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Editorial.

THE DOCTRINE OF REPENTANCE.

This is one of the cardinal doctrines of the New Testament. As little as we hear from the modern pulpit on repentance, it was thought worthy of the first place in the ministry of both John the Baptist and our Lord. They each took repentance as the text of their first sermons, saying: "Repent, ye, for the kingdom of heaven is at hand." Repentance is just as essential in Christian experience as faith in our Lord Jesus Christ. While the decree has gone forth that without faith it is impossible to please God, Jesus Christ has declared to the whole world, "Except ye repent, ye shall all likewise perish." True repentance is the only channel through which the sinner can reach saving faith. No unrepentant sinner can be saved. If these statements are true, then repentance rises to supreme importance as a part of religious experience. It becomes us, therefore, to most carefully inquire, not what the preachers or the schools says about repentance, but what does God's Word teach? Repentance has been aptly called the first Godward movement of a sinner. It is regarded by all as one of the steps by which the sinner turns to God. The very best definition of repentance with which we are acquainted is given by the prophet. It is best because it is God's own requirement in this vital work. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him and to God, for he will abundantly pardon." Isa. 55:7. But, alas! many misinterpret this as they do the other scriptures, to their own hurt. They say it means to quit your sins. If you have been profane, or dissipated, or a Sabbath breaker, do these things no more, and from henceforth live an upright moral life. Now, this is all right as far as it goes, but unfortunately it is only a part of the truth, and stops short of the essentials of salvation. This is only reformation. The debtor may cease to increase his debt, and he may pay as he goes, but the old account is a matter of record, and will stand forever against him; it must be liquidated. Hence the prophet adds: "Let him return unto the Lord and he will have mercy upon him, and our God will abundantly pardon." This turning to the Lord includes not only reformation, but restitution, as in the case of Zaccheus, and "Godly sorrow which worketh repentance unto salvation." It also includes contrition, confession and prayer. Again, while repentance is in perfect harmony with man's free agency, it is not something he can do of himself independent of divine help. We would emphasize the fact that while repentance is essentially the act of the creature, it is also the gift of God. Paul recognized the helping hand of God when he said, "The goodness of God leadeth thee to repentance." He says: "Him hath God exalted with his right hand to be a prince and a savior for to give repentance to Israel and forgiveness of sins." Again he shows the necessity of divine help in these words: "If God will peradventure give repentance to the acknowledgment of the truth." Here we must be permitted to protest against the apparent tendency to magnify the work of the creature and minify the help of the Creator in the great work of salvation. We heard a preacher tell his people, "God has no feet to carry the gospel, and tongue to proclaim it, nor hands to work, but yours." Now, this is not true. God can and does work with or without human agency. Every Christian ought to employ his feet, hands and tongue in the promotion of the kingdom of Christ. But to limit the power of God to work, by the activity or inactivity of any man or set of men, is simply blasphemy. The result of thus limiting the supernatural and magnifying human instrumentality fills our altars too often with careless, tearless and prayless seekers, and our churches with unconverted members. If our religions is not supernatural, it is nothing. We need divine help from start to finish. Rejoicing, therefore, always at the presence of divine help, let us work out our own salvation with fear and trembling. For it is God which worketh in us both to will and to do of his good pleasure.

CULTIVATE YOUR OWN FAMILY.

This is a busy age, the busiest perhaps of any other age in the progress of the world. Humanity is rushing under a heavy head of steam. We scarcely have time for anything but business, cold, hard business. Our rural life is taking on the same rush. It was once a life in which social recreation and large hospitality had a place in the homes of the people. Even this is now changing. The farmer, whether he owns his place or rents from another, has no spare time. Something constantly demands his attention. He rises early, works patiently and retires with the coming darkness. He takes his meals in a hurry and is off as soon as possible. He scarcely has the time to speak a private word to his wife and children. In the town and city life this rush is more marked. The laborer, the artisan, the professional man, the merchant, the banker, have their hands and heads and hearts full. They sleep and take their meals at home, but scarcely take time for a private chat with their home folks. When in the house for a few moments they read the papers, smoke and give their attention to something else. At noon, if they go home to lunch, the children are at school and the wife is busy with her many cares; at night when supper is over there are calls at the place of business or at the clubs for the man of the house. Often it is early when he rises, and when a hasty breakfast is served he is off again. His family get to see but little of him and get to have less of his attention when they do see him. His time is all occupied with business or with other people. At this point we are losing much. A man owes some of his time to his wife and children. He ought to cultivate them. Whatever interests his wife ought to interest him, and he needs to hear her side of the day's work as well as his own. Unless he does he can not be in sympathy with the work she has to do and can be of but little help to her. He ought to take time to make himself a companion to his children, to listen to their experiences and put himself into their lives and characters. In this way he keeps himself in touch with them and holds their confidence. Some men seem to think that after they have provided a home and a good living for their families that their principal duty is discharged. But this a serious mistake. A man needs to do more for them than merely to support them. They are to live in his affection and in his thought. He wants to know his boys especially, their associates, their books, their plans and their ambition. He needs to keep up with their school progress, their habits and their moral and religious thinking. If he neglects these duties he is a very poor husband and a poorer father, however well he may make other provisions for them. Too many fathers let their children grow away from them and find their interest in the companionship of others. This ought not to be. It is a great pity, if it is the case. The mother is not capable of taking the place of the father with the children. She has her part to do, but he alone can look after his peculair duties. The great trouble with many of our modern fathers is they do not cultivate their children. They do not take the time to make themselves even agreeable, much less helpful to them. We know whereof we speak, for we see something of the business life of men who call themselves husbands and fathers. They look carefully after everything else except the intimate companionship of their wives and children.

THE IMMORALITIES OF THE THEATER.

The theater has become a place of general patronage. While the Church disapproves of it and its ministers preach against it, nevertheless members of the Church in the cities and the larger towns openly attend the theater. It is no uncommon thing to open the daily paper published in the average city and read the names of prominent Church members who have been parts of box parties at the theater. Some of them are officials of the Church. Well, whatever is proper for an official is proper for a private member of the Church, and whatever is proper for a city member is also proper for a country member of the Church. If we have any law on this subject, or an unwritten law established by virtue of long usage, it has no binding effect upon town and city Church members, so far as the theater is concerned. Either the teachings of the Church are wrong on this subject or the open practice of many Church members is wrong. We believe the Church is right in its estimate of the moral phases of the theater. The man who makes it a habit to attend such a place, and the woman, too, are not the spiritual forces in the Church. They may belong to the Church, and they may pay to its support, but they do not contribute much to its spiritual vitality. We can not give a better and a more potent reason for this statement than to quote the words of a forceful exchange on this subject. They are truthful and in them is found a just estimate of the theater. Read them and you will see why the Church has ever opposed the theater, at least in theory:

It is argued by the theater-goers that the plays enacted on the stage so vividly portray the consequences of wrong-doing and rewards of virtue as to entitle it to a place among the moral forces of the country. Devout people pay no attention to this arrogant assumption. The world and poor, backsliding Church members may be deceived thereby, but the children of the light know darkness when they see it. William Winter, who for over forty years has been the dramtic critic of the New York Tribune, surely knows enough about the so-called morals of the plays to testify thereof. His statement is a severe arraignment of the theater as a dispenser of morals. He says: "The process of teaching moral lessons by depicting the filthy minutiæ of vice has done more harm than any single force that ever was let loose in the realms of literature and art. The specification of those celebrated 'wages of sin' has directed far more practical attention to the 'sin' than it ever did to the 'wages.' There never was a greater error of belief than the notion that knowledge of evil will keep human beings from doing evil. Wrong is done every day and by nearly everybody, with the full consciousness that it is wrong and that it ought not to be done. Plays that introduce an audience into the society of the disreputable serve only to familiarize the minds of that audience with disreputable persons and nasty themes. No thoughtful person ever carried away from such plays anything but a feeling of contempt for human nature and of humiliation in the consciousness of being a member of the human race. Many persons—particularly the young—carry away from them a mischievous curiosity about courtesans; a morbid interest in amatory intrigue, and the wild notion that has been the ruin of so many lives that 'love' is above law. That is the reason why those plays are immoral. The tag at the end of your filthy screed does not in the least modify or ameliorate the misguiding, debasing, wicked influences which your filthy screed diffuses. This has been said here, and said as explicitly and strongly as possible, and this is true and ought to be said; and the necessity for saying this has been forced by the multiplicity of rotten and pernicious plays—plays which diffuse a subtle contamination as deleterious as impure air, as insidious as smallpox, and as loathsome."

If we reject Christ our hope is gone. There is nothing left for us but to remain condemned forever. Death will settle down upon us and our doom is sealed. For out of Christ God can do nothing for us. "He that believeth not shall be damned." This is harsh language, but not as harsh as is the sin of rejecting Christ.

Christ laid down great moral and religious principles, but he left it to his followers to apply them and work out their details in practical life. He never evinced any disposition to excommunicate those who entertained differences on minor points. There was a catholicity of spirit in his life and teachings as broad as the horizon and as high as heaven.

The Holy Ghost witnesses to the fact of our regeneration, and if we have not that witness there is something woefully lacking with our experience. In the witness of the Spirit we become conscious of the forgiveness of sins and our adoption into the family of God. Wesley made this one of the great themes of his ministry, and we need to emphasize it in our day as one of our most essential doctrines.

THE VALUE OF THE OLD TESTAMENT SCRIPTURES.

In these days of loose teachings, of fads and fakes, of heresies and false doctrines, when people are running after new things in religion and "science, falsely so-called," we think it is well to call the attention of the people to the importance of studying the grand old Book called the Bible.

There are many people who seem to think that the New Testament is all that they need to read in order to know their duty and to learn what God requires of them.

But it seems to me very clear that those who undervalue the Old Testament have read the New Testament to very little profit, if they have not found out that it is their duty also to read the whole Bible in order to have clear and full conceptions of God, and of their duty to him and to their fellowmen.

Some time ago I heard a preacher, a so-called evangelist, make this statement in the pulpit: "So far as I am concerned, the Old Testament is worth no more than an old last year's almanac." He also said "That it (the Old Testament) was written to the old Jews, and we had no use for it now."

Such statements are absolutely shocking, coming from the lips of a preacher, whose Church claims to be the only true Church of God in the world today.

Now, let us look into the New Testament itself and see what value Christ and the inspired apostles placed upon the Holy Oracles of God.

1. In the very first chapter of the New Testament we have the genealogy of Christ from Abraham to Joseph; and a prophecy that a virgin should bring forth a son, and they shall call his name Emanuel, which, being interpreted, is God with us.—Matt. 1:23. When the Son of God was tempted in the wilderness by the devil, he used the words of the Old Testament three different times in order to defeat Satan in his assaults upon him; and thus using the sword of the Spirit, he successfully overcame the devil, thus setting us an example and showing us how to fight the great enemy of our souls. See Matt. 4:3-4; Deut. 8:5; 6:16.

Here I ask, did Christ think the Old Testament was worthless? No, a thousands time no!

Again. Jesus said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John 5:39. Here we have a positive command from our Lord to search the Scriptures—and we know that he meant the Old Testament, for the New Testament was not written at that time. And yet many who claim to be in a prominent sense the Lord's people positively declare that they never read the Old Testament! And yet these people talk loudly about obeying the Lord! How can they make such loud pretensions while they knowingly disobey a plain command of the Lord, whom they profess to love and obey?

