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

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Editorial.

THE HUNGER OF THE SOUL.

No appetite is more pressing in its demands than that of hunger. Let food supplies be suspended, and who can describe the gnawing within, as the physical organism is actually feeding upon its own tissue? And if the supply is not forthcoming, the body finally consumes itself and dies of inanition. Hunger is the demand that the physical man is making for supplies to meet the self-exhausting processes of the body. But the hunger of the soul is even more clamorous than that of the body; for the body is the animal part of us, while the soul is the spiritual. The soul lives and flourishes upon spiritual food supplies. It must have communion with God, fellowship with the saints, and the nutriment of wholesome truths. Without these it devours itself, shrivels up, enters a state of suspended spiritual vitality and ceases to be a factor in the determination of life and character. It literally dies while we seem to live. The passion of the soul after God is expressed by the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, oh God!" The figure of speech is none too strong. If you ever saw the poor, timid little fawn chased by the cruel hounds until hot and exhausted, it finally reaches the banks of the stream and plunges into it to cool its body and slake its thirst, then you have some idea of the distress of a genuine soul thirsting after the higher and better life. This is the natural state of a normal soul. And the Savior uses a figure of speech equally as striking: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." But the trouble with most people is, that when this hungering and thirsting take hold of them, they try to satisfy their spiritual appetites upon something not satisfying and nourishing. You can not feed the soul upon the things that perish. They are not suited to its needs. Earthly things only surfeit, but they do not satisfy our immortal longings. A sense of acceptance with God, personal acquaintance with the Savior, separateness from sin, the witness of the Spirit, a knowledge of God's truth and the influence of the good and the noble bring lasting succor to the soul. Upon them the soul feeds and is filled. When thus fed the soul is a blessed soul.

BARTENDERS AS REFORMERS.

From the daily papers we clip the following, which appeared in the prints last Friday, touching a movement on the part of bartenders to reform the saloon business of Texas: "Elimination of the rougher features of the saloon business is the object of a movement which has been placed on foot throughout Texas by Lem Husted, general organizer of the Bartenders' League of America and National Organizer of the Hotel and Restaurant Employees' International Alliance, who is in Dallas to-day. Mr. Husted says he has a bill almost drafted which he

will present at the coming session of the State Legislature, which will do away with the objectionable phases of the business. The action he says is being taken in the interests of self-protection to the organization of bartenders. Heretofore, he says, there has been discord and disruption in the ranks of the brotherhood of the men who tend bar. But the plan now is to put the order in such good hands that there will be none of this. In a nutshell, the object of the movement which Mr. Husted has in hand can be told in his own words. 'For instance,' he says, 'you have a union bartender working in some barrel houses in the tenderloin district of your city. It is a part of the business of that man to be a thief. And he doesn't make any discrimination in his robbing, but, on the other hand, he will practice this on union as well as non-union men who patronize him. The logical result is that the union man who is robbed blames the troubles not to the individual alone, but to the organization to which he belongs. By getting rid of these disreputable places we get rid of the bad characters of this sort. This bill which we are preparing to present to the State Legislature embodies the best parts of the Pennsylvania, Tennessee and Massachusetts laws in this respect. It does away with the grocery saloon, the gambling and disorderly houses, lunches, road houses and dives of all kinds. It requires of a man who wants to get a saloon license that he must be a qualified voter of the State, must have lived in the State at least two years, and his petition must be backed up by at least five property owners, must be bonded by a security company in the sum of \$5000, must pay an annual license of \$1000, and for the violation of these provisions or any other of the laws of the State relative to the business, such as the opening on Sunday, he shall forfeit his license with a prohibition on ever again receiving a license.' There are fourteen locals of the Bartenders' Union in the State, and nearly 750 in all in the country. Because of past difficulties Mr. Husted says the order has run down considerably, but that now he hopes it will begin to build up." This is a fearful indictment of a certain class of men engaged in the liquor and beer business by one who is in a position to know whereof he speaks. He belongs to the craft and fully understands his crowd. On the surface, his object is not a bad one, and the reforms he suggests are in line with what we have suggested more than once in the Advocate. We are glad that even the liquor people are awaking to the fact that there are some phases of their business utterly beyond the endurance of decency and order, and that they are apparently anxious to have these abuses reformed. That beer and liquor ought to be placed under a uniform license is a fact that no temperance man will question, but the amount of \$1000 as suggested by this late movement is not sufficiently high. That all disorderly houses, lunch counters, games and things of this sort ought to be eliminated from the saloon business is another patent fact. And it ought to be an ironclad law that all saloons should

be forced to close their places of business every night at 11 o'clock and keep them closed till 7 o'clock the next morning. In so far as this "Bartenders' Union" is putting forth effort to secure the passage of a law embodying the above features for the control of the liquor business, we will aid them all we possibly can. But from what we have heard intimated, but which has not been published, we infer that in connection with this alleged bill to go before the Legislature it will also have appended to it a section making changes in our local option law favorable to the saloon business. These people want towns exempted from the operation of local option, and this is the reason why they have suggested the price of a license at \$1000. They have an idea that small towns would not be able to pay more than this amount for the privilege of doing business. We get this additional fact indirectly from a man who is on the inside of this "reform movement." So that when these "bartenders" go before the Legislature with their proposed bill it will be necessary to have it scrutinized very closely lest their alleged law contain something more than is seen on the surface of the above outline. Whenever liquor men get behind a reform movement there is a "fly in the ointment" somewhere, and a little examination will discover its location. Therefore we need to watch this last reform measure, an account of which has adroitly found its way into the daily papers through a supposed interview with Mr. Lem Husted.

THE SERVICE OF THE NAPKIN.

Napkins have their uses, but sometimes they are put to wrong uses. Our Savior gives us a case in point. In one of his parables he tells of servants to whom a certain number of pounds were committed. To one was given ten, to another five, and to one servant one pound was given. The purpose of this distribution was that the servants might take these pounds and so use them as to make them yield a good revenue in return. The one with ten was faithful, and in course of time his pounds had doubled in value. Also the one with five did likewise. But the man who received the one pound carefully wrapped it in a napkin and put it in a safe place, and at the proper time he returned it to his master clean, bright and beautiful, but its value was unchanged. He put it to no use, and it brought in no interest. The napkin kept it clean and untarnished, but at the same time it kept it from legitimate use. Too many people carry napkins with which to preserve their gifts. When God gives us good minds, warm hearts, personal influence, or means, they are not ours to carefully lay away. They are God's and he expects them to be multiplied until their capacity is doubled. A gold dollar represents one hundred cents in value. If we properly invest it it is capable of producing twice as much in the way of interest, but if we wrap it in a napkin and carefully guard it it will remain there and return nothing. True, it will actually lose nothing. It will still be

a dollar. When we fail to make it produce something we really lose all that it is capable of producing. When we thus use the napkin it becomes a hindrance to progress, it matters not what the gift may be. It is all right to use a napkin to bind the face of the dead, but it must not be bound round the face of any living thing. God wants returns from those to whom he gives his bounties. And in the day of judgment he will not be satisfied with the return simply of the gifts he committed to us. He will want them multiplied largely. On that day the napkin will be a great embarrassment to us.

THE BUSINESS SIDE OF A PREACHER'S LIFE.

Some people have an idea that the preacher is not gifted with business sense, and there are preachers, just like there are men in other vocations, who seem to have no management whatever of business affairs. But these are the exceptions. Nearly all preachers show decided business ability. No other class of men, receiving the same salaries usually paid to preachers, could take the amount and do as well on it as the average preacher. As a rule he has reduced economy and frugality to a science. He not only lives within his income, as small as it is, but he educates his children and he contributes his part to the institutions of the Church. And through it all, he keeps his business matters in good shape. He pays his debts, meets all his obligations, and he has the best credit of most any man in the town. His position, his character for integrity establish him in the confidence of the people; and people are not afraid to trust him. In view of these facts, it is doubly incumbent upon the preacher to protect and guard his credit scrupulously. Now and then you will find one who is a little careless. He is not wise in his purchases, he takes advantage of his credit and goes further in debt than he is able to meet, and he leaves his work with many little bills unsettled. This is not only hurtful to him, but it is an injustice to his brethren; and they often suffer in public esteem because of his carelessness in matters of this character. People will not excuse a preacher who makes debts without paying them. They put him down as dishonest, and when this is the case his usefulness is greatly impaired. He may not mean to be dishonest; in fact, it may be far from his thought to leave a debt unpaid. Nevertheless, the people will not take his intentions into the account. They expect him to meet his obligations, and if he fails, they discount him as a preacher. Now we are approaching our conference sessions. We may be returned to our present charges and we may be sent to others. In any event, we ought to make it a point to have all our business matters so arranged that before we go to our conference sessions, all our bills will be settled and we will owe no man anything but to love him. This sort of a record will leave us in fine business shape, whether we return or move.

FROM BISHOP KEENER.

It is highly important that this decision should be scattered broadcast over our Church. If it had been known long ago it would have saved us a great deal of property in the South and in the far West. Many institutions of learning would now have survived whose bones now whiten the field of our Church. I have but six copies of this decision, but hope to get all our Advocates to publish it.

J. C. KEENER.

The Trustees of Dartmouth College Vs. Woodward.

Syllabus:

"The charter granted by the British Crown to the Trustees of Dartmouth College, New Hampshire, in the year 1769 is a contract within the meaning of that clause of the Constitution of the United States, Art. I, Sec. 10, which declares that no State shall make any law impairing the obligation of contracts. The charter was not dissolved by the revolution.

"An act of the State Legislature of New Hampshire altering the charter without the consent of the corporation, in a material respect, is an act impairing the obligation of the charter, and is unconstitutional and void.

"Under its charter Dartmouth College was a private and not public corporation. That a corporation is established for purposes of general charity, or for education generally, does not, per se, make it a public corporation, liable to the control of the Legislature."

Extract from opinion of court:

"It can require no argument to prove that the circumstances of this case constitute a contract. An application is made to the crown for a charter to incorporate a religious and literary institution. In the application it is stated that large contributions have been made for the object, which will be conferred on the corporation as soon as it shall be created. The charter is granted, and on its faith the property is conveyed. Surely in this transaction every ingredient of a complete and legitimate contract is to be found.

The points for consideration are:

1. "Is this contract protected by the Constitution of the United States?"

2. "Is it impaired by the acts under which the defendant holds?"

1. On the first point it has been argued that the word "contract," in its broadest sense, would comprehend the political relations between the Government and its citizens, would extend to offices held within a State for State purposes, and to many of those laws concerning civil institutions, which must change with circumstances, and be modified by ordinary legislation, which deeply concerns the public, and which, to preserve good government, the public judgment must control. That even marriage is a contract, and its obligations are affected by the laws respecting divorce. That the cause in the Constitution, if construed in its greatest latitude, would prohibit these laws. Taken in its broad, unlimited sense, the clause would be an unprofitable and vexatious interference with the internal concerns of a State, would unnecessarily and unwisely embarrass its legislation, and render immutable those civil institutions which are established for purposes of internal government, and which to subserve those purposes ought to vary with varying circumstances. That as the framers of the Constitution could never have intended to insert in that instrument a provision so unnecessary, so mischievous and so repugnant to its general spirit, the term "contract" must be understood in a more limited sense. That it must be understood as intended to guard against a power of at least doubtful utility, and abuse of which had been extensively felt; and to restrain the Legislature in future from violating the right to property. That anterior to the formation of the Constitution a course of legislation had prevailed in many, if not in all, of the States, which weakened the confidence of man in man, and embarrassed all transactions between individuals by dispensing with a faithful performance of engagements. To correct this mischief, by restraining the power which produced it, the State Legislatures were forbidden "to pass any law impairing the obligation of contract;" that is, of contracts respecting property, under which some individual could claim a right to something beneficial to himself; and that since the clause in the Constitution must in construction receive some limitation, it may be confined, and ought to be confined, to cases of this description; to cases within the mischief it was intended to remedy.

"On the effect of this law two opinions cannot be entertained. Between acting directly and acting through the agencies of trustees and overseers, no essential difference is perceived. The whole power of governing the college is transferred from trustees appointed according to the will of the founder, expressed in the charter, to the Executive of New Hampshire. The

management and application of the funds of this eleemosynary institution, which are placed by the donors in the hands of trustees named in the charter and empowered to perpetuate themselves, are placed by this act under the control of the government of the State. The will of the State is substituted for the will of the donors in every essential operation of the college. This is not an immaterial change. The founders of the college contracted, not merely for the perpetual application of the funds which they gave, to the objects for which those funds were given; they contracted also to secure that application by the constitution of the corporation. They contracted for a system which should, as far as human foresight can provide, retain forever the government of the literary institution they had formed, in the hands of persons approved by themselves. This system is totally changed. The charter of 1769 exists no longer. It is reorganized, and reorganized in such a manner as to convert a literary institution, moulded according to the will of its founders, and placed under the control of private literary men, into a machine entirely subservient to the will of government.

"This may be for the advantage of this college in particular, and may be for the advantage of literature in general, but it is not according to the will of the donors, and is subversive of that contract on the faith of which their property was given."

OUR SUPERANNUATED PREACHERS.

As my last article has met with some response from the expressions I have heard from some pastors, and letters which I have received from some superannuated men, and the widows of some of our preachers, with the hope that I may do more good, I send you a few more thoughts. Of course, I do not believe that there is a pastor in Texas who has not this great cause in his heart, but knowing that they have so much just at this time, and there are so many agencies to bring these other matters before them, I write these, hoping that they will only remind them of the vast importance of the demands this claim, or rather giving, the membership of the Church an opportunity to do something extra; for it does seem to me, from the great crops made in our great State, that the assessment on all claims this year ought to be the minimum, and in place of the preachers saying "collections all up in full," they ought to say, one hundred, fifty and twenty-five per cent, above all assessments on all claims, and let the one hundred be the conference fund.

One preacher remarked: "After reading your article I determined to stop and think, and after thinking, I believe I could name five men in my charge who would give \$10 each extra, and twenty who would give \$2.50 extra. After I get my collections all in, then I am going to make a special collection for the superannuated preachers." That is what I am calling attention to now, for the assessment as I say, is the minimum, and it is made for the preachers who are already on the list, but we all know that at each conference this list is always increased, and how helpful it would be if the Joint Board could place in the hands of these men, when put upon this list, a handsome sum for the coming year. This is a matter that few of us think of; in fact, no provision is made for it. In some conferences, however, they have a small surplus which they distribute in this way, but how small! Now, think of fifty years ago in Texas. We had then two Annual Conferences, 145 traveling preachers and 16,230 members. Now we have five conferences (including our German Conference), 880 traveling preachers, and 205,858 members. Now, brethren, see what has been done within the last fifty years. You will never see it. It is among the invisibles; only those who did the work can tell us how it was done. Will you fail to care for these men and the widows of those who have died, and who made it possible for us to have this great increase? Oh, no; every preacher and every layman in Texas will respond, "but look out, brother."

Now, here is the way one of these men who was here in 1854 writes to me: "I have been working in Texas Methodism fifty years, and have seen in person what many of them bore—the hardships and contentions which we had. Have served missions, circuits, stations and districts, but have gone gladly, without a complaint, to all of them; in fact, I always felt it a great privilege to be counted worthy to receive the least appointment the Bishop saw proper to give me, and regarded it as an honor to be able to do the hard work, which was to be done. But the time came when I, like many of my former brethren, gave out. And last conference I asked for a superannuated relation. No one—Bishop, presiding elder, preacher, lay-

man or woman—thought to inquire about how I was fixed. I presume, however, that they took it for granted that I had nothing, and was old and needed nothing. Fortunately I had \$60, and the good Lord who had led me and kept me and my loved ones during all of my ministry would lead me and keep me." Now, brethren, I have known this brother for years. I have been at camp-meetings and heard him preach, and heard him give the invitations to penitents and have seen, I think, more than fifty men convicted under one sermon preached by this man, and no doubt hundreds of souls have passed over who were converted under his ministry. A more faithful soldier never buckled on his armor, and went forth to serve his country better than this man has served his church.

Now, I ask again, shall he suffer? Oh, no, not if every pastor in Texas will do his duty, and this is why I am calling attention now to this great matter. There is time enough between now and the Annual Conference to make a great advancement for these brethren. Let there be at least fifteen, and if possible twenty, thousand dollars raised in advance of the assessments. And now, what about the widows of our brethren? One of the happiest thoughts of my life is, if I were to die my wife and children would be in the hands of my brethren—brethren in the ministry, the greatest set of men, I think, that ever walked upon the earth, and yet sometimes, in the great demand on us by other things, we overlook these good people.

Among the many letters which I am receiving I quote this, from a widow whose husband came to Texas a boy in 1837, and was licensed to preach in Texas in 1852, and that same year was admitted on trial into the Annual Conference, and for thirty years he went in obedience to the command of the Master, going also to missions, circuits, stations and districts, and would have gone twenty years longer had it not been for the exposure of himself in serving his Church at that time. She writes: "For fourteen months I have been confined to this place. I am homeless, and almost helpless. I know none of the preachers who are in the Conference now, except a few on the superannuated list, but I love them all the same. I wish I had to give to these men of God as long as they live, but of course I have not. I am a dependent widow, only waiting for a few more winters and I shall go to my eternal home. I hope I will not be considered complaining when I say, I think the great Churches in Texas ought to pay a little more attention to the widows of the brethren who fall in the heat of the battle, and it seems to me that if attention were called to them a more hearty response would come." Now, brethren, cannot we do something to relieve these widows? Not simply a pittance to meet the necessities of life, but it seems to me, if there are any comforts these women ought to have them. Let us do something that will be a credit to each conference between now and the session of the first conference.

I. Z. T. MORRIS.

Fort Worth, Texas.

AN ENJOYABLE OCCASION.

On Oct. 18, at 11 a. m., Bishop Hoss dedicated our new church at Pluto, on the Milford charge. The day was an ideal one for the occasion, and a fair congregation, including a number of visitors from Hillsboro, Italy, Itasca, Milford, and the adjoining country, assembled to hear the sermon, see a live Bishop, and participate in the dedicatory services. Bro. Sensabaugh, the presiding elder of the district, had the Bishop in charge. Sensabaugh is always doing something nice for his preachers and their works. He is tending up his country appointments, giving them educated and consecrated men as pastors, planning large things for the works in the district, and then placing himself under these plans with all the resources at his command. That was a place which could be pushed a little higher by a Bishop, and the presiding elder "fotch one down."

The opening prayer was offered by Jerome Duncan, of Hillsboro; C. L. Browning, of Itasca, read the scripture lessons; Miss Ethel Burks, of Pluto, presided at the organ, and O. P. Kiker, of Italy, lead the music.

Bishop Hoss preached a strong, practical sermon from John 4:23, in which was emphasized the fact that worship is not defined by times or places, but by spiritual communion with God.

After the sermon the Trustees presented the house—a building worth \$1200, well finished within and without, furnished with good pews, pulpit, organ, and lights, and clear of debt—"to be set apart from all unhallowed or common uses, for the worship of almighty God."

These people, with the pastor, Rev. C. W. Hearon, deserve much credit for the completion of this work. There were obstacles which would have made cowards of a less determined

set. In the first place, the membership was small and poor; and in the second place, a spirit of sectarianism and dogged opposition was on the outside. These people battled heroically against these oppositions and have gained a great victory.

After the services were concluded a sumptuous dinner was spread in a grove near by. It was an old fashioned country spread—chicken, turkey, pork, ham, pies, custard, pickles, jelly, sweet cake, pound cake, puddings, macaroni, etc. It was good to be there! The usual country liberality was also shown in the quantity of good things prepared; for after all had been filled—Kiker and Duncan included—more than twelve basketfuls of the fragments were gathered up.

After a time spent in introductions and social intercourse, the congregation dispersed to their several homes, all feeling thankful for the good day, the good sermon, and the Christian association. May the Lord largely bless the sacrifices of this good people, and make the church which they have built to His name a Bethel to many a weary pilgrim in the years to come.

C. L. BROWNING.

Itasca, Texas.

THE ETHICS OF THE TOBACCO HABIT.

I sent a strong article against the use of tobacco, written by a preacher in the Mexican work, to one of our great Church papers for publication, and in a few days received a nice little note from the editor saying that he had enjoyed it very much, but that he hesitated to print it for fear that he might offend some of our Church dignitaries, and, if it were all the same to me, he would return the article when I sent a stamp.

The purpose of this little squib is not to discuss tobacco, for discussion makes people angry, and angry folks are deaf, if not dumb. There are only two propositions to be considered. (1) Is tobacco injurious to the body? (2) Is there a moral value attached to the use of it?

Many of the arguments most commonly employed against tobacco may be refuted by a 10-year-old boy, as well as by an octogenarian, or a Bishop. But did any one ever hear any arguments in favor of the cigarette? The truth is, and all of us would as well acknowledge it, that public opinion is not opposed to tobacco, and the majority of people use it; good people, at that. But public opinion is opposed to the cigarette, which is used principally by idle people. As a general statement, tobacco is not harmful to the exercise of physical or mental effort, and when used in moderation the system protects itself against an excess of nicotine. The term moderation, like temperance, gets people into trouble, and, after all, may be determined only by the family doctor; for the patient is disqualified to determine its value, like the judge on the bench with a railroad pass in his pocket.

Tobacco advocates don't argue the question at all, but generously admit the fault, pull out the plug and offer you a chew. In the opinion of the writer, who never used tobacco, and who would not use it if he desired, because of his obligation to the boys of Texas, there is positively no ethical value in the use of the weed (Romans 14:14). Moreover, the Discipline is noncommittal on the subject.

The school teachers of Texas are doing a great deal more than the preachers of all the Churches of the State in the campaign against tobacco, a fact that is easily explained. The average preacher, if he dares attack it at all, engages in an incessant tirade of abuse against the tobacco user, without discrimination or judgment, while the teacher wages a campaign of education against the cigarette, showing sympathy and patience even with the cigarette fiend. He does very little talking about tobacco, only to show the scientific effect. The Japanese, from the beginning of the war, have directed their guns against Port Arthur, and not against Manchuria; for they are not using shotguns. A Methodist missionary in Japan read to a crowd of natives from the book of Chronicles, when an intelligent listener asked him to harmonize with Christianity the polygamous practices of Solomon. The missionary said he would look it up.

The school teacher has the advantage of the preacher in didactics in that he deals with young people entirely, who have receptive minds, and who in morals and manners are yet in the formative stage, so that in a few years the ethical effect of his precept and example will be a revolution and a revelation. School boards are slow to employ tobacco using teachers. Teachers abstain from it largely because it impairs their usefulness. Very few pastors exert such an influence over the young people of their Churches as the school teachers, and when, from a sense of duty, they make up a special sermon for the children, they find that they can not hold their attention and interest for ten minutes on the subject of tobacco, or any other question;

which comes from a lack of sympathy with boys and girls, and a lack of understanding of child nature. Hence the need of a kindergarten department in our theological schools. Why doesn't the Bishop ask whether the pastor is in favor with his boys and girls?

In Toronto, Canada, where the English Church is dominant, the Catholic priests walk the streets in citizens clothes, and are never observed smoking in public. In Montreal, on the contrary, a typical French Catholic city, they wear at all times their insignia of rank and smoke their pipes in the shadow of Notre Dame.

In our own country, public sentiment against tobacco is growing, because a great many people believe that it is not only a useless habit, but that to many adults it is deleterious, and to all youths it is positively baneful. In May, 1904, out of 285 applicants for enlistment at the recruiting office in Columbus, only 42 young men were accepted, the others having been rejected on account of heart defects, due to cigarettes in nearly every instance, as reported by the army surgeon.

It is true that some Churches even in Texas would refuse to accept a preacher that publicly used tobacco, and there is not a charge in the State that would not appreciate all the more a pastor that did not use it. While the Discipline does not proscribe it, there is no denying the fact that Methodist people everywhere are committed in this matter.

A short while ago one of our superannuated brothers walked the streets of San Antonio smoking a brown paper cigarette and looking humble. A few days afterwards he passed down the same street with a cigar in his mouth, having just come from the office of a specialist who was giving him free treatment for nasal catarrh.

WESLEY PEACOCK.

REMINISCENCES OF JACKSONVILLE, TEXAS.

Even in the 50's, in some of these old counties, our Church had a hard struggle for its existence. A substantial member here and there was all that held the machinery in anything like running order. Good preachers were sent among us, willing to make all kinds of sacrifice, but they had poor encouragement to labor in fields that seemingly gave such poor reward, either materially or spiritually. J. W. Fields, L. P. Lively and many others of precious memory sowed good seed in that region. But the desperado and cut-throat were there also. If there ever was an ante-chamber to Hades on earth, it was certainly Jacksonville in those days. Out east from town there was a band of desperadoes that defied the law or any restraint whatever. Drinking and gambling were the order of the day. On Saturdays the town was crowded, and sometimes there would be a mix-up of a score or more, clubs flying in the air, now and then a skull cracked, and hostilities only ceased from exhaustion. Law and order were out of the question when they touched one of this gang; even Uncle Sam's officers were run out of the town on one occasion.

These baneful influences permeated society to some extent in all that region, and we may well imagine that the Church had many formidable difficulties to encounter. Good people could only do their duty and patiently wait for the heaven to do its work. I have often wondered what would have become of the world long ago were it not for a faithful few.

A few miles south from town we had a protracted meeting, near a Bro. Brigman, a local preacher, whose wife taught him to read after marriage, a companion of Robt. Rounree, and the good these men did for that country will only be revealed at the last day. A saloon keeper's little son professed religion at this meeting, and jumped up from his knees with love shining in his face and exclaimed: "I feel better, I feel gooder!"

There was also a large, powerful man, a fit type of the Emerald Isle, and especially loud in prayer. While in the midst of a prayer, head thrown back and mouth open, a wicked boy dropped a chew of tobacco in his mouth, so said, but with a whiff he sent it against the roof and finished his prayer, seemingly unconscious of the affair.

Those good people of the Jacksonville of to-day, transformed, law-abiding and beautiful for situation, can hardly realize what God hath wrought in the years gone by. The leaven is permeating the whole lump. The salt did not lose its savor. The sowing was done and they are in the harvest. "The Lord of hosts is with us, the God of Jacob is our refuge."

J. R. TAYLOR, M. D.

San Saba, Texas.

