the Manager's hands $197.40 to furnish the German Mission ward in our new hospital. What a splendid example by these noble people! May others follow their good example.

We recommend that the assessment for current expenses for the ensuing year be as follows:

German Mission Conference	$ 200
West Texas Conference	1050
N. W. Texas Conference	3000
North Texas Conference	2250
Texas Conference	225

After 16 years of toil and triumph, we thank God we are able to present this report to your reverend body.

HORACE BISHOP.
President Board of Directors.



Easy way to get Epworth Church Organ

How is your church music getting along?

Are your people complaining that the music is dragging a little?

Is the chorister getting discouraged?

Does the organist complain that the service makes her tired and nervous?

Is the preacher worried and embarrassed by frequent balks in the music?

Well, it may be that the church organ is the cause of it all.

The organ may be too old—too small—too weak—or pumps hard.

If you are having any such church organ trouble, you ought to try an Epworth.

Your church folks would be delighted to see how a nice, new, easy-playing, sweet-toned Epworth organ would brighten up the music—and set everybody to singing.

Epworth stops are so easy to understand—keys are so responsive—and the pedals pump so light, that even an ordinary organist can do wonders with an Epworth organ.

Then the tone of the Epworth is so powerful—so rich—and so sweet, that when the people hear it—they feel just like joining in the music.

The Epworth helps the preacher too,—for you know when the music has vim and sparkle and power, he finds it so much easier to preach.

Prof. E. O. Excell, the famous Sunday School song book man, says the Epworth is just about the best organ he can find to make the people want to sing—and he ought to know about organs for he has tried them all.

Now, we are so sure that the Epworth would wonderfully improve your church music—that we are willing to send you one at our own expense on a month's trial.

If, after trial, you find the Epworth to be the sweetest toned, easiest playing, most satisfactory organ you ever saw—and want to keep it—your church may buy it at the factory price and on any reasonable terms of payment.

And we will give your choir, music committee, Sunday School, Ladies' Aid, or Epworth League plenty of time to pay for the organ.

And we will send a little book showing six easy ways of raising the organ money.

We have helped thousands of churches to improve their music, and we can help yours, too.

Our free organ book shows many different styles of the sweet-voiced Epworth church and parlor organs ranging from $40.00 up to $125.00.

This free book will also tell you which style is most suitable for your own church.

Now, no matter whether you are on the music committee or not, if you want to know more about this good chance for your church to get a fine Epworth organ at the factory price and on easy terms, just send us the following coupon or write the same in a letter or on a postal card.

A stamp and a few minutes of your time may help your church more than you think.

Be sure to send coupon or write today.

WILLIAMS ORGAN AND PIANO CO.
57 Washington St., Chicago

[Cut this coupon out and mail as directed today, or write same on postal or letter.]

Williams Organ and Piano Co., 57 Washington St., Chicago.

Please send me the free Epworth Organ Book with factory prices, easy way of buying a church organ and plan for raising the money, as advertised in Texas Christian Advocate.

My name .....

Postoffice ..... State .....

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Its Attention to Passengers, Excellent Equipment and Unapproached Parlor Car Service Mark an Epoch in Commercial and Pleasure Traveling of the Day.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word.** Money should accompany all orders.

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

Poetry Can in No Case Be Inserted.

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

LISTON.—Little Joie Ringgold Liston, the 7-months-old baby of Bro. and Sister Liston, and the youngest of eleven children, died at Ringgold, Texas, July 22, 1906. She was a bright little baby girl, and was the idol of their hearts. It was sad indeed to give her up. It was the first death in the family, but, as one of the little girls said, as we returned from the cemetery: "Little Joie is in heaven," and heaven is dearer now than ever before. I am glad that our Savior said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We don't always know when adults die where they have gone, but we do the precious children, and little Joie is one of the innumerable host on the other shore, beckoning for loved ones to come, and with Jesus lighting up the crossing at the river. Surely they ought to make the landing safely, and with her sing praises to God throughout the great eternity.

R. E. PORTER, P. C.

FINCHER.—Again the death angel has come and taken from us little Clough, the six-year-old son of Brown and Lula Fincher. Clough was a very bright little fellow—quiet and manly in his disposition; loved to go to Sunday-school and preaching; and often repeated some of what the preacher had said. Oh! how we miss him. He was sick only a few hours with that awful disease diphtheria. Remember, fond parents, he is not dead; only gone to join the angelic choir. Heaven is richer for you and he will greet you there. We laid him to rest in Prairie Mound Cemetery, September 13, 1906. May God, by the power of his Holy Spirit, comfort the bereaved ones. C. B. GOLSON.

PERRYMAN.—Sister Fannie L. Perryman, wife of H. S. Perryman, was born in Mississippi, August 25, 1852, and passed to her reward in heaven from her home near Pidcoke, in Coryell County, September 5, 1906. Sister Perryman came to Texas with her parents when she was only four years of age, and settled in Coryell County, where she remained until she went to her triumphant home in the skies. She was converted and joined the M. E. Church, South, in her younger days and lived a faithful life to the end. She loved her Church, and gave of her means to help build our new church at Pidcoke, which is one of the prettiest churches to be found anywhere. She had her regular place to camp at our meeting in the summer, but it was occupied by another family this year, for the first time in many years. She leaves eleven children to mourn their loss—five sons and six daughters. Some of them are following their mother to a better world, and we hope and pray that they all may take the advice she gave them on her dying bed.