Again we read: "And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves!" Mark 11:17.

Now, where is the above Scripture written? Answer: Isaiah 56:7. Now, it is a notable fact that the very people who speak so lightly of the Old Testament, also ridicule the idea of Christians praying for sinners and sinners praying to God for the pardon of their sins. And yet God says, "Mine house shall be called a house of prayer for all people!"

No wonder these people reject the Old Testament! It teaches many grand and glorious truths that they do not want to believe or practice.

Again we read this: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27. Now this passage is very significant. It shows, first, that Jesus attached a great deal of importance to the Old Testament; and, second, that the people who were with him needed to learn what these Scriptures said about him.

The people need the same information today, and to get it we have to go to the Old Testament. By comparing all the prophecies relating to Christ in the Old Testament, with their fulfillment in the New, we have absolute, positive, unmistakable evidence that Jesus is the Christ, the Savior of the world, and that Christianity is based upon an impregnable rock that can not be shaken by all the storms of infidelity that may beat against it.

The above passages are only a few to show how our Savior regarded the Old Testament, and that instead of casting it aside as a worthless thing, he based his claims of Divinity upon it, and showed that he was the central truth and the grand and glorious theme of the prophets and writers of that great and wonderful Book. Having seen how Christ, the matchless teacher, dealt with the Old Testament, let us see what the New Testament itself says about it.

Peter, in that memorable sermon on the day of Pentecost, quoted from Joel 2:30, 31, and showed that he spoke of the baptism of the Holy Ghost that should come upon the people. See Acts 2:16-20.

When Stephen was accused of blasphemy, he nobly defended himself and gave an account of the dealings of God with his people in the days of Moses, Abraham and other grand old worthies mentioned in the Old Testament. Read the account in Acts, seventh chapter, and see if you can understand it without reading these things here referred to in the Old Bible.

When Philip preached to the eunuch, he preached from Isaiah, fifty-third chapter, and guided him into the knowledge of the truth.

When Peter preached to Cornelius, he quoted the Old Testament and said, "To Him give all the prophets witness that through his name, whosoever believeth in him, shall receive remission of sins." Acts 10:43.

When Paul preached at Thessalonica, he, as "his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures; opening and alleging that Christ must needs have suffered and risen again from the dead; and this Jesus whom I preach unto you is Christ." Acts 17:2, 3.

Out of what Scripture did Paul reason? The Old Testament, of course. There were no other Scriptures then written.

Take this passage: "And the brethren immediately sent away Paul and Silas by night into Berea; who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:10, 11.

Now, what Scriptures did those Bereans search daily? The Old Testament, of course, for the New Testament was not then extant.

Again let us read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15, 16.

Now, if all Scripture is profitable for doctrine, instruction, etc., then it follows conclusively that the Old Testament is profitable; and in order that we may be profited by it, we must read it.

In this article I have only touched briefly on this subject, and brought out a few saliant points relative to the question. I hope right soon, in another article, to develop from the New Testament, and some of the best biblical scholarship of the day, other truths and facts on this most vital and important subject.

W. W. HORNER.

THE NASHVILLE ADVOCATE VS. IMMORTALITY.

In my former article I reviewed the teaching of the Nashville Advocate on the Sabbath question; in this I wish to call in question the unsound utterances of that paper touching the question of the immortality of the wicked. Has it come to this, that one of our Church papers—our central organ—will stand for utterances plainly antagonistic to our standards of doctrine? I am not surprised that some men are advocating a revision of our faith. But can our Church tolerate such teaching? Has not every elder in our Church taken upon himself the solemn obligation "to banish and drive away all erroneous and strange doctrines contrary to God's word?" To them a special charge is committed to preserve intact the purity of our doctrine. I see in the issue of September 28 what may be termed an apologetic editorial "in reply to a good many inquiries, public and private," which contains statements altogether at variance with the doctrines of our Church, and I may say of all orthodox Churches. Being absent from home I did not chance to see the editorial complained of by "a good many" of the Advocate's constituents, but I have before me the reply to these friends, which is sufficient to startle the Methodists throughout our borders. In this, the Advocate assumes that the question of the immortality of the wicked is largely a psychological question. That the Jews held to this doctrine on this ground, but made only a little advancement in metaphysics. The Greeks were more fortunate, for they made considerable advancement, so much so "that the purely Aristotlean notion of the essential indestructibility of spiritual essence was adopted as part of the Christian doctrine. It has now stood there so long that some of our readers are shocked when we intimate that it is not in the Bible. But it certainly is not."

Shades of McFerrin, Fitzgerald and Hoss, hide us! This is a revelation, that the great Methodist Church has borrowed a part of its doctrine from heathen psychology! Can blatant infidels charge more upon us? Even Mr. Ingersoll contended that the Bible taught what he termed that horrible doctrine, the eternal punishment of the wicked. He said that you could never eliminate this doctrine until you destroyed the Bible.

But the Nashville Advocate has made a discovery that this astute infidel failed to make. At this point, at least, Ingersoll was the more orthodox. Did it ever occur to the Nashville Advocate that it was giving support to the Seventh Day Adventists? Not with any view to correct the theology of the Advocate, for I have come to believe that this paper has reached a period when the authority of the Church should be evoked to stop heretical effusions, but simply to reaffirm the Methodist platform, that every doctrine held by us has its foundation on the Bible, that I write. I beg to present, not an Aristotlean psychological argument, but a few plain facts in support of the Methodist doctrine of the future punishment of the wicked.

The very idea of hell carries with it the idea of future punishment. Let us define the word hell. The Standard Dictionary defines the word as follows: "The abode of evil spirits, the infernal regions, especially as a place of eternal punishment for lost spirits; the state of eternal punishment." About this definition there can be no doubt. You can't disassociate the idea of continuous punishment of the wicked from that of hell. If the wicked are annihilated, then there is no hell. The next step in the argument would be there is no heaven. I shall not detain the reader by reciting the etymology of the word hell in the Hebrew and the Greek, but dare assert from this source with the specific and implied teaching of the Scripture the Jews imbibed their doctrine of future punishment, as well as we, and not from metaphysics, while the metaphysics is corroborative of the truth of this doctrine. We are taught in the Bible that in the final adjustment of all things there will be an eternal difference between the good and the evil. Take this prophetic statement from Daniel 12:2, "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This same discrimination is made by the Savior in his teaching, as appears from Matthew 25:46, "And these shall go away into everlasting punishment: but the righteous into life eternal." Does the language of either of these texts intimate the annihilation of the wicked? The wicked are represented as awaking from the dust and as going into a place, and into a state of shame and contempt, lasting eternally, and into a state of punishment of unending duration; while the righteous are to awake to life everlasting amid the joys of heaven. Words of the same import are employed to express the eternal existence of the wicked, that are used to express the immortality of the righteous. The two doctrines stand or fall together. The one is as certainly taught as the other.

Take another text: "For the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Please to note that it is not unto the resurrection of annihilation, but of damnation. Damnation and everlasting punishment mean one and the same thing. This Scriptural definition of the words is sustained by the ordinary definition. The meaning of damnation is, "Condemnation to punishment in the life to come; to the consignment of a person judicially to everlasting perdition; as the damnation of the wicked." (Standard Dictionary).

One other text will suffice to answer our purpose at this time. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched."

This strong language is repeated in this connection three times. Such pointed statements appear to me to be sufficient to settle the question of the future existence and misery of the wicked to all unbiased minds. And yet our central organ tells us that there is no Scripture for this doctrine, that it is derived from heathen psychology, and that it has been believed so long that we hold it as divinely taught. How could language be plainer than that quoted? It declares that the fire shall never be quenched, the worm—conscience or the soul—that never dieth.

Text after text might be cited which either directly and specifically, or impliedly by necessary inference, teaches the immortality of the soul. The Bible plainly teaches the immortality of all men. Those who accept Christ shall have eternal life, but those who reject him shall inherit eternal death, or condemnation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In the face of an open Bible full of fearful denunciations of the vile, the Nashville Advocate informs its constituents that "The subject is purely speculative, and we have in it only a languid interest." Speculative indeed! Is any doctrine more plainly taught? The question in my mind is will our Church pass by such utterances as these we have been criticising without rebuke? In this day of unrest, of theological filibustering, destruction rather than construction, we need men in the pulpit and on the tripod who do not believe it an evidence of stupidity to accept the plain teaching of the Bible, but who hold to the glorious truths bequeathed to us by our fathers as contained in our standards of doctrine. I desire to go on record as one who believes that anything that smacks of heresy should not be tolerated in men who pose as leaders of thought and teachers of the people.

This will serve for the present as my protest against strange and erratic teaching in our own Church organ.

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THE SPIRIT OF LIFE: OUR REGENERATOR.

While I have seen this all important subject shot at by many of our modern divines, I wish to call attention to it again. I don't think it bad to keep attention drawn this way.

Not until our Lord took his place at God's right hand did he assume his full prerogative as life-giver to us. He was here in the flesh for our death. He took on himself our nature that he might in himself crucify our Adam life and put it away. But when he rose from the dead and sat down on his Father's throne, he became the life-giver to all—his mystical body, which is the Church. And Jesus looked forward to the time when he should have risen from the dead. He says: "Because I live ye shall live also." Christ on the throne is really the heart of the Church, and every regeneration is a pulse-beat of that heart in souls begotten from above through the Holy Ghost.

The new birth, therefore, is not a change of nature, as it is sometimes defined. It is rather the communication of the Divine nature; and the Holy Spirit is now the mediator through whom this life is transmitted.

If we take our Lord's words to Nicodemus, "Except a man be born again he can not see the kingdom of God," and press the "again" back to its deepest significance, it becomes very instructive. (Born from above.)

And ever true to face is this saying. Regeneration is not our natural life carried up to its highest point of attainment, but the Divine life brought down to its lowest point of condescension, even to the heart of fallen man.

John 3:31, in speaking of Jesus as the life-giver, calls him "he that cometh from above." And Jesus, in speaking to the degenerate sons of Abraham, says, "Ye are from beneath, I am from above." John 8:23.

It has been the constant dream and delusion of men that they could rise to heaven by the development and improvement of their natural life. Such is somewhat the doctrine of the Church I was raised in. But Jesus by one stroke of revelation destroys this hope, telling his hearer that unless he has been begotten of God, who is above, as truly as he has been begotten of his father on earth, he can not see the kingdom of God. There must be a resumption of life, a return to the original source and fountain of being. To find this it is not enough that we go back to the creation beginning revealed in Genesis. We must return to the pre-creation beginning revealed in John. In the opening of Genesis we find Adam created holy. Now, fallen through temptation, his face averted from God, and leading the whole human race after him into sin and death, all die in Adam. All are made alive in Christ. All we lost in Adam we gain in Christ. In the opening of the gospel of John we find the Son of God in holy fellowship with the Father. "In the beginning was the Word, and the Word was with God." Not merely proceeding from God, but tending toward God by eternal communion. Conversion restores man to God. Ye turn to God from idols to serve the living and true God. I Thes. 1:9.

Regeneration restores man to his forfeited life—the unfallen life of the Son of God, the life which has never wavered from steadfast fellowship with the Father.