A four-year-old boy was with his mother in a sailing party one day last summer. One of the ladies said in his hearing: "We're tacking now." The little boy looked up and down the boat and over its side. Then he asked his mother: "Where are the tacks, mamma? I don't see them."

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Devotional and Spiritual

MY COMFORTER.

I look to thee in every need,
And never look in vain;
I feel thy strong and tender love,
And all is well again;
The thought of thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of thee
And then new heart springs up in me.

Thy calmness bends serene above
My restlessness to still;
Around me flows thy quickening
life,
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in thy dear love,
Held in thy law, I stand;
Thy hand in all things I behold,
And all things in thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

—Samuel Longfellow.

THE INSPIRATION OF LOVE.

Love is as gold in the rock. The mountain is but stone, and the gold is rare and scarce, and is found in veins here and there. So in this life is it in loving. We are too proud, too selfish, too ungenerous; we are not magnanimous enough. Love runs in veins through us; and we are to take the experiences of love when it is in its most perfect moments in its ecstatic state, as it were purified gold, seven times purified and made clean—we are to take these as our ideas. Then we are to lift up, by the imagination, our conceptions to a state in which our character will turn on this feeling—not occasionally, but as an ordinary experience. Nay, we should rise up so completely in to the influence of the purity and disinterestedness of this feeling as that it shall control all the other feelings, and harmonize them, till the conscience, and the reason, and the moral sentiments all are penetrated with the summer of love, as the whole atmosphere is, at times, penetrated by the warmth, and fragrance, and beauty of nature.

And when we have thus by loving raised the ideal of loving, that very ideal comes back to rebuke, to correct, to restrain. It does not diminish and undervalue love; it augments the value of it. It teaches us how small it is, how it should be developed; and how pure, how unselfish, how generous, how noble it ought to be.—H. W. Beecher.

THE LIFE IS THE LIGHT.

"In him was life; and the life was the light of men."—John 1:4. Life baffles us in our most profound science. We do not know what it is or how to describe it; but there is about it a deep charm. A fine diamond is very beautiful, but the healthy imagination, which can behold the green field or the yellow waving of the harvest stalks, finds still more charm in a grain of wheat, for it has life.

The most wonderful thing said about Jesus Christ is that in him was life. That was the glory of his personality: He was and is the fountain of life. He inspired people who came in touch with him. It was like coming in contact with an electric battery. It refreshed them. It exalted them. It inspired them. It gave them a new insight into life and into themselves. The woman who talked with Jesus at the well of Samaria went back to her friends in the little town and said: "Come, see a man which told me all things that

ever I did." Of course that was an exaggeration, and perhaps if she had been called upon to narrate the special things Jesus had said to her, she would have found it hard work to remember them. But she had come in touch with the living battery of life. It had thrilled her through and through. It resurrected all her sins and made them seem loathsome and horrible. It revived her fainting soul to believe that goodness was possible to her. It lifted her out of the charnel house of spiritual death into which she had been degraded and set her on a plane high enough for the breezes of heaven and immortal hope to fan her brow.

Paul saw Jesus but for a moment on the dusty highway at noon, but it was like meeting a lightning flash as it pierces its forked way athwart the face of a thundercloud. It stirred Paul to the center of his being. It shocked him out of his self-conceit. It electrified him with a vision of the new life of fellowship with Christ which was possible. And his proudest testimony, after many years, when standing before King Agrippa, was: "I was not disobedient unto the heavenly vision."

Christ stood at the grave of Lazarus with such divine vitality that when he said, "Come forth!" the dead man arose in his grave clothes and came forth. But even that is not so great an exhibition of life as has been witnessed a thousand times in the story of Christ's work in the world. It is spiritual vitality which the world needs most. The eloquent W. H. H. Murray graphically pictures what we have all seen again and again—a man out of whom had gone all heavenly resemblance and in whom all rudeness, coarseness, profanity and worldly lusts were incarnate. There was no pressure that inclined him downward to which he did not yield. Had his soul been of stone it could not have been less responsive to the divine solicitations. There was not a function in him which was not perfected on its heavenward side. There was not a capacity in him that did not, so far as righteous action goes, lie dead. Well, one night, while he lay lying on his bed, Jesus Christ, in the shadow of the darkness—not violently, but still as the stillness around and above his bed, more dreadful, perhaps, because of the stillness, perhaps more gentle because of it—drew near to this dead soul, breathed on it once, gently took his hand and said: "Soul, arise!" And that dead soul felt strange currents run through all its veins, until the frozen current melted, ran, became warm, began to throb and life came into it—life to stand, to move; and the dead soul arose and stood before the Lord, then full of rapture bowed down and worshiped. Afterward that man lived a life that took knowledge of all God's mercies, a life like that of the bird that has no beak to pierce and no talons to wound, that never claws or strikes and can only sing; a life like that of the little stream that has no deep, dark places in it, into which children can fall unaware and be drowned, but which runs clear and cool, shallow and safe, content to minister to the roots of flowers that fringe it, and to be drunk up by thirsty cattle and weary men. What changed this man's life? What transformed, illuminated, electrified, revitalized him? He had found Christ. He had found the fountain of life. He had found him in whom is life and whose life is the light of men. It was the new Christ-life in him that made the difference.

John Newton was a reckless, slave-hunting sinner when he met Jesus Christ. Almost as suddenly as the change came in Paul, he ceased to swear and scoff and hunt

slaves and began to pray. Twenty years later he was in London, praying and preaching and overflowing in good works. On Sundays he preached to rich bankers and titled ladies. On Week-day evenings he would sit on a three-legged stool in his blue sailor jacket and open up his rich experiences and wise counsels to the poorest and most wicked who came to visit him. "I was a wild beast on the coast of Africa once," he used to say; "but the Lord Jesus caught me and tamed me, and now people come to see me as they would go to look at the lions in the Tower." What they went to see in John Newton was the Christ who had conquered him and lived in him.

Now the great message I wish to impress on our hearts is that there is only one real light that counts for the world's illumination, and that is the light which shines from the inner spiritual life. The world burns many superficial candles, but they are only poor shams. Christ is the light of the world, because in him is life. And if you and I are to be—as he said we were to be, in our own places—the light of the world, we, too, must have that same divine life in us. If we have that life in us, we shall not even seek to make our light shine; we shall not need to worry about it; we shall just go on living our natural selves and, to use Christ's words, "Let it shine."—From "The King's Stewards."

THE VEILING OF LIVES.

See this soul of ours! How it strives weakly in the child, is loosed in manhood, clogged by sickness, back compelled by age and waste, set free at last by death. Why is it flesh enthralled it or enthrones? What is this flesh we have to penetrate? —Browning.

When Moses came down from the mount his face shone with a strange brightness. So dazzling was the shining, that, in order to conceal the glory, he had to put on a veil when he talked with the people.

Many people wear veils over their life. Those among whom they live do not see them as they are. There are some who move among men without any apparent heavenliness in their features, yet who really have a divine glow on their souls. They commune much with God; and then they come out and mingle again with us in life's common ways, walking on our streets, sitting at our tables, joining with us in work and fellowship. We see no shining on their faces. They are not greatly different in appearance from the other persons we meet. At least there is no radiance, no halo of saintliness visible.

Yet their lives are in truth transfigured. Christ lives in them and his life shines out in their faces. But they wear a veil, which conceals the splendor from human eyes. It is no purpose of their own to walk veiled among men. They do not try to hide the grace of God that is in them. But it is in the very nature of heavenly goodness to veil itself. We are counseled by our Master not to do good to be seen of men, but to give our alms secretly, only for God's eye. We are taught that we should be clothed with humility, and the garment of humility is a veil which covers and conceals the brightness of saintliness. We do not see the best of the good people about us. Many lowly, commonplace duties and services are really veiled angel ministries.

"The highest duties of life are found lying upon the lowest ground. In hidden and unnoticed ways, I household works, on common days."

This is true, oftentimes, of the loved ones in our homes and of the friends who are most to us. We do not perceive the noble things in them while they live beside us and serve us in so many familiar ways.

Any Rheumatic sufferer may have a full dollar's worth of my remedy free

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we could count on not only occasionally, but ALWAYS. For the ravages of Rheumatism are everywhere and genuine relief is rare. After twenty years of search and experiment I learned of the chemical I now employ. And I knew then that my search and my efforts were well rewarded. For this chemical gave me the basis of a remedy which in the cure of Rheumatism is practically certain.

I don't mean that Dr. Shoop's Rheumatic Cure can turn bony joints into flesh again—that is impossible. But it will drive from the blood the poison that causes pain and swelling, and then that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism. I am willing that you should prove my claims at my expense. I will gladly give you a full dollar's worth of Dr. Shoop's Rheumatic Remedy to try. For I know that you and your neighbors and friends will by your good wishes and your good words, more than repay my initial loss.

You pay nothing—you promise nothing you risk nothing—you deposit nothing

Crystalized Poison!

You know that hard water leaves a deposit of lime in the bottom of the teakettle in which it boils, and soft water does not. That is because soft water is mixed and contains no lime, while hard water is not mixed and is full of it.

You can imagine that if that deposit were to settle in the joint of your knee it would grow extremely painful. And if the deposit grew, you could finally no longer endure the torture of walking.

Let that be the very way that Rheumatism begins and ends. Except that the deposit which forms is not lime, but crystallized poison!

For your blood is always full of poison—the poison you eat and drink and breathe into your system. It is the purpose of the blood to absorb and carry off this very poison. And the kidneys, which are the blood filters, are expected to cleanse the blood and send it back through the system clean to gather more poison which, they, in turn, will eliminate. But sometimes the kidneys fail. And sometimes, from some other cause, the blood gets so full of poison that they can not absorb it all. This is the start of Rheumatism. The poison accumulates and crystallizes. The blood carries the crystals and they increase in size. Then, when it can carry them no longer, it deposits them in a joint—on a bone—anywhere.

The twinge in your leg—the dull ache in your arm on a rainy day—these are the outward signs of the unseen crystals. And the twisted limbs and unspeakable anguish of the sufferer who has allowed his symptoms to go unheeded and unattended for years—these are the evidences of what Rheumatism, neglected, can do.

Rheumatism means lameness, sciatica, neuralgia, gout—for all these are the results of rheumatic poison in the blood.

Mainly, the first thing to do is to remove the poison. But this is not enough. The FORMATION of the poison must be stopped, so that nature may have a chance to dissolve and eliminate the crystals which have already formed. Unless this is done there can be no cure—no permanent relief.

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A Certain Cure

I spent twenty years in experiments before I felt satisfied that I had a certain remedy for this dread disease—a remedy which would not only clean out the poison, but one which would stop its formation.

The secret lay in a wonderful chemical I found in Germany. When I found this chemical, I knew that I could make a Rheumatic Cure that would be practically certain. But even then, before I made an announcement before I was willing to put my name on it, I made more than 2,000 tests. And my failures were but 2 per cent.

This German chemical is not the only ingredient I use in Dr. Shoop's Rheumatic Cure—but it made the remedy possible—made possible an achievement which, I doubt not, could have been made in no other way.

This chemical was very expensive. The duty, too, was high. In all it cost me \$1.50 per pound. But what is \$1.50 per pound for a REAL remedy for the world's most painful disease—for a REAL relief from the greatest torture human beings know?

But I do not ask you to take a single statement of mine—I do not ask you to believe a word I say until you have tried my medicine in your own home at my expense absolutely. Could I offer you a full dollar's worth free if there were any misrepresentation? Would I do this if I were not straightforward in my every claim? Could I AFFORD to do it if I were not SURE that my medicine will help you?

Simply Write Me.

The offer is open to everyone, everywhere. But you must write ME for the free dollar bottle order. All druggists do not grant the test. I will then direct you to one that does. He will pass it down to you from his stock as freely as though your dollar had been his. Write for the order to-day. Address Dr. Shoop, Box 114, Racine, Wis. I will send you my book on Rheumatism beside. It is free. I will help you to understand your case. What more can I do to convince you of my interest—of my sincerity?

Dr. Shoop's Rheumatic Remedy

A GOOD LESSON.

A boy was sitting on the steps of a house. He had a broom in one hand and a large piece of bread and butter in the other. While he was eating he saw a poor little dog not far from him. He called out to him, "Come here, poor fellow!" Seeing the boy eating he came near. The boy held out to him a piece of his bread and butter. As the dog stretched out his head to take it, the boy drew back his hand and hit him a hard rap on the nose.

A gentleman who was looking from a window on the other side of the street saw what the boy had done. Opening the street door, he called out to him to come over, at the same time holding a sixpence between his finger and thumb. "Would you like this?" said the gentleman. "Yes, if you please, sir," said the boy, smiling. Just at that moment he got so severe a rap on the knuckles from a cane which the gentleman had behind him, that he roared out with pain. "What did you do that for?" said he, making a long face and rubbing his hand. "I didn't ask you for the sixpence." "What did you hurt that dog for just now?" asked the gentleman. "He didn't ask you for the bread and butter. As you served him, I have served you. Now, remember hereafter, dogs can feel as well as boys."—Boston Budget.

Among so many, can He care? Can special love be everywhere? A myriad homes—a myriad ways—And God's eye over every place? I asked: my soul bethought of this: In just that very place of His Where He hath put and keepeth you God hath no other thing to do! —Mrs. A. D. T. Whitney.

A stingy man's gifts always have strings on them.

Stops	Painkiller	Cures
Chills		Colds
(PERRY DAVIS)		

Secular News Items.

The annual report of the Governor of Arizona to the Secretary of the Interior says the Territorial population has increased considerably, and that the total is now between 165,000 and 170,000. The report expresses a desire on the part of the people of Arizona for Statehood, but says that, "finding themselves confronted with a plan to unite their Territory with that of New Mexico, they have protested vigorously and will continue to do so until they have defeated this scheme. They desire that their Commonwealth remain a Territory indefinitely, rather than be joined with New Mexico." The report states that the floating indebtedness of Arizona, which on June 30, 1903, was \$92,341, has been wiped out with a balance of \$20,869 remaining in the general fund at the close of the last fiscal year. The taxable property in the Territory has gained \$1,981,595 during the year. The total taxable property of the various counties is \$15,069,545. Substantial progress in other directions is reported.

On Oct. 23 the Russian Baltic fleet fired into the British fishing boats off Hull, England. The steam trawler Crane was sunk and her skipper and mate were decapitated, also several men were wounded. Intense excitement over the unfortunate occurrence has prevailed. The British Government has sent urgent notes of protest to the Russian Government, and the King in a message of sympathy to the Mayor of Hull terms the attack of the Baltic squadron as "the unwarrantable action." The danger of open hostilities is flouted, but Russia will be compelled to make complete reparation.

The first requisition for lumber for the construction of the Panama Canal, bids for which were invited on Oct. 6, was disposed of Oct. 21 by the Isthmian Canal Commission, after a session of nearly two hours. The bulk of the awards, as was predicted in the dispatches a few days ago, went to the West, the Pacific Coast capturing the greater part of the 2,600,000 feet of lumber called for by the Commission in its initial requisition. The South came in for one-fifth of the share in the award, this class of lumber consisting chiefly of boarding and material for outside work. The best quality of lumber will be obtained from Puget Sound.

Secretary Taft has been ordered to Panama by President Roosevelt. A big party will accompany Secretary Taft to Pan America. It is understood he will take with him Rear Admiral Walker, Chairman of the Canal Commission; Judge Magoon, its law officer, and all the members of the Senate and House Committees on Interstate and Foreign Affairs who may desire to go. Secretary Taft has, in fact, been authorized by the President to take with him whomever he pleases for the purpose of facilitating the work in hand. The trip is expected to take up about one month's time, and the party will sail on the transport Siocon on Nov. 15.

A telegram from Yokohama dated Oct. 23 says: Lieutenant General Prince Fushimi, Special Imperial Envoy to the St. Louis Exposition, sailed with his suite on the steamer Manchuria for San Francisco amid great enthusiasm. Prince Fushimi was attended from Tokyo by officials of the imperial household, the American Minister, Lloyd C. Griscom, and the entire American Legation staff in uniform. Arriving at Yokohama the Prince and his party proceeded to a detached imperial palace, escorted by the Governor of the province, the Mayor of Yokohama and city officials and by the American Consular officials. Immediately after the Prince embarked in the presence of an immense crowd amid shouts of "Banzai" and "America."

It appears that the price of British retirement from Tibet is to be the payment of the round sum of \$5,750,000 by the poorest and least inviting country of its size outside of the Polar regions. The native Government is to have seventy-five years to pay this amount. The annual tribute required seems small at \$50,000, but England doubtless prefers to have the operation of debt paying run through a long period. Until the whole sum

stipulated shall be paid British troops are to remain in the valley, which affords the natural route from India into the heart of Tibet.—Exchange.

M. Lebaudy's dirigible balloon has had another successful ascent, making many evolutions and obeying the helm perfectly, cables the New York Herald's Paris correspondent. The balloon ascended from the plain of Moisson, described a figure 8 and many other evolutions, in the course of which the man in charge made experiments for a new plan to raise or lower the balloon without discharging the ballast or regulating the gas.

From a photograph in the possession of L. B. Farrish, of Dallas, a man who for many years was a friend of the composer of "Dixie," a clay model will be made and from that a bronze bust of Daniel D. Emmett, who died a short time ago at his home in Indiana. The work will be done by John H. Deveaux, an ex-Confederate soldier and a great admirer of the composer of his air.

The late Mayor Samuel M. Jones, of Toledo, had been giving away very large sums of money, sometimes as much as \$100,000 a year, to help people out of trouble. Among his papers have been found the notes of some 200 men in Toledo, which he had indorsed and paid.

President Cleveland is a believer in the horseshoe as an emblem of luck. He has ordered the blacksmith who furnished him horseshoes at the White House to forge a shoe which he intends to present to Judge Parker.

It is reported that there are over 10,000 acres in cotton in British Central Africa this year, and it is estimated that the yield will be from 120 to 200 pounds per acre. Although many are sanguine of getting much more, the above estimate is a fair and reasonable one. Some of the big companies are predicting the planting of many thousands of acres of cotton next year, and private planters speak of large extensions of their already cleared area. Operations in clearing the land for next year's extension have already been begun.

Helen Keller Day, named in honor of Miss Helen Adams Keller of Boston, born deaf, dumb and blind, who has acquired National fame through her educational success, and the only person in whose honor the Louisiana Purchase Exposition Company has designated a special day, was celebrated at the World's Fair Grounds October 18, with exercises participated in by prominent daughters of the deaf, dumb and blind from all parts of the United States.

Thomas A. Edison continues to spend a large part of his time perfecting the storage battery upon which he has been working for several years. The delegates to the International Electrical Congress, who paid a visit to Mr. Edison in New Jersey, last week, found him very optimistic as to the future of this battery. When it was first invented it had the usual mechanical defects of a new invention, and Mr. Edison has been spending much time in his factory overcoming these defects. The engineers who saw him last week say that the Edison storage battery is now perfected and that it will not be long before it is put on the market.—Chicago Chronicle.

Dr. Wiley, Chief of the Government Bureau of Chemistry, states that fully 85 per cent of the whiskies sold over bars, in hotels and restaurants, are cheap imitations of the pure stuff. He says further that it is poisonous and dangerous when drunk even in small quantities.

A minor news agency says the former Crown Princess of Saxony telegraphed to the new king, Frederick, of Saxony, from whom she was divorced after her flight with the Prince's tutor, Giron, asking permission to attend the funeral of King George, and see her children. The king, it is added, caused a refusal to be telegraphed her.

The opening of the Twenty-ninth session of the Agricultural and Mechanical College has been very encouraging. There has been a larger number matriculated this term than ever before. An encouraging feature also is the fact that a large per cent of those entering the freshman are young men of mature age. Many of them are over twenty-five and a few of them are thirty years of age.

The comparative table of the world's commerce, issued by the Bureau of Statistics, gives the following figures: United States, exports \$1,591,862,277, imports \$1,117,529,220; Europe, exports \$6,498,000,000, imports \$8,301,000,000; other countries, exports \$2,425,137,773, imports \$2,390,470,780; total exports \$10,515,000,000; total imports \$11,809,000,000.

The recent court decisions bearing upon the faith cure are interesting in medico-legal circles. One comes from the Supreme Court of New York, which awarded damages to the parents of a minor who died under faith cure treatment, although it was shown that the

child was subjected to such treatment or rather deprived of medical treatment, by and with the consent of the parents. The other decision is by the Supreme Court of New Hampshire. In this case the victim was an adult, a young woman who was guaranteed a cure for appendicitis by a healer. The court held that the victim contributed to the negligence, by allowing such treatment. Hence she was unable to recover damages, after recovery under another form of treatment.—Dallas News.

A report issued by the Interstate Commerce Commission shows that the total number of casualties to persons on railroads in the United States during the fiscal year, ending June 30, 1904, was 55,130, comprising 3,787 killed and 51,343 injured. This shows a large increase. The total number of collisions and derailments was 11,291, involving \$9,383,977 of damage to cars, engines and roadways. This is an increase of 648 collisions and derailments.

After seven months of fruitless sittings the session of the Cuban congress closed October 20. The fight in the House over seats continued throughout the session, and resulted in the seating of nearly all the Moderate coalition contestants. The Nationalists, however, succeeded nearly always in breaking quorums because the Moderate majority was rarely able to muster its full membership. Whether any act of the session can be construed as legal will shortly be determined by the Supreme Court. The appropriation for public works asked for by President Palma, the immigration and municipal government bills and other pressing measures have been postponed to the session which will begin in November.

According to a camp follower, who has been for some time with the Japanese army now besieging Port Arthur and who is at Chefoo, having arrived from Dalmey, the number of Japanese killed before the forts has reached 50,000. He says the Mikado's men recklessly attacked the strongest positions, making wild rushes in masses, the soldiers being stripped of their accoutrements and clothing. The result was that the Russian machine guns mowed them down. He also asserts that there is some talk among the officers and men that leads to the belief that the Japanese mean to carry the inner forts and citadel this month.

The gold production in the Alaskan region of the United States and Canada, during the season now closing, has amounted to about \$26,000,000, according to unofficial estimates. This compares with an output of \$26,421,000 last year, \$29,100,000 in 1902, and \$31,357,000 in 1901.

Reports received at the State Department announce that four customhouses in Santo Domingo have been occupied by Mr. Abbott, an American, designated by the Commission which awarded the Santo Domingo Improvement Company \$1,500,000 damages against Santo Domingo. He will collect the revenues, of which 60 per cent are to be applied on the payment of this claim. Santo Domingo has assented to this agreement, although once she threatened to recede from the agreement. Mr. Abbott was formerly United States Minister to Colombia.

M. DeMausey, chief engineer of a Belgian syndicate, announces that his company will establish an artificial soap factory at El Paso, which will employ several thousand people and represent an investment of \$1,000,000.

Fire in Nashville, on the morning of the 19th at an early hour, destroyed the new freight sheds of the Nashville, Chattanooga and St. Louis Railway, entailing a loss estimated at between \$200,000 and \$300,000, with not a cent's insurance. The loss was total, nothing remaining but the blackened, gutted shell. It is not known how much freight was in the building, but all was destroyed. The loss on freight will be heavy.

The highest electoral votes given in the college for candidates within the last seventy-five years were as follows: In 1840, Harrison, 234; in 1852, Pierce, 254; in 1864, Lincoln, 216; in 1872, Grant, 292; in 1888, Harrison, 233; in 1892, Cleveland, 277; in 1896, McKinley, 271; in 1900, McKinley, 292.

The Surgeon General of the Army has concurred in the recommendation of General Grant that John Smith,

a member of the United States Army Hospital Corps, stationed at Fort Mott, N. J., who is said to have married a negress, be discharged from the army, "for the good of the service." This recommendation has been forwarded to the Secretary of War for his action. General Grant acted on the recommendation of Surgeon General Sparranberg, post medical of Fort Mott, N. J., who complained of alleged conduct on the part of Smith prior to his marriage, for which he said he lectured him. Smith wrote to the War Department, inquiring if there was any reason why he should not be permitted to marry a colored woman, setting forth that her character was good and that he could establish a good character for himself by his record. The post commander at Fort Mott, in forwarding the paper to the department headquarters, did not add his approval to the post surgeon's recommendation for Smith's discharge.

S. R. Boyd, representative from Hill County, for the past two sessions of the Legislature, died suddenly in Austin, October 18. Judge Boyd was 65 years of age. He served in the Confederate army.

The Novoe Vremya, dated Oct. 20, deprecating the renewed talk of foreign intervention in the Russo-Japanese war, says: "Such talk, if based upon the fact that now and again the voicing of an urgent desire for peace is based in Russia, must reflect the marvelous ignorance of or indifference on the part of foreigners to Russia's true internal condition. The fact is that in Russia, as in other countries, there are several parties; two of these want peace—the extreme reactionaries, because they constitute what was known in the United States during the Spanish-American war, and in England during the Boer war, as 'peace at any price men,' and the ultra radicals, because they are in favor of a humiliating peace which would weaken the present Government. But these parties are insignificant beside the great body of modern progressives, who wish to see Russia's interior economical capabilities developed to their fullest extent, and who realize that only through a decisive Russian victory in the Far East can the wound be healed, not plastered. Russia has the opportunity for interior development on which their heart is set.

The Springfield Republican says: "It used to be feared that the opening of the drainage canal at Chicago would so far operate to reduce the level of the lake as to prove disastrous to the established shipping interests there. Now Prof. G. K. Gilbert of the United States geological survey tells an audience of scientists that the lake is rising in relation to the city instead of falling and at the rate of eight inches per century. It is the land, however, which is sinking, says Professor Gilbert, and in 3,500 years, as matters now stand, the lakes will drain off into the Mississippi instead of the St. Lawrence."

The Agricultural Commissioners of the Cotton States, in convention at Baton Rouge, estimate the cotton crop for 1904-05 will be 10,171,000 bales. Prof. Poole read the committee's estimate by States, as follows: Alabama, 1,075,000; Arkansas, 725,000; Florida, 60,000; Georgia, 1,350,000; Kansas and Kentucky, 1,000; Louisiana, 850,000; Mississippi, 1,250,000; Missouri, 35,000; North Carolina, 560,000; South Carolina, 800,000; Tennessee, 250,000; Texas, Oklahoma and Indian Territory, 3,200,000; Virginia, 15,000. Total, 10,171,000 bales.