O. C. SWINNEY, P. C.

McCRORY.—Charles Wesley, son of J. C. and M. A. McCrory, was born December 26, 1895, and died September 25, 1906. This little fellow lived long enough to make himself very dear and helpful in the home, saving father and mother many a step. He was a bright boy and loved his books, but more than all, he loved his "Child's Bible," which he bought and insisted on paying for with his own money. He delighted in reading and hearing "Ma" read the beautiful stories contained in it. All that could be done by faithful physicians, loving parents and kind friends was done, but God in his infinite wisdom called Charlie up higher to live with the angels. Weep not, dear father and mother, for we know where to find him. He is separated from us only by a stream—the narrow stream of death. May each bereavement here help prepare us for the crossing, as it makes heaven dearer. Look up, dear loved ones, as little Charlie beckoned with those precious hands to make his wants known in his last hours here, so he is beckoning from the other shore for you to come heavenward. His uncle and aunt,

N. L. and JENNIE UMSTED.

KAIGLER.—Peyton Earl, son of Mr. and Mrs. C. M. Kaigler, died in Haskell, Texas, October 3, 1906, aged one year, one month and ten days. The little one has gone to the mansions above to await the coming of the grief-stricken parents. May the Comforter bless and sustain the sorrowing ones. J. H. CHAMBLISS.

MAJORS.—"God's children are gathering home." Mrs. S. E. Majors, wife of Mr. N. Majors, passed peacefully to her reward. Sister Majors was born in Alabama in 1862, was married to Mr. N. Majors in 1881. To this happy union were born nine children, who were all present during her long illness, and on September 13, 1906, witnessed her departure from earth. Sister Majors was one of those noble women in whose heart the Savior came to dwell in her fifteenth year, and continued throughout her whole life. She was not only true to her home and Church, but held by tender ties the affections of the many friends who also mourn their loss. To the bereaved we can offer condolence in the name of Him who has said: "I will not forsake thee." "I go to prepare a place for you amidst the many mansions of my Father."

H. T. SWARTZ, Pastor.

DEAN.—J. W. Dean was born in Laurens County, S. C., June 24, 1851, and departed this life at home in Stamford, September 25, 1905. He was converted and joined the M. E. Church, South, and for a long time was an excellent Christian, but evil companions led him astray and for a number of years he made no pretensions to live even a moral life. In his early manhood he moved to Arkansas and there married Miss Cornelia Biggs, July 20, 1880. God blessed this union with 7 children 4 boys and 3 girls. In December, 1886, in his home, under the influence of his consecrated wife, he was wonderfully reclaimed and returned to his first love with his whole heart. This was the one thing needful in his life, and from that day till God said: "It is enough; come up higher," he was ever in his place. His hope of heaven became more and more real as he approached the landing, and on the evening of September 25, 1906, he heard the voice of Him who commanded the storms to subside and he walked ashore with him and was doubtless met at the crossing by his precious children that had preceded him to the better land, and together they will bide the coming of the other loved ones. Truly a good man has gone. May his mantle fall upon his boys, and may we all so live that we shall meet him again. R. B. EVANS.

MARTIN.—A few nights since, in Texline, Texas, we bowed and prayed for some heart-broken parents—Bro. Marvin and Sister Jessie Martin—who were in extreme sadness because of the death of their little Ray. Ray was born in Childress, Texas, September 13, 1905, and died in Texline, Texas, where the parents now live, and where the mother is teaching school. Little Ray died September 22, 1906, so he was with the parents long enough to entwine his little life about the hearts of them and friends. He was a bright little fellow, often called "Ray of sunshine." It is hard to give up our little fellows, but the good Lord knows better how to care for them than we do. We pray God's blessings upon the lives of parents and relatives in this dark hour.

J. T. BLOODWORTH.

BEARD.—Sister Elizabeth Beard was born October 6, 1858, in Freestone County, Texas, and died in Childress, Texas, October 11, 1906. Her death was triumphant. She had been afflicted for years with the dropsy. She leaves her husband, Brother Alf. Beard, and their 12-year-old daughter, Addie Beard, to mourn their great loss. As we stood in the pulpit of the Church and preached her funeral, how pleasant, after all, to think of her, after many weary years of affliction, being in the world of the good where sorrow is a stranger. Thank God, our members die well.

J. T. BLOODWORTH, P. C.

MARSH.—Mrs. L. C. Marsh, familiarly known as Lou Kate was the daughter of Mr. and Mrs. C. Askey. She was born September 23, 1881, and died October 9, 1906. She was converted and joined the M. E. Church, South, at Union Hill, when a little girl, and would give her experience and lead in prayer in the meetings at this Church. In the graveyard, beside her little babe, which died a year ago, she awaits the resurrection morn. She was faithful unto death, and so her crown is sure. One trait she had to an unusual degree—her readiness to forgive. She would not harbor malice. To her aunt, Mrs. Nixon of Gonzales, she said only a few hours before she died, I have naught against any living human being. "None knew her but to love her." She suffered much and long, but was, as all her friends thought, in a fair way to recover her health, but going to sleep at night she not long afterward awakened her husband with the wail that she was dying, and in a few moments ceased to breathe. God sustain the stricken family and keep in safety the dear little fair-haired girl, and may this death draw all closer to the Father above. The pastor,

J. D. BURKE.

ADDISON.—Malcom Henry, son of Isaac and Sarah Addison, was born in Baltimore, Maryland, December 17, 1826. His three brothers, John W., James H. and O. M., are well known to the students of Texas Methodism as useful and efficient heralds of the cross. What they were to the ministry, he was to the laity. For sixty years his name was enrolled among the Methodist hosts. And during those years he filled with great acceptability every official position in his Church. He was a cultured Christian gentleman. Partially educated in McKenzie College, a life-long student, death found him at four score years, reading with great delight his Greek New Testament. He was a lawyer, druggist, editor and postmaster at various periods in life. October, 1864, he married Miss Emma Fuqua, and died without issue. Only two remain of this remarkable Addison family—Mrs. M. E. Hitchcock and Mrs. I. C. Posey. But their influence comes down to us through their works and posterity, and Texas is richer and better from it. Sunday, February 11, 1906, he entered into rest.