"I give unto them eternal life," says Jesus. Is eternal life without end? Yes, and just as truly without beginning. It is uncreated, being in distinction from all created beings. It is the "I am life" of God in contrast to the "I become life" of all human souls. By spiritual birth we acquire a divine heredity as truly as by natural birth we acquire a human heredity. This does seem to me plain enough, and so it harmonizes with the gospel. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto you, Ye must be born anew." John 3:7. These two states are from a totally different stock and origin. The one is from beneath; the other is from above. There is but one way through which the relation of sonship can be established, and that is by begetting. That God has created all men does not constitute them his sons in the evangelical sense of that word. (Get that thought.) The sonship on which the New Testament dwells so constantly is based absolutely and solely on the experience of the new birth. The contrast between the two lives and the way in which the partnership with the new is effected, is told in that deep saying of Peter: "Whereby He hath granted us his precious and exceeding great promises; that through these become partakers of the Divine nature, having escaped from the corruption which is in the world by lust." 2 Peter 1:4.

Here are the two streams of life contrasted. The Divine nature, which is in the world through the incarnation. Here is the Adam life, into which we are brought by natural birth; and over against it the Christ life, into which we are brought by spiritual birth. From the one we escape; of the other we partake. The source and issue of one are briefly set forth in this passage: "Lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death."

Again we get a new thought. As in grafting, the old and degenerate stock must first be cut off and then the new inserted, so, in regeneration, we are separated from the fleshy acts by the Spirit. And what the scion is in grafting, the word or promise of God is in regeneration. It is the medium through which the Holy Ghost is conveyed, the germ cell in which the Divine life is enfolded. We are told that of his own will he beget us with the word of truth. James 1:18. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." I Peter 1:23. (R. V.)

Very deep and significant, therefore, is the saying of Jesus in respect to the regenerating power of his words in the sixth chapter of the gospel of John. He emphasizes the contrariety between the two natures—the human and the Divine—saying: "It is the Spirit that quickeneth; the flesh profiteth nothing." And then he adds: "The words which I have spoken unto you are spirit and life." You see, as God in creation breathed into man the breath of life and he became a living soul, so the Lord Jesus by the word of his mouth, which is the breath of life, recreates man and makes him alive unto God.

So God created man in his own image. "In the image of God created he him" is the simple story of the origin of an innocent race. Then follows the temptation and the fall, and then the story of the descent of a ruined humanity. And Adam begat a son in his own image; and yet how wide the gulf between these two origins.

The notion is persistent and incurable in the human heart that whatever variation there may have been from the original type, education and training and the blood of Jesus can reshape the likeness of Adam into the likeness of God.

Therefore, in regeneration we are said to have "put on the new man who is renewed in knowledge after the image of Him that created him." Col. 3:10. And which after God hath been created in true holiness. Eph. 4:24. In a word, the lost image of God is not re-stamped upon us, but renewed within us. Christ, our life, was begotten of the Holy Ghost; and he became the fount and origin of life henceforth for all his Church. As in the origin of our natural life we are made in secret and curiously wrought, much more in our spiritual. As when the Lord was born, the world still went on its old way, little conscious that one had come who should one day change and rule all things. So when the new man is framed within, the old life for a while goes on much as before. The daily callings and the earthly cares, and too often old lusts and habits also engross us. Worldly eye sees but little of this about us, but we fight the battle alone. And often the worldly eye sees little new about us; while yet the life which shall live forever has been quickened within, and a new man been formed, who shall inherit all.

We pass from this view in next issue into the spirit of holiness.

R. L. SNIDER.

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Devotional and Spiritual

CHRIST IN SONG.

We have seen how largely and how luminously the uplifting and inspiring influence of Christ can be traced in the writings of the great poets. We desire now to study Christ's influence in that type of literature known as lyric poetry, or song. While the singers are accounted as the lesser poets, and the songs or lyrics which a great poet may write are called his lesser poems, the Christian singers, have an influence far more wide-spread and potent among the multitudes who possess only ordinary intelligence than that exerted by the great poets; and even some of the most distinguished poets and men of letter are known more widely and favorably in the world at large through the few simple songs they have written than through their more labored literary efforts. John Henry Newman, for example, is the author of many elaborate and learned treatises in theology, but his name is known and his influence felt throughout the world more through his little poem of three stanzas beginning "Lead, Kindly Light," than through all else he ever wrote.

There are few things in a nation's life more influential for moral and spiritual good than her songs. "Let me write the songs of a nation," said one, "and I care not who may write her laws; I will govern that nation." If this be true, then is it quite in order for us in studying the influence of Christ upon and in the life of the world to make a special study of the Christian singers and of Christ in song.

The greatest hymns of the ages, the hymns which have taken hold of the heart of humanity, are hymns about Christ, hymns addressed to Christ and inspired by him. The greatest outburst of song in the Old Testament was that called forth by faith in and a vision of the Messiah that was to come; and when in the fullness of time Christ did come, his advent was ushered in with songs of joy and gladness—"Glory to God in the highest, and on earth peace, good will toward men." Indeed, the advent of Christ was the birth of Christian song, and all through the Christian centuries Christ has been the ever-present and all-inspiring theme of song, as will appear upon examining the hymnals of the ages.

The oldest of all Christian hymns now extant is one by Clement of Alexandria, who was for many years at the head of the first Christian school known to have been established in the early Church, the celebrated catechetical school of Alexandria. It is very fitting that it should have borne the title, "A Hymn of the Savior Christ." This hymn has been very successfully translated by Dr. H. M. Dexter, late editor of "The Congregationalist." It began a doxology of praise to Christ which has grown louder and richer and grander as each successive poet has joined in the song. We give here the first verse:

"Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come thy name to sing,
Hither our children bring
To shout thy praise."

The ardent and passionate love hymns which Bernard of Clairvaux addressed to Christ are among the most tender and beautiful ever written. He seemed embarrassed to know how to get terms to express his love:

"What language shall I borrow
To thank thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end?"

Again he writes:

"Jesus, the very thought of thee
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest."

And again:

"Jesus, thou Joy of loving hearts!
Thou Fount of life, thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to thee again."

"Insatiate to this Spring I fly;
I drink and yet am ever dry;
Ah, who against thy charms is proof?
Who that loves thee can love enough?"

Martin Luther's grand battle-hymn of the Reformation, which is so closely associated with the religious life of the German people, is based on the forty-sixth Psalm, as the opening lines indicate:

"A mighty fortress is our God,
A bulwark never failing;
A helper he, amid the flood
Of mortal ills prevailing."

The climax of the hymn, however, is reached in the second stanza, which is about Christ:

"Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabbath is his name,
From age to age the same,
And he must win the battle."

Francis Xavier was one of the greatest missionaries that ever lived. Jesus was the inspiration of his laborious life, and the familiar lyric which we have from him is a heart-hymn and love-song called forth by the love of Him who first loved us and gave proof of that love by suffering and dying for us:

"My God, I love thee, not because
I hope for heaven thereby;
Nor yet because, if I love not,
I must forever die.

"Thou, O my Savior, thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

"Then why, O blessed Jesus Christ,
Should I not love thee well?
E'en though I had not heaven to win,
Nor to escape from hell;

"Not with the hope of gaining aught,
Not seeking a reward,
But as thyself hast loved me,
O ever-loving Lord!"

—W. F. Tillett, D. D.

There is one unescapable conviction borne in on our minds wherever we go today, and that is, that the mightiest forces of the universe are working for the highest good of men. At times, through the chinks of our material environment, we catch glimpses of a spiritual process that is ever going on, evolving the beatific from the base, transforming chaos into cosmos, and bringing men even through pain into power.—The Rev. Edward Grainger.

RECOGNIZING OPPORTUNITIES.

Multitudes of men and women are waiting for an opportunity to do some great thing, when the opportunity of life is at hand. The difference between a successful and an unsuccessful man is in part in the ability to recognize opportunity. Others had as good an opportunity to lead the great spiritual reformation in Great Britain as John Wesley, and some may have had the ability. But he saw the opportunity and they were blind.

The door was open for others to discover the new world, but Columbus had eyes to see what could be done. Professor Morse was not the only man capable of inventing the electric telegraph, but he was the man who saw the opportunity. When he applied for the privilege of stretching a wire from Baltimore to Washington, his scheme was pronounced visionary and impracticable by intelligent and educated men.

One man thinks that if he had great wealth, or if he were a Senator or Governor, he would do some great things for his generation; but he sees nothing that he can do. The founder of the Young Men's Christian Association had no great wealth or position or genius, but he saw the open door and heard the voice of God. Dwight L. Moody had neither learning nor money nor genius when he began to work for his fellowmen. But, using the talent he had, he grew wiser and stronger until the little one became a giant.

"Said one to himself: I would
That I might wield some power for good;
That I some wondrous tongue could learn
To speak the thoughts and words that burn;
That I could marvelous colors mix,
Wherein on sacred walls to fix
The glimpse of heaven, the holy dream,
That should from sin men's thoughts redeem:
And O that some rare gems were mine,
Whereon to carve the face divine.

"Another took the selfsame words
We use each day,
The words wherewith we chide or bless,
We curse or pray,
And with them sang a song that through
The wide world rings,
And slumbering souls that hear it, wake
To nobler things."

How strange it seems that we did not see the open door which stood before us until it was too late. As many doors are open today as the great men of the past found in their day. They are close at hand. We need not cross the sea to find them. It is not necessary to go east or west. They are here. The inventions have not all been made. Truth has not all been developed and published. Reforms have not all been instituted. The world is full of chances to do great things. The need is great. The fields are white already to the harvest. "Lift up your eyes," said the Savior. But few have eyes to see.

The man who does what his hand finds to do is the man who grows. His talent is small at first. He finds it hard to begin. He sees little in the work before him. But as he toils his faculties expand, his view enlarges, his knowledge increases, his field widens, and before he is aware of it he is doing great things. At the outset he sees through a glass darkly, but after a few years the fogs disperse and the sun shines clearly. The day of thy visitation is at hand. Open thine eyes, behold, act.—Exchange.

"HE THAT LOSETH HIS LIFE."

Deeds of ocean bravery and heroism have not been so numerous of late as those rendered sadly possible by railroad wreck and disaster, but the commander of the ill-fated Norge, Captain Gundel, displayed a rare courage and heroism, not to mention splendid presence of mind, in two ways.

Going down with the ship, pinned beneath the two rails of the bridge, with as calm an air as though sailing into a smooth harbor, the play of the gushing water far below the surface released him. Swimming slowly about, Captain Gundel, a little later, came into close proximity with a life-boat.

"Better take me aboard, boys," he quietly urged, when warned off with harsh words and threatened oars on the ground that the boat was already over-filled. "You'll need me. Not a man among you knows how or where to go."

"It's the captain!" cried a member of the crew from the boat, and it was finally agreed that, for the sake of his navigating knowledge, the all but exhausted man should be rescued. Then came the touch that proved Captain Gundel true hero as well as true man.

"Not the woman! We're too low in the water now. We'll take you, but you only!" cried the fear-maddened occupants of the life-boat, determined not to make room for the helpless, drowning woman Captain Gundel had picked up and assisted.

"Very well," came the low-toned answer, "then I stay out also. If this woman is to perish, so must I."

"He that loseth his life shall save it," came true in this instance. Because Captain Gundel's assistance was now eagerly desired by the life-boat occupants, both he and the woman were presently drawn on board. —Exchange.

THE SOCIAL PRAYER.