William H. Kensington, a leading Mormon, and United States Commissioner at Afton, a Mormon settlement in Uinta County, Wyo., has been arrested, charges of polygamy being preferred against him. Residents of Afton are greatly excited as the result of the visit of secret service men of the government who are said to be gathering evidence against Mormons who, it is alleged, are practicing polygamy.

Governor Lanham has appointed G. M. Otis of Grand Falls, Ward County, and Henry Warren of Dallas, as delegates at large to represent Texas at the National Irrigation Congress to be held at El Paso on November 15 to 18 next.

WAR NEWS.

The result of the past two weeks' great battle between the Russians and Japs is uncertain. There has been no resumption of fighting of a general character on the Shakhe River. Both Russians and Japanese are intrenching their positions. The outposts are within 700 yards of each other and less than four miles separate the main armies. A scarcity of fuel is causing the soldiers to suffer greatly since cold weather set in. St. Petersburg has information that the Japanese army confronting Gen. Kuropatkin is receiving heavy reinforcements from the Port Arthur army and direct from Japan.

This life would be impossible without the possibility of another life.

A PERFECT SKIN
Always results when Heiskell's Ointment is used.
Eczema, Tetter, Pimples, Blisters, Freckles, Sunburn—all skin affections disappear quickly and permanently by its use.
HEISKELL'S OINTMENT
In cooling and soothing, keeps the skin soft and healthy. Heiskell's Soap for the skin is a help to a speedy cure. At druggists, Soap 25c. Ointment 10c. Send for book of testimonials. Johnston, Holloway & Co., Philadelphia.

UNANSWERED LETTERS.

Oct. 20.—O. A. Shook, sub. H. E. Grimes, sub. W. J. Lemons, sub. S. C. Dunn, sub. W. K. Simpson, subs. J. T. Bludworth has attention. J. B. Minnis, sub. S. H. Morgan, sub. W. A. Pritchett, change. Allen Tooke, subs. C. A. Clark, subs. Jas. W. Allbritten, subs. J. J. Canafax, subs. W. J. Holder, o. k.

Oct. 21.—T. T. Booth, sub. C. F. Annis, change. J. M. Baker, sub. J. M. Armstrong, subs. J. A. Biggs, subs.

Oct. 22.—Jerome Duncan, sub. E. R. Edwards, sub. Ross Williams, subs. J. C. Huddleston, sub. J. W. Story, sub. J. W. Bergin, o. k. F. A. Downs, sub. has attention.

Oct. 24.—G. J. Irvin, sub. E. V. Cox, sub. J. L. Russell, subs. J. W. Childers, sub. A. J. Weeks, sub. C. E. Brown, sub. C. W. Hearon, subs. T. J. Milam, sub. W. L. Nelms, sub. W. B. Wilson, sub. A. A. Kidd, sub; thanks. Nath Thompson, sub. J. W. Childers, sub.

Oct. 25.—Geo. Ward, sub. J. C. Russell, thank you. M. S. Leveridge, subs. have attention. C. E. Gallagher, subs. H. G. Williams, subs. have attention. L. G. Rogers, sub. J. E. Vinson, sub. M. E. Hawkins, subs. have attention.

Oct. 26.—Ross Williams, sub. W. B. Martin, sub. J. G. Putman, thanks. J. H. Chambliss, sub. M. W. Clark, sub. H. T. Cunningham, subs. G. R. Hughes, sub. has attention. A. Webb, sub. has attention. M. E. Hawkins, change. J. D. Hendrickson, sub. J. F. Sherwood, sub. C. E. Lindsey, sub.

MARRIED.

Lovelady-Park.—At the home of the bride, October 19, 1904, Mr. C. F. Lovelady and Miss Una Pearl Park by S. J. Vaughan, Cisco, Texas.

Lemond-Alley.—At the residence of the bride's mother, Mrs. M. K. Alley, on Oct. 20, 1904, at 7:30 p. m., Mr. Walter T. Lemond and Miss Sallie F. Alley, both of Hale Center; Rev. J. W. Childers officiating.

Williams-Spackman.—Oct. 20, 1904, at Roswell, New Mexico, by Rev. S. R. Twitty, pastor M. E. Church, South, Mr. L. Gray Williams, of Australia, and Miss Lucy St. Clair Spackman, of Wellington, New Zealand.

Franklin-Roach.—At the Methodist parsonage in Deport, Texas, on the evening of Oct. 16, 1904, were united in marriage Mr. D. E. Franklin and Miss Lola Roach, all of Rugby community, Rev. W. R. McCarter officiating.

Willett-Robinson.—At the residence of the bride's parents, Mr. and Mrs. L. M. Allen, Frost, Texas, Oct. 16, 1904, Mr. G. J. Willett, of Ennis, Texas, and Mrs. Nellie Robinson, of Frost, Texas, Rev. Irvin F. Harris officiating.

Starr-Harrison.—At the home of the bride's parents, near Chandler, Texas, Oct. 9, 1904, Mr. Walter Starr and Miss Anna Harrison, Rev. A. Nolan officiating.

Osborne-Fickling.—At the residence of the bride's parents, Oct. 16, 1904, Mr. F. O. Osborne and Miss Callie Fickling, Rev. J. M. McCarter officiating.

Rogan-Allen.—At the residence of the bride's parents, Mr. and Mrs. L. M. Allen, Frost, Texas, Sept. 26, 1904, Mr. E. L. Rogan, of Muskogee, I. T., and Miss Effie Allen, Rev. Irvin F. Harris officiating.

READ THIS:

Hallettsville, Texas, Oct. 28, 1901.
Dr. E. W. Hall, St. Louis: Sir—My wife and myself have both used your Texas Wonder, Hall's Great Discovery, for kidney and bladder trouble, and can most heartily recommend it to all persons suffering with kidney and bladder trouble. Yours truly,
W. B. HAWKINS AND WIFE.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 639, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2024 Olive Street.

WE WANT TO SEND YOU

free and prepaid, a bottle of Vernal Pallettona (Pallettona Berry Wine). Every reader of the Christian Advocate will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Pallettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

Tutt's Pills

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

SICK HEADACHE,

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

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

W. H. intend t charge the effo Smith, efficient Weather is truly place." Our pe sermon preciat of \$41.5 greatly added t Fair, th Naples us the r

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Notes From the Field.

TEXAS CONFERENCE.

Naples.

W. H. Vance, Oct. 21: We did not intend to hold another meeting on this charge the present year, but through the efforts of our presiding elder, Bro. Smith, we secured the services of that efficient revivalist, J. M. Bond, of Weatherford, Texas. In a meeting he is truly the "right man in the right place." He wrought us much good. Our people were delighted with his sermons, and as a token of their appreciation presented him with a purse of \$11.55. Results of meeting, Church greatly revived, and ten new members added thereto. Now for the World's Fair, thanks to the good people of Naples and Omaha, who have handed us the money and said, "Go."

Cushing Mission.

M. I. Brown, Oct. 21: My round of protracted meetings is about finished and I am now on the run, rounding up for conference. Our meetings have resulted in many conversions, with over 100 accessions to the Church. We have built a beautiful house of worship in the new town of Cushing and are now occupying it. Our fourth quarterly meeting will be held in it third Sunday in November. The lumber is at hand to build the Linn Flat Church, and the work will be done soon. We believe this mission has made substantial growth this year. Rev. S. D. Horger, a local preacher of Corsicana, spent several weeks with us in the summer and rendered valuable aid in the meetings. Horger is a success, and ought to be in the regular work. We cast a wistful eye toward conference.

Lufkin Mission.

J. A. Carr, Oct. 18: Our revivals are over on Lufkin Mission for this season. Our first meeting was held at Keltys. Bro. John E. Green was with us and did all the preaching, and it was a success. Church wonderfully revived; 34 added to the roll. Then to Wells. Bro. Pounds, of Center, came to us on Tuesday after meeting had been running three days. Bro. Pounds did good work both in pulpit and out. This closed with third Quarterly Conference with but little results. From Wells we went to Wallace Chapel. Here they had had no great revival in a number of years. The church house had been burned to ashes four years ago in some mysterious way, and neighbors were at odds with each other, with a divided community. We began this meeting with no ministerial help. O what a task. Discouraged on every line. We went to work. God blessed our efforts and gave us a glo-

THE VALUE OF CHARCOAL.

How People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

rious meeting. Men and women shouted and praised God, prostrated in or rather over the ashes where the old church had been burned to the ground. Fourteen were added to the roll here. This meeting was held in the new house built last year. Our next meeting was at Redland. At this place Methodists are scarce. Most all are Baptists. We had no help here. Did all the preaching myself. But God gave me the victory. Had many hard problems to solve and difficulties to move. Results, several conversions, backsliders reclaimed, and two added to our Church. Next went to Clawson. Bro. Lay, of Louisiana, who was visiting his brother at Clawson, did the preaching, and did it well, too. Results, 29 added to the Church, 17 infants baptized, sinners convicted, mourners converted, Christians made to rejoice, and much good accomplished in many ways. The last Quarterly Conference is past with us for 1904. It was held the 15th and 16th of this month by Rev. C. A. Tower, presiding elder of San Augustine District. In all respects it was a delightful conference. Bro. Tower preached three very able and interesting sermons, presided over the conference in his positive but pleasant manner. He is loved by all our people. This has been the best year of my life; 150 conversions and reclamations, 94 additions, and more to join. Infants baptized 42, and the charge in better condition, both spiritually and financially, than ever before in its history. So say those who know. As I cannot serve the Church as supply next year (if wanted), I want to thank first of all my presiding elders (I have had three) for their counsel, their interest and their kindness which they have shown me. God bless them all. I want to thank all the good people of the three charges that I have served for their liberality, their many tokens of kindness and love which they have shown me and my family. God bless them all.

Troup and Overton.

L. H. McGee, Oct. 21: This is our first year on this pleasant and delightful charge, and we are glad to report that our labor has not been in vain in the Lord. By the regenerating power of his Spirit 38 have been brought into his kingdom, and 59 have joined the Church. The charge is now out of debt, have finished paying for the seats at Troup, and will have the church dedicated soon after conference. Have finished seating the church at Arp, and furnished it with a new organ, and have raised and expended \$65 on the church at Overton. This is largely due to the good, faithful, energetic women. The Lord has been gracious, the people kind and patient, good to come to Church, and attentive to the temporal wants of the preacher and his family. No preacher in the conference has a better home, and is happier than this one. This people know how to make the preacher and his family to love them and to feel at home in their midst. They founded us at the beginning of the year, and continued to send good things to us all through the year, and now as the year is closing they have founded us again. God bless the good people of Troup. The stewards are faithful, and will collect all of the preacher's and presiding elder's salaries. The conference assessments will be paid to overflowing. So we take courage and press on, thanking God that we have a place to work in the vineyard of his Son, feeling assured that we will receive the crown of glory that awaits the final faithful.

NORTHWEST TEX. CONFERENCE.

Matador.

Wiley P. Jones, October 21: Our fourth quarterly meeting for Matador Circuit is a thing of the past. Bro. J. G. Miller was present in the power of the Spirit and preached us two good sermons. At 11 o'clock he preached on apostasy, and as he held the Apostle Paul up to us as a pattern to follow in order that we might not fall, no doubt nearly every one present realized how far short we come along the line of Christian perfection and felt in our hearts that it is well for us to fear along these lines. Our pastor, Bro. J. T. Hicks, made a fine report of his work, and as he seems too busy about other matters to write he suggests that I might furnish you some dots as I glean them from his reports. He reports having preached on his regular work twelve times per month, has had 92 conversions and 66 net gain in membership; with some assurances upon the part of some of his stewards he made a full report along all the lines of Church finance for the year. He has a fine Junior League of about 80 members under the leadership of Mrs. Maggie Campbell. With their help and influence he has secured a new church bell with some additional money for repainting the church. The ladies have furnished the parsonage with a nice cook stove, besides other little matters of comfort too numerous to mention. At our District Conference last spring Bro.

Hicks made arrangements with Bros. L. W. Carleton, of Chillicothe, and C. N. N. Ferguson, of Quanah, to assist him in a meeting at this place, so on Wednesday following the first Sunday in August they put in their appearance, but on the following morning Bro. Ferguson was called back to Quanah to attend a funeral service, while Bro. Carleton held down the situation to the delight of all who heard him until the following Monday, when Bro. Ferguson put in his appearance again; and Bro. Carleton being then called home, Bro. Ferguson was left alone, but those who know him know him to be equal to any emergency, so he preached until the following Sunday evening with grand results. About 50 conversions in all. Our people felt greatly in love with those brethren, and will hail them gladly at our coming District Conference next spring. Bro. Hicks has held protracted services at all his appointments with good results. Bro. Chas. D. Pipkin has been with him in all his meetings and has done fine work. Bro. Geo. L. Pipkin was licensed to exhort at our last Quarterly Conference and has started into school at Clarendon to prepare for the ministry. Our old parsonage being entirely too small to accommodate its occupants, the pastor set to work early in the year with a view to building, and at this writing it has materialized into the skeleton of a real snug six-room parsonage and the work is still going on towards completion. Bro. Miller says it will be among the best in the district. Bro. Hicks being a carpenter himself has done a large share of the work. The only complaint our people make against him is "that he saws and hammers so much at night thereby keeping up such a racket they can't sleep." Bro. Miller suggests "that injunctions are in order these days and that it might be possible to enjoin him and stop his racket." We had no idea of stretching this out so long when we commenced, but have failed thus far to find a stopping place. But we would add that Bro. Hicks and family are in great favor with his people and they would rejoice to see him returned to enjoy the comforts of his year's work in the construction of the new parsonage.

Bristol Circuit.

M. S. Laveridge, October 22: We are closing out our second year's labor on Bristol Circuit. The year has been full of labor. Have rebuilt our church at Bristol at a cost of \$1400, besides material used of the old church. At Carroll we bought the ground and built a church at cost of \$850. On the third Sunday in June Bishop Hendrix (with our beloved) made us a pleasant visit, dedicating the above named churches. Have finished paying \$350 on our new church at Trumbull, which will be dedicated the fifth Sunday by Rev. J. G. Putman. On October 1 our fourth Quarterly Conference passed into history. The preacher's salary was met in full. Bro. Sensabaugh was at his best, giving us two excellent sermons at Bristol, besides dedicating our new church at Alsford in the afternoon. Had 65 conversions and 39 accessions to the Church, the work being greatly hindered on account of so much sickness during our revival season. We are greatly indebted to Bros. R. J. Birdwell, R. J. Tooley, Claude B. Smith, I. E. Hightower, J. L. Smith and Rev. O. F. Sensabaugh for service rendered in meetings. We feel thankful for the faithful co-operation of the people whom we have served, with whose cooperation under the direction of our Heavenly Father we have been enabled to do the work.

NORTH TEXAS CONFERENCE.

Rockwall.

W. J. Holder, Oct. 25: We received five members into the Church last Sunday—four at Happy Home, by baptism, and one at Rockwall, by vows. Uncle Rollins White held services at Happy Home each night last week and had 6 or 8 conversions. Four of them joined our Church and two joined the Baptist Church. This makes a total of between 85 and 90 conversions on my charge during the year. In my last report I wrote 80 conversions, but you printed it 8. We have received during the year 59 members. We are endeavoring to get an offering from every member in the charge for conference claims, and have succeeded very well so far.

Denison.

J. W. Hill, Oct. 20: The meeting which closed last Sunday night at Waples Memorial Church in this city was, as agreed upon all hands, the most successful and profitable meeting ever held in Denison. Dr. Alderson, the presiding elder, and the pastor did all the preaching except during the first week, when Rev. F. F. Threadgill, of the Indian Mission Con-

ference, preached some very sound and helpful sermons. For a man who has been in the habit of reporting conversions by the score and even by the hundreds to say that a meeting where only about twenty-five were converted or reclaimed, was the most successful meeting of his ministry, sounds like an absurdity. But such is the case, I verily believe. No man can have the faintest idea of conditions here who does not live and labor in this community. Every form of heresy and unbelief known to the whole catalogue of error is strongly entrenched here; and this ungodly atmosphere has chilled and discouraged even the very elect. No one seemed to have any faith in an effort to conduct, successfully, an old fashioned, Holy Ghost revival, when our meeting began; and even up to the last some few hold aloof. But they were very few. Almost the entire membership have received an uplift and an inspiration never dreamed of by the most optimistic and hopeful of the faithful few. The meeting was conducted along old-time Methodist lines. The old gospel was preached, the old songs were sung and the old methods—including the altar of prayer—were used. All the converts were adults—mostly men. We much regret not reaching the children. We must fling out the net again before long and try to save the children of the Church. The best thing about this meeting, in its relation to the future of the Church, is that it established a precedent. Hereafter our people will believe that the pastor and such help as he may choose from among the members of the conference, can hold a successful meeting without sending off for an evangelist. The Church has learned that a revival comes in answer to the prayers and consecrated personal work of God's people. Without controversy this is a great gain. There were one or two features of this meeting quite new and strange to me. Nearly every unconverted man who made any start at all was brought to Christ. One prominent citizen 72 years old was converted; and on the last day of the meeting I received into the Church, among others, the sons of four different Methodist preachers—three of whom were heads of families. If any one has gotten it into his head that, because Dr. Alderson is a strong doctrinal preacher and debater, he is not also strong in a revival, that one is much mistaken. I have worked in revivals with some of the strongest men in the State and have seen hundreds and thousands of people converted, but Alderson's work—take it one sermon with another—is equal to any I have known. Speaking of the revival and of the Church, the Denison Daily Herald has this to say: "Waples Memorial Church is one of the strongest and most influential congregations in the county and is a credit to Denison or to any other city." In the language of the ritual, permit me to respond: "All this I steadfastly believe."

WEST TEXAS CONFERENCE.

San Angelo.

I. Z. T. Morris, Oct. 24: I want to thank you for the Advocate of last week, especially "The Importance of Religious Parentage." How true! Why not every pastor call attention to it? A good home opened for a little girl in my care out here and I came with her Saturday. What a privilege to take a child without a home—nothing, in fact—and place her in a cultured Christian home, where she will want for nothing. That is what I did. I find Bro. Sessions in charge of the Church and training school. He has both in good shape. They went to-night to let the contract for a new church, and they propose to erect one that will be a credit to Methodism anywhere. A great work is being done by the training school. I believe this is on the right line, and a work greatly needed over all Texas. A training school such as Bro. J. D. Scott has organized here would be a great help to our colleges. This school has over 160 pupils who are being prepared by a fine faculty for some of our colleges. And how much better work the college can do with pupils from training schools. Why not all the presiding elders look into this in their districts? Then it gives our people who can't send their children away from home a chance to start them under Methodist influences. May the time soon come when we will have such schools in every town in Texas.

NEW MEXICO CONFERENCE.

Las Cruces, N. M.

S. E. Allison, October 20: This is my second year at Las Cruces, N. M. We had a fine time last year and by the grace of God we are going to have a better one the coming year. You can say to my friends that my health is practically restored. This is the finest climate in the world. Ho! ye sick and diseased ones, come out here where the sun shines every day in the year and get well.

Free Catarrh Remedy.

Trial Sample of Dr. Blosser's Catarrh Cure Mailed Free to Any One Suffering from Catarrh.

Dr. Blosser, the celebrated Catarrh Specialist of the South, offers a trial sample of his valuable remedy to any one suffering from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. The remedy is applied in the form of a medicated smoke-vapor, which, being inhaled, makes a direct treatment of the diseased parts.

Wonderful success has attended the use of this remedy. Thousands have been cured—many of them were of 15, 20, 25 and even 40 years standing. The cost of this treatment is \$1.00, and a three days' trial will be mailed free to any sufferer who will write at once. Address, Dr. Blosser Co., 39 Walton St., Atlanta, Ga.

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Whether for home or church, the selection of an organ is a matter of sufficient importance to take every reasonable precaution against making a mistake. This is doubly true of a church organ, for it has a harder place to fill.

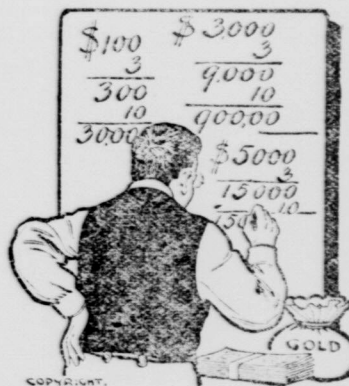
Committees often find it hard to make choice—the various catalogues perused usually tending rather to confusion than to intelligent decision.

So after all the safest plan is to have us send you an Epworth Organ on trial—on probation so to speak.

If you tell us the size of the room or congregation we can tell you which size you need. We take all risks of organ arriving in good order, of its being found perfect as represented and in every way satisfactory. If so, you pay as agreed, cash or easy payments. If not, the organ comes back and we refund the freight.

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Exercise great care in the selection of the soap you use for a shampoo. Soap containing free alkali will destroy the lustre and life of the hair, injure the scalp and oftentimes is the direct cause of dandruff and loss of hair. The Ivory Soap is made of vegetable oil, contains no alkali and is soothing and healing to the scalp.

IT FLOATS.

The Home Circle

READING.

If, when you have read a poem,
Or a book or paragraph,
You have felt no nobler impulse,
Gained not even a hearty laugh,
Nor gleaned any worthy knowledge,
You should call that reading chaff.

Worthy reading need not always
Be of dry or high flown style;
And the grandest thoughts are sweet-
est.

Couched in simplest words, the
while,
Lives that lower virtue's standard,
Or Christ's cause, are poisons vile.

Read such things as breathe of sun-
shine—

Court not mildew, moth and mold—
Store in mind some noble passage
Daily, and 'tis wealth untold.
Keep your heart and spirits youthful,
You will soon enough grow old.

ELSIE MALONE MCCOLLUM,
Haskell, Texas.

PLAYING CRIPPLE.

"What in the world are you children doing?" cried mamma, coming into the sitting-room in a great hurry. "Papa thought the chairs and tables must all have taken to dancing around, to make all this racket, but it is caused by three little people."

"We're playing we're crippled, mamma," explained Roy, balancing himself on two broom handles, and holding one fat leg out behind him. "Mabel lost a foot in a railroad accident, and Bob and I are wounded soldiers."

"It's lots of fun," panted Mabel, fastening the string of her shoe on the foot supposed to be lost. "I'm learning to manage my crutches just right."

"Whatever started you on this queer play?" asked mamma, pulling the rug straight, and picking up the things the children had upset in their attempts to use sticks instead of feet.

"Miss Abbot said in Sabbath-school yesterday that it would be nice if we would do without candy and such things for a month, to help little Ben Fish get a wheel chair," said Bob. "He goes on crutches, you know, and Miss Abbot says they hurt his arms. We thought we'd try and see if it is hard

work going on crutches, and it ain't at all."

"So you don't think it is necessary for Ben to have the chair, then?" said Mrs. Pearl quietly.

"Why, you see, mamma, we're willing to help," said Mabel quickly. "but we don't see why Miss Abbot wants us to give up all our money for a month to buy the chair. If Ben gets the chair this summer, it will be time enough, for he can't go out when the weather is bad anyway."

"Well, you must do as you think best about it," said Mrs. Pearl. "You earn your money, and spend one-third of it as you please. If you want to give your allowance for Ben's chair, I think you will enjoy it more than candy, but that is for you to decide."

"I'm going to rake the yard one of these days," said Roy, "and I'll give that money for the chair. You know papa said we might spend the money we got for odd jobs as we pleased; so I'll give that."

"And I'll hem your towels, and give my money," said Mabel.

"Let's go out in the yard, and play marbles," suggested Bob; but mamma called him back. "I haven't seen your new play; so wait till I get my work, and you may show me till dinner time how it goes."

The children took their sticks once more, and mamma settled herself by a window to watch. At first it was great fun trying to see which could do her errands to the other rooms first, but by-and-by the game became tiresome, and Mabel slipped her crutches under the edge of the lounge, and took up a favorite book.

"Come here, Mabel," and mamma took the pillows off the lounge so the little girl could lie flat on her back.

"That is the way Ben has to rest many times a day because he is so weak. When he walks a short distance on his crutches, it makes him very tired; so he lies down without a pillow to rest. Here, Roy, there is room for you at the other end; and Bob can have the cushions on the floor."

They didn't like to lie down, but it was part of the game; so Bob laid down the toy engine he was repairing, and settled himself on the pillows; while his brother studied the paper on the ceiling, and wondered how long

mamma wanted them to play being crippled.

"Is it an hour?" asked Mabel, twisting about on her end of the couch.

"Oh, dear, no," laughed mamma. "It is just seven minutes since you all lay down. Isn't it odd the time seems so long? Ben says sometimes he is sure it is a week before the doctor will let him get up, when it has only been three or four hours."

Three or four hours! Three small people knew they never could stand an hour of lying perfectly still, and began to make plans to escape, by coaxing mamma to let them play something else. It seemed to Bob he had never wanted to do so many things before as he did while sticking to his cushions. He felt sure his pet dog had not been fed, and would suffer if he did not attend to him immediately; but mamma, sewing by the window, showed no sign of wanting them to get up. Mabel hoped Roy would ask to leave the lounge, but Roy, being the oldest, had to keep up his reputation for endurance; so they listened for the clock to strike the half hour, and tell them dinner time was surely, if slowly, coming.

"Mamma, I believe I'll give all my money for Ben's chair, and hem your towels as soon as we stop playing this," said Mabel, suddenly. "I don't see how poor little Ben lives, if he has to lie on his back like this."

"I'll give mine, too," said Bob. "I'm so tired of playing cripple. Do you suppose a chair will help Ben's back, mamma?"

"The doctor thinks so, my boy. He can be out in the fresh air most of the time during the pleasant weather, and the crutches can be laid aside. It hurts his back so much to walk with them, but his mother has always been too poor to buy a chair. Are you all sure you want to do without candy for a month, and give your money to Miss Abbot for the chair?"

"Sure!" came back the answer from the three childish voices.

"Then I think it would be better not to play cripple any more, but try to earn some money to help the fund along. Don't you?"