CHAS. U. McLARTY.

CASSELL.—Two years and eleven months covered the time of the budding and transplanting of this little flower-like life—Nelma Cassel. The sweet perfume that she exhaled in the home and hearts of her father and mother, Frank and Bertie Cassell, and her relatives and neighbors will never die. Little Nelma's place cannot be filled, but heaven is made more attractive to father and mother since little Nelma has gone to dwell in the celestial city. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. Her uncle,

T. C. GUNTER.

REYNOLDS.—Little Alton Louis, son of Bro. E. H. and Sister Stella Reynolds, came to bless their home, Sept. 21, 1904. For a little more than twenty short months he stayed, making glad their hearts with his baby prattle and gladsome noise; then God called him home. The little spirit left the temple of clay and went back to the God who gave it June 14, 1906. It was hard indeed to give the little one up when he had stayed, it seemed just long enough to endear himself to parents and friends. But God knows best, and, though we cannot understand the mysteries of his providence, we have the promise that all things work together for the good of those that love him. Our hearts go out in sympathy to the bereaved parents. No more will they hear the prattle of the baby feet or catch the rays of sunshine from the happy face; but the separation will only be for a little while. Then you will go to meet your little one on that happy shore, with him who said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

JOHN W. GOODWIN.

BRYANT.—Lois Bryant was born December 12, 1904, and died in Mart, Texas, October 18, 1906. The life of this precious babe on earth was short, but she filled her mission and is now "safe in the arms of Jesus." Though young, she looked forward to Sunday morning when she could join the other children on the way to the Sunday-school. She had a religious turn of mind. She was the idol of fond parents. For nearly two weeks she suffered, but it is all over now, for she has gone where no disease and sorrow come. A large concourse of sorrowing friends attended the burial service, and the little grave was literally covered with rich and beautiful flowers. These flowers will fade after a while, but Lois lives forever. Weep not, dear parents, for God has said that his grace is sufficient. "Neither can they die any more, for they are equal unto the angels."

J. H. BRASWELL, P. C.

LONG.—Joseph E. Long was born October 11, 1829, and died in Tyler, Texas, at the home of his son, September 23, 1906. He was married to Miss H. M. Gossett in the year of 1852. Of this union 7 children were born, only 2 of whom are living. He, with his wife and one child, came from Alabama and settled in Larissa, Cherokee County, Texas, in 1853, where he remained for many years, and during these years his precious wife was called to glory. His children lived to be grown and were educated here. By his own industry he secured a good home and was in moderate circumstances. He had the entire confidence of all the people. Thus the writer found him in 1884, when he first became his pastor. He was then a leading member of the Methodist Church, serving as steward or trustee to the very best of his ability. His home was always the preacher's home, and he delighted to have them with him, and doubtless he and many of them ere this have met and greeted each other in their bright and eternal home. Bro. Long was not very demonstrative in his make-up as a man and as a Christian, but we always knew where to find him—on the right side of every question, and as true as steel to his convictions of right. He was a good man and the world is poorer by his absence. Many of us loved him because of his manly integrity and uprightness of life. His worth will never be known in this world, but it is now, and ever will be, telling upon the destinies of those who knew and loved him most. He died poor as far as the riches of this world are concerned, for after the death of his wife, 18 years ago, and his children leaving the old home and settling for themselves, the home was sold and became the property of others, while he lived with his children until the day of his death. Unlike many men, he was too modest to collect from other men that which was due him by every sense of right, but he was rich toward God; had set his affections on things above, laying up for himself treasures in heaven, where moth and rust doth not corrupt and where thieves do not break through and steal. Thus living and dying, he has left to his children and all who knew him the rich legacy of a good name and a successful life, which is far better than the multiplied billions of earth; for surely the race is not to the swift nor the battle to the strong, but to the pure in heart. May the grace of God that sustained Bro. Long through so many years be abundantly sufficient to keep and bring together forever in heaven the children, grandchildren and all the friends left behind. Farewell, Bro. Long, we will soon meet again. His old pastor,

T. T. BOOTH.

COFFEE.—Georgiana Coffee was born April 6, 1877, and died February 11, 1906. She professed religion in her tenth year and joined the Church. She was a great lover of children and was loved by every child who knew her. She was the great stay of an afflicted mother, wo will miss her much; but she has gone to be at home, and we all know where to find her. May her father, mother, brother and friends so live as to meet her there.

C. M. THOMPSON.

COFFEE.—Cora D. Coffee was born March 18, 1875, and died February 20, 1906. She professed religion in her tweifth year and always loved the Church and Sunday-school. She was a good girl, kind to all and lived a consistent Christian life until the end came and found her ready.

C. M. THOMPSON.

COFFEE.—Nathan Y. Coffee was born March 17, 1879, and died April 7, 1906. He was converted and joined the Church in his fourteenth year. He lived a true Christian until his death, and all who knew him took note of the purity of his life. His father and mother, brothers and friends are loath to part with him, but we know that he was ready.

C. M. THOMPSON.

COFFEE.—William H. Coffee was born July 9, 1884, and died in March, 1906. He was converted and joined the Church in his thirteenth year and gave his life in service to his Lord until the day of his death, when he was called up higher to be with him. May the Lord keep and sustain an aged father and afflicted mother until they shall join their children in a better world. C. M. THOMPSON.