Rev. Charles L. Deems, LL. D., pastor of the Church of Strangers, New York, says: "The inspired biographer tells us that on one occasion, when the Lord Jesus Christ had been praying and ceased, His disciples asked to be taught how to pray. It is manifest that they did not ask instruction in private prayer. The Savior did not so understand them. He gave them a form of social prayer. They constituted Christ's family. Christ had been conducting family prayer. They had heard Him. Their hearts had burned within them as the Savior prayed, and it was natural that they should desire to know how to continue these precious services when the Master was not with them. Look at the model He presented them: 'Our Father'—not 'My Father'; 'Give us this day our daily bread'—not 'Give me this day my daily bread'; and so of the other petitions. It is manifest that the prayer is to be used socially, if we consider it as a form—and if supported to be a model, it still shows that our Lord is pleased when we engage in asking for blessings with united voices. Upon the Lord's Prayer, then, we remark (1) that it is to be used socially; that it, where several persons are engaged in prayer together; and (2) that it is to be used every day. Now, how can this duty be effectually discharged by those who have no family altar?"—Ram's Horn.

We so often think that if only we are trying to be on God's side we have a right to be exempted from crosses; at any rate, from spiritual temptations, from coldness in prayer, and from evil imaginations. Why should we think so? God's love does not exempt us, any more than it did Christ, from trials and sorrow. "Great are the troubles of the righteous; but the Lord delivereth him out of all." The shadow of the Cross we must expect to fall on those nearest and dearest to him.—Selected.

We have not so observed Christ. For do we not speak of Him as the Man of Sorrow? Do we forget that even He passed through the midnight of Gethsemane, that in loud voice, "My God, My God, why hast Thou forsaken Me?"—Central Advocate.



Scalp Diseases

Scaly eruptions, scald head, milk crust and all forms of eczema of head or face, yield quickly to the magical influence of Heiskell's Ointment. This ointment allays itching and burning sensations, cools the skin, *heals* the irritated surfaces.

HEISKELL'S OINTMENT

has half a century of cures back of it. It has been *proven* in the most obstinate cases. Used with HEISKELL'S MEDICINAL SOAP its healing power is actually astounding. HEISKELL'S BLOOD AND LIVER PILLS should be taken to clean up the liver and make the blood pure. Ointment, 50c, Soap 25c, Pills 25c.

Sold by all druggists or sent by mail.

JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia, Pa.

IT'S THE FOOD

The True Way to Correct Nervous Troubles.

Nervous troubles are more often caused by improper food and indigestion than most people imagine. Even doctors sometimes overlook this fact. A man says:

"Until two years ago waffles and butter with meat and gravy were the main features of my breakfast. Finally dyspepsia came on and I found myself in a bad condition, worse in the morning than any other time. I would have a full, sick feeling in my stomach, with pains in my heart, sides and head.

"At times I would have no appetite for days, then I would feel ravenous, never satisfied when I did eat and so nervous I felt like shrieking at the top of my voice. I lost flesh badly and hardly knew which way to turn until one day I bought a box of Grape-Nuts food to see if I could eat that. I tried it without telling the doctor, and liked it fine; made me feel as if I had something to eat that was satisfying and still I didn't have that heaviness that I had felt after eating any other food.

"I hadn't drank any coffee then in five weeks. I kept on with the Grape-Nuts and in a month and a half I had gained 15 pounds, could eat almost anything I wanted, didn't feel badly after eating and my nervousness was all gone. It's a pleasure to be well again."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. **There's a reason.**

CLOTH DOLLS.



Tiny Tim

Tiny Tim and Dolly Dimple, boy and girl, are cloth dolls 13¼ inches tall printed on cloth in oil colors. Warranted not to crock or fade. Just the thing for children as they are indestructible. They retail at 25 cents each. By a special arrangement we are able to send you the pair for 30 cents postpaid. Three dimes wrapped in a letter will reach us safely.

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— A FEELING OF SECURITY —

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

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The same Standard of ***purity, strength and excellence*** is maintained in every bottle of Swamp-Root.

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It is not recommended for everything.

It is nature's great helper in relieving and curing kidney, liver and bladder troubles.

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If you need a medicine you should have the best.

If you are already convinced that Swamp-Root is what you need you will find it on sale at all drug stores in bottles of two sizes, fifty-cents and one-dollar.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle free by mail—it will convince anyone. You will also receive a booklet of valuable information telling all about the kidneys. When writing be sure and mention the Dallas Christian Advocate.

SECULAR NEWS NOTES.

The absorbing topic last week was the elections. Governors and Congressmen were elected in most of the States in the Union. The Republicans and the Democrats joined battle in trying to carry a majority for Congress. In the last Congress the Republicans had a very large majority—about one hundred. In the recent election the Republicans lost thirty members and the Democrats have gained this advantage. This leaves the Republicans greatly reduced in their Congressional majority. But the Democrats lost four Senators, so their victory is mixed.

New York State had the most exciting campaign. Hearst, the newspaper man and millionaire, secured the Democratic nomination for Governor, having already gotten the nomination of that new political party, the Independence League. The Republicans put out Mr. Hughes, the man who ran down the life insurance frauds. It was a battle royal. Many Democrats deserted Hearst and many Republicans left Hughes. The labor element, largely, stood by Hearst. President Roosevelt threw the force of the national administration back of Hughes. The result is that Hughes was elected by about fifty thousand plurality, but it is thought the rest of the State Democratic ticket is elected.

The new election in point of interest was in the new State of Oklahoma. It was joined by the Democrats and Republicans in their fight to elect delegates to the Constitutional Convention. As this was to be a trial of strength between the two parties, and the first of the sort in the history of the two territories, the interest was in some sense national. It resulted in a sweeping victory for the Democrats.

The whole election has left things just about as usual. The South remains solid, and the Northern and Western States are unchanged in their political alliance. Most of the issues were local. Mr. Bryan threw himself into several of the State campaigns, and expresses himself as pleased with the results in the return of Missouri to the Democratic fold.

There was trouble, as the result of the election, along our Rio Grande section. The mixed Mexican element are always a source of disturbance down there. Judge Stanley Wealch, the district judge of that section, was holding court at Rio Grande City, and the night before the election he was assassinated by an unknown party while asleep in his room. It threw the whole country over that way into a state of great excitement. Rangers were sent to the scene. Upon their arrival, a band of Mexicans one night fired upon them. The fire was returned, and four of the attacking party were killed outright, and two or three wounded and captured. At this writing order has been restored.

President Roosevelt is off on a visit to the Panama regions. He wants to inspect in person the progress of the canal work. He will be absent some days from Washington, but his trip will give an impetus to the progress of that great enterprise.

Sometime ago President Roosevelt mustered the battalion of negro troops recently stationed at Brownsville, Texas, some few of whom were guilty of killing one of the citizens of that place, and of shooting up the town one night, that if they did not reveal the names of the guilty men, he would dismiss in dishonor the whole battalion. He gave them several days to make the disclosure, and they failed to do it. So just before he left for Panama, the War Department gave notice of the enforcement of the order. So they were all dishonorably discharged.

Rev. Dr. Minor Savage, the noted Freethinker minister of New York, is now almost a wreck physically and mentally, and he is in a private sanitarium for treatment. He gave up active work last February, and has since been declining. For years he has figured as one of the leading skeptical ministers of this country.

The Supreme Court of Texas has decided the Love railway tax bill constitutional. The District Court decided in favor of the law, but the appellant reversed and rendered in favor of the railroads. On an appeal the highest court in the State has upheld the District Court. The railroads will take the case to the United States Courts. But in the meantime Representative Love is elated over the success of his law.

Governor Beckham, of Kentucky, has defeated Senator McCreary for the United States Senate. The old man has held this office for many years, but the young man has won his place before the people. Beckham will be the youngest member of that great body; but he is able and brilliant.

Paul O. Stensland, former president of the Milwaukee Avenue State Bank, who was arrested in Tangier, and Henry W. Hering, cashier of the same institution, were last week sentenced by Judge Pinckney in the Criminal Court to indeterminate terms in the penitentiary for embezzlement and forgery. These sentences may run anywhere from one to ten years. The new sentence given Stensland will not lengthen his term of imprionment, as the new sentence is concurrent with the old.

Stensland had been brought from the penitentiary to Chicago to give evidence against Hering. He said that the irregularities in the bank began about ten years ago, when he commenced to invest the funds of the bank in real estate. During the last eight years he declared he had lost $400,000 in real estate transactions. He also lost $218,000 in running a cooperative store.

Prof. Charles Walderstein, professor of fine arts in Kings College, Cambridge, England, will arrive in Rome shortly for the purpose of perfecting an agreement with the Italian Government concerning the carrying out of his project for the excavation of Herculeaneum.

The professor's plans to this end have been accepted by the Government on the condition that the participation of foreign countries in the work be only under the form of private contributions and that there be no foreign official interference.

Prof. Walderstein has had the active co-operation of King Victor Emmanuel as president of his organization, as well as that of Emperor William, King Edward and President Roosevelt.

The excavation of Herculeaneum will be a gigantic undertaking. This excavation has always been attended with the greatest difficulty, as over the ruins of the ancient city there stands the town of Resina, with 20,000 inhabitants. The location of Resina has often made it necessary to abandon the research work.

A special dispatch from Milwaukee, Wis., says that through a mistake a young man recently secured the sum of $1,121 through the National Exchange Bank and disappeared with the money. The error was caused partly through an unusual rush at the noon hour. A clerk from a large business establishment proffered a check for $1,121 to one of the tellers to be cashed. While the teller was counting the money, the clerk left for a moment to speak with a friend. Meanwhile the teller completed his task and handed out the cash. A youth, who meanwhile had taken the clerk's place, accepted the money and hastened away.

Senator Culberson recently said he thought the sentiment of the country demanded that Congress undertake to revise the tariff, and that he beleived the sooner it is done the better. He did not think the country should be stirred up on the eve of an election. Therefore he thinks it might be well to have an extra session for the purpose of revising schedules, so that the country may see the effects of revision before being called upon to pass upon the work of the revisionists. It is going to be interesting to watch the Republicans in the course of the next few months climbing into the tariff revision band wagon.

Public attention in France again has been drawn to the National peril involved in the constantly diminishing birth rate by the publication of the vital statistics for 1905. The births in France for this year numbered 807,292, showing a decrease of 10,937 from the total of 1904. The reason for this decrease is not to be found in a reduction of the number of marriages, in which the statistics show a slight increase over 1904, but it apparently arises from the aversion of the French people to raise large families. The National Association, which is studying this matter, has reached the conclusion that it is necessary to inculcate the idea that any couple that raises more than three children are entitled to public gratitude and protection.

LETTER FROM NATH.

Big Texacans, have you read Bishop Candler's letter from the Orient concerning Lun and the opening of a great school in Korea? Well, you want to read it, every one of you.

I was with Lun at Emory College and for two years in the same boarding house. I knew him in class room, on college campus and in class meeting. I saw him tested in the things that try a foreigner's faith and a Christian's courage. He was successful in everything he undertook from humility to dignity, from practical and common sense economy to mental and moral philosophy. He could be interested by the ignorant and could entertain the learned. Old folks loved him as heartily as little children.

He will measure up to the responsibilities of that new work in every detail. Watch what I tell you, he is a "man of destiny" in the Orient.

The M. E. Church, South, will honor and bless herself to see to it that he lacks nothing which we might supply to make that school a success.

I have associated with many good folks, and I believe Lun to be the finest all-round Christian character I have ever known. There is no man whose piety and judgment I had rather risk. There is no cause for which I would more cheerfully make a self-denial than that he now represents.