Bob, Mabel and Roy sprang from their places, and in a few minutes were busy at the tasks their mother found for them. "Please don't burn up my crutches, mamma," said Mabel. "I want to keep them to remind me of my resolve, if I should get lazy and selfish before Ben gets his chair. I never knew how hard a time the poor boy had till to-day."

"I guess I'll keep mine, too," remarked Roy. "I'm glad they're not for sure ones."

The children never played cripple again; but when the new chair was bought for little Ben, no one was happier than the make-believe cripples, and they faithfully pushed the invalid up and down the shaded streets day after day when other children forgot the poor boy. Whenever Mabel saw the crutches she had used the only time she had played the new game, she made new resolves to help the crippled children every chance she had and the boys shared their candy with Ben before touching a bite of it.

"I wish all the children would try playing cripple," said Miss Abbot when Mrs. Pearl told her the story. "I wondered why your little folks were so faithful to poor Ben. Their hearts will always have a very tender place for unfortunate people."—Pittsburg Christian Advocate.

A CONVICTION ABOUT SIN.

A correct view of sin is exceedingly important. It has been estimated that ninety per cent. of all doctrinal errors have come from defective views of sin. When one's sense of sin breaks down, his sense of righteousness will become lopsided and lean. A man who does not believe in sin is a man who, if he is consistent, does not believe in righteousness. It is impossible to conceive of goodness except as it is conceived as over against the idea of badness.

How great shall be one's appreciation of redemption through Christ will be determined by the degree of his appreciation of need through sin. If humanity is not undone in sin, then the work of Christ is a delusion, and there is no salvation, since there is no need of any. If there is no sin, then Christ was wrong, and all the prophets and all the reformers, who have burned with zeal for righteousness, have been mistaken, and the conscience of humanity has strangely erred.

If there is no sin, then there is no hell. If there is no hell, then there is no heaven. Hell is the state of those who have disobeyed their God-given conscience; that is, hell is the state of those who have sinned. Heaven is the state of those who have obeyed their God-given conscience; that is, it is the state of those who have done righteousness. But there is no one who has not come under the guilt of sin. All who have sinned need a Savior, but none others do.

It has been said that ours is a time

when the sense of sin rests very lightly upon the consciences of men. If that is true, is it also true that any real sense of righteousness must rest lightly upon us? Should it not be remembered that when sin shall have ceased to be hideous, then righteousness will have lost its glory?

The religious faculty is natural in all men, but it does not manifest itself in the same way among all. There have been peoples among whom there was little, if any, trace of sin-consciousness. Scholars say that this was true in Egyptian literature. They also tell us that the poetry of Homer contains no villain.

A definite work of the Spirit of truth in every age has been to bring to men a conviction about sin, and after that about righteousness. Ritual and symbol have been used, commandments have been given, psalmists have sung, prophets have warned, and judgment has been visited upon transgressors for the very purpose of creating such a sense of the hideousness and guilt of sin as should prepare the way for all true penitents to receive salvation and life. The man who has no sense of the death-dealing character of sin can have no sense of his own need of divine help. Therefore, it is not strange that the first element in the Biblical revelation pertains to sin. And this revelation is clearly intended to create in humanity an abiding sense of the terrors and devastations of sin, and to promote a sense of guilt for sin. It has been thus that the law, which has approved itself to the human conscience, has been the instrument of the Spirit of truth to teach men the reality of sin. Therefore, Paul declared: "I had not known sin, but by the law" (Rom. 7:7). And Christ saw that a special work of the Spirit when he should come to the Church after Pentecost, would be to bring to the world a conviction about sin: "And he, when he is come, will convict the world in respect of sin," (John 16:8).

As a natural result of the Biblical revelation about sin, and of the consequent sense of sin among men, the Bible has well been called a "book of great penitents." Such were David, Isiah and Paul. Since the Bible times, under the special illumination of the Spirit naturally enough we have had such great penitents as Augustine, Luther, Bunyan, Kesley and Moody. These have been great seekers of life and salvation for themselves and for the world only as they have first been brought under tremendous and abiding conviction of their own and of the world's need.

The forms of the manifestation of a conviction about sin have been as various as have been the temperaments and conditions of men. We need care little for the form which the manifestation of these sense of sin shall assume, whether it shall be the jerks, visions, voices, fear of hell, dread of displeasing friends, crying, groaning, or any other of the many forms which have been seen in the past, or which may be seen in the future. But this should never be forgotten, that they who would hope to see the glory of righteousness must somehow first have seen the hideousness of sin.

The revelation of the grace of God and the mission of Christ Jesus and the purpose of moral heroes since the world began have been to save the world from the deceitfulness and ruin of sin. Every moral aspiration, every hymn of praise, every true prayer, every philanthropic institution, every endeavor toward reform and every true Christian Church throughout the world means, if it means anything, a desire to be saved from "the wrath of God" that "abideth" upon all indolence, shiftlessness, unthankfulness, refusal to have God in all one's thoughts, a denial of human brotherhood, indifference to human misery, and upon all sin, and to save the world from such.

The world everywhere, then, should learn, and the Church not forget, that if men and women are to know God and his righteousness they must somehow be deeply convinced of sin and their own consequent need. Let it not be forgotten, then, that only where there is an abiding conviction about sin can there be any rational expectation of an abiding appreciation of the grace of God in Christ. Men need everywhere a conviction about sin in order that they may have a conviction about righteousness and judgment, and God.—Rev. Delo C. Grover, in Pittsburg Advocate.

MOTHERS AND CHILDREN.

Mothers wear themselves out and do an injury to their children in not teaching them to help themselves and to be helpful to others. The amount of care that a child requires is very different from that which it may from indulgence demand. If the child were better for it one would not grudge the time and weariness that the mother or nurse spends, but the child is defrauded in the exercise of those powers which can only develop by being put into use. It is better for a child to go

The dealer who sells lamp-chimneys to last, is either a shrewd or an honest man.

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

to sleep by itself than when it is rocked and sung to sleep, but as a general thing mothers prefer the bondage of the process of wooing sleep for their children, and so tie themselves up, and add to their burdens without in the least increasing the comfort of the child. Mothers would spare themselves greatly if they would only learn that the training of the child begins with the earliest weeks, and that they can make the child understand many things that they would not believe possible.

When the mother is remonstrated with for spoiling the child by overindulgence, she will say: "My child is different from others; she is more nervous. If I do not take her up she will cry and make herself sick." The child in the beginning, finding that the mother ran to it the minute that it began to cry, of course soon learned this method of summoning her. It also perceived that the louder the cry the greater the indulgence, consequently it develops speedily into a despot, beneath whose tyranny the mother grows wan and pale. When it is said of her: "She is a perfect slave to her children," she looks satisfied and pleased, as if she had won a martyr's crown, instead of which she has uselessly squandered her strength, and prevented the child from learning proper habits, which are as necessary to his growth and development as it is that he should learn to walk instead of creeping the rest of his life, because he may fall and hurt himself, and cry now and then.—Harper's Bazar.

CUTTING TREES BY ELECTRICITY.

It is reported in the German press that successful experiments have been made in various forests of France in cutting trees by means of electricity. A platinum wire is heated to a white heat by an electric current and used like a saw. In this manner the tree is felled much easier and quicker than in the old way, now sawdust is produced and the slight carbonization caused by the hot wire acts as a preservative of the wood. The new method is said to require only one-eighth of the time consumed by the old sawing process.

THREE SYMBOLS OF JAPAN.

The three symbols of the imperial house of Japan are the mirror, the crystal and the sword, and they are carried in front of the emperor on all state occasions. Each has its significance. "Look at the mirror and reflect thyself," or, in other words, "Know thyself" is the message of the mirror. "Be pure and shine" is the crystal's injunction, while the sword is a reminder to "Be sharp."—Leslie's Weekly.

Let us do our duty in our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle and we knew that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—Theodore Parker.

It often takes a great hurricane to blow us a little way toward heaven.

"The Effervescent"

Relief for

Rheumatic

and gouty aches and pains.

Expels excess of uric acid, the Rheumatic and Gouty poison, by its gentle but efficient action. Contains no narcotics or heart-depressants. Cannot harm—can't help but help. A postal will bring leaflet. At druggists, 50c. & \$1., or by mail from The TARRANT CO., 34 Hudson St., New York.

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"TWAS WOMAN."

(With Reply.)

On the fly leaf of an old book the following was written:

Who hailed the first appearance of pride,

And listened while the serpent lied, Consented to be defied?

"Twas woman!"

Who, by the tempter first betrayed, Infringed the laws that God had made, And all the world in ruin laid?

"Twas woman!"

"Twas woman!"

—From Charity and Children, 1891.

Reply.

By N. B. C.

Who failed to tell his new made bride How Satan basely, foully lied About their being defied?

"Twas Adam!"

Who joined his wife in sinful pride, Altho' he knew the serpent lied About their being defied?

"Twas Adam!"

Who tried to charge upon his wife The blame of his own sinful life When God and man were set at strife?

"Old Adam!"

Who ever since has laid the blame Of his own follies, sin and shame Upon the wife who bears his name?

"Old Adam!"

Who, viler than the serpent's hiss, Betrayed his Savior with a kiss And shipwrecked every hope of bliss?

"Not woman!"

Who vowed that he would sooner die Than Lord and Master he'd deny, And on that eve did curse and lie?

"Not woman!"

Who urged the rabble to deride The Son of God, and crucified Their Lord with thieves on either side?

"Not woman!"

Who nailed his Savior to a tree And mocked his dying agony When he expired to set man free?

"Not woman!"

Who used her place as ruler's wife To intercede for Jesus' life, When plots of enemies were rife?

"Twas woman!"

Who, when her plea could not avail, Stood near the cross to weep and wail While murderers drove the cruel nail?

"Twas woman!"

And when he bruised the serpent's head

And rose triumphant from the dead, What was the first word Jesus said?

"Twas woman!"

When John on Patmos saw the sights And glories of celestial heights, Whom saw he 'mid the heavenly lights?

"Twas woman!"

Now, everybody say amen!

GRACE LOGAN.

SOME METHODISTS I HAVE KNOWN.

I have always had a profound respect and admiration for the Methodists. Having been born and reared in Texas, where the Methodist and Baptist denominations are about equal in strength, and where the ministers of these two fraternities are found on every side, it is not remarkable that I should have known and loved many of the earnest workers in the great Methodist brotherhood. Time would fail me to speak of all of these, but there are some concerning whom I wish to say some earnest and appreciative words.

I was converted when I was in my 18th year out in what was at that time a new western section. I was busy with the work that then I knew best how to do. We had driven our cattle from South Texas to Northwest Texas so as to secure a better range. While there herding the cattle and performing all those stern duties which the cowboy knows, two Baptist missionaries came through the country and began a meeting under a brush arbor which had been erected for that purpose. It was a great revival. Christians of all denominations joined hearts and hands, and many were the hardy cowboys who gave their hearts to Christ. Laboring in that meeting was Uncle Samuel McClelland, a Methodist steward. A true and noble man was he, and he was loved and revered by all. I had been an anxious inquirer for several days and nights, when, on a certain Wednesday night in mid July, I found the Savior precious to my soul, sitting near me, when I surrendered all to Christ, was this dear man of God, and his was the first hand that my hand grasped after I entered upon my new life of service to our God. I can see his strong beaming face to-day, and I can hear his words of gratitude and praise as he gave his Christian greeting to an uncouth cowboy lad. Many years ago the dear man went on to be with God, but I am sure that there are many who, with me, remember his strong and useful life and thank God for the blessing that his life was to them.

Closely linked with the memories this dear man are my first recollections of Rev. J. P. Mussett, who was the Methodist preacher on that western circuit when I was a beardless boy. I have not seen Bro. Mussett for some time now, but I thank God on every remembrance of his noble life

and work. Associated with him in those early days was Bro. Galloway, who married a daughter of Bro. McClelland. I expect that Galloway is a kinsman of mine, though we never took the pains to trace it out. I know that Bishop Galloway is, because we have talked about it. My mother and my father's mother both bore the name of Galloway. It was thus that my father and mother were distantly related. In the glad and happy summer times that followed my connection with the Church, Brethren Mussett and Galloway held their camp meetings either on the Middle Bosque or over on the Hog Creek, and many were the gracious outpourings of God's grace upon their ministry as they sought to lead the wandering back to God. I hope that both of these dear men are still affield and happy in their cherished work this day!

Speaking of Bishop Galloway, I know him better than I know any Methodist Bishop. He is of Scotch descent. There were seven sons of the first Scotch Galloway, who came to America before the days of the American Revolution. These sons scattered. Some lingered in the old New England home; one went to North Carolina; another went to Mississippi, and their descendants are found everywhere. Bishop Galloway is one of the truest, strongest, noblest men that I have ever known. Whenever he preaches anywhere near me I hear him, and I count it a special blessing. I do not believe the Southern Methodist Church has any stronger man within its folds than is he. I have been in his home, and it has been my good fortune to know him in many of the relations of life. It was just like him when the yellow fever raged in Jackson, Miss., to stay at home at the risk of his own great life and minister to his suffering and dying neighbors.

For fear you will think that Bishop Galloway is the only Methodist Bishop I know, let me hasten to say that Bishop E. E. Hoss is one of the most charming men I have ever been my good fortune to know. One reason for his splendid geniality is that he was for many years an editor. There is something refining in the journalistic life. No matter what a man is when he becomes an editor, it is safe to say, if he stays in the work long, and does it well, that he will become well rounded and will have a heart large enough to compass all the world. Bishop Hoss was a great editor. Among the exchanges that came to my desk each week none were more appreciated than the Nashville Christian Advocate, over which he presided for so many years. I am glad that this strong, godly man is a citizen of Dallas, and that we are to claim him for all the balance of the time as our very own.

In speaking of the Methodists I have known, I must not forget my dear friend, Rev. W. L. Nelms, who was pastor of the Fifth Street Methodist Church when I lived in Waco. You would have to go a long, long journey before you found a truer, better man than he. In his gentleness and sweetness of character and life, he reminds me much of our own Geo. W. Truett. As associate Methodist pastor with him, when I lived in Waco, was Rev. Jerome Duncan, and I am indebted to both these good men for an especial kindness which I shall ever cherish with a grateful heart. They were both friends to me when I needed friends, and it was loyal and wholehearted help they gave me when their help meant much to me. I saw Nelms the other day and I told him I intended to put him in my book, and I will if I ever write another one.

I must not forget Rev. Horace Bishop, who was a good friend to me when I lived in Waco. I am glad that he is a Dallasite just now, and hope that he will always be. And then there is Dr. H. A. Bourland, the Elisha of Texas Methodism. God bless him and sweeten his life yet more and more as the shades of evening come!

I am constrained to also speak of a dear Methodist brother and friend, Rev. E. A. Hawkes, of this city, whom many of your readers know. I went out with him a Sunday or two ago to preach for one of his congregations some ten miles from our city. He is now in his 83d year, but his eye is yet undimmed and his natural force is not abated. It is a benediction to be with this dear man of God. I was touched with the loving fellowship that greeted him when I saw him out in the country among his flock. I never heard whether the conference superannuated him when he was three score years and ten or not, but however that may be, it would be impossible for his noble heart ever to grow old. God bless this dear good man, as, like his Master, he goes about doing good! I hope that he will live to round out his full one hundred years, and that every day he will garner some fresh sheaf from the world's great harvest field.

Yes, I know Dr. John M. Moore, pastor of the First Methodist Church of Dallas, and I have never known a nobler man. He is of the Nelms and Truett type, and it is a joy to me that such a man as he is holding so responsible a place in the Christian work of our great city. I am going to put

him in my book, too, if I ever write it, and if it is never written I know that his good work is recorded in the Lamb's book of life on high. I suppose that there is not a purer, gentler, nobler life in all your bounds, and I thank God for the privilege of numbering him among my friends. I know the two Knickerbockers, too, and love them well. They are splendid men and are doing a work in our city and State that will abide the coming of the King.

And there is Rev. Geo. W. Owens, one of the best and truest men I ever knew. For twenty years almost I have known and loved this man of God. He richly merits all the love and confidence his brethren bestow upon him.

Last, but not least among the Methodists that I know, are the publisher and the editor of the Texas Christian Advocate. I cannot now remember when I first met Louis Blaylock. I seem always to have known him. When I joined the Texas Press Association in 1881 he had then been in newspaper harness for several years. I tell it as a sort of secret, but Blaylock is older than I am by several years. Of course he does not look it at all, but he had been prominent among Texas publishers for a long time before I entered newspaper work almost twenty five years ago. I have wondered whether the Methodist brotherhood of Texas have ever appreciated the strong work of this great man. There is no ostentation about Bro. Blaylock. He is plain, approachable and unaffected, but it is a deep conviction of my heart that he has done as much for Texas Methodism and for the spread of our common Christianity in Texas as any man I know. He does not preach and does not claim to be an orator, although he does speak well, but his strength and masterful grasp of business affairs has been a tower of usefulness to the Methodist cause in our great State. And Dr. G. C. Rankin, the editor, is in every way a splendid complement of Bro. Blaylock. I did not like Dr. Rankin much when I first became acquainted with him, but that was because I did not know him. Now that I do know him, I esteem him very highly. You are not always going to agree with him, because he is a man of distinct and positive convictions and has a way of giving them expression that may at times seem harsh, but he is true, every inch of him, and his work for godliness and civic righteousness in Texas is exerting a marked influence in every sphere of life. Strong, vigorous, manly, brave and true, he is an editor of whom the Methodists of Texas should be proud, and for whom they should devoutly thank God every day.

This article is too long now, and I must forbear, but as I write, innumerable faces of my dear Methodist friends rise up before me. There are Nelson, Barton, Nichols, Rucker, Bowen, Mood, Bradfield—but I cannot name them all. They are a militant host, and it is a joy to me to have known so many noble spirits among this great people. In some theological matters we are never to be agreed, but on the great fundamentals of regeneration and faith in Jesus Christ we are heart to heart in the conquest of the world. I send heartfelt greetings to the great army of Methodist workers everywhere. God bless them in all their noble deeds and give them increasing victories for Christ as the speeding days go by.

J. B. CRANFILL.

Dallas, Texas.

Unimpeachable.

If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective alternative and tonic medicine for that blood disease from which you are suffering.

It eradicates scrofula and all other humors and cures all their inward and outward effects.

Take Hood's.

The work of God's Word proves it to be his work.—Ram's Horn.

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 pain, cures wind colic and is the remedy for diarrhea. Twenty-five cents a bottle.

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THE NEW YEAR'S NUMBER 1905



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

BACK NUMBERS—Subscriptions may begin at any time, but we 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.

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

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

TEXAS CONFERENCES

Held by Bishop Hoss.

West Texas, Cuero.....Nov. 9
Northwest Texas, Mineral Wells.....Nov. 16
North Texas, Bonham.....Nov. 23
Texas, Marshall.....Nov. 29

Rev. V. G. Thomas, of Staples, West Texas Conference, believes the Advocate collections should be in full, as well as other collections. He says: "I am trying to make a record in collecting every subscription on my charge. I have only a few left."

"My collections would have been reported in full but for rains on my last round," is a familiar speech at our Texas Conferences. We have had a dry fall thus far, but November is yet ahead. The preacher who pushes his collections now will go up with a full report.

We notice with regret that the storm which passed over Stockdale last Monday afternoon completely destroyed our church building, which was valued at \$1800. We get this item from the daily papers. We do not know whether our people held a cyclone policy or not, but in any event the misfortune is a calamity to our folk in that good town.

THE ADVANCE.

The Advance, a party prohibition paper published in this city, devotes several columns of its last issue to the Advocate and this editor. We are glad that our course has been such as to furnish the Advance with a subject of interest upon which to write, for heretofore that paper has been very stale and wheezy. It has rolled one little idea around in its head until the movements of its mind have become narrow, shallow and exceedingly whimsical. Now that it has turned its attention to the Advocate, it has found a real live subject, and its readers owe us a resolution of thanks. For once it has wrenched itself loose from the one diminutive idea that has been rolling round in its head like a bean in a dry pod; and now something fresh has been forced into its stale columns. If the Advance—which never advances—will just keep the Advocate before its readers it will do them a favor and us no harm. It certainly has little else in it to commend it to the reading public.

Sincerity is the one secret of success in the search for God.

EDITORIAL CORRESPONDENCE.

On Sunday night I attended service at Centenary Church, over which Dr. McMurry presides. It is a down town church and is to the working people all that St. John's is to the resident and wealthier people. It is a large stone structure, capable of seating 1,500 people, and it was crowded. Dr. A. F. Watkins preached a strong, earnest sermon on "Earnestness." I was at the League service prior to the preaching, and there were something like 600 people in attendance. They showed much earnestness. It is a delight to attend service at Centenary. They are a whole-souled folk and make strangers feel very much at home. They have all the equipment necessary to a Church of that character and they are doing a very fine work.

After Sunday I put in a few more days at the Fair. It is too big to handle in an editorial correspondence. It would take a series of huge volumes to contain it. It is the world in miniature. It cost \$50,000,000, and it comprises the arts, sciences, literature and industries of the nations of the earth. The buildings are unique and imposing, some of them stupendous in size—particularly the Agricultural Building. It represents the farm products and the industries of every State in the Union, and also of many countries beyond. Texas has a fine exhibit. All her varied products are there, and a man to tell all about them, and he does it well. I saw handsome pictures of our Southwestern University buildings hanging on the walls, and I heard the old gentleman tell of the wonders of that school to the listening throngs. One thing that impressed me most was the dairy exhibit of Missouri and other States. Everything in this department was made of Jersey butter. The cows, the milkmaids, the men—in fact, everything in the form of statuary was made out of butter. There has never been anything like this in the history of the world. You have to walk seven or eight miles in this building to see all of its departments. I was worn out when I finished the inspection. On the side front, the floral displays are marvelous. I saw the geography of the United States in floral design. At the main front, and a little below, is the great floral clock—a wonder within itself. The machinery of it is in a little structure near the sidewalk, but the great hands are centered in the middle of a large plot of ground—an acre or more—and the face of the clock is made of flowers. When it strikes, it makes more noise than any church bell in Texas. The "Electrical Building" has everything in it that has ever been made for electric use from the beginning down to the present time. The building of "Varied Industries" is properly named, and everything in this line to be found upon the face of the earth is there—that is, samples of everything. The building of Liberal Arts gives one a fine impression of progress in all these lines. The Machinery Hall is a marvel. The first little old engine ever made is there, and not far from it is the most improved modern monster of this type of ingenuity. The old passenger car is there and the newest one of this age by its side. All sorts of mechanical devices find a place in this structure. The Fine Arts are comprised in three buildings, the central one large and commodious. The masters of the old world and those of the new have their works of art represented. The Palace of Education shows the advancement of mental training and development. The Palace of Manufactures almost dazes you as you pass through it and behold its marvels of human genius. The Palace of Mines and Metallurgy presents a birdseye view of the mining industries of the world. The Government Bird Cage is a sight to behold. One can not imagine the varieties of the feathered tribe until he looks in on this scene. All the foreign nations have their separate pavilions, and in them are to be found specimens of those countries and their mode of life. I never went

into but one side show, and that was Jerusalem. It is an architectural and topographical illustration of Jerusalem as it is to-day. The Temple of Omar stands on the site of the ancient temple. The mountains round about are well presented. The Mount of Olives is almost natural. The Church of the Holy Sepulcher is reproduced. The Way of Weeping, we followed through the gate to Calvary, and there we saw an illustration of the Crucifixion. It was almost as real as life. The soldiers under the command of the Centurion, the cross upon which the Savior was hanging, with the two thieves on either side, the women weeping, and the whole scene covered with sombre darkness, made one feel that he was witnessing the tragedy of Calvary. We saw women crying as they beheld the scene, such was the vivid and realistic impressions of the occasion. But the saddest feature of the whole cyclorama was the form of Judas Iscariot, in dim outline, passing out of view on his way to self-destruction. On our way back from Calvary we saw the Temple of Solomon represented, and the tomb of Christ. On the outside of the Temple were living Arabs on their camels with their wares for sale. When we passed out into the open world, we felt like we had made a trip to Jerusalem.

I took in the Pike, but none of its hundreds of side shows. It is a mile in length, and along its ways everything in the shape of mankind and their tricks could be seen. It was one babel of confusion. Looming up over one side could be seen the snow-covered tops of the Alps in full view. The whole effect was fine and very interesting. But there is no use in my trying to describe the big show, it is impossible. Everybody ought to see it. It is worth more than a trip around the world. To miss it will be to miss the treat of a lifetime. There never has been anything comparable to it in the past, and it will never be repeated in the future. It is not an expensive trip. We found nothing too exorbitant. Rooms are cheap and meals reasonable.

In conclusion, we wish to return our thanks to the M. K. & T. Railroad for the courtesy and compliment of the visit. They sent us over the "Katy Fair Special," and there is no train going into St. Louis superior to this one. She took us there and brought us back in a perfect cyclone of speed, and there was not a hitch in going or coming.

G. C. R.

A SUNDAY IN WINNSBORO.