SCOTT.—Sister Sarah J. Scott (nee Jenkins) was born in Alabama, January 31, 1833, and died in Haskell, Texas, October 6, 1906. Her father was a Methodist preacher. Being raised in a religious home, she joined the Methodist Church in early life, and continued her relation thereto until her death. She was a good woman and a faithful Christian. On Saturday morning, October 6, 1906, she was found dead in her bed. The messenger came in the still hours of the night, but, no doubt, found her ready. We laid the body away in the presence of many friends. For several years she had been a widow, living with her son, at whose house she died. She has exchanged the earthly for the heavenly home. "And there shall be no more death." May the family be unbroken in heaven.

J. H. CHAMBLISS.

CHAPMAN.—Mildred, the infant daughter of Will Chapman and Mrs. Vista Chapman, was born at Temple, Bell County, Texas, September 23, 1905, and died at the home of her grandmother, Mrs. Whitley, near Ft. Chadbourne, Texas, October 11, 1906. Mildred was sick for a long time. We know that God doeth all things well, and needed one more jewel in making up his crown.

W. TAYLOR JONES, P. C.

BLANTON.—Mrs. Mattie Blanton (nee Burns) was born in Williamson County, Texas, February 12, 1857. She professed religion and united with the Cumberland Presbyterian Church in 1871, and was married to James Blanton September 1, 1875. Shortly after her marriage she united with the M. E. Church, South, with her husband, in which Church she remained until her death. I never knew a more devoted Christian in her daily life than this good women. In an humble, quiet way she served God and was a blessing to all that were about her. Sister Blanton was the mother of seven children—four boys and three girls. Two of these preceded her to the better world and the mother has gone to join them. Brother Blanton and his children have suffered a great loss, but they look forward to that day when they shall meet mother and loved ones that have gone on before. Her husband and her children rise up and call her blessed. A just tribute to Sister Blanton is found in the last chapter of Proverbs. "She did what she could." "Blessed are the dead that die in the Lord."

J. M. SHERMAN.

ACTON.—Mrs. Lula Acton was born at Hemphill, Texas, December 29, 1884. She went to her rest at the call of her Master October 2, 1906. She was the loving daughter of Bro. and Sister W. R. Davis, of Bronson. She professed faith in Christ at an early age and lived a consistent Christian life. She indeed did love God. She worked in the Church, at the organ, in the choir and everywhere. She was married to Bro. O. B. Acton September 15, 1904. She was an affectionate wife. A noble character has gone from us. As we laid her remains away in the Hemphill cemetery amid the scenes of her childhood, we realized that a grand career is ended. To unusual physical attraction, she added a grace of manner which made her a charming companion to young, to old, to rich and poor. To a cultured mind was added a heart overflowing with love. How we shall miss her. The melody of a sweet singer is hushed here; a new voice is added to the choir invisible. To the members of her home, husband, father, mother, relatives and friends we offer our tenderest symjathy. C. A. BLY.

POLLOCK.—Miss Maggie S. Pollock, daughter of W. J. and Sallie Pollock, was born November 16, 1888, and fell asleep October 8, 1906, at her home, five miles east of Midlothian. Maggie professed religion at 12 years of age, and joined the M. E. Church, South, and lived a Christian to the end. She was the center of life and attraction for the family at home; always had a smile and a cheerful word for every one. She was a faithful worker for her Lord. In meetings she would go out in the audience to bring sinners to the altar, then kneel by them and try to point them to Jesus. Maggie was only sick one week, and death was unexpected to all. But when she understood from one of her girl friends that the end was near she said she was ready to go. Thus ends a beautiful young life. But, thank God, her works and influence will follow her. To the bereaved ones at home and her associates who are so stricken with grief: Look up to the great Comforter and be faithful and true to the end and Maggie will meet you at the beautiful gate to welcome you home.

Her pastor,

W. H. HARRIS.

BAKER.—A. W. Baker was born near Iuka, Miss., September 30, 1836. He enlisted in the Southern army and went with a Mississippi regiment into Virginia, where he served as a good soldier until he was surrendered under General Lee at Appomattox Court House April 9, 1865. He was married to Mrs. M. A. Holcomb April 25, 1867; moved to Texas in 1868, and settled near Pottsboro, in Grayson County, where he lived principally until 1891. He professed religion during the war in Confederate camp where the souls and courage of men were severely tried; but being of that courage which makes a true soldier in mortal combat, he was equally of that courage in the spiritual warfare. He enlisted in this holy warfare in the M. E. Church, South, division of the army of the heavenly King, serving faithfully in all the duties of his Church. He was a good husband and father, citizen and neighbor. His step-son says: "Surely a better father never lived." On October 4, 1905, in Royse, Texas, the earthly career of this good man closed, surrounded by his sorrowing wife, children and two sisters. Assisted by the writer, his funeral service was conducted by Brother R. C. Hicks, his pastor; and his body was consigned to the grave to await the blessed resurrection morning.

J. E. VINSON.

Wolfe City, Texas.

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There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove.

Take No Substitute.