Yours in a good humor and happy in helping establish a heaven on earth, not in the dim and distant future by process of some theological theory, but right now with practical piety. NATH THOMPSON.

P. S.—How the heart of Miss Sara and I did yearn to be with the folks at San Angelo. Our nine years' stay made us kin, but we are having a big time in Georgia. NATH.

BOYS' DORMITORY.

I have just received $5.00 from the Epworth League of Mineral Wells, Texas. N. E. HOLDING.

Lande, Texas.

PREACHER WANTED.

We need a preacher for a nice charge in the Colusa District, Pacific Conference. Good parsonage. Fine country. Two hundred dollars missionary money, and the charge will pay the right man about $400 more. Address

M. HODGSON, P. E.

Chico, Calif.

Llano District—First Round.

Llano, Nov. 10, 11.
Burnet, Nov. 17, 18.
Mullin, Mullin, Nov. 24, 25.
Goldthwaite, Nov. 25, 26.
Center City, C. C., Dec. 1, 2.
Lometa, L., Dec. 2, 3.
Ogles, O., Dec. 8, 9.
Lampasas, Dec. 9, 10.
San Saba Cir., Colony, Dec. 11.
Kingsland, K., Dec. 15, 16.
San Saba, Dec. 22, 23.
Cherokee, Cherokee, Dec. 30, 31.
Johnson, Rockdale, Jan. 5, 6.
Marble Falls, Jan. 6, 7.
Willow, W., Jan. 13, 14.
Blanco, B., Jan. 16.
Boerne, Boerne, Jan. 19, 20.
Center Point, Jan. 22.
Kerrville, Jan. 24.
Bandera, Bandera, Jan. 26, 27.

The brethren will notice Sunday dates mentioned twice. First named will get 11 a. m.; the second will get 7:30 p. m.

THEOPHILUS LEE, P. E.

Beeville District—First Round.

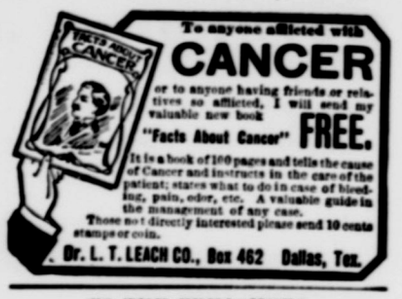
Kingsville, K., Nov. 17, 18.
Beeville, Nov. 23.
Goliad, Goliad, Nov. 24, 25.
Karnes City, Nov. 30.
Kenedy, Dec. 1, 2.
Corpus Christi, Dec. 5.
Mathis, Mathis, Dec. 8, 9.
Alice, Alice, Dec. 15, 16.
San Diego, S. D., Dec. 17.
Floresville, Dec. 21.
Runge, Runge, Dec. 22, 23.
Pleasanton, P., Dec. 29, 30.
Rockport and A. P., A. P., Jan. 5, 6.
Oakville, Lebanon, Jan. 12, 13.

District Stewards will meet at Kenedy November 29, at 1 p. m.

We want the Beeville District to pay out in full on Domestic and Foreign Missions by January 1. I earnestly beg of all the pastors that they begin at once to help bring this to pass. We can do it.

Stewards who believe in and practice early collections on pastor's salary are the stewards who always have their lists collected in full at the end of the year. I entreat every steward to begin early and have the best possible report at the first Quarterly Conference. Some of the pastors have had to move a long distance and will need all you can collect for them. Let all of us unite in prayer for a baptism of the Holy Spirit, and let us look for and expect a sweeping revival in every pastoral charge.

F. B. BUCHANAN, P. E.



TO THE PREACHERS.

Special sale on "Texas Queen" grape vine for 60 days. To any preacher that will take subscription or sell 2 dozen vines at $3.00 per doz., will be donated one half doz. for benefit of parsonage yard. We claim this the finest grape in Texas. For information write Rev. J. R. Morris, P. E. Abilene District, Abilene, Texas.

Austin District—First Round.

Tenth St., 11 a. m., Nov. 18.
First St., 7 p. m., Nov. 18.
Elgin, 7 p. m., Nov. 19.
Smithville, Nov. 21, 22.
Bastrop, Nov. 24, 25.
Manor, Tues. 10 a. m., Nov. 27.
Liberty Hill and Leander, L. H., Dec. 1, 2.
Bertram, Bertram, 7 p. m., Dec. 3.
Manchaca, Manchaca, 2 p. m., Dec. 5.
Webberville, Webberville, Dec. 8, 9.
McDade, McDale, 2:30 p. m., Dec. 13.
Walnut, Walnut, Dec. 15, 16.
West Point, W. P., 2 p. m., Dec. 21.
La Grange, Dec. 22, 23.
Eagle Lake, E. L., Dec. 29, 30
Weimar, Weimar, Jan. 1, 2.
Columbus, Jan. 5, 6.
University Ch., 11 a. m., Jan 13.
South Austin, 7 p. m., Jan. 13.

The District Stewards will please meet me at the Methodist Church, Elgin, at 7:30 p. m., Tuesday, Nov. 20.

JOHN M. ALEXANDER, P. E.

San Antonio District—First Round.

Pearsall, 3rd Sun. Nov.
Bexar Cir., Lytle, 4th Sunday Nov.
Travis Park, 11 a. m., 1st Sun. Dec.
Sherman St., 7:30 p. m., 1st Sun. Dec.
Laredo, 2nd Sun. Dec.
Hondo, 3rd Sun. Dec.
Devine, 4th Sun. Dec.
Uvalde, 5th Sun. Dec.
Carrizo Springs and Batesville, B., 1st Sun Jan.
Rock Sprgs Cir., R. S., 2nd Sun. Jan.
Utopia Cir., at Utopia, 3rd Sun. Jan.
Moore Cir., Moore, 4th Sun. Jan.
Del Rio, 1st Sun. Feb.
Eagle Pass, Feb. 4th.
Cotulla, Cotulla, 2nd Sun. Feb.
West End, Feb. 13.
Prospect Hill, 11 a. m., 3rd Sun. Feb.
South Heights, 7:30 p. m., 3rd Sun. Feb.
Amphion Cir., 4th Sun. Feb.

The District Stewards will meet at Travis Park Church November 20, 8 p. m. A. J. WEEKS, P. E.

San Angelo District—First Round.

San Angelo Cir., Christoval, Nov. 18.
Paint Rock, Wed., Nov. 21.
Milburn, 4th Sun. Nov.
Brady Cir., Nov. 28.
Brady Sta., 1st Sun. Dec.
Fredonia, a. m., 2nd Sun. Dec.
Mason, p. m., 2nd Sun. Dec.
Junction, Dec. 12.
Menardville, 3rd Sun. Dec.
San Angelo Sta., 4th Sun. Dec.
Miles, 5th Sun. Dec.
Water Valley, Wed., Jan 2.
Sterling City, Thurs., Jan. 3.
Garden City, Fri., Jan. 4th.
Midland, 1st Sun. Jan.
Sherwood, Wed., Jan. 9.

WILL T. RENFRO, P. E.

Cuero District—First Round.

Flatonia, Nov. 17, 18.
Hallettsville, Nov. 20, 21.
Leesville, L., Nov. 24, 25.
Rancho, Rancho, Nov. 26.
Victoria, Nov. 28, 29.
Yoakum, Dec. 1, 2.
Edna, Dec. 5.
Ganado, Ganado, Dec. 6.
El Campo, Dec. 7, 9.
Palacios, P., Dec. 11, 12.
Stockdale, Stockdale, Dec. 15, 16.
Lavernia, Suth. Springs, Dec. 18.
Clear Creek, Rocky, Dec. 22, 23.
Cuero, Dec. 27.
Shiner, Shiner, Dec. 29, 30.
Nursery, Nursery, Jan. 2.
Port Lavaca, P. L., Jan. 5, 6.
Hope, Mossy Grove, Jan. 12, 13.

District Stewards will please meet in Cuero on Friday, 7 p. m., Nov. 30, 1906. R. A. ROWLAND, P. E.



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THOS. GOGGAN & BROS.,
Dallas, Texas.

Notes From the Field

Rogers Prairie Circuit.

A. T. Walker, Nov. 6: The fourth Quarterly Conference of Rogers Prairie Circuit was held at Rogers Prairie Saturday and Sunday, Nov. 3 and 4. Bro. R. A. Burroughs was on hand and preached three very fine sermons. We have all of our conference collections and five or six dollars over, and I think our salary will be paid in full. We have had 70 additions to the Church. We serve a good people. They have been very kind to us; they will not only pay all of the salary, but in addition gave us $20 to buy a conference suit of clothes, for which we are very grateful.

Bullard.

B. W. Allen, Oct. 30: Sunday was a red letter day with Bullard. We have a nice Church here, but for nearly three years they have carried a debt of $224. After the morning service we just wiped it out in about ten minutes. Now we are ready for Bishop Morrison to dedicate the house. This happy event is to be Tuesday night, Nov. 13. Then at the night service the Sunday-school had right of way for their missionary rally day service. They just captured the big crowd and showed that Misses Urbar and Hunter had done faithful work training them for this occasion. The children passed the hat and received $7.70 for foreign missions. Everything will be in full at the Tyler gathering of the clans.

Lewisville.

Jno. E. Roach, Nov. 6: Lewisville Station will make a good report to the approaching conference. We have had a providential loss in financial strength of almost one-fourth, but the charge will make the best financial report in its history. The women's societies have been active and gave good reports of the year's work. The Sunday-school has nearly reached every man, woman and child adhering to our Church and many others. The Leagues have accomplished a good work. Our prayer-meetings are lively and congregations are good. The success of the year has been accomplished largely through the assistance of a goodly, consecrated and liberal Board of Stewards. C. M. Jacobson and W. D. Melliken, the old guard, as true as the Lord ever made, with Cobb, Shelton, Sherrill and Fagg, young, hopeful, make up a board any preacher may well trust. On the whole, this has been a good year.

Roll, Oklahoma.

J. M. Holt, November 2: We are now closing out on the Roll charge for the conference year 1905-6. We reached the work December 9, 1905. We found four small classes, with a total membership of fifty-seven members—all on slips of paper—not a Church register on the work. We have bought four Church registers, one Quarterly Conference Record; have traveled three thousand miles on the work, and only had conveyance for half of the year; have made an average of three and one-half sermons for every Sunday for the year; have had over fifty conversions and forty-nine additions to the Church. So, if we are not returned, we leave the charge in good condition for the next man. Collections all up, Bishop. Badly behind on presiding elder's and pastor's salary, but if conference was a month later, it would all come up. Stewards are still at work. Will do our best to come out. The thresher did not reach our charge until October 1. Wheat badly damaged by the continued rains, and the people have been too busy to haul it to market. Cotton not opened in most of the country.

Jacksonville—A Farewell.