Winnsboro is the last appointment in the North Texas Conference as you go east on the Shreveport branch of the M. K. & T. Railroad, just fifty miles beyond Greenville. We went over there last Saturday to be with Brother Egger and his people at the opening service of their new Church. He and Captain White met us at the train, and we were escorted to the good home of the latter for dinner. From thence we were installed in the parsonage, where we found delightful entertainment during the rest of our stay. Several years ago when we had a small membership in Winnsboro, we erected a little wooden building in which we worshiped for some time. But it served its purpose, and a few years ago another wooden structure took its place, and it was something of an improvement over its predecessor. This was used until last April, when our people resolved to erect a house in keeping with the improvement of the town and the growth of its population. They wanted a building that would last for years to come and one that would be a credit to our progressive Methodism. They went to work, selected a plan, and estimated its cost at \$10,000. This was a large undertaking, and it looked like it was almost impossible of accomplishment. But the enterprising pastor and his heroic membership determined that it should be done. Six months and a half have passed since then, and there stands on their old site the \$10,000 church, a thing of beauty and a joy forever. It is a frame structure with

brick veneer, and the brick are the white Bonham pressed brick—very beautiful and attractive. The architectural design is modern, tasteful and unique. The auditorium and the Sunday-school room are so constructed as to be under the same roof and they are only separated by folding doors, or rather raised doors. The floor of the auditorium is on an incline, and the two rooms will seat 700 people when thrown together. The pulpit is so situated as to make both rooms accessible to it. The windows are all art glass and nearly all of them are memorial windows. The designs are very significant and harmonious. At night, when lighted up, the whole house from the outside is gorgeous, such is the effect of the colored art glass. In the day time as you sit within the effect is beautiful and inspiring. The ceiling is finished in metal, and the walls are handsomely papered. It is lighted with acetylene gas, and it is interesting. The exterior walls are trimmed in cement in imitation of stone. The interior woodwork is polished, curly pine. How such a structure could have been erected for that amount of money is only explained by the fact that Winnsboro is located in the midst of the lumber country. Down in the black land it would have cost at least \$15,000. Charley Morris is chairman of the Building Committee and right well has he done his work. He, like many others, has put his money and time into the enterprise. And now they are all happy over the result. And best of all is, the debt is only a very small one—perhaps less than a thousand dollars. The most of this will be provided for by conference. The parsonage and the church are on the same lot about one acre in size. In the near future a new parsonage will take the place of the present one, and then Winnsboro will be one of the desirable appointments in the conference—really, it is already such. Brother Egger has done a magnificent work and the people are delighted with him as a preacher and a pastor. There is not a discord in his membership. He is one of our strong and progressive young men. At the morning service the auditorium and the Sunday-school room were packed full of people and some stood round the walls. We had a fine service and we trust good will be the result. Winnsboro is in Wood County and it is under local option. For some time a few parties have been running a cold storage affair in the town, which is another name for a bar-room. The people made up their minds that the thing had to stop. So they called a mass meeting last week, passed resolutions and appointed a committee of leading business men, headed by the Mayor, to notify the keepers of the place the result of the mass meeting. They at once promised to close up and move out. By Saturday it was gone. That is the way to deal with a thing of this sort. The idea of a whole community sitting still and permitting two or three lawless men to run roughshod over the people is ridiculous, and if it is done the people are to blame for it. All they have to do is proceed like those Winnsboro people did, and the thing will stop.

On our way home we passed Greenville, and we heard many echoes from the preaching of Bishop Hoss on Sunday. He dedicated Wesley Church in the morning and preached at Kavanaugh at night. The two congregations united at both services and they had a great time. The Bishop is said to have been at his best and the people were greatly edified.

THE WACO ORPHANAGE.

At the meeting of the Board of Managers of the Orphanage at Waco last week, Rev. G. S. Slover tendered his resignation as assistant superintendent of the institution to return to the pastorate at the ensuing session of the Northwest Texas Conference; and Prof. H. G. Read, of Weatherford, who has been a teacher for several years and is a graduate of Wofford College, was chosen to fill the vacancy. His admirable wife and daughter, who are

both teachers, constitute his family, and they are all admirably adapted to the work. He will take charge the first of the month. The Orphanage is in fine condition and everything is moving on happily and successfully. The work of those in charge during the past year was highly spoken of, and the future of the institution is bright.

A MERITED COMPLIMENT.

From the Campbell Courier we copy the following action of the Quarterly Conference of that charge:

At the Quarterly Conference of the M. E. Church, South, Greenville District, held at Shady Grove last Saturday, the following resolution was adopted:

Whereas, Rev. O. S. Thomas has finished the longest term of service as presiding elder on the Greenville District possible according to the time limit in the pastorate in the M. E. Church, South; and,

Whereas, He has attended every Quarterly Conference during the four years of his pastorate and guided the affairs of his administration with wisdom and courage and labored and preached for us in earnestness and love; be it

Resolved, That we part with him with reluctance, accepting with loyalty the results of the Bishop's appointment for another year.

Resolved, That our prayers attend Bro. Thomas in his new appointment in all his labors for the Master.

Resolved, That a copy of these resolutions be sent to the Campbell Courier and the Greenville Banner for publication, and a copy be preserved in the records of the Quarterly Conference.

JNO. E. ROACH, Pastor.
G. M. SMITH, Secretary.

TEXAS PERSONALS.

Rev. Abe Mulkey has just closed a meeting at Cameron, where he aided Dr. Massey in a fine revival.

Rev. George Stuart is holding a great meeting in Atlanta, Ga. The Wesleyan Advocate speaks in large terms of the influence of the services.

Col. Cunningham, of Big Springs, dropped in to see us this week. Under Gov. Sayers he was State Revenue Agent and he was one of the best the State ever had.

Dr. James Campbell is finishing four years of devoted work on the Ft. Worth District. He is one of the strongest preachers in Texas, a scholar, a thinker and a good executive.

Rev. J. G. Miller, presiding elder of Vernon District, had an excellent report of his work in the Advocate of Oct. 20. He reported his district as paid out on the Episcopal residence.

Chief Epps G. Knight, of this city, is giving the people a fine administration of the police department of Dallas. He is endeavoring to enforce all the laws regardless of favoritism.

During the absence of Dr. Moore from the city Dr. H. A. Bourland filled the pulpit of First Church. He was once pastor of this congregation, and old parishoners are always glad to sit under his ministry.

Rev. Dr. Aves, pastor of the Protestant Episcopal Church at Houston, has just been elected, by the Bishops of that Church in session at Boston, a Bishop to the English speaking members of that communion in Mexico.

We are in receipt of an invitation to the marriage of Mr. James Stanley Hill, of Greenville, and Miss Ida Boyers, of Paris. We wish we could attend this happy event which will occur November 2, but a previous engagement will prevent. We congratulate both these splendid young people.

Rev. E. A. Smita is rounding to on the Abilene District, where he has served successfully for four years. He has had a large field and right well has cultivated it. He thinks his territory is large enough to divide into two districts, with a little taken from one or two others.

Dr. Jno. M. Moore, of First Church, this city, has returned from Baltimore, to which city he went some time back with Mrs. Moore for medical treatment. He is very much encouraged over her condition. She passed through a delicate operation, which, so far, has been eminently successful. Mrs. Moore will also re-

his family, adapted to charge the orphanage is everything is successfully, rge during spoken of, stitution is

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turn in two or three weeks, and we trust that her health will now be permanently restored. This will be good news to her wide circle of friends throughout Texas.

The editor of the Advocate is now at the Indian Mission Conference at South McAlester. He will be back in his place by Monday, and the last of next week he will go to San Antonio to spend the Sunday before the meeting of the West Texas Conference with Brothers Alexander and Moore.

We met Rev. F. A. Rosser, of the McKinney District, the other day. He had been to Greenville to attend the dedication of Wesley Church. This structure was built while he was pastor and he necessarily feels a great interest in its welfare. Bro. Rosser is finishing a quadrennium of excellent work on the McKinney District.

Rev. J. H. McLean, of the Bonham District, called to see us last week on his return from the Orphanage Board meeting at Waco. He was looking well and in hopeful spirits. He has done a fine work on his district, as we have had occasion to learn from various sources, and he and his preachers are about ready for the approaching conference session.

Rev. W. A. Stuckey and his people at McKinney have their church building now almost ready for dedication. They have been worshipping in it for quite a while, but now all its obligations are about met, and it will be set apart formally at an early day to the permanent worship of God. We congratulate the brethren on their successful management of this splendid enterprise.

Mrs. Anna Rowenna Kauffman, wife of Bro. C. A. Kauffman, of Galveston, Texas, died in Galveston, Oct. 16, 1904. She was a member of old Ryland Chapel for many years, and has been closely identified with Methodism in that city since before the Civil War. At her death she was a member of West End Church. She was a sterling, Christian woman. The Advocate extends sympathies to the sorrowing relatives.

CHURCH NEWS.

The Methodist Episcopal Church will spend \$1,800,000 next year for missions.

Dr. Du Bose says that Houston has more subscribers to the Era than any other conference.

An increase in the membership of the Louisville Conference last year has raised the membership to over 50,000.

Chancellor Kirkland departed from his usual custom of delivering an address on the opening of the Vanderbilt

University this year, and secured for that service Dr. James W. Lee, of St. Louis.

One hundred and seventy-three members have been added to First Church, Birmingham, during this conference year.

The Michigan Christian Advocate has paid over \$50,000 to the conference claimants' fund during the course of its career as a Church paper.

Zion's Herald, Boston, denies the report that the Boston University has adopted the Unitarian position concerning Christ.

In Richmond, Ky., Miss Belle Bennett teaches on Sunday afternoon a Sunday-school class of negroes. The class numbers seventy-five men and women.

The Archbishop of Canterbury, Rev. Randall Thomas Davidson, D. D., is the eighty-fifth Archbishop to bear that title. He has an income of \$75,000 a year.

The increase in the collections for domestic missions in the Louisville Conference last year was \$1226.93. This enabled the Board to pay all the appropriations in full.

Rev. Charles O. Ransford, editor of the Missouri Conference Minutes, reports that the pastors of the Missouri Conference were paid last year \$95,658.47, an increase of \$3668.72.

Dr. and Mrs. H. M. Hamil have returned to Nashville from a very successful institute of Sunday-school workers at Tupelo, Miss. They are laying their plans for their winter's campaign.

Dr. Henry M. Sanders becomes the successor of Dr. Lorimer at Madison Avenue Baptist Church. The body of the distinguished preacher reached New York on the steamer Teutonic, and was cremated.

A Japanese Christian woman is head nurse at the Tokyo Hospital. Another Japanese Christian woman is head nurse at the Hiroshima Hospital. Three hospital ships also have Christian nurses.

Last year the cost of maintaining educational institutions of the Woman's Home Mission Societies was \$19,183.11. This outlay covered only the salaries of the workers and necessary repairs on buildings, and the income from fees was only \$8015.75.

Messrs. J. B. and B. N. Duke have agreed to give \$6000 annually for the support of the new Department of Law at Trinity College. They offer to give \$50,000 if others will give an additional \$50,000 to permanently endow the department.

Dr. Agar Beet, one of the leading scholars of the British Wesleyan Church, has resigned his place in Richmond College. He resigned on account of the attacks made on him for alleged heretical teaching, and the prohibitions put on him by the authorities of the Church, including an injunction not to publish anything on eschatology.

Dr. Margaret Polk spent a few days in Nashville last week, and was a pleasant caller in our office. Dr. Polk is in charge of the hospital at Soochow, China, and gladly represents her loved work to the Church while she is taking her vacation at home. She addressed a meeting at Tulip Street Church on Sunday afternoon.—Nashville Advocate.

The British Government has given \$40,000 to the foreign mission college in China, supported by Yale University. This money was awarded by the Chinese Government for the murder of two British missionaries two years ago, and was transferred to Yale because that institution was willing to apply the gift in further missionary enterprise.

Rev. John Davis Vincell, D. D., one of the most eloquent and widely known Methodist preachers who have served the Church in Missouri in the last fifty years, died at his home in St. Louis Oct. 12, in his 75th year. He was born in Tazewell County, Virginia, Aug. 24, 1830, and in 1844 became a member of the Methodist Church. In 1854 he removed to Missouri, and joined the Missouri Conference in 1857.

The Treasurer of the Episcopal Residence Furnishing Fund, Mrs. L. H. Potts, has been prevented by absence from the city, and other causes, from making a report this week, but will furnish a full report next week.

BISHOP'S RESIDENCE DONATIONS.

Oct.	Amt.
18. L. W. Carleton, Chillicothe	\$15 00
E. L. Shettles, Pittsburg	20 00
Jno. R. Morris, Waco	30 00
F. A. Downs, Center	10 50
L. B. Saxon, Van	5 75
G. W. White, Ballinger	12 00
B. A. Evans, China Sp'gs.	8 25
Sam C. Riddle, Honey Grove	35 00
S. N. Allen, Douglasville	15 00
M. Williamson, Ft. Lavaca	6 00
J. C. Carter, Cross Plains	8 00
Jesse Willis, Pittsburg	10 00
H. D. Huddleston, Anderson	10 00
W. T. Gray, Covington	14 00
J. A. Laney, Dickens	5 00
N. G. Ozmert, Detroit	10 00
A. L. Scarborough, Victoria	6 00
J. C. Winkle, Seguin	3 60
G. W. Kincheloe, Comanche	13 25
Jas. A. Rufner, West	20 00
W. L. Nelms, Georgetown	20 00
A. H. Hussey, Llanus	10 00
J. D. Hendrickson, Killeen	16 00
G. W. Riley, Jewett	13 75
Mac M. Smith, Peoria	3 00
Total	\$360 10

BOARD OF MISSIONS.

The Board of Missions of Northwest Texas Conference will meet at Mineral Wells at 9 o'clock Tuesday morning, Nov. 15. We hope all presiding elders will be present ready to submit plans and make requests.

HORACE BISHOP, Pres.

SOUTHWESTERN UNIVERSITY NOTES.

It is proper in these notes to mention the marriage of Rev. A. L. Moore, of Granger, and Miss Lula Jones, of Georgetown. Mr. Moore is one of our graduates. The decorations of the occasion, which were quite elaborate, were in kappa Alpha colors. Mr. Moore was a prominent member of this fraternity while here.

Several of our graduates were in at the wedding. We were glad to greet again Rev. R. E. Goodrich, Rev. Tom Barcus and Prof. W. L. Nelms.

We have some ten pupils here as the result of the J. I. Campbell scholarships, and six from the Mood scholarships. We hope soon to have the latter multiplied several times over. Every district in Texas should fall in line with one.

This week is the period of the first examinations for this session, and the student body is very much exercised over them as usual.

Athletics are arousing great interest in the student body, and tennis, baseball and football are quite the rage. Two enthusiastic basket ball teams have been organized at the Annex.

Miss Merle Bowen goes to Navasota next Monday night to read.

We are all rejoicing over the fact that Prof. R. F. Young's wife, who was quite dangerously ill for a few days, is now out of danger.

A great Methodist lady, who wishes her name withheld, has contributed \$1000 to our endowment fund. This is an example which we hope many others will follow. A few years ago our barns were full, and our bank accounts large. We consumed it upon ourselves, and failed to honor God with it. The boll weevil came to blast our fondest hopes. Again we have abundance. Let us honor God with our substance, and push every enterprise of his kingdom and trust him for the future.

NEW MEXICO ANNUAL CONFERENCE.

Bro. Wilson has already sent you a communication respecting this conference. I ask permission to add a little to what he stated.

Our foreign and domestic missions were again overpaid; in the one case 13 per cent and in the other 12 per cent; Church extension, Bishops and Bible Society were paid in full; Sunday-schools and Epworth Leagues show an increase; five new churches have been built and value of houses of worship advanced \$4,000. A new parsonage has been built. There has been a short falling off in total of salaries both for presiding elders and preachers. A reasonable explanation is that two or three of the charges have had a disastrous experience during the year, a difficulty in finding the right man for the place perhaps being the principal cause.

An effort is to be made to obtain a better location for our church in Albuquerque. At present the church is situated up a side street, and hidden from view by surrounding buildings. Our people at Albuquerque need to have a more prominent position and a better building or we may as well give up the struggle.

The Texas conferences have the problem of an episcopal residence on their hands. I believe, though, it has been nearly solved and does not exist as a doubtful question any longer. We have a similar proposition for a district parsonage for the El Paso District and we must bend our energies to

getting one as quickly as possible. I believe we can do it.

We are very sorry to lose so many of our brethren; more are being transferred this year than at any previous time in our history. We wish the brethren who are leaving us every blessing, spiritual and temporal, in their new spheres.

To the "new men" we extend our cordial and heartiest welcome. Our hearts are open to them; we pray that they may bring to us a year of great prosperity, and when we meet, which, alas! is but seldom, that we may be to each an inspiration for greater things. We have two veterans, J. M. Stevenson and W. D. Clayton, on the supernumerary list. God bless these brethren in their declining years. I see that Bro. Clayton has been made a Grand Chaplain of the New Mexico Grand Lodge of Masons.

B. T. James was admitted on trial. W. A. Clark, of Louisiana, was readmitted in deacon's orders. J. W. Wright, coming to us from another Church, took elder's orders without imposition of hands. S. E. Allison was ordained traveling elder and Ed LeBreton ordained a local elder.

You have already been informed that the Texas Advocate has been adopted as the conference organ, and as Secretary of that conference, I beg to thank you for the kind sentiments expressed in your columns toward us. We look forward to the promised visit.

The Bishop visited the University during his stay and gave an instructive and interesting lecture to the students, which I have reason to know was greatly appreciated by them.

The faculty of the University, together with the resident ministers of the city, united to give a reception to the Bishop and members of the conference. This reception was well attended, although it rained heavily just before the time for commencement.

I notice that some one sent you a list of appointments, but evidently was not well informed, and so I venture to send you the corrected list.

Our conference adjourned sine die to meet at Deming for the next session.

El Paso District.

*J. T. French, Presiding Elder.

El Paso—J. M. Gibson.*
Las Cruces and Berino—S. E. Allison.
Alpine—W. E. Foulks.
Alamogordo, La Luz and Tularosa—Frank Singleton.*
Marfa and Fort Davis—W. Sherlock-Huggett.

Deming—N. E. Bragg.*
Pecos and Barstow—W. A. Clark.*
 Lordsburg, Duncan and Gila River—N. D. Wood.
Roswell—S. R. Twitty.*
Portales, Texico and Elida—J. H. Mes-ser.
Hagerman and Artesia—Geo. R. Ray.
Carlsbad—J. L. Cannon.*
Odessa—S. E. Wilson.
White Oaks—Supplied by Paul Bentley.*
Tucumcari and Dawson—B. T. James.
Hope—Supplied by J. C. Gage.

Albuquerque District.

J. M. Solle, Presiding Elder.

Albuquerque—J. M. Solle.*
Magdalena—Geo. Ward.
Gallup—J. W. Wright.*
Cerrillos and Watrous—Ed. LeBreton.
San Marcial—G. H. Givens.*
Conference Treasurer—J. M. Solle.
Conference Secretary—W. Sherlock-Huggett.

*New men.

Transfers.

To the Indian Mission Conference—T. L. Lallance, D. A. Williams, Moses D. Hill and W. A. Dickey.
To the Northwest Texas Conference—D. L. Collie, W. E. Lyon and J. B. Davis.
To the Pacific Conference—Robert Hodgson.
To the Louisville Conference—E. F. Goodson.
To the Northwest Mexican Mission Conference—Arthur Marston.
W. S. HUGGETT.

MISUSE OF THE COURTS.

In recent years the liquor dealers and those whose interests are allied with them have sorely exasperated the people by their continual misuse and abuse of the courts. The courts of the country exist for the purpose of protecting the lives and property of the people, to protect society from the criminal classes, and to administer justice. The liquor business exists only by the tolerance of the people. It has no inherent right to exist like useful and necessary occupations. When the people, or a majority of them in certain given localities, decide by their ballots that the whiskey business shall have no legal existence in their midst, the will of the people is supreme or should be. Ordinarily when we have elections for any other purpose than the abrogation of the whiskey business the people have little difficulty in making their will operative. Elections of public officials,

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stock law elections, bond elections are seldom interfered with by injunctions and appeals to State and Federal Courts. In these matters when the people make known their will at the ballot box the questions determined are seldom disturbed. Only when some palpable fraud or illegal act is suspected is any attempt made to thwart the expressed will of the people. Not so with the liquor traffic. In this Government the will of the people as expressed at the polls is supposed to be the highest law of the land. But the liquor traffic essentially lawless, is also essentially anarchistic. When beaten at the polls, when notice is served upon it by the people that it must cease its nefarious existence in their midst, instead of submitting to the will of the people it seeks to nullify their will by rushing into the courts, often for no other purpose than to gain a brief respite from the people's decree. And here is the exasperating situation. The courts are misused and the purpose of the judiciary perverted. The courts were never intended to be used as instruments for thwarting or delaying the operation of the will of the people. The systematic misuse of the courts by the liquor traffic for this purpose is especially exasperating, and makes the people only the more determined to outlaw the business. The next legislature will certainly do something to make the abuse of the writ of injunction more difficult than it is at present. The appeals to the Federal Court that are made by the liquor traffic to endeavor to override the will of the people and hamper the operation of the State Courts only makes the destruction of the liquor business the more certain. If, as has often been claimed, prohibition sentiment comes in waves that ebb and flow, the course pursued by the whiskey interests in this State in their abuse of the courts will certainly keep prohibition sentiment at flood tide for a longtime.—Greenville Herald.

PREACHER WANTED.

I need two young preachers for charges in the Colusa District, Pacific Conference. Unmarried men or men with small families preferred.

M. HODGSON, P. E.

Stockton, Cal.

INFORMATION WANTED.

I want to know the whereabouts of James Poe. In care of John Tanner, postoffice address, R. F. D. No. 3, Athens, Texas. There are three little orphan children of Bob Poe—one girl and two boys, Hattie, Arthur and James—and they want to find their uncle. He is a Methodist local preacher, a member of the Mississippi Conference. Please address as above.

G. W. REYNOLDS, L. P.
Colfax, Texas.

On Sabbath morning rise at six; use plenty of cold water on the face; eat a plain, hearty breakfast. Then mix up and take internally a dose composed of equal parts of the following ingredients, namely: Will, push, energy, determination, self-respect, respect for God's day, respect for God's Book, respect for God's house, a desire to be somebody. Stir well; add a little love just to make sweet. Repeat the dose every three minutes until Sabbath-school time, unless relief comes sooner. If the day is stormy, an external application of overshoes, rubber coats and umbrellas will be beneficial.—Sunday School Times.

Do not wrong the mule by comparing it to the professional kicker. The mule kicks for some real, definite reason.

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The Sunday-School Department

Fourth Quarter, Lesson 6, Nov. 6.

JOASH, THE BOY KING.

2 Kings 11:1-16.

Golden Text: "When the righteous are in authority, the people rejoice."—Prov. 29:2.

Preview of the Month: The period covered in the studies of the month is from Joash to Hezekiah, from B. C. 836-726. The emphasis in the study is on the Southern Kingdom. The most helpful books of reference are, as last month, Stanley's Lectures on the Jewish Church and the Hastings Bible Dictionary.

Material: Jehoram and Athaliah, 2 Chron. 21:11-13, 1 Kings 16:32, 2 Kings 11:18; Reform in Israel, 2 Kings 9, 10; Athaliah's bold step, 2 Kings 11:1; Preservation of Joash, vs. 2, 3; Six Years of Athaliah; The Revolution, vs. 4-16.

An Analysis: Joash, King (1) by the grace of God; (2) by the love of his aunt; (3) by the loyalty of a priest.

The World Evangel:

I. Athaliah's Murderous Crime, Vs. 1-3.

V. 1. "And when Athaliah"—she was the daughter of Ahab and Jezebel, and the widow of Jehoram, King of Judah. She was unscrupulous, idolatrous, like her mother Jezebel; an enemy of the true religion and of the family of David. While her son Ahaziah, King of Judah, lived she was his counselor "to do wickedly" (2 Chron. 22:3). King Ahaziah, her son, was slain by Jehu (2 Chron. 22:9). "Destroyed all the seed royal." Her object was to seize the throne and secure herself as Judah's ruler.

V. 2. "But Jehoshaphat." In Chronicles she is called Jehoshaphat. The two names are identical in meaning, the difference being in the spelling. "Sister of Ahab"—half sister, according to Josephus. She was the daughter of King Jehoram, but her mother was not Athaliah. "Took Joash." This child seems to have been overlooked in the massacre; or he may have been snatched away into a place of safety by his aunt before the deed was done. "In the bedchamber." Probably a store-room of the palace where mattresses were kept.

V. 3. "And he was with her hid in the house." His aunt kept him concealed in the store-room only so long as was needful, and then secretly moved him to the temple. She was the wife of Jehoiada, the high priest (2 Chron. 22:11), and she kept the young prince in her own apartments until he was seven years old. He was probably about a year old when the other children of the King were slain, v. 21.

II. Organized Revolution, Vs. 4-8.

V. 4. "And the seventh year." i. e., after the six years of v. 3. "Jehoiada sent and fetched the rulers." These were officers of the army, captains of companies and the royal guards connected with the King's household. "Made a covenant with them, and took an oath of them." This was all done secretly. His object was to secure the loyalty of these officers to the young King. When he had thus secured a solemn pledge he showed them young Joash, heir to the throne.

V. 5. "A third part of you that enter." According to 2 Chron. 23:1 there were five of these captains. The high priest distributed them with their companies to various stations in order to guard the young King from all danger and to carry out the necessary parts of the great program. This was, in short, the overthrow of Athaliah and the proclamation of Joash as King.

V. 6. "And a third part shall be at the gate of Sur." One division guarded the palace, a second the gate leading toward the palace, and the other companies guarded the house of the Lord, v. 7.

V. 8. "And ye shall compass the King round about." They were specially to guard the person of the young King. They were fully armed. If any one tried to break into their ranks he was instantly to be slain. Wherever the King went from one part of the temple to another this body guard was to surround him. No one knew as did Jehoiada the treacherous and vindictive character of Athaliah, hence his very strict precautions against any surprise.

III. The Blow Ready, Vs. 9-12.

V. 9. "And the captains over the hundreds"—fulfilled all the orders of the high priest to the very letter.

V. 10. "King David's spears and shields." No doubt these officers and soldiers had arms of their own; but it would add to their authority to have David's arms in their hands and it would inspire them with courage and fidelity.

V. 11. "From the right corner of the temple to the left." i. e., right across the temple court so as

to guard every approach to the sacred building.

V. 12. "And he brought forth the King's son." This was the hour of his coronation. Some things of the ceremony are here mentioned: (1) he was crowned. Jehoiada the high priest was the official who did it. (2) "Gave him the testimony." i. e., the book of the law which was kept in the Ark of the covenant (Deut. 31:26). By this act was meant that he must rule according to the law of God. (3) "Anointed him" with the sacred oil, the same, no doubt, used to consecrate the high priest and the sanctuary (Ex. 30:22-33.) (4) The glad shout, Long live the King. R. V. These words ordinarily greeted a new King (1 Sam. 10:24; 2 Sam. 16:16; 1 Kings 1:25-29).

IV. The Blow Falls, Vs. 13-16.

V. 13. "And when Athaliah heard the noise," i. e., the shoutings of the soldiers and of the people. She must have felt that this "noise" was unusual, that something very uncommon was taking place, and so she hurried at once to the scene.