CARTWRIGHT.—Bro. Clinton Cartwright was born in the historically Methodist town of San Augustine, in San Augustine County, Texas, December 9, 1866. He died September 21, 1906, in his native town and near where he was born and reared, and laid to rest in the old cemetery with appropriate services, beside his consecrated father, Columbus Cartwright, and his sainted mother, Sallie Amanda. He was married February 3, 1898, in Waco, Texas, to Miss Mamie Darby. His good wife and little Robert, their four-year-old son, two devoted sisters and three true and tried brothers, survive him to revere his memory. Bro. Cartwright was a consistent member of the Methodist Church for a number of years before his death and went home to God in the triumphs of a living faith. He had been a sufferer for several years of Bright's disease. He knew the inevitable and was resigned. The writer, his pastor, was with him in his home often and talked and prayed with him. He lived close to the Lord. He communed with him daily. He was the most patient man I ever saw. He never complained. The devotion of his wife was beautiful. Her hands never tired, her eyes never slept when he suffered most. The constant watchfulness of his sisters and brothers was peculiarly secred; and the attention of the physician and the ministrations of friends were all that could be desired. From his early infancy it is told of him that he was religiously bent. He was brought up, as it were, in the very shadow of the sanctuary. He lived in Western Texas several years, where his dread disease brouht him ofttimes near death's door. But our Lord permitted him to come back to his people and to his old home and die in the midst of his loved ones, and in the Church he first joined and in which his father and mother died. God is so good to them that love him! His Christian heritage was full. His life was a shining light for the Master, and it made one better and richer and calmer as he touched it. It was very early in the morning, while it was yet dark, our brother got up from his bed, warmed himself by the fire, then lay down again, went to sleep and waked up in heaven. Thank God for the death of the true Christian! As he so often said, with the great Apostle, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteons judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." JAS. F. CARTER.

San Augustine, Texas.

HENRY.—W. S. Henry was born April 19, 1834, in Green County, Ky. He left there when quite a young man and went to Illinois and stayed one year, and then went from there to Texas in 1852; and five years later, in Coryell County, he met and married Miss Martha Tankersley. To them were born one son and two daughters. The oldest, Julia, died when three years old and was buried at Paradise, Wise County. The second girl died at the age of 12 years, and was buried at Center Mills, Hood County, Texas. Bro. Henry lived in this community 22 years, and was one of its foremost citizens, and while in this community, there was left to their love and care a litle orpan baby boy, 16 months old, John Revious by name, whom they raised to honorable manhood. Brother Henry was converted and joined the M. E. Church, South at Center Mills, in 1868, and in 1876 he joined the Masonic order at Acton, Texas, and in 1883 when the Church and Jubilee Lodge was built and organized at Center Mills he was one of the charter members. He moved to Erath County in 1888, and was here identified with the Church as steward as long as he was able to attend to its duties. For several years he was in poor health, but through all his suffering and affliction he was one of the most patient of men, ever exemplifying the religion that he professed and loved. Brother Henry died as he lived, a consecrated Christian man. His aged companion still abides in peace, but very lonely; but she will soon join her sainted husband where there will be "no more goodbyes." To his son who still remains I would say: Follow in the footsteps of your devoted father so that there will be a united family in the sweet by and by.

R. M. BALLENTINE.

BEARD.—Mollie A. Beard (nee Alberson), daughter of B. T. and Susan E. Alberson, was born in Hardeman County, Tennessee, November 6, 1870; was converted in her fourteenth year, and joined the Baptist Church soon after at Canaan, Mississippi. She was married to Ed Beard, August 13, 1893, in Tennessee. She moved to Texas, and joined the Methodist Church with her husband soon after, at Spring Valley, McLennan County. She died September 11, 1906, and was laid to rest at Merkel, Taylor County. The funeral services were conducted by Rev. J. T. L. Annis. Truly a good woman has gone from us, but her memory remains to bless all who knew her. She was a great blessing to her family and friends. She always had something to say that was encouraging. She loved the Church and took an active interest in its work as long as her health permitted. For several years she was in ill health, and some times suffered intensely. She was patient and cheerful to the end. She was the mother of four small children; three are living, two sons and one daughter, her oldest having died in infancy. She often expressed herself as to the comfort of meeting her angel baby there. To the heart-broken husband, children, and dear mother: We can meet around her bed no more for evening prayer, but we can meet her bright, happy face around God's throne, where all is joy, peace and love. We truly believe she is waiting and watching for us all. She said while dying: "How good 'twill be when we all get there." With a wave of her hand, she said: "All is well, all is well."

MRS. CHAS. BEARD.
MRS. W. B. DILLINGHAM.

BUCK.—On July 16, 1906, there was born to Mr. and Mrs. Silas C. Buck a sweet little baby boy, and it only lived four days to make sunshine in the home, then God plucked the little flower and transplanted it in the beautiful heavenly world to bloom on forever for his glory. It lived just long enough to entwine itself around the hearts of parents and grandparents and, oh, how hard to give it up! But I would say to Bro. and Sister Buck to look up, for little Silas is safe in the arms of Jesus, and let it be a tie to bind you to God.

R. M. BALLENTINE.

GARRETT.—Connie E. Garrett, wife of J. T. Garrett and daughter of E. O. and Virginia E. Williams, was born August 21, 1872, and died August 6, 1906, after an illness of only a few days. While in the throes of death this patient wife and mother prayed for her loved ones. She was the mother of four children—Jim, Tommy, Boyd and the babe, that went with her to meet little Tommy in that world where pain and death never come. She left a kind and affectionate husband and two little sons to stand this world's trials without wife and mother to comfort them in the hour of trouble. Everything was done that could be done to keep her here with her husband and children a little longer, but the Master called and she obeyed his call willingly. Oh, Connie, could we but see thy glorified spirit today, how true and emphatic would we see that Scripture: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Her husband,

J. T. GARRETT.

BERRY.—Bro. K. A. Berry, son of Wm. David and Matilda A. Berry, was born October 5, 1858, in Montgomery County, Alabama. He moved to Texas in childhood. He was married to Miss Mattie Lea, October 14, 1885. This union was blest with 7 children, 6 of whom are living. His companion and one child passed away some years ago. Bro. Berry spent twenty-five years of his life in the school room. He was elected superintendent of Quanah public school in 1902. He was a member of the State Board of Examiners at the time of his death and was considered one of the strongest educators of our western country. Bro. Berry was converted early in life. He united with the Christian Church at the age of 22. About six years ago he saw fit to change his Church relations and united with the M. E. Church, South, of which he remained a consistent member until God called him to his reward. At the time of his death he was superintendent of our Sunday-school. He passed away peacefullly, July 1, 1906. He left a host of friends behind. We miss him in the Church, in the school room and in the community. He was a kind father, a faithful teacher, a valuable citizen, a good man. He has passed away, but we know where to find him.