Francis A. Downs, November 3: We are closing a prosperous year at Jacksonville—the best, perhaps, of my ten years' pastoral work. We have been blessed with good revivals. One in the spring, led by C. B. Garrett, of Athens, proved a great blessing to the Church and especially the school. The other, conducted by Brown and Curry, evangelists of Siloam Springs, Arkansas, was a great spiritual uplift to all the Churches in town. One hundred and thirty have joined our Church this year, and we will report a net gain of eighty. All claims against the charge will be met in full, besides about six hundred dollars voluntary contribution for expenses of our two meetings. Methodism in Jacksonville has the finest opportunity before her of any place of its size within the range of my knowledge. She has a membership of about four hundred, and among these are some of the most intelligent and influential people of the town. The Church is harmonious, while her sisters are torn in two by divisions. Far be it from us to rejoice at the weakness of our sisters. Their troubles are to us a source of sincere regret. I merely mention the fact to call attention to our opportunity and duty. O, that eyes could be opened to see the vision of opportunity now vouchsafed to Jacksonville Methodist Church! that she may see the things that belong to her peace before they are hid from her eyes! If these people could be induced to make a liberal investment of money, time, thought, prayer and work in their Church, this charge would push rapidly to the very front rank of the Texas Conference. First, they ought to put $20,000 in a well-equipped church building, and not less than $2000 in a parsonage. They must have a good plant or their work can not hope to succeed. I had dreamed of building this church, but my hands have been tied. The school building was given precedence, and about $5000 subscription to the Church was transferred to the school two or three months before I reached Jacksonville. The Church could have been finished by now and work on the school building has scarcely begun. Hope deferred makes the heart sick, but we hope on. I believe the Panama Canal will be cut, I trust the A. C. I. Building will be finished, and I hope Jacksonville will some day have a Methodist Church commensurate with her needs. My two years here have been pleasant. I like the town and people. I have no grievances to air and no complaints to lodge against any one. I am trying to leave everything in good shape for my successor. I have been transferred to the Pacific Conference and stationed at Santa Rosa—2202 miles from here—and we expect to leave this place November 12. We are not going because we are sick, for we are not sick. We are going because we believe in the future of the great West, and because Bishop Atkins wired that he needed us. It is not that we love Texas less, nor yet that we love California more, but because the boundless opportunity and the glorious possibilities of our Pacific shore appeal mightily to us. We want some part in the development of that great country. I love Texas—the land of birth and boyhood days, in whose school-rooms and in the harder school of life I have gained what little knowledge I possess, and have wrought out what character I have—land where the bliss of love's fond dream was first realized, and where children first played round my knees and delighted my father heart with their childish prattle—loved by a thousand pleasant memories dear. To her and the influence of her civilization I owe all of worth in my life, and to her I have given the best I had. It was not much, but it was my all. I am frank to confess that I can not leave without a pang of sadness. I trust the spirit of the Lord is guiding us and that under his blessing we may contribute something toward the upbuilding of the great commonwealth to which we are going, and that we may be able to further in some measure the kingdom of our Lord, whose we are and whom we shall strive to serve. To the brethren of the Texas Conference and my friends throughout the State, I bid an affectionate farewell, and pray God's blessings on you every one. Remember me kindly.

Hempstead.

E. H. Lovejoy, November 3: We have just closed one of the best revivals in the history of Hempstead. Brother Abe Mulkey was the important factor in the meeting. It was co-operative from the beginning. Brother Abe, in his cunning way, caught the people of every denomination, and with them the irreligious, and the largest crowds attended the services that has ever been seen in Hempstead—far beyond the expectation of any one. The results were greater also than were expected. Some of those who were supposed to be out of reach of the messengers of God were saved and united with the Church. There were fifty-two who claimed to have been converted. Twenty-six joined the Methodist Church. Twelve gave their names to join the Baptist, five to the Presbyterian, and four to the Episcopal Church, and the rest did not designate the Church, but would join some Church soon. The people were also liberal. They gave Brother Mulkey $315 for his services, and he raised $34 for the Orphans' Home. Brother Vaughan was here to receive the offering, and spent several days with us in the meeting. Brother Abe, in a cunning manner and unexpected to any one, took a thank-offering for the pastor's baby, which amounted to $10.10, and also a bushel of apples, and a box of nice things is being gotten up to send to the little stranger whom they have never seen, for which we are very thankful. This is the most generous set of people it has ever been our pleasure to live among. All our wants have been met, and their homes are open to us with unlimited hospitality. We feel sure that everything will be paid in full. Whoever follows us another year will be very fortunate. May God's richest blessings be upon this people.

Farmers Branch Circuit.

S. L. Crowson, November 1: We have spent one of the most pleasant, and we hope profitable, years of our past upon the Farmers Branch charge. On the night of our arrival we were at once convinced of the fact, by our reception, which we assure you was nothing short of being complete, and that we had fallen into the hands of a people of whom any preacher might feel proud. Tokens of appreciation have been like a running stream from the night of our coming until now, and its banks have been overflowed many times this year by the liberal hearts of the people of Coppell, Carrollton and Farmers Branch. We could not mention all the good things that have found their way to the parsonage—not only something good to eat, but clothes to wear as well. Wife and children have been the recipients of many nice things that made them rejoice, and we have received our share. In the spring the good people of Farmers Branch dressed their preacher out in a twenty-dollar suit. Our Ladies' Home Mission Society paid Brother Everett for a nice seventeen-volume set of books and presented them to their pastor. Not only so, but Brother E. W. Asbury, of the firm of Dennis & Asbury of our town, a good Baptist brother, shaped us for going to conference, by presenting us a nice thirty-dollar broadcloth suit. So you see not only the Methodist people, but the good Baptists, have been profuse in their kindly gifts to preacher and family. For all of these things we are grateful, and bless God for his Church and the sweet communion and fellowship of his children. Our meetings have been a success. Our revival was held at Farmers Branch in April, with the assistance of Brother C. W. Dennis, of Campbell, who for ten days gave us some of the best preaching I ever heard. It was not only to the edification and delight of the Church, but to the conviction of sinners who wept and mourned until they were converted. We had some ten or twelve conversions, and a great uplift to the Church, notwithstanding the impediments—mud and rain. The next meeting was held at Carrollton, which was not so good on account of it being the busy season of our people. Brother J. T. Bludworth, from Honey Grove, did some most excellent pulpit work for seven days. Next was our Coppell meeting, which was one among the best I ever witnessed. It rained nearly every day; tent was blown down twice; but yet they came, and God blessed us with about twenty or twenty-five conversions, of whom a majority joined the Church. Brother Leveredge, pastor at Grapevine, preached two very fine sermons for us. With that exception, the pastor did the preaching. The majority of our Church is in fine shape spiritually—hence otherwise in good shape. Our Ladies' Home Mission Society, of Carrollton, have done a fine year's work; raised a considerable amount for the finishing touches to their church, which is almost completed, and is one of the prettiest little churches I have seen. The ladies at Farmers Branch have one of the best societies, according to membership, I ever saw; if you will take the pains to look up the minutes, you will agree with me when I say they stand second to none. We have done some repair work at the parsonage; have lifted the indebtedness on both our parsonage and church at this place. We rejoice with our people over the fact that we have $6650.00 of Church property all paid for. We have a very plucky people on our charge. Only a few in number, they will have raised in the next few days about $10 per capita for all Church purposes this year. Rev. I. W. Clark, our beloved presiding elder, has spent seven days with us this year in looking after the interests of the Church. To say the least, no official of our great Church has more prestige and influence with our people than Brother Clark. This closes his sixth year with them. They have learned to love him day by day. Our people love the old Advocate and its editor, and we have heard no little rejoicing in the past few days among our people in knowing that another year our Advocate would be under the successful management of our good and beloved Doctor Rankin.

Orange.

H. T. Cunningham, November 4: A great revival is in progress at my Church. Twenty-six accessions to date and the interest deepening. Rev. Jno. E. Green, of Houston, is doing the preaching.

Milano.

W. W. Adams, Nov. 6: Milano charge this year has had its share of temporal blessings, such as good health, full crops and general prosperity along every line. No deaths have occurred among our people, and we are thankful that we are the recipients of God's goodness and mercy, though we feel very sensibly that we are totally unworthy of his loving kindness. Spiritually we are not on "shouting ground," but during our labors here this year we have had the privilege of working together with some of the noblest of God's faithful and elect children. While all of us have not done our duty as we should, yet we believe in God and by his help from thenceforth we shall endeavor to "redeem the time." We have failed to meet our obligation to the Church in the way of ministerial support by about 33 per cent, but we are glad to report that the collections ordered by the conference have been paid in full; and this charge is in better financial condition than it has been for some years. God has blessed us in worldly goods, and our prayer is that there may come showers of spiritual blessings to our hearts and lives. Some have given their hearts to God this year, and what results may come from the not great but faithful work done here can only be revealed by the light of eternity. We go to conference with a prayer upon our heart for the blessing of Almighty God upon all the people of this charge, with the hope that God will work mightily among them next year.

Howe.

C. W. Jacob, Nov. 6: Our last meeting on this circuit was in the town of Howe, beginning the third Sunday in October and closing out the fourth Sunday night. Though it was a pressing, busy time, the congregation was good and increased all the time. Rev. D. L. Coale, of St. Jo, did all the preaching. He did it well, too. He is a simon pure, scriptural preacher—a Holy Ghost preacher. Then or twelve professions and as many or more reclamations; thirteen joined our Church. Bro. Coale is a help to the pastor every way. In connection with the good meeting this preacher and wife got a good pounding at the hands of the ladies of the town, witnessed by some of their husbands. God bless the good people of Howe. Then Dr. Alderson came over and held our fourth Quarterly Conference and preached three of the profoundest sermons on the Church from righteous Abel to Pentecost and its membership and the mode of baptism, that it has been my privilege to listen to. He used a giant's maul to clinch the truth, and the Christian courtesy and respect he showed to others differing from him was remarkable in this age of free speech and loose language. All things considered, my report at conference will be a reasonably good one.

Whitt.

H. Bascom Owens: Our preaching services have been well attended during the entire year. We have served an agreeable charge and a generous people. Our stay among them has been, in many respects, a happy one, and our labors in their midst have been abundantly blessed. We had most gracious revivals at all the appointments on the charge and the results were by no means the most limited. We had most excellent assistance rendered by Revs. C. C. Bell, of the Memphis Conference, and Jas. A. Walkup, of Ft. Worth, Texas. We will meet all claims against the charge and hope to be in excess of the minimum amount of assesments on the charge. We have finished one new church, at Whitt, contributed about $40 towards the erection of a new church at a new place adjoining this charge, raised close to $100 to improve and beautify our church at Bethesda, put about $50 worth of nice and needed furniture in the parsonage, secured $100 to improve and finish the parsonage, baptized a number of babies and added nearly forty members to the Churches on this work. The time of my departure is at hand. I have fought a good fight. I go; I shall not annoy my successor by writing back.

Crockett.

Irvin B. Manly: The year has been most pleasant in every respect. Every department of the Church it at work. This is an old and staid town, where many people abide whose hospitality abounds unstintingly towards this sojourner and family. Whatever the number of years in Texas no place can be quite so dear as Crockett, as the people here were the first in the State to welcome this stranger of six hundred miles away and treat him as a brother. Salaries will be paid, and the other collections are in hand and overpaid. May God bless the people!

Trinity Church, Dallas, Texas.

Hubert D. Knickerbocker: We are "rounding up" our fourth year at Trinity Church. This year we have had fifty accessions on professions of faith, and about one hundred otherwise. We have raised over $18,000.00 in cash. We have over eight hundred enrolled in all departments of a well-organized Sunday-school, which is growing and deepening in its work under the energetic and efficient leadership of its superintendent, Brother Frank Reedy. The women's societies are in splendid condition. The Juvenile Missionary Society supports a Mexican girl in a mission school, and also raised $100 for a mission school in Cuba. The Home Mission Society is doing a great Home Mission work in liberally supporting the Settlement Home. Also, they have bought and paid for a beautiful carpet for the Church. The League has been faithful, and besides its spiritual work, has paid for the pulpit furniture.