V. 14. "The King stood by a pillar." The margin of the R. V. has "on the platform." It was a stand or kind of pulpit resting. It may be, on pillars on which the young King was placed. He was thus elevated so that all the people could see their new ruler. About him were the officers, trumpeters, and the people of Jerusalem who joyously hailed their sovereign. It is likely that Jehoiada had let the principal citizens of Jerusalem know what was about to be done and perhaps invited them to be present at the coronation. "Athaliah rent her clothes." She saw at a glance what had happened and that all was lost. Her own guards were gathered about this child King. Perhaps she saw also in the faces of soldiers and priest and people that every one was now against her. So she cried "Treason." It was a very unbecoming word in her mouth who had treacherously slain the seed royal and had usurped the throne of David. Her own treason was levelled against the house of David, the worship of Jehovah and Israel's hope. She was the last person on earth to accuse others of treason.

V. 15. "But Jehoiada * * * Have her forth without the ranges." i. e., Lead her out between your ranks from the temple court. It would have been polluting to the temple to have cut her down where she stood in the temple court. Hence the priest said, "Let her not be slain in the house of the Lord."

V. 16. "And they laid hands on her." The American R. V. has "they made way for her"—they cleared a way for her so that she could pass toward the palace as if she was again to re-enter it, but she never did. They slew her where there was no danger of pollution.

The Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus. W. Thomasson, Van Alstyne, Texas.)

State Epworth League Cabinet.

President—Gus. W. Thomasson, Van Alstyne.
First Vice-President—Rev. A. D. Porter, Cleburne.
Second Vice-President—Miss Laura Allison, Austin.
Third Vice-President—W. A. Palmer, San Marcos.
Fourth Vice-President—C. A. Lehmberg, Fredericksburg.
Secretary-Treasurer—Theo. Bering, Jr., Houston.
Junior Superintendent—Mrs. C. W. Henry, Cleburne.

THE ANNUAL CONFERENCES AND THE LEAGUE ASSEMBLY MOVEMENT.

Only a few weeks now intervene until the usual round of Annual Conferences will begin. It is perhaps well known in Church circles generally that a movement is on foot to establish a permanent home for the annual sessions of the State Epworth League. This home has been variously referred to as an assembly, a chautauqua and an encampment, but we like the former term better for it more correctly conveys the meaning of the new movement. The first official action looking to the establishment of an assembly was taken at San Antonio in 1903, when a special committee was appointed to "organize the manner and method of holding an assembly." This committee was unable to perfect arrangements for an assembly meeting in time for the 1904 session of the State League and did nothing further than appoint sub-committees to visit the sittings of the Seashore Assembly and the B. Y. P. U. Encampment for observation purposes. When the State League met in Houston in August the whole matter was carefully gone over and for two days occupied a prominent part in the proceedings of the conference. It was finally decided to undertake the establishment of a permanent home and a committee was appointed with authority to select a location and arrange all necessary de-

tails. Rev. G. S. Sexton, pastor of our Central Church at Galveston, was placed at the head of this committee and associated with him were Rev. J. M. Peterson, of Terrell; H. H. Hall, of Decatur; R. W. Hall, of Vernon, and W. G. Lee Woods, of San Antonio. In addition, the President and Secretary of the State League were made members of the committee, giving it a membership of seven. At a recent session of the committee it was decided that the chairman should visit the several Annual Conferences this fall and present the assembly movement for their endorsement. It is easy to understand that without the endorsement and co-operation of the Annual Conferences any effort on the part of the young people will meet with discouragement if not entire failure.

We need the assembly for our young people because other young people's societies have them in this State, and we must give our Leaguers as good advantages as others enjoy. Then again, we have passed the day of usefulness as merely a conference of two or three days' session; the work formerly done at the State meetings is now being accomplished at the district gatherings. We need an assembly to combine recreation and study, making the usual summer outing of our young people both a pleasure and a profit. We need it to give that breadth of development to the League which it should have and which it was destined at the beginning to attain. It is our opinion that unless an assembly is established at this time we had as well disband the State organization. These are strong words, but eleven years' experience in all phases of League work equip us, we think, with a knowledge and an insight of the conditions that warrant such a statement. So the assembly question, as it shall be presented to the Epworth League Boards, and through them to the Annual Conferences, is one of the most important measures that will be considered. We can not afford to disband our State organization, but must give it a broader scope such as an assembly will afford. We hope that our pastors to a man will rally to the support of this great movement and enable the young Methodists of this State to make an unprecedented forward march in the name of the League. G. W. T.

RECEPTION TO THE POLYTECHNIANS.

The Epworth League and Membership of First Methodist Church Tender a Reception to the Faculty and Students of Polytechnic College in Church Auditorium.

Friday evening the Epworth League and members of First Methodist Church tendered the faculty and students a reception at First Methodist Church. The following program was rendered:

Song by the Epworth League.
Prayer by Judge T. H. Connor.
Address of welcome, Dr. C. P. Brewer.
Response, President H. A. Boaz.
Vocal solo, Andrew Hemphill.
Instrumental music, Epworth League.
Talk by Dr. Monk.
After the program delightful refreshments were served in the League parlors. The social feature was very much enjoyed.

Polytechnic College continues to increase its attendance, as new students enroll almost every day. Every seat in the chapel is now occupied at the regular chapel service and new seats will have to be provided at once. Practice pianos have been put in every available place, and it was necessary yesterday to put a new one in the dining hall to accommodate new music pupils.

Mr. Guy Pitner taught his classes this week and has a good number to begin with. Mr. McDonald has all his time engaged with his pupils and now proposes to teach every other Saturday in order to accommodate new pupils who desire to take his work. BUFORD BROWN, College Secretary.

SYMPATHETIC LETTERS.

A charming woman, who numbers her friends by the legion, assures me that the secret of her popularity lies in pen, ink and note-paper and her free use of the three.

"Whenever I hear of anything pleasant happening to one of my acquaintances," she says, "I straightway write a note and tell them of my pleasure on hearing the good news. In their trouble I sympathize with them and I never let any event go by without sending a little message. It may be only a few words and, indeed, I never write long letters; but I have been surprised to find how much people seem to appreciate a note of that kind. It takes only a few minutes of my time; yet people seem to think I am going out of my way to be agreeable, and I have come to believe that a bit

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This is an AUTOMATIC LIFT drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over for 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-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smooth 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 bearings 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.

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

Automatic Lift, No. 44	\$24.00
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The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address,

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of notepaper containing a message of sympathy or affection is often more highly prized than a gift."

The writer of these charming little missives forgot to mention that her promptness in sending out these little notes and the delightful way in which the message was worded constituted a pleasure in itself. But the chief charm lay in the fact that everyone loves to hear of the interest and sympathy that others take in his or her particular troubles or joys. As a rule people are so self-engrossed that they have neither thought nor time for anyone but themselves. It was the affectionate thought of others materialized in the little notes that drew friends by the score about the letter-writer. They felt the interest that she took in them and reflected it back.

Many people, women in particular, complain of not having sympathizing

friends. One can not expect to have them until one has developed in one's life loving, sympathetic and helpful qualities that are going to attract and hold the friendship of others.

It is by trifles such as these notes and any little deeds of kindness that our friends first are attracted to us, for they tell of the thoughtful, loving heart that prompted the act.—The World Magazine.

I am pleased to notice that so many have been induced to purchase, and that they laud the praises of the Texas Advocate Sewing Machine. The one I bought of you two years past is remarkable for its good qualities; does perfect work and is admired by all who have seen it. It may be depended upon for years.

MRS. H. W. BRANDON,
Brazoria, Texas, Sept. 1, 1904.

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CURES WHERE ALL ELSE FAILS.
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PLAY-TIME.

To-day I watched them playing,
And the sight was fair to see,
The dear old white-haired grandpa
And the boy who's half-past three.

Said Robin: "I'll be the grandpa,"
And his big eyes shone with joy;
"I'll be the gray-haired grandpa,
And you the little boy."

"We'll walk in the park," said Robin
"To hear the lions roar;"
And sturdily back and forth they tramp
From the hall to the kitchen door.

"Now I will be the conductor
And give you a transfer slip."
He rings the bell—ding, ding—they're off
On their thrilling make-believe trip.

"Now, we'll play we are soldiers,"
And grandpa gives the command:
"Forward, march!" and away they go,
None braver in the land.

And I fain would put by my sewing,
And fain would be one of three,
With the dear old white-haired grandpa
And the boy who is half-past three.
—Chicago Herald-Record.

OPEN LETTER TO REV. J. C. S. BAIRD.

(1) I frankly admit that God can, and frequently does, make the wrath of man to praise him; but is it necessary that man have wrath that God have praise? Could he not have more and better praise if there were no wrath, and man would be good and sweet and law-abiding?

(2) I accept your correction of Peter's language—I am not particular about mere verbiage; it is ideas about which I am careful. But why did you call Peter "reckless," "rankish Calvinist," and "worst backslider?" Were you trying to invalidate his testimony? I was innocent enough to believe his testimony would be good.

He was only called to prove that crucifixion was wicked, but as you admit that I have no further need of a witness on that point, and to make it perfectly clear, I will state it thus:

1. It was wicked to crucify Christ.
2. Wickedness is never necessary.
3. Therefore the crucifixion of Christ was not necessary. You admit the first proposition; if you admit the second the conclusion is inevitable and my point is gained.

(3) As to the automobile and Irishman, I can relieve your fears by saying I would not run over an Irishman; I think too much of him for that, but would give this kindly caution: Do not throw yourself—with nitroglycerin in your pockets—in front of my carriage; I might not be able to stop in time to save you, and should your own explosives prove hurtful, please do not blame me.

(4) You say, "The fact that his death is spoken of as his crucifixion, shows that his death and the manner of it were inseparably connected in the divine mind." Death and crucifixion were connected in the divine mind, and so also in our minds, but what does that prove? Certainly not that crucifixion was necessary.

If the circumstances of his death had been different, those figures of speech would have been different. Suppose we should agree that he died in crucifixion, but not of crucifixion, would not all those Scriptures be just as appropriate as if he had died of crucifixion? It is admitted that he died on the cross, hence the use of cross and crucifixion when alluding to his death.

(5) You mention what you call the facts:

1. "His crucifixion killed him."
That is the thing in dispute.
2. "It was determined beforehand he should be crucified."

Who determined that? If you say those wicked Jews who cried, "Crucify him," determined beforehand he should be crucified, I will admit that as far as they could determine it they did; but did that make it necessary?

If you say that the Roman court determined it, I might admit that, but did that make crucifixion necessary in the sense you have been contending? If you say God determined beforehand that Christ should be crucified, I should ask what difference is there between that and decreeing, or foreordaining, that it should be.

Did God foreordain sin? Did God decree wickedness? Did God determine beforehand that wicked men should do wickedly? That out-Calvin Calvin.

When Calvinists held such notions they softened it down as much as possible by adding, "Yet so as not to make God the author of sin," but seeing that blowing hot and cold at the same time did not soften matters, they got ashamed of it and are trying to reform their creed. A very sensible thing to do.

That his executioners acted accord-

ing to their own free wills I admit.

The conclusion that he was killed by wicked men I deny, although they were murderers because they intended to kill him, and crucified him for that purpose; but crucifixion did not kill him. You have tacitly admitted that in stating that "His death was hastened to prevent the breaking of his bones." They break the bones of the thieves to hasten their death, but why do that if crucifixion would have killed them that day? But Christ was already dead when they came to break their bones to hurry death. Who hastened Christ's death? Bro. Baird, will you tell us? Who hastened Christ's death?

I will put another witness on the stand, if you won't say hard words about him as you did of Peter.

Maybe you would best not try to invalidate his testimony. This witness is the same one I introduced in my former article whom you had the happy faculty to forget, and tried to get the readers of the Advocate to forget by telling them that Peter was my only witness.

Here is Christ's testimony: "No man taketh my life from me; I lay it down of myself." Jno. 15:18. Men crucified Christ. Men did not take his life; therefore he did not die of crucifixion.

(6) Your correction of Paul (Rom. 6:3) I leave without comment, as it is not on the subject at issue.

(7) I come to your last statement: "Christ suffered nothing that was not necessary." Do you really think it was necessary to swear lies against Christ? Who made that necessary?

Was it necessary to buffet him, smite him with the palms of their hands, and strike him on the head with a reed? Christ suffered all these things, but just how they helped to save sinners I do not see.

How spitting in Christ's face helped to save the world I do not see.

Now, if these indignities heaped upon Christ by wicked men helped in the great plan of human redemption, and were "determined beforehand," can not those wicked men come up at the last day and rightfully demand a reward for helping God to save the world? Does not God promise rewards to those who carry out his plans, and are obedient to his "determinations?"

In conclusion, I will say I do not believe that wickedness is ever necessary. Such is the strength of divine grace that man can, and ought, to live without sin. Wickedness never did save men, but is damning its millions.

Christ would have redeemed the world if all had loved him and been obedient to him during his whole sojourn among men.

Wickedness does not help, but hinders, divine plans.

Yours for Arminianism.

W. H. H. BIGGS.

(An address in favor of Sunday-schools, delivered at Fairview, Comanche County, about 36 years ago, by T. S. Ewell.)

Brethren and Friends: I desire to speak to you of a matter which has lately pressed with great force upon my mind, and that is the great and urgent necessity of establishing a Sunday-school in this neighborhood. The advantages of Sunday-schools are obvious. Preaching is addressed mostly to the minds of older people; but the instructions of the Sunday-school are accommodated to the capacity of the little child and interests him in the great truths of the gospel. The Sunday-school lays hold in the range of its comprehension upon both the intellectual and moral natures of the young; while it stores their minds with rare and useful knowledge, it imbues their hearts with pious principles—kindly and condescendingly takes the little child by the hand and guides his little feet in the path that leads to "glory, honor and immortality." Many eminent ministers of the past and present age were Sunday-school scholars, and there are to-day myriads of rejoicing spirits in heaven who received their first religious impressions in the Sunday-school. Your unworthy servant hopes to praise God to all eternity for having had, when a little boy, the invaluable privilege of going a little while to a Sunday-school. While a Sunday-school in this neighborhood would afford delightful employment to older persons to act as teachers, it would exert a salutary and restraining influence upon our wayward youths who are so much addicted to Sabbath breaking. To little children, its benefits, by the blessing of God, would be such as eternity can alone unfold. But I deem it superfluous to expatiate before this enlightened and Christian audience upon the utility of Sunday-schools. But while we all admit their benefits in theory, the important point is to reduce our theory to practice. Sunday-schools in theory will avail nothing; Sunday-schools in practice will avail much. I see only one prominent difficulty in the way of getting a Sunday-school here, and that, I trust, is not insurmountable, and that is, raising the money to buy books. The cost

and carriage of such a library as would answer our purpose, I suppose, will amount to \$20 or so.

And now a few words as to the plan of raising the money. I at first thought to have gone around and to have begged the money privately; but this plan has its inconveniences; for, first, if I were, I should not probably find you all at home; but, secondly, I have not the time to spare. The best method, I think, will be for us all to bring our contributions to this place, at my next appointment here. This will give ample time to all who wish to help in so laudable an enterprise and who may not have the money at present, to be prepared. If they do not attend themselves, they can send their contributions or hand them to me.

Several young men to whom I mentioned the matter have each promised to contribute a dollar. I was pleased with this not only because of getting the money for the purpose stated, but also because I like to see the young manifesting so noble a generosity. Let us all, my friends, do something in this matter. If you say times are hard, I reply that is one reason I want you to give. Times are hard, and I want you to lay up something in a savings bank. A dollar given to charity from the pure and holy intention of pleasing God by doing good to his creatures, is money laid up in the savings bank of heaven; a bank, thank God, that never fails nor suspends specie payment.

Oh! let us, while opportunity offers, "Lay up treasure in heaven, where neither moth nor rust doth corrupt and thieves do not break through and steal." Money is scarce, but who has not the widow's two mites? And yet the Master said that she had cast in more than all the rich. For they had cast into the treasury of their abundance, but she of her penury had cast in all her living. If you can cast in a dollar or more, do so; but if not, at least contribute something, if but a dime. Small things in the abstract are trifles, but in the aggregate are important. The mighty ocean is composed of drops; this stupendous globe is formed of atoms. One dime will not buy a Sunday-school library, but many dimes will. Let us all try to do something. Our opportunities of doing good will soon be past.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Freedom only leaves a man free to climb up.

INTERESTING FACTS.

For Nearly Every Man, Woman or Child.

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package costing but 50 cents at any drug store made a complete cure and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials and never publish the same one twice.

From James Yemmelser, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried and I was so pleased at results that I gave away several boxes to my friends who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for 6 years and had taken a great deal of medicine, but the Tablets seem to take right a hold and I feel good. I am a farmer and lime burner and I heartily recommend to everyone who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend who also suffered from indigestion and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of Indigestion. They are not claimed to be a cure-all, but are prepared for stomach troubles only, and physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach and similar disorders.

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The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Mason Street, Dallas, Texas.

"GO WORK TO-DAY IN MY VINE-YARD."

"Go work in my vineyard to-day,"
For "the grain is golden, and ripe;"
Look thou! o'er the field far away;
Go! work for the Lord, with thy might.

"Why idle stand ye all the day?"
Thy wages are promised, and sure;
Haste thee! to bind the sheaves—
away!
Go! bring in the wayward and lost.

His tones on thy ears are falling,
They that bring in, "many shall
shine;"
Go thou! for the Lord is calling;
"Go work for the Master to-day."

The sin-sick and broken-hearted,
Go! "pour in the oil and the wine;"
Bring in the blind, and benighted;
"Go! work for the Master to-day."
T. H. YARBROUGH.
Ennis, Texas.

The human heart is most easily un-
locked by the key of love. T. H. Y.

The annual meeting of the W. H. M. Society of North Texas Conference held last week in Terrell, was indeed a most profitable and enjoyable one in every respect. The editor of this department was glad of the privilege of being in attendance as delegate from the auxiliary, W. H. M. Society, of First Church, Dallas. She was glad of the opportunity because of the fact that circumstances had, for the past several years, prevented her attending at an annual meeting of this Conference Society. We hope to give our readers items of interest in connection with this annual meeting in next week's issue, and hope also to have a communication regarding the meeting from a member of the auxiliary at Kaufman, who went as a visitor to the annual meeting.

Our W. H. M. Society was organized the first of last March. Have held weekly meetings till hot weather. We use the Bible study. All departments of the work are carried on. We observed the Week of Prayer with a growing interest among the women of our Church, and a liberal collection for connectional work. Total raised this three-fourths of the year have been at work, \$100. Hope for better things another year.

MRS. H. B. HENRY,
Devine, Texas. Cor. Secy.

Officers of the W. F. M. Society, North Texas Conference, for year 1904-1905:

Mrs. J. H. Rowman, Plano, Pres-
ident; Mrs. Milton Ragsdale, Dallas,
First Vice-President; Mrs. Abbie Al-
len, Frisco, Second Vice-President;
Mrs. E. J. Robinson, Paris, Third Vice-
President; Mrs. L. S. Barton, Clarksville,
Corresponding Secretary; Mrs. F. E. Howell, Dallas, Recording Secre-
tary; Mrs. R. H. Rivers, Kaufman,
Treasurer; Mrs. W. B. Dashiell, Terrell,
Superintendent of Juvenile and
Young People's work; Mrs. R. W. Thompson, Dallas, Conference Organ-
izer.

District Secretaries: Mrs. N. A. Searey, Dallas, Dallas District; Mrs. W. B. Dashiell, Terrell, Terrell District; Mrs. M. F. Schoonover, Greenville, Greenville District; Mrs. W. A. Stuckey, McKinney, McKinney District; Mrs. M. Smith, Sulphur Springs, Sulphur Springs District; Mrs. A. P. Crossgrove, Pilot Point, Gainesville District; Mrs. J. A. Black, Bonham District; Mrs. J. F. Alderson, Van Alstyne, Sherman District; Mrs. W. C. White, Clarksville, Paris District; Mrs. Walter Hood, Decatur, Bowie District.

HER SMILE REMEMBERED.

Many of us would, no doubt, be surprised could we know the impression we make upon those who know us slightly. May we endeavor to be remembered as pleasantly as was the lady of this story.

She called at the house of a neighbor on an errand; but, as the family were away, she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she'd come again.

"Who was it?" inquired Mrs. H.
"Oh, I don't know her name," replied the man.

"But you should have asked her,"

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said Mrs. H., "so we would know who had been here. Can't you tell me anything by which I can know who came?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."

The pleasant look and the courteous manner in which the lady had spoken to the servant had been remembered.

TRAINING OF DEACONESSSES AT SCARRITT BIBLE AND TRAINING SCHOOL.

BY MABEL K. HOWELL.

What constitutes the training of a deaconess is a question often asked; and rightly, for if the deaconess is essentially a trained worker, the character of her training is a matter of no little importance to the entire Church, of whose organization she is a part, as well as to the young women who feel called to this special form of service.

Deaconesses of the Methodist Episcopal Church, South, receive their training in the Scarritt Bible and Training School in Kansas City, Mo. The course, covering a period of two years, embraces theoretical instruction in the classroom, practical training and personal investigation along different lines of Church and city mission work, and last, but by no means least, in importance, the constant influence of a school home so conducted as to bring all who come beneath its roof into a closer and more intimate fellowship with the Lord Jesus Christ, thus establishing and deepening the spiritual life.

I. Classroom Instruction.

The course embraces Bible study, bookkeeping, sociology, theory of nursing, elementary medicine, methods of Church work, Sunday-school normal course, sight-singing, industrial instruction, history of home missions and the deaconess movement, chorus singing, and lessons in personal work.

Bible Study.—The object of the Bible courses is to give the student an opportunity to become "accurate in delivering the message of the truth." A thorough study is made of the Bible as a whole, the students having access to a carefully selected and growing reference library. Instruction is given in the preparation of book and character studies, Bible readings, and expositions, and in those methods of Bible study which will serve to enrich their own life-long study of God's word.

Sociology.—The courses in sociology direct the attention of the students to the physical, intellectual, industrial and moral condition of the men, women and children to whom the gospel message is to be carried. We teach them to depend upon regeneration, and regeneration alone, for the creation of spiritual life, but also to use, wherever necessary, those approved means that have been found useful in the upbuilding of Christian character. Poverty, with the attendant evils of bad housing and bad sanitary conditions, intemperance, child labor, factory conditions, punishment and reformation, the foreigner in our midst, the mountaineer, and the negro are all carefully studied. One course is devoted entirely to city mission work. No text-books are used in this course, but each student is required to make constant use of a well-chosen reference library, bringing to the classroom for discussion the results of her investigations. The class hour is also greatly enriched by the practical experience of the workers and the knowledge of conditions gained through personal work.

Church History.—The study of Church history is required of all deaconess candidates, that they may become familiar with the growth and spread of Christianity since the apostolic days. Such a review of the history of the world, "reading in it its story," strengthens the faith, enlarges the mental outlook, and puts one in possession of many vital truths which are essential to every well-equipped Christian worker.

Nursing and Elementary Medicine.—Some knowledge of nursing and medicine adds very greatly to the efficiency of every deaconess, for she is often called upon to minister with her own hands to the sick bodies of the poor. That she may be able to minister intelligently, every deaconess candidate is required to study the theory of nurse training and the elements of medicine. She studies anatomy and physiology, diseases of women and children, diseases of the ear, eye, nose, and throat, obstetrics, dentistry, and general medicine. One desiring to become a "nurse-deaconess" takes a two-year (fifty-two weeks) course of daily practice in the hospital in addition to that which all deaconesses are required to take.

General Instruction.—Bookkeeping makes its possible for the deaconess to be skilled in caring for the things

of others. Sight-singing and chorus work help her to use her voice to the glory of God. Methods give her practice in parliamentary usages, and training in the preparation of programs and reports. Industrial instruction so trains her as to enable her to instruct others, especially children, in sewing, cooking, and basketry. Through this work she is able to affect and uplift their home life.

II. Field Work—Practice and Investigation.

Theoretical classroom instruction has its place, but practical experience along different lines of personal work is equally essential to one desiring to become a skilled workman. Every student in Scarritt, therefore, is required to spend a certain number of hours each week in actual service. There are nine different sections of the city to which students are usually assigned, two of which are distinctly mission. It is in these two mission districts that the practice work of the deaconess candidates is usually carried on. This past year the largest mission district was divided into five carefully outlined smaller districts, over the work of each of which a senior deaconess candidate was placed as superintendent, assisted by a junior. They made charts of their districts, locating all dwelling houses and public buildings; they kept card catalogue records of every family, taking note of nationality, church membership, and the number of children available for Sunday-school, and sought to gain all for Christ and the Church. In addition they have assisted in conducting boys' and girls' clubs, kindergarten, sewing schools, and mission Sunday-schools. One who has not had this practical work can scarcely appreciate what it means in added efficiency to those who take advantage of it.

III. Influences of the Home Life of the Training School.

But after all, it is not what a deaconess knows that counts so much as what she is in all those essentials that go to make up a well-rounded, wholesome Christian character. As Washington Gladden has so well stated it, "The testing of a deaconess candidate is even more important than the training. What a deaconess is can only be decided by the observation which community life makes possible." This testing and unbuilding of Christian character is the keynote of all the home life of the Training School. It has been a factor signally used by God in the development of Christian gifts and graces in the students.

Are there not in the Methodist Episcopal Church, South, more young women who feel called by God to take such a course of training as has been outlined, that they may be tested and fitted for the service of God as deaconesses in the Church?

Note by the Editor.—This is the training provided in response to the duty laid upon the Woman's Board of Home Missions by the action of the late General Conference. Already it is bearing fruit for eternity in the lives and influence of a number of deaconesses in our Southern cities; but the workers are few, and the call for them almost overwhelming. We must do more than make training possible; we must pray for workers to be raised up. Do not adjourn your meeting, after reading this leaflet, without an earnest prayer to the Lord of the harvest for laborers, and carry this need in your hearts and in your daily prayers until the beauty of this service is revealed to many hearts and bears fruit in many lives.—Leaflet, W. H. M. Society.

MR. MOODY'S ANSWER TO A QUESTION.

When Mr. Moody was in Glasgow in the '70s, he was conducting a "Question Meeting" one day, about 5,000 being present.

One question was: "Are there any verses in the Bible against the use of tobacco?"