ROBT. B. BONNER.

McMILLAN.—We are made to realize again that while in the midst of life we are in the midst of death by another visit of the death angel to our quiet little town. The grim monster came and sent a great shock through the community, as well as the home, by claiming for his victim Brother Owen Pigford McMillan, one of our best citizens. He was born October 18, 1852, in Miss., and moved to Texas with his parents when but a child and lived most of his life in Madison County, Texas. He was married to Miss Mary T. McIver January 7, 1880, who still lives, together with eight children—four sons and four daughters—to mourn his death. He was converted and joined the Methodist Church, July, 1881, and lived a consistent Christian life until the end. Bro. McMillan was a kind husband, loving father and a good neighbor. His death was not only a great loss to his family, but also to the Church and community. He loved the Church and stood by his pastor, and you could always find him in his place at the preaching service. He took and read the Texas Christian Advocate and thought it the greatest Church paper in the South. His home was always open to the preacher—and one of those good Methodist homes into which a preacher always loves to go. Though his death was a great loss to his family and to the Church, it is all gain to him; therefore we weep not as those who have no hope, but rejoice in knowing that we all may go some sweet day to that heavenly home where this dear husband, father and brother has gone; so let us be faithful to the end, as he was, and God will give us a crown. A. T. WALKER.

FREEMAN.—On the morning of July 31, 1906, the death angel called at our home and claimed our precious little babe, Oscar Martin, just eleven months old. Again on the evening of October 10, the grim monster, death, transplanted another one of our precious jewels, Robert Gordon, 5 years, 2 months and 13 days old. Thus, in such a short time the Lord who gave, has taken unto himself two of our precious little darlings. It is indeed sad to part with them. We miss their little innocent prattle so much, but we rejoice in the fact that they are today basking in the everlasting sunlight of God where there is no pain, sickness, serrow nor death. Gordon often asked mamma if little Oscar ever thought of us, and if he would be glad to see any of us coming up there; and today he is wiser than we. Our hearts are very sad, but we are constantly praying that some sweet day we may make an unbroken family in the haven of eternal rest. With an eye of faith we see the "beautiful beckoning hands" of little children dear on the other shore.

W. M. AND MOLLIE FREEMAN.

NORTHWEST TEX. CONFERENCE.

Gatesville District—Fourth Round.
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
Corsicana, at Pleasant Grove, Oct. 27.
Dawson, at Harmony, Oct. 29.
Eleven ... ve., 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.
Rodgers, at Rodgers, Oct. 27, 28.
Georgetown, Oct. 30.
JAS. S. CHAPMAN, P. E.

Colorado District—Fourth Round.
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.
Graham Mis., Oct. 27.
Graham, Oct. 27, 28.
Farmer, Oct. 30.
Throckmorton, Nov. 1
Olasville, Nov. 3, 4.
Palo Pinto, at Palo Pinto, Nov. 8.
E. F. BOONE, P. E.

Fort Worth District—Fourth Round.
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.
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.
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.

Abilene District.—Fourth Round.
Lawn, Oct. 27, 28.
Merkel Sta., Oct. 30.
Roby, Nov. 1.
Loraine, Nov. 3, 4.
Caps, Nov. 6.
Abilene, Nov. 7.
Nugent, Nov. 8.
Truby, Nov. 10, 11.
J. R. MORRIS, P. E.

Clarendon District—Fourth Round.
Tulia, Octo. 29.
Amarillo, 8 p. m., Oct. 30.
J. M. SHERMAN, P. E.

Waco District.—Fourth Round.
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.
Paducah, Paducah, Oct. 27, 28.
Matador, Matador, Oct. 30.
Turkey, North Quitaqua, Nov. 1.
W. H. HOWARD, P. E.

Waxahachie District—Fourth Round.
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.

NORTH TEXAS CONFERENCE.

Bowie District.—Fourth Round.
Archer, Oct. 27, 28.
Holliday, Oct. 28, 29.
Crafton, 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.
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.
Celeste and Lane, Celeste, Oct. 27, 28.
Leonard, Leonard, Oct. 28, 29.
Greenville Mis., S. G., Nov. 3, 4.
Campbell, Caney, Nov. 4, 5.
Quinlan, Nov. 6, 7.
Commerce Mis., Nov. 11, 12.
Commerce Sta., Nov. 12, 13.
J. M. PETERSON, P. E.

Gainesvill Deistrict—Fourth Round.
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.

McKinney District—Fourth Round.
Framers 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.

Sulphur Springs Dis.—Fourth Round.
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.

Terrell District.—Fourth Round.
Mabank, at Mabank, Oct. 27, 28.
Mesquite, at Mesquite, Nov. 3, 4.
College Mound at 11. a. m. Nov. 7.
Pleasant Mound, Long C'k, 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.

Bonham District—Fourth Round.
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.
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.
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.

Beaumont District—Fourth Round
Leggett, 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.
O. T. HOTCHKISS, P. E.

Houston District—Fourth Round.
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.
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.

Paris District—Fourth Round.
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.
Emberson 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. CASEY, P. E.