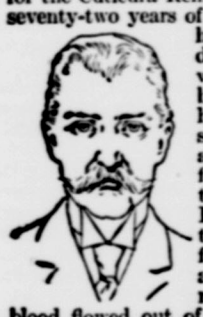
Continued on page 13.

TIRED OF LIFE AWFUL SUFFERING

From Dreadful Pains From Wound on Foot—System All Run Down After Six Months' Agony—Not Able to Work—Completely Cured in Two Weeks

MIRACULOUS CURE BY CUTICURA REMEDIES

"Words cannot speak highly enough for the Cuticura Remedies. I am now seventy-two years of age. My system had been all run down. My blood was so bad that blood poisoning had set in. I had several doctors attending me, so finally I went to the hospital, where I was laid up for two months. My foot and ankle were almost beyond recognition. Dark blood flowed out of wounds in many places, and I was so disheartened that I thought surely my last chance was slowly leaving me. As the foot did not improve, you can readily imagine how I felt. I was simply disgusted and tired of life. I stood this pain, which was dreadful, for six months, and during this time I was not able to wear a shoe and not able to work.



"Some one spoke to me about Cuticura. The consequences were I bought a set of the Cuticura Remedies of one of my friends who was a druggist, and the praise that I gave after the second application is beyond description; it seemed a miracle, for the Cuticura Remedies took effect immediately. I washed the foot with the Cuticura Soap before applying the Ointment and I took the Resolvent at the same time. After two weeks' treatment my foot was healed completely. People who had seen my foot during my illness and who have seen it since the cure, can hardly believe their own eyes."

Robert Schoenhauer,
Aug. 21, 1905. Newburgh, N. Y.

Sold throughout the world. Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all druggists. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
Mailed Free, "The Great Skin Book."

I Can Cure Cancer

At Home Without Pain, Plaster or Operation and I Tell You How, Free.



I Have Proven Cancer Can be Cured at home No Pain. No Plaster. No Knife.-Dr. Wells.

I have discovered a new and seemingly unfailing treatment for the relief and cure of the deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures, and I will be glad to give full information free to all who write me and tell me about their case.

Peter Keagan, Galesburg, Ill., had cancer of the mouth and throat. Doctors said "no hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." To-day his cancer is healed up and he is well. My marvelous radiated fluid did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write to day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures.

Dr. Rupert Wells, 2038 Radol Bldg., St. Louis, Mo.

The Home Circle

THE CLERK WITH A CONSCIENCE.

I was in one of Boston's largest dry goods stores the other day. In my hand was a sample of a certain piece of black dress goods, which I wished to procure. The friend who was with me also wished to purchase black dress goods; so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy with invisible specks on his coat, we turned to a third clerk rather timidly, for we were not sure of the reception we would receive.

He was making out a sale slip, but he turned at once. "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come to expect, that we would have willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress goods was displayed for our inspection.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."

"But I don't want any other clerk to wait on me," I responded hastily, fearing that my sample might have come originally from one of the discourteous clerks whom we first encountered. "I want you to have this sale."

"If you had asked for goods of that quality, width and price, without showing me the sample, I could have found it for you at once," he replied with a smile; "but now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," wishing to see whether I could carry my point. "No one knows except my friend that you have seen it," and I proceeded to tuck it away in my purse.

"But I know that I have seen it, and my conscience knows it;" and he laughingly laid his hand on his heart as he turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. What a sigh of relief we gave!

"I will make out the sale and turn it over to him when he comes in," our salesman said, displaying the shining black folds of the goods I desired.

As he made out his sale slip, crediting the goods to "the office," instead of to his own number, I could not but admire the fine quality of that man's honesty. In a matter where no one would have been the wiser, he was true to himself. He did as he would have been done by. And in making future purchases in that department, I shall always look for my "clerk with a conscience."—Ellen T. Maynard, in Christian Endeavor World.

WHAT GRANDMA THREW.

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window.

She was not the only one who watched them, however. Out in the road were three or four boys who were attracted by the shouting and laughing in a yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball-players at once, though they could not have told why. Presently one of them called his comment aloud.

"Dudes!"

"Rag-bags!" promptly responded Guy.

"Such playing!" sneered the boys outside.

"If you don't like it, you needn't. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew and, of course, it was only a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it anyhow, so 'taint no use to you," they answered mockingly to all demands for its return. "You didn't have to throw it over and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs.

"No'm! We talked to 'm, and—and we can't drive them away, and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm! We talked to 'm and—and threw things at 'em, and everything!"

"Well, well. Maybe you didn't throw anything that hit them in the right place," said grandma, severely. "I won't have them tormenting you in such a way. I'll throw something that will send them off in a hurry."

She marched into the pantry, and the boys looked at each other with much surprise mingling with their satisfaction. They wanted the intruders driven off; but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks or hot water? She hurried out of the door, and they followed her; but they did not distinctly see what missile she sent over the fence.

"Don't say anything to them. Wait and see what they will do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts.

"Humph!" said Charlie.

"Here's your ball, said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it anyway. We was only foolin'. We're going fishin'."

"They're gone, haven't they?" inquired grandma as the three boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; for often afterward when there was danger of getting into a quarrel, one of the other would say warningly, "Better throw a doughnut."—Round Table.

THE LOVING GAME.

It was a pretty game that Aunt Rose and litle Harry used to play together.

When Harry would put up his tiny forefinger and say, "I can beat you lovin'!" Aunt Rose would say, "Oh, no, you can't!"

Then she would put on her thinking cap and begin, "I love you more than a bushel of pennies."

Quick as a flash, Harry would say, "I love you more than two bags of big dollars!"

Then Aunt Rose would say, "I love you longer than seven Sundays!"

A shake of that tiny forefinger and Harry would answer, "But I love you longer than ten Christmases!"

"I love you clear around the block!" Aunt Rose would say.

"I love you all over the park!" Harry would assert.

"I love you as high as this house!" Aunt Rose would declare.

"And I love you to the top of the church steeple!" Harry would say.

"I love you as deep as the well!"

"Pooh! I love you to the bottom of the lake!"

And so they would go on.

But one day, Harry had a bright thought. After he had loved to the bottom of the ocean and down into the middle of the earth, and to the top of the mountains and way up into the sky, he began to caper about and clap his hands.

"I've got you! I've got you!" he shouted.

Then, with shining eyes, he said, "I love you more than my mamma loves me!"

Thereupon Aunt Rose gave it up, there was nothing beyond that.—Rosalie M. Cody, in Little Folks.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours.

Like unexpected flowers, which spring up along our path, full of freshness, fragrance and beauty, do kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons, who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent and strife and trouble they fly forth as vultures to rend their prey.

The class of men who disturb and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them.—Friend's Intelligencer.

WHY I QUIT USING TOBACCO.

I used tobacco in its various forms for nearly three years. I am now seventeen, and having had some experience, I know after one has contracted the habit, he finds much pleasure in it. Not saying anything of its vices, I think that it is an enjoyable pastime, but since I have quit its use I find many which are more enjoyable. For instance, I smoked against the will of my parents, and, although they knew I smoked I was always shy, and would not smoke openhanded before them. I sacrificed many girl friends for the weed.

I usually smoked on the car to pass away the time, and would smoke noons instead of eating a good substantial lunch, like a gentleman. I would always go with a party of boys around the corner and into the rear of a saloon where some of the boys would drink, and we would smoke and tell vulgar stories, thinking we were smart.

One day, one of the "gang," as we called ourselves, took sick and in a few days died. This led to an investigation, and through the influence of our principal, the biology teacher secured from a medical school the lung of a cigarette fiend the students had for dissection. We were much impressed by the lecture and what we could see for ourselves.

The lung was black, nearly as black as coal, and the air chambers were filled up with a jelly-like substance which caused shortness of breath and finally death. The patient was said to have died of consumption. Consumption of what? Nothing more than bad smelling tobacco with rice paper on the outside. A light was at one end and a fool at the other.

I have quit smoking and dropped the company of the few boys now remaining in the "gang," and am now in good standing and repute.

I will defy any one who says the tobacco habit cannot be broken without the aid of medicine. The only medicine I needed was a little advice mixed with strong will power. — A High School Boy.

THE CONFESSION.

Bobby and Anna were playing school.

"We ought to have some bigger books," said Bobby, "because I am in the fourth grade now." Just at that moment they thought of something. Anna was sure that Bobby thought of it first, and Bobby knew afterward that it was Anna who pointed at mamma's new book, lying near the reading lamp.

"Let's" said Anna.

"I can lift it," said Bobby.

They carried the book to the couch and spread it open. For a long time they turned the leaves very carefully. "Just as mother would wish us to," Anna had said, and that made them feel a little guilty.

"I think we ought to put it away," said Bobby, at last. They each tried to be first in this noble task, and the consequence was, the book slipped from their hands.

Crash! Bobby tried to save the fall, and caught but one leaf. This tore away and was left in his hand, and the book fell to the floor.

Anna picked it up and laid it on the table; then she took the leaf from Bobby and placed it inside the cover.

"It does not look as if a leaf were gone," she said, looking at the book. They went out into the garden and sat down. They were sure the house was very lonely without mother, and they wished she would come.

"You ought to know what to do," said Anna, at last. "You buy your own neckties sometimes, and you took care of the furnace that day papa was gone."

"Well, you ought to know what to do. You know mother better than I do—girls always do."

But supper time came, and they were still undecided. When mother came home they did not run to meet her as usual, and they were very quiet all the evening. When it was time to go to bed they did not ask to sit up a minute longer.

They had been tucked away some time when Bobby heard a little noise in the hall. He was out of bed at once, and there he found Anna already on the stairs.

"Let's put on our bed-socks, 'cause we might want to stay down and talk with mamma a long time," said Bobby.

"All right," said Anna. "I know just what to do now, don't you? I knew just as soon as the dark came," she added.

"Yes, I knew when mother turned away to put out the light," said Bobby. "I felt just as though I must tell." And then he took her hand and they went down the stairs together. —Selected.

"Did you have a good time?" asked Billy's mother, when he returned from visiting his grandmother. The small son hesitated before he answered.

"Not so very," she said, sadly. "You see, grandmother kept telling me to eat all the dinner I wanted, and I couldn't!"

RULES FOR CHILDREN.

There are many things which both girls and boys forget to do, and many other things which they do, they fail to do right. A mother who tenderly cared for her children wrote down for "punctual observance," the following little rules:

Always say, "Yes, papa," "No, papa," "Yes, sir," "No, sir," "Thank you," "Good-night," "Good-morning."

Always be quiet when others are talking.

Always offer a chair to a lady or gentleman.

Never pass before anybody, unless really necessary, and then ask to be excused.

Keep your faces, clothes, shoes, hands and finger nails clean.

Never leave your clothes about the room. Have a place for everything, and everything in its place.

Never put your feet on cushions, chairs or tables.

Never overlook any one when reading or writing.

Never sit up late. If you would be healthy and bright, go to bed early and get early.

Rap before entering a strange room, and never walk out with your back to the company.

Never get angry. Never cry unless you are hurt, or feel very badly, and then don't cry much.

Be kind to everbody, be cheerful and helpful, and you will always have many friends.

DIFFERENT KIND OF PENNIES.

A boy who had his pocket full of pennies and dimes dropped one into the missionary offering. It was light as chaff, for he put it in without any thought.