Mr. Moody pondered for a moment, then said:

"No, but I can give you one in favor of it."

The audience was breathless, and he continued:

"He that is filthy, let him be filthy still." (Rev. 22:11.)

MEDITATIONS.

Is it right to attend any gathering, or live in any place where we would not be willing to die? The mind and heart should possess jewels superior to the purest diamonds. Jewelers tell us that diamonds shine with increased brightness after being polished. So the mind and heart, as well as our whole life, must have a touch of the Holy Spirit's awakening before it can emit its purest, brightest rays. Our relatives, friends, money and all earthly treasures, must leave us at death's door, but treasures laid up in heaven we will meet to enjoy throughout the ceaseless ages of a never ending eternity. Then is it not our solemn duty to keep both mind and heart at all times in a warm spiritual condition for the great change that sooner or

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later must come to all human beings? Let us constantly look at the hidden possibilities which need perfect development, as "man was made in the image of God," and to him alone we owe our best service. "As are our hopes and aspirations, so must be our life. Fields, well cultivated, enlarge in rich fruitage until the gatherings astonish the laborer who possibly began life with the poorest prospects of success. Pure and undefiled religion has and always will be valuable in every stage in life's history, and it is also demanded of every one, as not one was left out of Christ's atonement. He furnished a free and full atonement for all who will accept the terms of the precious pardon he so generously offers. He confirmed this glorious truth when, with his last breath, he cried out, "It is finished." To us this plainly shows that no one is justifiable in refusing to give to him due and cheerful allegiance. Our risen Savior still sits at the right hand of the Father, earnestly pleading for all to come to our pardoning God, through his intercession, that they may be saved from eternal death. This offer is a free and full salvation, which was so dearly bought by the shedding of his own precious blood. His intercessions reach out after all classes and conditions of humanity. If we persist in refusing to accept these saving truths, we alone are to blame, and must be eternally lost. Such results will surely follow those who knowingly resist his earnest pleadings. Have we right to measure the value of this swiftly fleeting life? If the seed time of life passes unnoted, the harvest time will find us unprepared for the great change coming to all, both young and old. Then let us learn to treasure every golden hour, and each diamond moment, as all are hastening to a final judgment. Each day and hour ought to find us wiser and better, and every sunrise should reveal to us new beauties, a larger and a more perfect life within, a grander and a more beautiful work without, calling forth our heartfelt gratitude. We should ever remember one of our great sins is ingratitude, not only to our fellow creatures, but worst of all to our heavenly Father, who continually pours out upon us so many rich blessings. Do we receive them with thankfulness of heart? I fear not. When we comply with Divine commands, and so number our days that not one be lost in the service of sin and Satan, rich rewards follow, even in this life, with glorious results in an endless eternity.

It has been well said, "The greatest waste and destruction come from man's hand. He is a great destroyer." He casts many firebrands in the heart of young and old, when engaged in the service of the soul's destroyer, causing desolation to mark life's pathway. His greatest destruction is in the temple containing his immortal soul, and leading others to everlasting ruin. What a fearful reckoning is awaiting the guilty. As he progresses in sin, his will becomes weak, his affections crusted, his reason destroyed, his memory breaks down, and his whole life becomes a total wreck. All things in nature honor our Creator, except sinful humanity. Alone we stand in this sin-blighted world, condemned for our proneness to evil and rebellion.

When we consider the goodness and long forbearance of our merciful Father, whose requirements of all are so abused and so shamefully perverted by the largest part of mankind, we must agree with Mr. Gurnall, who says, "The greatest miracle in the world is God's patience and bounty to an ungrateful world. Oh, what would God not do for his creatures if thank-

ful, who thus heaps the coals of his mercies upon the heads of his enemies! But think not, sinners, that you will escape thus. God's mill goes slow, but it grinds small. The more admirable his patience and bounty now are, the more dreadful and insupportable will be that fury which ariseth out of his abused goodness. Nothing is blunter than iron; yet, when sharpened, it hath an edge that will cut mortally. Nothing is smoother than the sea; yet, when stirred into a tempest, nothing razeth more: nothing is so sweet as the patience and goodness of God, and nothing so terrible as his wrath, when it takes fire." "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works." (Ps. 119:27.)

"Heaven is not gained by a single bound.
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount its summit round by round.

"I count this thing to be grandly true—
That a noble deed is a step towards God.
Lifting the soul from the common soil
To a pure aim and a broader view."
MRS. MARY M. DAVIDSON,
Georgetown, Texas.

Santa Fe Excursion Rates.

St. Louis—Account World's Fair, various rates and limits, now on sale.
Dallas—Account Baptist Missionary Association of Texas convention rates, Oct. 31 and Nov. 1, limited Nov. 7.
San Antonio—Account International Fair, convention rates, Oct. 21 to Nov. 2, limited Nov. 3.
For further information ask any Santa Fe agent, or write W. R. KERNAN, G. P. A., Galveston.

LEST WE FORGET

to report on the American Bible Society as did thirty-four churches in the Northwest Texas Conference at its last session, let every preacher set apart now the small amount asked for this worthy cause and send it. If you please, to Rev. J. W. Fort, Larona, Texas, who is Treasurer of this fund for the Northwest Texas Conference.
J. J. CREED Secretary.

The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs.

The President of the Suffolk Hospital, Boston, states that Alkavis was used in the hospital on chronic cases of Kidney and Rheumatic trouble. It cured when old and established complaints wholly failed, and new ones were at once relieved. For all should know of the good accomplished by its use. Dr. W. H. Hawley, Physician and Surgeon, Penn Yan, N. Y., writes: "I have used Alkavis myself and in my practice with satisfactory results. Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood."

The Church Kidney Cure Company, of New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of Texas Christian Advocate who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the Company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404, Fourth Avenue, New York.

Hydrozone

Cures Sore Throat

A Harmless Antiseptic.

Endorsed by the medical profession. Send ten cents to pay postage on free trial bottle. Sold by Leading Druggists. Not genuine unless label bears my signature:

Prof. Charles H. Hargrett

Dept. J, 60 Prince St., N. Y.

Write for free booklet on Rational Treatment of Disease.

THE AUTUMN SEASON.

The sweet, calm sunshine of October now
Warms the low spot; upon its grassy mould
The purple oak-leaf falls; the birchen bough
Drops its bright spoil like arrow-heads of gold.
And, gorgeous as the morn, a tall array
Of woodland shelters the smooth fields around;
And guarded by its headlands, far away
Sail-spotted, blue and lake-like, sleeps the sound.

—Selected.

THE METHODIST ORPHANAGE. Report of Board of Directors.

To the Bishop and Members of the Annual Conferences in Texas:
Dear Fathers and Brethren—Your Board of Directors of the Methodist Orphanage met at the Orphanage in Waco October 18, 1904.

We are gratified to report as the result of our investigations the following facts:

First. The reports of the Business Manager and of his assistant have been examined and accounts audited, and we find them correct; that the institution has been economically administered and the children well fed, comfortably clothed and housed. A good graded school has been conducted in the Orphanage, reaching as high as the eighth grade in our public schools.

Second. The board has received through the Business Manager bequests amounting to two thousand dollars, one hundred and twenty-seven and 10/100 cents to be set aside as a nucleus of a fund for permanent improvement of the Orphanage.

Third. The revenue derived from the assessment for current expenses has been about half enough to meet the demands, but the collections at the Annual Conferences this fall will be sufficient to cover the cost of feeding and clothing the children.

Fourth. We have re-elected Rev. W. H. Vaughan, Business Manager.

Fifth. Much to the regret of the board, Bro. G. S. Slover retired from the institution. The Business Manager has employed Prof. H. G. Reed to assist him in his work.

Sixth. The board recommends that the assessments for the ensuing conference year be the same as last year, to-wit:

Texas Conference	\$2250.00
North Texas Conference ..	2250.00
West Texas Conference ..	1250.00
Northwest Texas Conf. ..	3000.00
German Mission Conf. ..	250.00

Making a total of.....\$9000.00

The board express their highest appreciation of the bequests above mentioned, which were made as follows:

Ed McCullough, Sr.	\$1000.00
B. F. Ellington	1000.00
McNutt estate	79.45
Mrs. Anna Kopf	50.00
Mrs. Freeman, Las Cruz, N. M.	47.65

Total bequests

Donated by Rev. W. H. Vaughan and wife 1000.00

Amount set aside for Permanent Fund

\$3177.10
We approve of the method the Business Manager adopts in placing children in Christian homes, at the same time making the Orphanage the safest and most satisfactory place of residence for many of the children.

Your board further reports that the management has been able to secure able, kind and efficient assistance from the noble women who reside in the different departments of the Orphanage.

On the whole, the board respectfully informs the conference that your Orphanage is prosperous, its management wise and economical, the books and accounts correct, and the physical,

cal, mental, moral and religious development of the children well cared for. Almost all of them are members of the Church, regular attendants upon the Sunday-school and preaching service, and many of them fast becoming intelligent Christians, among them one who says he is called to the Christian ministry.

Your board feel profoundly grateful to Rev. A. J. Weeks, George S. Sexton and Rev. W. H. Vaughan for voluntary contributions to a special fund for placing five young ladies from the Orphanage in the following schools: One in Southwestern University, one in Douglas Shuler School, Waco, one at the San Marcos Normal, one at the Sam Houston Normal at Huntsville, and one at the Denton Industrial School.

These special contributions for the education of promising girls will doubtless result in much good to the young ladies as well as a blessing to the generous donors. An opportunity is given to others who wish to assist in this noble work.

Your board desire to return their thanks to Rev. Abe Mulkey and Rev. R. W. Thompson for active and efficient services in behalf of the Orphanage, also to the good women of the State who are continually sending donations of clothing and other nice things to the institution.

During the history of this institution about 200 children have passed from our hands, many of them assuming the responsibilities of home life and business cares. The effects of our Christian training on these is manifest in the fact that they have made and are making good citizens and useful members of society and the church.

J. KILGORE,
G. G. JOHNSON,
A. P. DUNCAN,
Committee.

NORTH TEXAS COLLEGE NOTES.

The meeting at the Methodist Church closed last week.

Bro. Barton said good-bye to the girls Wednesday in the chapel in a few well chosen words of admonition and entreaty that they should seek after spiritual things.

Mrs. Barry organized a class in interpretive literature for the benefit of the ladies of the town. The class will meet one afternoon in the week in the college parlors. They will make a study of the "Idyls of the King."

Mrs. Kidd spent a day in Dallas this week negotiating for the purchase of a concert grand piano. This will be the fourth concert grand used in the conservatory.

Our artists appreciate the necessity of having the best instrument to do justice to the broad climaxes and delicate nuances of the great masters.

The college has had the pleasure of entertaining this past week Dr. Kline, of Moody, and Mr. Honssels, of Vernon. Both these gentlemen have daughters in the senior class.

Mr. Woodward, of Brownwood, is spending Saturday and Sunday with his family, who are members of our household.

Miss Madge Murphy, a former North Texas College girl, is visiting her sister, Miss Laura. We always have a hearty welcome for our old girls.

Miss Bilger organized the classes in gymnastics the past week. The fame of Miss Bilger's "drills" has gone abroad in the land and she always has full classes.

"THE PERSONALITY OF THE HOLY SPIRIT."

Dear brethren of the ministry, don't fail to buy and read the book by Bishop Hendrix on the "Holy Spirit." I consider this one of the greatest and most important books of modern times.

S. J. VAUGHAN.

Cisco, Texas.

RECORD LOST.

At our District Conference at Kilgore the 1903 Quarterly Conference record for Coffeyville Circuit was somehow misplaced and has never been found. It may have been taken through mistake. Any one knowing of its whereabouts would confer a favor upon the committee if he will send it to Rev. W. W. Horner, Coffeyville, Texas.

ONE OF THE COMMITTEE.

Hallville, Texas.

NUTRITIOUS AND PALATABLE CEREAL FOODS.

In almost every family nowadays a cereal is one of the breakfast dishes. Some constitutions readily assimilate these various foods, while others rebel against them.

There are many people with delicate digestive organs who can not eat cereal foods, and it will repay all those so afflicted to write to Messrs. Farwell & Rhine, Watertown, N. Y., for samples of their noted cereals and a copy of their pamphlet, which gives full information regarding the following health foods that they manufacture: "Gluten Flour," "Special Diabetic Food," "K. C. Whole Wheat Flour," "Barley Crystals" and "Gluten Grits."

These various foods are for sale by grocers, and they can be easily recognized by the cross-lines on the face of each package.

SHODDY MORALITY.

H. G. H.

A certain so-called Church (aristocratic society) has lately been worrying itself and the readers of newspapers over what its ministers should do in case of divorced persons who desire to remarry—an effort to establish itself as possessing a high standard of morality. Why not do a little legislating on card playing, gambling, high five, euchre, drinking? Why not impress its clerical members with the great work of getting out of fashionable cathedrals and doing really a little work in the slums? Why not enforce missions by going out into the waste places and giving the gospel to the poor and the ignorant? Why so much tweedle and tweedle-dum over clothes and postures and phrases and technicalities? Why should not a Church stand for something in practice? Why should there not be some religion (obligation to God and man discharged) now and then seen in the lives of those who "strain at a knot and swallow a camel?" What a pity that membership in a so-called Church should not affect a person's morals much less their religion.

RESOLUTIONS.

The following resolutions of appreciation were unanimously adopted by the fourth Quarterly Conference on Cedar Creek Circuit Oct. 7, 1904:

Whereas, This Quarterly Conference closes the four years' service of Rev. E. S. Smith as presiding elder of Cedar Creek Circuit; and

Whereas, Through many years we have been blessed by his holy life and great ability as a preacher; and

Whereas, We personally entertain for him the love of sons for a true and venerable father; therefore be it

Resolved, 1. That the severance of this official connection shall in no wise lessen our great appreciation of his personal and ministerial qualities.

2. That, wherever he may go, our love and prayers shall follow him, and we are assured that his great attainments and faithful adherence to duty will ever make him a power for good.

3. That we trust that the Lord of the harvest has yet many years of happy usefulness in store for this skilled workman before he shall say, "It is enough; come up higher."

A. M. HILL,

Sec. Quarterly Conference.

POPULAR MEDICINES.

There can be offered no stronger testimony to the efficacy of a medicine than the fact that it is indorsed by physicians and prescribed by them in their practice.

Among the remedies that have won this enviable distinction are Hydrozone and Glycozone. These splendid germicides have the advantage of being absolutely harmless to the patient, while their healing properties are wonderful in the treatment of Eczema, Sore Throat, Gastritis and other skin, throat and stomach diseases caused by germs.

ANNUAL CONFERENCE NOTICES.

WEST TEXAS.

Applicants for admission on trial will please meet the committee at the Methodist Church in Cuero, Nov. 8 at 9 a. m., November 8th.

W. H. H. BIGGS.

The West Texas Conference Brotherhood will hold their regular annual meeting in the Methodist Church in Cuero at 7:30 p. m., Nov. 8.

To the Pastors and Presiding Elders of West Texas Conference:

Please send to me at once the names of all lay delegates applicants for admission and readmission.

Pastors who expect to be accompanied by their wives will also notify me.

L. B. ELLIS.

Cuero, Texas.

Let the committee and class of the first year of the West Texas Conference meet in the Methodist church at Cuero, Texas, at 9 a. m., November 8th.

C. M. THOMPSON, Chairman.

The class of the third year of West Texas Conference will please meet committee at Cuero, on Tuesday, November 8th, at 9 a. m., at the church.

THOMAS GREGORY, Chairman.

The class of the second year will please meet the committee in the Methodist church at Cuero, Tuesday, November 8th, at 9 a. m.

JOE F. WEBB.

SPECIAL NOTICE, WEST TEXAS CONFERENCE.

We can only provide homes for the preachers and delegates and preachers' wives. This does not mean children or kinsfolk, and we can provide only for those preachers' wives who notified us of their desire to come prior to Oct. 20. Some of the presiding elders have not advised me concerning the lay delegates and applicants for admission. If you wish homes for these, write me at once.

All who are not met at the depot by their host will find hacks. Tell the driver where you want to go, and he will take you the round trip for 25 cents. Those whose postoffice address I know will receive cards informing them with whom they are to stop; preserve these cards for future reference. Those who are coming by private conveyance must in-

A PIPE TONE—REED ORGAN

A new invention which has met with instant and wonderful success.



"FARRAND 1904 SPECIAL"
(Note the beautiful case design)

Shippensburg, Pa.
The new Farrand Pipe-Tone Reed Organ is all that it is recommended to be. This is not only my own personal judgment, but that of the members of my congregation. They all join me in saying that it is the most beautiful toned instrument we have ever heard. It is also well adapted to the human voice in singing. I cannot speak too highly in its praise.
Respectfully,
REV. JONATHAN WINGERD.

This Powerful Chapel Organ has a
Tone like that of the Pipe Organ

Rich, Sweet, Clear and Strong

and it carries our ten year warranty.

It is absolutely the finest instrument in the market, both in point of musical merit and perfection of construction, for Churches, Chapels or Sunday Schools who cannot afford a full pipe organ.

THE PRICE IS \$175, which can be paid in easy monthly installments. We will give to any Church or Sunday School ordering one of these organs, 50 Hymn Books free of charge.

Correspondence solicited.

FARRAND ORGAN COMPANY,
1306 Twelfth Street,
Detroit, Mich.

I CURED MY RUPTURE

I Will Show You How To Cure Yours
FREE.



I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write today. Capt. W. A. Collings, Box 273, Watertown, N. Y.

form me or provide for their own team.
Cuero, Texas.

L. B. ELLIS.

REDUCED RATES FOR WEST TEXAS CONFERENCE.

The railroads traversing the territory of the West Texas Conference have agreed to sell round trip tickets to Cuero and return for one and one-third fares. Tickets will be on sale Monday and Tuesday, November 7th and 8th, limited for return to November 16th.

STERLING FISHER, Secretary.

BOARD OF MISSIONS.

The Board of Missions of West Texas Conference will meet in the church at Cuero, on Tuesday morning, Nov. 8th, at 9 o'clock. It is important that every member, lay as well as clerical, should answer to roll call. The presiding elders should have in hand of the undersigned, for the Board, all applications which they expect to make for missions next year. Also, every pastor serving a mission charge must have his report filed with this secretary by the hour of that meeting. These applications and reports are necessary as guides and bases for intelligent work by the Board.

A. L. SCARBOROUGH, Secretary.

NORTHWEST TEXAS.

Rev. Oswalt, Mineral Wells, Texas:
Dear Sir—Referring to our conversation a few days ago regarding rates to Mineral Wells for the conference which meets at that place in November, I enclose herewith map, on which please outline the counties embraced in this district. Kindly give this prompt attention, so that I may arrange with the other Texas lines for the regular convention rates.

It may be well enough for you to at once notify your Methodist journals and call attention to this convention, also to the fact that round trip excursion rates at one and one-third fare for the round trip, good for sixty days, are on sale at all coupon stations in Texas, the year round, and for everybody to insist upon receiving them.

The regular convention rates, which are one and one-third fare for distances 100 miles and less from Mineral Wells, and one fare, plus 10 per cent, for distance over 100 miles, will apply, good to return one day after the close of the convention. We will also notify all lines that we will honor the regular Clergy Bureau Permit. If, however, any line should fail to notify their agents, they can purchase to Weatherford and repurchase from our agent at the regular half rate, Weatherford to Mineral Wells and return.

Supt. W. M. W. & N. Ry.
Weatherford, Texas.

The class for admission on trial is called to meet Tuesday morning, Nov. 15, at 9 o'clock, at such place as the pastor shall designate.

G. S. HARDY, Chairman.

Please announce through the Advocate, in answer to many inquiries and requests: We cannot put all who request it on the ground floor nor in rooms with fireplaces or stoves. Will do the best we can.

C. V. OSWALT.

Time table of trains, for benefit of brethren:

Westbound T. and P. leaves Dallas 7:30 a. m., Fort Worth 9:45 a. m., arrives Mineral Wells 12:35 p. m. Eastbound T. and P. leaves Dallas 2:05 p. m., Fort Worth 3:50 p. m., arrives Mineral Wells 5:35 p. m.

Eastbound T. and P. arrives at Weatherford 5:40 a. m., arrives at Mineral Wells 12:35 p. m. Eastbound T. and P. arrives at Weatherford 4:50 p. m., arrives at Mineral Wells 5:55 p. m.

C. V. OSWALT.

Mineral Wells, Texas.

NORTH TEXAS.

Let every member of the conference whose wife intends to attend, notify me

at once; I can not promise a home unless notified not later than November 1st. If the single preachers of the conference will notify me of the fact, I shall appreciate it, and some of them may get nearer the church by virtue of their singleness, and may—

If any brother has special needs or desires in regard to his entertainment, please write me fully. Your needs shall be supplied and, if possible, your desires shall be gratified.

Abe Mulkey begins a meeting in my church October 28th. I request the earnest prayers of every reader of these lines therefor.

C. M. HARLESS, P. C.

The committee and class for admission on trial in the North Texas Conference will meet at First Baptist Church, Bonham, Texas, November 22, at 2 o'clock p. m.

W. D. MOUNTCASTLE, Chm.

To Members of the North Texas Conference: Owing to the increased cost of publishing the minutes for the past few years it is imperative that the assessments for this purpose should be brought up in full. I am getting all the advertising I can to supplement the amount appropriated for this purpose, but it will be barely enough if the entire assessment is paid. This is a heavy task of itself, without the Secretary being embarrassed by a deficit. Please do our best to bring this assessment up in full. It is small on each charge.

Announcements regarding rates, etc., to the conference will be made in a few days.

ROBERT GIBBS MOOD, Sec.

The class of the fourth year in the North Texas Conference will meet in pastor's study, First M. E. Church, South, Bonham, Texas, Tuesday evening, Nov. 22, at 7:30.

J. W. HILL, Chm.

The class of the first year will please meet at C. P. Church, in the city of Bonham, promptly at 7 o'clock on Monday evening, Nov. 21. Let every member of the class be present.

L. P. SMITH, Chairman.

SPECIAL EXCURSION TO THE WORLD'S FAIR OCTOBER 29TH.

A personally conducted excursion to and through the Fair for the benefit of those who wish to avail themselves of the present low rates, in company with congenial people, with all arrangements made in advance for first-class rooming accommodations at lowest possible cost. KATY representatives have thoroughly investigated hotel and rooming house accommodations in St. Louis, and have secured the best at the very least price. A special rate of sixty cents per day each person for members of "Katy Club." Rooms are located in the best residence district, within walking distance of the World's Fair. We make these arrangements free of charge.

KATY representatives who are thoroughly familiar with the Fair, its attractions, and St. Louis, will accompany the excursion. Ladies and family parties will find this arrangement and trip especially desirable.

The excursion will leave Texas on the famous "Katy Flyer" morning of Saturday, October 29th, arriving St. Louis at 7:30 a. m., October 30th. The "Katy Flyer" has free chair cars and Pullman sleepers. The dining service of the "Katy" route is unsurpassed. First-class meals at all dining stations, fifty cents. First-class lunch counters in connection with all dining stations, where lunch may be had at popular prices. These arrangements make it possible for all to enjoy a week at the greatest of all World's Fairs. You pay your own bills; get lowest rates, and no risk whatever.

Get a few of your friends together and request the "Katy Agent" to have our World's Fair representative call on you with detailed information about the Fair, its attractions, and St. Louis. He will furnish you with interesting information. Information will be cheerfully furnished by applying to any "Katy" Agent or N. C. J. CRUSH, General Passenger Agent, 46 Lion Building, Dallas, Texas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to wit: At the rate of ONE CENT PER WORD. Money should be accompanied by 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.

McCULLOCH.—Mrs. M. J. Tullis McCulloch, daughter of Capt. Edward D. Blakemore and Sophia James Blakemore, was born in Sumner County, Tennessee, on Sept. 18, 1832. Her father afterwards moved to Memphis and Sister McCulloch was placed in the Hernando Female Institute in Hernando, Miss., where she received her education. In her eleventh year, while in school, she joined the Methodist Church and remained a consistent member sixty years, until her death, which occurred in Marshall, Texas, Aug. 27, 1904. The family moved from Memphis, Tenn., to Marshall, Texas, in 1852, and in 1854 she was married to Rev. John B. Tullis at the close of his first pastorate in Marshall. To this union were born two sons, Edward Newel and John Blakemore, the latter of whom survives her. Her first husband died in 1884, and on Nov. 13, 1888, she was married to Mr. James McCulloch, of Marshall, Texas. Sister McCulloch was a woman of superior intellect and culture. She was descended from an honorable ancestry. Her father, Capt. Blakemore, was a gallant soldier in the war of 1812, and was wounded in the battle of New Orleans. Her paternal grandfather was Thomas Blakemore, a Methodist of the old type, devoted to his Church and loved the eaves-meeting. Her paternal grandmother was Sallie Douglass, of the proud old Scotch family. Her maternal grandfather was Thomas Murray, descendant from the family of Earl Murray, who was for some time Regent of Scotland. This grandfather served as Major General under Gen. Jackson in the last war with England, also in the Creek Indian War. Her maternal grandmother was Hannah Bushnell, of Hartford, Conn., who was a near relative of Bishop Latimer, the martyr; also of Griswold, one of the signers of the Declaration of Independence. Sister McCulloch was pious and was possessed of an unwavering faith. Religion was her chief concern, and during her long years of suffering she was a model of patience. While others regarded her as one of the saints, she had a very humble opinion of her own spiritual attainments as summed up in her own language: "I joined the Church in 1852 and have been a member sixty years. I have not made the attainment in the divine life I should have done with so many blessings poured upon me, but I do praise Jesus, my Savior, for his abiding love and care, and for the faith that saves to the uttermost, and while I keep my eye on him, he keeps his hand on me." In all her sufferings, instead of complaint, she would often exclaim: "Praise the Lord." With this abiding faith she passed to her reward on the 27th of August, 1904, and was laid to rest on Sunday afternoon the following day from the First Methodist Church.