Sherman District—Fourth Round.
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.
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
Galveston, First Ch., Nov. 24, 25.
Galveston, West End, Nov. 25, 26.
SAM R. HAY. P. E.

Brenham District—Fourth Round.
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.
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.
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.
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.

DR. PRICE'S
Cream Baking Powder

Made from pure, grape cream of tartar

Makes home baking easy. Nothing can be substituted for it in making, quickly and perfectly, delicate hot biscuit, hot-breads, muffins, cake and pastry. Insures the food against alum.

Pure, Healthful, Reliable

NOTE.—If mixtures called baking powder are offered you at lower price, remember they are mostly made from alum, a metallic acid deleterious to health.

ANNUAL CONFERENCE NOTICES

WEST TEXAS.

The several railroads in the territory of the conference have authorized a rate of one and one-half fares for the round trip to San Angelo and return, on account of the meeting of the West Texas Conference. Tickets will be sold Monday and Tuesday, October 29 and 30, limited for return to November 6.

STERLING FISHER, Sec'y.

The class of the fourth year will meet at the Methodist church, San Angelo, Tuesday, October 30, 9 a. m. Those having certificates from Correspondence School will present them. Also those holding certificates from Summer School of Theology.

J. E. HARRISON.
D. K. PORTER, Com.

To the Preachers of the West Texas Conference:

I am anxious to issue the drafts for the fourth quarter at the beginning of the Annual Conference. I ask each preacher to send to me at San Marcos the balance due on both foreign and domestic mission assessments, on or before October 25, so that I may be able to do this.

JOHN E. PRITCHETT.
Treas. Miss. Board, West Texas Con.

For the accommodation of those going from San Antonio and vicinity, we are arranging for a tourist sleeper to leave San Antonio Monday, October 29, 8 a. m., arriving at San Angelo Tuesday morning at 1:30. The sleeper will be set out at San Angelo, so we will not be disturbed during the night.

The rate, I suppose, will be $2.00 per berth, not more than $2.50 in any event. Those who want to join this party should write me at once, so I can make your reservations.

A. J. WEEKS.
West End, San Antonio, Tex.

Applicants for admission please meet committee at Methodist Church in San Angelo, October 30, 9 a. m.

W. H. H. BIGGS.

West Texas Conference Brotherhood will hold their annual meeting in conference room in San Angelo October 30, 7:30 p. m. W. H. H. BIGGS.

Please let all who can, arrange to meet Special Conference Train Monday night at Temple, which schedule leaves Temple about 1:00 or 2:00 a. m. Tuesday. Any other schedule will put you into San Angelo at 2:00 at night. Of course the undergraduates and special committees may have to come one train earlier. These few alone may find accommodation. Those also, who come on Bro. Weeks' special sleeper from San Antonio. But now brethren, two hundred folks, sleepy, cross, and tired, getting in at 2:00 at night, will be hard to handle. It will be very difficult for us to provide vehicles and homes at that hour for so many. So please get here as I direct at 1:25 p. m. Tuesday, October 30th. This train will have plenty of room for you, for the company will provide extra coaches. But our regular trains are so crowded, that you can hardly find accommodations on them. Be sure to reach Temple by 1:00 Monday night. I will meet all trains and do the best we can for everybody.

SIMEON SHAW.

To the Preachers of the San Angelo District, West Texas Conference:

Dear Brethren: Under existing circumstances I think it would be a wise thing for all of the preachers in the San Angelo District to get together and discuss some things before the meeting of the West Texas Conference. If this meets your approbation, let us meet in the Methodist Church in San Angelo at 3 p. m. Tuesday, October 30.

W. W. NUNN.

Class of first year, West Texas Conference, please meet committee in Methodist Church San Angelo, 9 a. m., on Tuesday, October 30.

J. C. WILSON.

NOTICE.

The class of the second year will please meet the Examining Committee in the Methodist Church at San Angelo, October 30, at 9 a. m.

JOE F. WEBB.
For the Committee.

NORTHWEST TEXAS.

To all those who expect to attend the session of the Northwest Texas Conference, to be held in Brownwood, I desire to say in behalf of the Entertainment Committee and the citizenship of Brownwood: We unite in the desire that your visit to us may be in every way pleasant and of mutual profit to all concerned, and we will do everything reasonable that it may be so. We had hoped to throw nothing in the way of your coming, but to those who contemplate bringing their children we feel called upon to say that there is scarlet fever in town, and while it is not raging in the form of an epidemic, it is nevertheless a matter worthy our serious consideration. Attached is a clipping from the Brownwood Daily Bulletin of October 16, which will indicate the status of the situation:

Council in Call Session.—The City Council met in call session Monday afternoon to consider the matter of scarlet fever in the city. A committee was appointed to consult with the doctors of the town and instruct them to notify the county health officer of all cases in the town.

Brethren, after carefully considering this matter, the committee has instructed me to inform you as to the situation and leave you to assume the responsibility. J. G. MILLER, P. C.

The presiding elders of the Northwest Texas Annual Conference will meet at the Methodist Church in Brownwood, November 13, at 3 o'clock p. m. E. A. BAILEY.

The class of the fourth year will meet at 9 a. m., November 13, at such a place as Brother Miller shall designate.

E. HIGHTOWER.
S. J. RUCKER.

Board of Missions.

The Board of Missions of Northwest Texas Conference will meet in Brownwood Tuesday morning, November 13, at 9 o'clock, at the Methodist Church.

HORACE BISHOP, Pres.

To all whom it may concern: If you are coming and expect anything at the hands of the Entertainment Committee, do me the kindness to write me at once, and should you fail to comply with this request we relinquish all responsibility.

J. G. MILLER, P. C.

Notice.

Let all who expect to come by private conveyance notify me at once, that we may arrange to care for your horses while here.

J. G. MILLER, P. C.

NORTH TEXAS.

To Conference Claimants and Pastors:

Conference claimants of the North Texas Conference, whose conditions and circumstances have materially changed since last fall, will please write to the Secretary of the Board, Rev. P. C. Archer, of McKinney, and give him all necessary information. Do this at once.

Pastors who have conference claimants in their charges, will please read paragraph 137 of the Discipline and act accordingly.

L. P. SMITH, Pres. Joint Board.

The class of the first year of the North Texas Conference will please meet the Committee on Examination at the First Christian Church in Bowie, at 9 a. m., Tuesday, November 20.

Those of the class who passed on the course of study at Georgetown will please have their certificates in the hands of the committee on or before the above named date.

L. P. SMITH, Chairman.

Please let all who expect to attend the coming session of our conference and who are entitled to entertainment send their names by November 5. Any persons sending their names later must run the risk of not being provided for. We expect to provide entertainment for the members of the conference, those who will be present for admission on trial, readmission or for ordination, connectional officers, and any others who have a legitimate claim to entertainment, but we cannot promise to provide homes for any who come as visitors merely. Will do so as far as possible, but cannot make any promises in that direction. [illegible] load rates, etc., will be announced in due time.

ROBERT GIBBS MOORE.
Bowie, Texas.

TEXAS.

Let those preachers of the Texas Conference who wish to bring their wives to conference, and all my delegates who are coming, notify me at once. W. F. PACKARD.

Tyler, Texas.

P. S. Also let the presiding elders send such names as will come up for admission on trial, transfers, etc.

W. F. P.

BRO. LITTLEPAGE'S HOME.

The good work goes on (Heb. 6:10). He received last week from W. M. Samford, $10; T. F. Sims, $5; S. H. Werlein, $10. Now let every layman who reads this send this very day whatever amount he wants to lay up in heaven by this method (Heb. 6: 19, 20), to this man whose work long before you came to Texas opened the way for your coming. When you read the above Scripture, then read 2 Cor. 9:6, 7. If that is not enough, read Prov. 19:7. Then I know you will do something.

Then again, a word to the pastors: It will do your people good if you will this very next Sunday after you have gone through with your entire service, preaching, singing, solos, quartettes, announcements, collections, and all, will say: "Brethren, let's help old Brother Littlepage pay for his home. Come up and lay it on the table and make a free will offering. I know it will do your people good, to say nothing of him. Do it, brethren. Send all amounts to Rev. S. C. Littlepage, Waco, Texas. I. Z. T. MORRIS.

PERSONAL.

Dear Brethren: If I am granted superannuate relation next year, it will be my pleasure to fix dates for a few meetings next year at conference, especially with our younger brethren. I refer you to my record and brethren with whom I have labored as to my efficiency in meetings. F. M. WINBURNE.

Glen Rose, Texas.

WILL NOT LOWER GRADE.

Referring to Rev. H. D. Knickerbocker's interpretation of Bishop Hoss' letter, that "he would place him where he would do the least harm," can not mean the presiding eldership, for our Bishops have said they will not lower the grade of men filling this office. I. W. CLARK.

DEDICATION.

Milford, Texas, October 22.—Bishop Hoss will dedicate our church Monday, November 5, 1906. All former pastors invited. W. B. McKEOWN.

When the church is a refrigerator car it is traveling under false pretenses.

SKIN PARASITES

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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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APPOINTMENTS NEW MEXICO CONFERENCE.

El Paso District.
J. T. French, P. E.

El Paso Station—G. M. Gibson.
El Paso Circuit—H. P. Bond, supply.
Las Cruces—T. L. Lallance.
Deming—W. E. Foulks.
Lordsburg—H. T. Atkins, supply.
Alamogordo—W. J. Wright.
Marfa—N. E. Bragg.
Alpine—C. L. Brooks.
Pecos—J. F. Hedgpeth.
Odessa—George Ward.
Carlsbad—J. B. Cochran.
Dayton and Lakewood—O. T. Rogers.
Artesia—J. H. Messer.
Hagerman and Dexter—J. M. Long.
Roswell—J. W. Smith.

Albuquerque District.
B. T. James, P. E.

Albuquerque Station—O. B. Holliday.
Gallup—W. S. Huggett.
San Marcial—G. H. Givan.
Magdalena—N. F. Hoffpauir.
Watrous—N. V. Teer.
Cimarron—To be supplied.
Tucumcari—E. LeBreton.
Puerto Circuit—W. W. Turner.
Melrose—To be supplied.
Texico—J. L. Southward, supply.
Elida Circuit—J. P. Wheeler, supply.
White Oaks—S. N. Roberts.
Portales—S. E. Wilson.
Tiband Circuit—J. M. Ray.

ON THE COTTON BELT.

October 15, 1906.

I am on the cars this afternoon on my way to the meeting of the American Bankers' Association in St. Louis. This is like our General Conference—the highest authority. As I ride I read the last issue of the Advocate—it only came today. First I always read "Notes from the Field," and am close communionest enough to read those from my own conference the very first. So many of our pastors write thusly: "We will bring up all our conference collections at conference." This is good—mighty good—if from the boll weevil belt, but if the brethren could do a little better and send it in advance of their coming it would expedite very much the work of the conference. If they will do this I will ask the Bishop to g ve each and every one of them a good appointment. If remittances could be received by Nov. 15, it would give me time to prepare the annual statement so as not to retard the work of the conference as is always the case. L. L. JESTER,

Treasurer Texas Conference,
Tyler, Texas.





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