J. B. K. SPAIN.

VANDIVER.—Esther, oldest daughter of W. B. and Nettie Vandiver, was born July 11, 1892, and fell on sleep Aug. 11, 1904. Esther made a profession of religion some time during the summer of 1903, and joined the M. E. Church, South, at New Hope, in Coryell County. Esther was a bright, sweet child, loved by all who knew her, and apparently idolized by her little cousins and playmates. Ever considerate of the interest of others, she made for herself a warm place in the hearts of all. Her child-like faith and Christian graces were remarkable in one so young. Her religion was a solace and stay for her in her last illness. The world may never know its loss in the death of its youths. Had she lived no doubt her life would have been a power for good in the world. Her going adds another attraction to the bright land beyond. May we all reach that happy home some sweet day.

HER PASTOR.

Bay City, Texas.

BURNETT.—It is with sad hearts we pen the death of our dear little Milred, which occurred Oct. 7, 1904. Milred was one among our brightest jewels; was loved by all who knew him, and indeed was an idol at home. He had been a sufferer all his life, but oh! how patiently he bore his afflictions; was ever thoughtful of mamma and papa for fear they would get tired in waiting on him. It was indeed hard to give little Milred up, but God in his kind providence has taken him from this earth to the sweet beyond, where he is waiting with outstretched hands for mamma and papa and loved ones. His aunt, **BOBBIE ROBERSON.**

FRAZER.—Mrs. Lula Frazer was born at Sherman, Texas, July 19, 1881; died Aug. 25, 1904. All Rusk was made sad when it went forth that Lula was dead. She had been sick for several weeks, but we were hoping that one so young and beautiful would be spared for a long and useful life; but, alas! the summons came and she went away. She was the daughter of Capt. and Mrs. E. G. Douglas, of Harlem, Texas. Four years of her girlhood were spent in Rusk, where her father was assistant superintendent of the penitentiary, located here. During these years she made many friends and was a frequent visitor after her parents removed to Harlem. Jan. 17, 1904, she became the wife of Tom Frazer, only son of Dr. I. K. Frazer, and sue and Tom were living with his father when she died. During our protracted meeting in May she and her husband united with the Methodist Church, and they were living faithful, Christian lives. We are all sad, but Tom is saddest of all. Their prospects in life were so bright. We don't understand why these dark places in life. But there is a time coming when the darkness of the tomb will give way to the light of the resurrection and the short existence and happiness here will give place to the enduring life and unalloyed happiness in the heavenly. Her battles are fought, her victories are won, her crown is gained. Tom, may we live and die in the faith that in that day we too with her shall come forth with the crown of life. We laid her to rest in the old cemetery at Rusk to wait until we come. May our Father guide in this sorest trial.

LAWRENCE B. ELROD.

CHILDRES.—Mrs. Georgia Elizabeth Childres (nee Mayne), daughter of S. W. and Elizabeth Mayne, was born in Cobb County, Georgia, Nov. 6, 1851. She departed this life Oct. 6, 1904, in Van Zandt County, Texas, the funeral service being conducted by her pastor, Rev. L. B. Saxon. She was married to J. W. Childres in 1871. To this union were born eight children. Two have died, leaving three sons and three daughters, a devoted husband, two brothers, two sisters, and a large circle of friends and relatives to mourn their loss. She was baptized in infancy, loved the Lord and united with the M. E. Church, South, in early life, and lived an exemplary Christian life, manifesting the spirit of Christ—loving, kind, generous, unselfish, devoted to her family and loyal to her Church, following in the footsteps of Christ. As a result of such a pure life and religious training her children are all members of the Church, and we trust right with the Lord and on their way to heaven, where some sweet day they will all meet again to dwell together forever where there will be no more good-byes. She suffered a great deal the last few days, but didn't complain, didn't fear death, perfectly resigned. Thus lived and died my sister, one of the purest women I have ever known. Her brother,

W. F. MAYNE.

McCALL.—Sister Jane McCall was born Jan. 6, 1847, near Aberdeen, Miss. She came to Grayson County, Texas, in 1869; lived here one year and moved to Cooke County; living there four years, she moved to Hill County, in 1874, where she lived until April, 1891, when she moved to Young County. Leaving here she came to Archer County, October 1896, where she lived until her death, which occurred Sept. 23, 1904. She was converted and joined the M. E. Church, South, at the age of 17, and lived a faithful and devoted Christian life until death. She was a good woman, loved and respected by all who knew her. She loved God and the Church. The Church has lost a faithful worker, the community a good helper, the home a patient sister. Before she died she called the family to her bedside and told them she "must leave them, for God was calling to come home," and asked them to meet her in heaven. Aunt Jane is gone, but we know where to find her. Loved ones, weep not, for she has gone to a better home than this, to be with Him who said, "Come, and I will give you rest." May God bless the mourning friends.

E. M. HUFF, Pastor.

Holliday, Texas.

KEAHEY.—Effie Ruth, daughter of Jas. R. and Polly Keahey, died October 2, 1904, aged 4 years and 9 months. Effie was a bright, sunny child and a member of the little people's class of our Sunday-school at Huckabay. For the first time this year we missed her face and quiet, good morning since our pastorate at this place. We laid her to rest Monday in Huckabay Cemetery; a large number of people were present, there by showing their love for the child and sympathy for the parents. God needed her to make up his jewels and he took her for himself. Then we can only say the Lord giveth and he taketh away; blessed be the name of the Lord.

MATTHEW C. DICKSON, P. C.

FLYNN.—In the early morning of May 6, 1904, at 6:30 o'clock, Mrs. Mary K. Flynn (nee Terry) passed quietly and peacefully from earth to heaven; from the house that was made with hands to the "city whose builder and maker is God." She and I had walked side by side and hand in hand during our early childhood, and whenever she came to a difficult task God's guidance and help was implored. She was very sacrificing and unselfish, willing always to take the unpleasant part. Her body was laid away by the side of our mother's in Greenwood Cemetery, Dallas, Texas, there awaiting resurrection of the just. Six of us—three brothers and three sisters—are left sorely bereaved. We mourn our loss; we lament our misfortune, but we rejoice with her that she is at rest in God forever. It seems that we miss her more as the days pass, and that time fails to heal the wound; but this one thing we'll do: we'll fight on, we'll pray, we'll serve, we'll worship Him to the utmost of our ability during the short time that we remain here. May God's alleviating love mellow our soul and his power energize us that we may be found faithful when he comes. Her sister, **MRS. M. A. DUNCAN.**

MISER.—W. Miser, son of Harrison and Susanna Miser, was born in Perry township, Union County, Pennsylvania, Sept. 15, 1851; married Miss Hattie L. Ailmon in Denton County, Texas, Dec. 2, 1879; was converted and joined the Methodist Episcopal Church, South, at Vanslyke Church in 1887; came to Cooke County in 1882. Bro. Miser was a devoted husband and father, an honorable citizen and true and loyal to his Church, always ready and willing to respond to every call that was for the right. His pastor always received a warm welcome in his home, and it was always a pleasure to enjoy the hospitality of his Christian household. He leaves his companion and six children, all members of the Church except two younger. His upright walk and godly conversation will continue to be their guide in the years to come. His last sickness (paralysis) was about seven weeks' duration, and the most of that time he was deprived of the power of speech, but he was uncomplaining and bore his sufferings with Christian fortitude. On Sept. 2 he fell asleep in Jesus, and the following day Bro. L. F. Palmer, who had been his pastor for several years, preached his funeral to large congregations of sorrowing loved ones and friends, and we laid him to rest in the Vanslyke Cemetery.

A. P. HIGHTOWER, Pastor.

EAZELL.—Laura Eazell, daughter of Joshua and Sister Zumwalt, was born in Denton County, Texas, Feb. 20, 1861; was born of the spirit and joined the M. E. Church, South, in 1874. She lived a consistent member until she fell asleep in Jesus Aug. 24, 1904. She was married to R. H. Eazell March 28, 1883. To this union were born five children, one boy and four girls. The boy preceded his mother to the home above. The girls are left here to battle through life without a mother. Sister Eazell was a faithful wife and a loving and painstaking mother. She was an active worker in the Church. She was a teacher in the Sunday-school for a long time. She did what she could to help the institutions of the Church. She was a great help to me in the prayer-meeting. She was a member of our Home Mission Society. We do miss her so much in this society; but she is resting from her labors and her works will follow her. She suffered a long time, but not a word of complaint. May we emulate her example and press on, and in the sweet by-and-by we shall meet again.

J. W. TINCER, P. C.

STALLCUP.—Mattie Belle Stallcup, wife of E. M. Stallcup, was born in Tennessee Nov. 10, 1853, and died near Goree, Texas, Aug. 28, 1904. They were married in Grayson County, Texas, Dec. 10, 1881, and most of their married life was spent as members of the Church. Bro. Stallcup is my class leader at Goree, and Sister Stallcup was a faithful Church worker. She had taken a visit to her old home to see if she could regain strength. Instead of her improving she weakened, and her disease soon proved to be consumption, and her friends advised her husband, who made haste to go and bring her to her family. She was in her home only a short while till death claimed her. I held her funeral services in the Goree Church, crowded with her friends. Victory was hers, and victory belongs to her family.

ED R. WALLACE, P. C.

CALHOON.—Mrs. Jennie Crawford Calhoon, wife of Mr. B. H. Calhoon, was born Feb. 6, 1870, and died July 9, 1904. She was converted in early childhood and joined the Presbyterian Church, of which she was a faithful member for six years. At the end of that time she transferred her membership to the Methodist Church, and for seventeen years First Church, Temple, had no more loyal and devoted mem-

ber than she. Her life was spent in simple, unselfish devotion to her Church, her family and her friends. She was the mother of four children, two of whom preceded her to the home above; two, with a loving husband, remain to suffer an irreparable loss. These are joined in their sorrow by a father and mother, six brothers and six sisters, with a large number of friends who long knew and loved her. She died in perfect peace and went home to meet the little ones who were awaiting her coming, and the Savior to whom she consecrated her life in early childhood. May the God of mercy and peace sustain the sorrowing loved ones and guide the feet of her two dear little boys into the path their mother trod.

C. R. WRIGHT.

JOHNSON.—Greenberry Johnson was born near Russellville, Logan County, Kentucky, June 28, 1837. He died near Gordonville, Grayson County, Texas, March 24, 1904. He was first married to Margaret Price in 1861. She died, leaving one child. In 1870 he was married to Harriet Martin. To this union were born seven children. His last wife and all of his children are left to mourn the death of husband and father. Bro. Johnson professed religion at the age of 17, and united with the Presbyterian Church. After coming to Texas in 1885 he joined the Methodist Church, of which his wife was a member. He was truly a man of God. He was a father who kept the better interests of his children at heart, and was a devoted husband. He loved his Church, and was a special friend to his pastor. He was held in the highest esteem as a citizen and neighbor. He said to his physician the day before his death, "Thank the Lord the way is clear." His last words were: "Mother, mother; joy, joy, joy." Be faithful, loved ones, and the separation won't be long.

W. A. THOMAS.

AUSTIN.—Benjamin Adam Austin was born September 8, 1882, in Jackson County, Alabama. He came to Texas in 1901, soon after which he gave his heart to God and joined the Congregationalist Church, it then being most convenient to his abode, but later on he united with the M. E. Church, South, and continued a consistent member thereof to his death, July 31, 1904. In the death of Brother Austin one has gone who will be greatly missed. His life was a living testimony of Christ's power to save and keep in the "beauty of godliness." Men knew he was a Christian by his walk. He was reared around a "family altar," and how well he retained such training is evidenced by the fact that so soon as he was married he established the altar in the home of his own making, saying were he not to do so he would feel other than right. During the awful suffering of his last illness he was not heard to murmur or complain, but submissively suffered on till God said, "It is enough," and took him home to heaven. God bless the loved ones left behind and bring them safely through this "vale of tears."

W. H. VANCE, P. C.
Naples, Texas.

The Great Physician.

(I am he that Healeth.)

In Isaiah 65:20 and remainder of chapter we find man's age is to become as the age of a tree, the wolf and lamb feed together, etc. In Isaiah 11:6-9 we find a parallel to above scripture and in 9th verse the reason for these conditions is given, and we find such to be, "because the earth shall be full of knowledge." We are taught by history this increase of knowledge began in the thirteenth century and has wonderfully increased from then till now, one leading feature being as knowledge is increased there is less faith being placed in medicine and more in hygienic measures. A good evidence of the wisdom of this change is the fact that even to-day man's average life is much longer than in the days of superstition. The fact is, though medicine is one of our greatest blessings in relieving and curing certain abnormal conditions, yet it is powerless in supplying the vitalizing agents of the blood and hence hygienic measures only can prevent and cure diseases caused by a deficiency of same. For the blood to contain a full supply of vitalizing agents added to its circulating medium is the basis of health and the reason of Natural Law Discovery supplying these agents is why it is the "most valuable information known to man." The information makes one engineer of the machinery circulating the blood, for he who understands the information can control the resupply of vitality and the blood's circulating agent, decreasing or increasing the action of the organs circulating the blood as surely as the engineer controls the amount of steam and the speed of his engine.

Natural Law Discovery. A Discovery of Effects.

If Rev. I. R. Turner, who made enquiry in last week's issue for a remedy to cure his wife, will write M. A. Sides, of Martin's Mill, he can receive a remedy which, if followed, will cure his wife and never cost him another cent after purchased. We unhesitatingly state we believe his the most valuable every day remedy known to man.—Ed. Texas Fruit Grower, Willis Point, Texas.

My husband had sold his farm and spent all we had in treatments, six leading physicians attending me at time I obtained information. They said my only chance was an operation. Morphine made me deathly sick and could not use chloroform on account of heart trouble, and so my condition was something awful. My case being known in Willis Point and my husband having spent his all, financially, Mr. Sides was induced by some of my friends to try my case as an advertisement. He informed me he was not after money, but desired to show the Willis Point people the merits of Natural Law Discovery in my case, assuring me it had cured in a short time women confined to their bed all the time, as in some beginning work after 15 minutes' treatment. Of course I accepted his proposition. In 15 minutes I found all pain relieved and kept them so. My improvement began immediately; in thirty days I attended Church services; in sixty days I gained twenty-five pounds in weight.—Mrs. S. A. Hawkins, Willis Point, Texas.

I served as above woman's pastor and believe her thoroughly reliable.—J. H. Myers, Terrell, Texas.

Mine is the first case using Natural Law Discovery and its results in my case. I do not feel, could be exaggerated. My blood was sluggish and had insufficient amount of the vitalizing agents of the blood, suffering with a virtual spell of nervous prostration and had to take medicine almost daily, suffering often with neuralgia. Being a widow, I have many hardships and man's work often to do. When tired I can relieve it in five minutes and continue work, without exposure and to relieve its evil effects. In short, I term it to the body what religion is to the soul and I know there is no woman who can afford to remain ignorant of the information.—Mrs. M. A. Nixon, Palace, Texas.

We have served each four years as pastor of above party and she is known to us as a most consistent Christian.—S. N. Allen and Caleb Smith, Tyler, Tex. Circulars are sent free to every one writing for them. Bear in mind the treatment is purely hygienic, as its name indicates.

A. A. SIDES, MARTIN'S MILL, TEX.

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A LETTER FROM THE NINTH U. S. INFANTRY.

By Chaplain Ernest P. Newsom.

It has been quite awhile since I last wrote the Advocate. But the dear old paper has never ceased to pay its regular weekly visits to me in this far Northern clime, and thus I have been made familiar with the doings of Methodism in the "Lone Star" State. Especially have I been gratified to see how you are throttling the drink evil, and to note the large and successful number of revivals with which the Church has been blessed of late in Texas.

The popular conception of an army Chaplain's work is that it is a position of independent ease. But speaking, at least, for myself, it is far otherwise. I have simply enlarged my pastorate from a Church of 300 or 400 members to that of a regiment varying from 800 to 1200 members. I do not mean by this that all of them come to my services, but that all of them have to be looked after and ministered unto. Besides, numerous military duties fall to the lot of a Chaplain, so that altogether his energies are severely taxed. He is Post Treasurer, Post Librarian, Post School Superintendent, Counsel for the defense at court martial trials, and frequently is post exchange officer. This, in addition to his religious work as the Chaplain. So you see the Chaplain is a banker and bookkeeper, school teacher, lawyer, merchant and preacher all combined.

The past year, in addition to private classes in algebra, geometry, trigonometry and surveying, I have conducted a class of thirty-eight in Spanish. I also translated a section of Spanish history of the Philippines for the War Department, receiving a very complimentary official letter from General Chaffee for the "excellency of the translation."

The people in New York State are very fond of lecture "courses," and well-nigh every village has one during the winter season. I have received numerous call from different parts of the State to lecture on the Philippines. And wherever I could do so without a conflict with my military duties I have accepted the invitations. Among other places, I have lectured at the Chattanooga Assembly of Cuba, N. Y., Rochester, Utica, Watertown, the Thousand Island Park Teachers' Assembly, Philadelphia, Pa., etc. Last week I gave a lecture on "Commercial Opportunities in the Philippines" before the Utica Chamber of Commerce. This was my second lecture before this body and my fourth in the city. The millionaire manufacturers were very much inter-

ested in the samples of native hard woods and native cloths which I showed them.

My regiment is due to return to the Philippines next March by way of the Gibraltar and the Suez Canal. My family and myself are very glad of the opportunity it will afford us of taking a trip around the world. Besides, we have had a sufficiency of the cold weather of Northern New York. Last winter the thermometer registered 40 degrees below zero, or 72 degrees below "freezing." Just think of it! For weeks at a time the temperature never went above 20 below zero. The climate here was aptly characterized, I think, when a Southerner said, "It was nine months winter and three months exceedingly late in the fall." We are heartily sick of these severe winters, where we never see the ground from the middle of November till the last of March.

Many a time we have yearned to be down in the sunny clime of Texas. I am hoping to get a "leave" so as to be able to visit my conference and shake hands with the brethren whom I have not seen for over three years, and incidentally escape the severe winter of Sacket Harbor. November and December, however, are my busiest months in the garrison, and I am not sure that I will be able to get off for this much desired visit.

Should the Ninth Infantry be assigned to Mindanao in the Philippines, I shall try to send the Advocate a series of letters on the Moros.

Madison Barracks, Sacket Harbor, N. Y.

I CANNOT TELL.

(To My Daughter.)

I cannot tell what to-morrow will bring. Whether ease or pain, whether joy or sorrow.

So I watch and pray, and live by the day. For God only knoweth what will be to-morrow.

So I'll try to be cheerful, as I go on my way.

Performing the tasks assigned me to-day. I cannot tell what the harvest will be. Whether fifty, sixty, or a hundred-fold; But I'll "break good and deep my fallow ground."

And dig about my vineyard, like digging for gold; And I'll watch and pray, and do my best. Leaving results to God, who is "Lord of the harvest."

T. H. YARBROUGH.

Ennis, Texas.

They who would reap, must first sow. Likewise, they who would receive the rich reward that awaits the faithful must fill up the measure of each day with good deeds: deeds of love and kindness.

Sow bountifully, if you would reap bountifully.

T. H. Y.

THE APOSTLES' CREED.

After mailing my note to the Advocate I noticed that the Sunday school literature for October has again changed the verbiage of the Apostles' Creed to conform to the new order of service. I send you three different wordings found in the magazine inside of twelve months.

S. J. VAUGHAN.

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only-begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he rose again the third day; he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead; I believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death.

November Magazine, 1903.

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Church of God, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

August Magazine, 1904.

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

October Magazine, 1904.

THE APOSTLES' CREED.

In the last issue of the Advocate Dr. Rankin and Bro. J. B. Turrentine are right in regard to the verbiage of the Apostles' Creed in the new order of service, but in part wrong as to the Sunday-school literature, as the latter does not use the language "holy catholic Church."

The last General Conference, by request of the Virginia Conference, passed a resolution directing the "Book Editor to have printed in the Discipline, at some suitable place, the proper form of the Apostles' Creed in order to uniformity in the use of it." Dr. Tigert complied with this request by inserting it under paragraph 486. The Sunday-school editor has changed the wording to conform to the Discipline as found in paragraph 486, but under paragraph 477, adult baptism, we still have the old verbiage. I think the wording as found in the Discipline, paragraph 486, safely guards the doctrine of the Divine Incarnation, and clearly points out the Son of God and in its connection not exclusive of any Christian as Son of God. "And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost," clearly points out the divine Son, and so I utterly fail to see any lack in this verbiage, and if this is standard we ought to use it and not as given in the new order of service.

S. J. VAUGHAN.

Cisco, Texas.

THE APOSTLES' CREED.

The Apostles' Creed is more than fourteen hundred years old. Any Church may adopt its own creed, but it must not call it the Apostles' Creed, unless it is the Apostles' Creed as has been handed down by the Church through the centuries. My good friend Rev. J. B. Turrentine, of Willis Point, raises some questions and offers some criticisms on the work of the commission appointed by the two Methodisms for arranging a common order of worship. As to the correctness of his contention regarding "Son of God" and "Holy Catholic Church" there is no cause for affirmation or denial. The Apostles' Creed is many centuries older than Methodism and antedates the Reformation by a thou-

sand years. If Methodism wants to use that creed and call it the "Apostles' Creed" she must use it as it was adopted. History is able to furnish the correct form. We confess that one clause has been omitted by the commission. The clause is, following buried, "he descended in hell." The English Church in its book of common prayer has granted any of their Churches the right to omit that clause. This is omitted because it is considered redundant. The Apostles' Creed as given to us by the Commission has the form as used by all Christendom. It is to be regretted that our Church ever departed from the correct form of this ancient statement of the Christian faith. Let us rejoice that our leaders have brought us back to the original document.

Whether or not this "new old" form is now "in effect" depends on the power granted to the Commission by the General Conference. We are inclined to think with Bro. Turrentine that the report of the Commission with its recommendations must be adopted by the General Conference before these recommendations become law. But this is only an impression without evidence at hand to make it good. However, we believe that all of the recommendations on order of worship and Apostles' Creed should be adopted without a dissenting voice.

JOHN W. MOORE.

EDITOR AND BRO. TURRENTINE ON APOSTLES' CREED.

It has been many years since I have had a word in your Advocate, but being back in Texas once more, likely for the last time, let me say that I most heartily approve Bro. Turrentine's article on the changes made in the so-called Apostles' Creed. The part he criticises we frankly admit we do not use and will not. The phrase "catholic" for which you plead, outside page, October 20, should not be there. The word is nowhere in the Bible. It was never applied to the Church before the year 188 of the Christian era. It cannot be so explained as to fall of misleading many of the people. The word is nowhere used in association of anything good. It is suggestive of horrors untold in history from the time of its introduction till now. Why should that committee have placed it in our service? It is a sad fact that in all ages from Adam till now that as a people loose sight of the essential spirit of true religion they attach importance to mere externals. It is equally universally true that as a people loose the essence of religion they become more ceremonial. At the very time when there is a general cry for shorter services this committee has uselessly lengthened that part that has no religious tendency in it. With it, and solos, quartettes, etc., necessarily the service is prolonged, and too often the preacher is blamed for prolonging the service, when he did not announce his text till twenty or fifteen minutes to 12 m. I may add that in the Lord's prayer the last sentence is not in any more ancient text of the New Testament—"For thine is the kingdom," etc. Yet the idea of that sentence and each word with like principle is in the New Testament, and hence not objectionable.

I may be able to be at your conference at Bonham.

J. DITZLER.

JUST THREE THINGS.

First, I've been to the World's Fair. It's great. No man or woman knows how great till they see it. I did not see it all, but I doubt if any man has been there that went faster or saw more, or spent less in five days than this one.

Second, the new order of worship. Sunday, as any good Methodist should do, I attended Church. We went in the morning to St. John's. Heard Dr. T. E. Sharp, presiding elder, preach. The new order was observed to the letter, and maybe a little more. Here is the program as rendered that day:

1. Organ voluntary. It was grand. The great pipe organ was well in hand by the skilled organist. He made it talk, now in tones low, soft and sweet, as an angel's lullaby; now it rises and swells, harmony blending with harmony, till we are overwhelmed with a thundering avalanche of sweetest music.

2. Anthem.
3. Hymn No. 4, "Holy, Holy, Holy Lord God Almighty." We have never heard this wonderful hymn sung better. The great organ, the good choir, the packed congregation all joined. It was fine.

4. The Apostles' Creed.
5. Prayer.
6. Anthem.
7. Scripture lesson, Ps. 146. Responsive.
8. Gloria Patri.
9. Scripture Lesson, Hosea 4th chapter.
10. Notices.
11. Collection.

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12. Preacher said grace over the pennies.

13. Gospel hymn by choir.

14. Hymn 105.

15. Sermon.

The preliminaries took fifty-three minutes. The sermon just twenty-five. The text was Hosea 4:5. It was discussed under the head, "Beauty of Character, Growth of Character, Stability of Character." For once, and with all my heart, I wish to say that I deeply regret this new order of worship. It's a step a long ways back from a spiritual to a formal service. If it should ever become universal with us in city, town or country, then the Methodist Church will cease to be the powerful Church of the masses. We are not high Church (or low as to that) Episcopalians, and this aping of them is repulsive to tens of thousands of honest, simple minded country and town and city Methodists. Think of it, a service in which the gospel must take a secondary place. If Paul had said a splendid ritual is the power of God to salvation I would say on with the order and down with the gospel to a subordinate place in the service. But no, the gospel is the power of God to salvation. Not ritual. There is not to my mind one real religious plea for this innovation. We had a form of service, simple and plain. It could be used anywhere in country or town. This is bunglesome, long and too much to be remembered; has to be printed on a card. Our worship was once in spirit and in truth, but if this new order is to obtain then henceforth it will be by card. I have no idea that one out of ten of our people, if consulted, would want it. For one I have never used it, and unless my mind undergoes a great change never will. I hope and pray that the next General Conference will do away with it and give us back our old and simple form. No more, no less.

Third, the Texas Conference Missionary collection to date. According to Bro. Jester's last report, Oct. 1, the districts stands:

Pittsburg	1,466 75
Huntsville	1,304 90
Marshall	1,299 95
Palestine	1,019 40
San Augustine	954 10
Tyler	929 10
Calvert	722 15
Brenham	566 20
Houston	451 10
Beaumont	391 95

Total \$9,105 60

This is just a trifle over half of our assessment on missions, and one more month to do the rest.

J. T. SMITH.

There are no failures for the faithful.—Ram's Horn.