Another boy put in a penny, and then looked up to hear his teacher praise him for it. His was a brass penny. He gave it in the hope of being praised.

A third boy gave a penny, saying: "I suppose I must give something; all the rest do." His was an iron penny. His heart was cold and selfish.

A fourth dropped a tear as he let his penny fall from his fingers and he sighed. Poor heathen, how I pity him!" His heart was kind and his penny was a silver penny.

But there was one scholar who gave because his heart was filled with love to Jesus, saying: "For Thy sake, O blessed Savior, I give this penny. Use it in some way to Thy honor and glory." His was a golden penny, for it was a gift of love.—Christian Intelligencer.

EXPECTING HAPPINESS.

Christians are learning to cultivate the believing, buoyant, hopeful emotions. Said a woman whose lines are cast in ways which most would find unrewarding and pleasureless: "When I awake each morning I like to remind myself of two or three things: first, that God loves me and wishes me to be a joyous presence in my corner of the universe; then, that He will make it a happy day. After that I have only to watch for the surprise. Yesterday it came by the hand of a little barefoot neighbor—a great handful of fragrant water-lilies. Day before came a friendly note from one with whose personality I had never before come much in touch." We all know that though man lays many snares for the wings of happiness his reward is often but an overturned net and that the quarry when caught is apt to turn out but a dull-plumaged fowl named Satiety. But the plan heaven offers is of another build. Our expectancy is the tinder laid ready, the "surprise" is the tiny spark. But we must beware of any choosing of the day's ration. Any slightest tincture of self-will throws the whole miracle out of realization. One must never hope to both tinder and spark. —Congregationalist.

A TRUE STORY ABOUT A HORSE.

When I was a little girl we lived in the country about a mile from the schoolhouse. Every pleasant day we girls walked to school. When it was stormy my father generally carried us in the morning and we stayed at school through the day.

Our horse Charley was very knowing and kind. He knew so well the way from our house to the school that he was often trusted to go alone.

Often towards the close of a stormy afternoon my father would harness the good horse to the wagon, take him to the road and say, "Charley, go and get the girls."

Charley would trot down the road to the schoolhouse, would himself turn the wagon so that he was headed toward home and there wait till school was out, when we climbed into the wagon and drove home. There he was rewarded with loving words, pats and apples. I am glad to remember that our faithful horse was always treated kindly. Father refused all offers to him and he ended his days with us.—Our Dumb Animals.

"Whatever else is dark, it must be right to follow Christ."

"GOOD STUFF"

A Confirmed Coffee Drinker Takes to Postum.

A housewife was recently surprised when cook served Postum instead of coffee. She says:

"For the last five or six years I have been troubled with nervousness, indigestion and heart trouble. I couldn't get any benefit from the doctor's medicine, so finally he ordered me to stop drinking coffee, which I did.

"I drank hot water while taking the doctor's medicine, with some improvement, then went back to coffee with the same old trouble as before.

"A new servant girl told me about Postum—said her folks used it and liked it in place of coffee. We got a package, but I told her I did not believe my husband would like it, as he was a great coffee drinker.

"To my surprise he called for a third cup, said it was "good stuff" and wanted to know what it was. We have used Postum ever since and both feel better than we have in years.

"My husband used to have bad spells with his stomach and would be sick three or four days, during which time he could not eat or drink anything. But since he gave up coffee and took to Postum, he has had no more trouble, and we now fully believe it was all caused by coffee.

"I have not had any return of my former troubles since drinking Postum, and feel better and can do more work than in the last ten years. We tell everyone about it—some say they tried it and did not like it. I tell them it makes all the difference as to how it's made. It should be made according to directions—then it is delicious."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville" in pkgs. There's a reason."

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MEXICO LETTERS—NO. 4.

Guadalajara.

By G. Onderdonk.

Rest, and the prescriptions of Frank in the comfortable home of my children and grandchildren at Guadalajara, made me feel like again starting out. Frank was about to visit El Cobre (the copper) on the mountain — perhaps a few leagues from the railroad terminals at Amica. How I wanted to visit that mountain settlement, and shake old Brother Pios' hand and worship in the new church with those hardy, rude, faithful mountaineers! But my daughter told me she had been up to El Cobre at different times and knew well that it was one of the hardest climbs of the entire region. I said, "Well, can't I stick to the mule and let the mule do the climbing?" She said: "Oh, if you could stay on the mule, and the mule could climb with you on his back up those steep places. There is one climb of about four hours up a wall of rock that may not be at an angle of forty-five degrees, but I think it is quite nearly that. There is a slight supply of clay in the seams of this rock. When it is dry the clay does no harm, but the rainy season has begun and the clay will make the rocks slippery. Sometimes one slips downward to some possible stopping place below. Now, there is about four hours of this one climb. Then you come to fair traveling for awhile. But there are two more climbs about as steep as the one I am telling about, but they are shorter climbs."

"The way we get up those rock climbs is to clamber upward as well as we can, and let the mule do the same. Nobody up there has what we would call a bed. The sleep on their rock floors. There are two pieces of plank up there which Frank uses for his bed while he is there. When I go up to El Cobre I always take a pack mule and carry some sleeping comforts with me. I do not know of any other white woman that has ever been to El Cobre."

"You say, what do they eat? Why tortillas and frijoles. Of course. I usually take along some edibles when I go to El Cobre, then I can divide with them. Frank frequently kills a deer on the way up the mountain. He gives the most of it to the people up there, and brings home a venison ham when he comes back. It would be hard on you to get sick up there. Perhaps El Cobre is at an elevation of eight thousand feet—possibly more. It is always cool there. Those people would do for you all that they could, and especially if you were sick.

After the information thus gained, I still wanted so much to go to El Cobre, but I saw that it was an unreasonable thing to attempt, so I contented myself with letting Frank go to El Cobre alone while I was looking over the surroundings and the city of Guadalajara. Her beautiful parks and gardens, with their contents of tropical trees, won my admiration. Orange trees for street shading and park adornment, rubber trees here and there, coffee trees in some Patios and gardens. I found in different gardens single cotton plants of ages varying from six to fourteen years. When left to become old, cotton takes something of the form of the quince tree. But the bolls of these plants were very small and the lint very inferior. I found one of those old cotton plants; it was in some corner, where it seemed to be a matter of neglect. I did not see a field of cotton anywhere in the State of Jalisco. I noticed some castor bean trees as large as a good ten-year-old peach tree.

The climate is practically frostless. The seasons are very regular. From October to June it seldom rains. From the first or second week of June rain is always expected to begin and to continue till the following October. So they adjust their farming in accordance with the dry and rainy seasons that are so sure to alternate.

When, during the first days of June, I passed along the great valley in which Guadalajara is situated, I thought it one of the dryest looking regions that I had ever seen. Here and there was an irrigated spot where water could be used. They looked so bright — like oases in the desert. There was every sign of enormous wheat crops that had been gathered, while great quantities of baled wheat straw were often seen, and the railroad was handling the wheat in vast quantities. Any one could see that it was a fertile land.

But in the second week of June the rainy season began. So surprisingly soon, every landscape took on its brightness. During the early portion of each day the air was usually clear. But almost every afternoon could be expected to bring hard showers. Then the farmers began to plow in preparation for corn planting on the ground from which, a few days before, they had taken a crop of wheat. This was about the twentieth of June. So you see that these farmers can raise two-field crops annually—one of wheat and one of corn.

There are irrigated spots always kept in production. Fileds of sugar cane are kept growing all of the time. There are cornfields in a green state at any time. Strawberries, tomatoes and other products are, in small fields, always ready for market.

The general elevation of these valleys above sea level is about five thousand feet. The general region I speak of embraces from latitude nineteen to twenty-two. At Guadalajara there are quite a number of Americans. In the suburbs are some very pretentious American residences.

I attended the American Sunday-school at Guadalajara, and was surprised at such a Sunday-school in that part of Mexico. It would do credit to many American towns. And the Bible class contained very excellent material and was led by an able teacher. While in that Sunday-school I quite forgot that I was in Mexico.

But in smaller cities, a little away from the railroad, an American is a rare sight. At Lagos, a city of sixteen thousand population, I found not one American, and only one man who spoke English. I have been in towns of several thousand inhabitants, not more than a half dozen miles from the railroad, where I met persons who told me that I was the first American that they had ever seen. When I was at Ocumbo, in Central Mexico, four years ago, I found no one that could speak English. It is a city of about thirty-five hundred people. They told us at the station that there was neither hotel nor restaurant in the city, as strangers seldom came there. And Ocumbo is a railroad town! Ocumbo should not be confounded with Otumbo, which is near the prehistoric pyramids, perhaps forty miles from the capital towards Vera Cruz.

Frank was to return from El Cobre on the eighteenth. He came in on time, but found me in bed with a fever. The wise counsel of my daughter had kept me from attempting to go with him to El Cobre. I could now see what folly it would have been to have attempted such a trip in my condition. I was so glad that I did not commit the rashness from which her wise counsel had deterred me. It is good for most men to take advice sometimes.

If it were not that it would make this letter too long, I would tell you of Frank's home-coming. Let us leave that for the next letter.

OKLAHOMA'S CRISIS.

Rev. E. M. Sweet, Jr.,

Secretary Indian Territory Church Federation for Prohibition Statehood.

We are in the midst of our campaign to elect delegates to our Constitutional Convention. The chief concern with our Christian citizenship is whether Oklahoma shall come into the Union a clean, prohibition State. Our prospects are exceedingly bright for a sweeping victory. It is already settled beyond doubt that the constitution will contain a provision prohibiting the liquor traffic in what is now Indian Territory, the Osage reservation and the "big pasture" soon to be opened—more than half of the new State. This is one of the conditions of obtaining Statehood—placed in the enabling act by Congress because the Federal Government had pledged the Indians that prohibition should be continued in their country.

And the good people of the remainder of the State are longing and praying and striving for a like deliverance from the reign of the demijohn. The Anti-Saloon League is organized in every county. In a large majority of the delegate districts candidates have been nominated who are in favor of making the prohibition provisions apply to the entire State alike. The politicians generally, except those under the dominion of the saloon, are disposed to look upon this as the only way to avoid a long period of bickering and sectional strife—of which there has already been too much in the past, growing out of the fight for and against joint Statehood—between the east end and the west end of the new State.

The Indian Territory delegates may be counted on for a very large majority for State-wide prohibition. There is little incentive, except boodle, for them to do otherwise. Any who might be so disposed could not build up a saloon machine at home, inasmuch as his part of the State must continue to have prohibition. Half or the delegates come from Oklahoma and half from Indian Territory. So that, if we can elect in Oklahoma any considerable number of the candidates who are favorable to prohibition, we shall have a good majority of the convention.

Can we elect them? We can if we can get the money to finance the kind of a campaign that the crisis demands. Will not our friends, neighbors and kinspeople in Texas help us in this time of great need? Our own people are responding nobly for the most part. A Seminole Indian handed me a $100 bill last week. And there are others, both whites and Indians. But the need is far greater than they can supply in so short a time. This is a mission field for all the Churches. They have invested upwards of $6,000,000 to bring this people and country to its present state of Christian civilization. We shall do our best to defend that investment in this decisive conflict if we may be but equipped with the necessary "sinews of war." The enemy have appropriated as a starter, so we are credibly informed, $200,000 to defeat the plans of God's federated Church in the new State. Moreover, their representative—Henry Braun, of Guthrie, Oklahoma, agent of the Pabst Brewing Co., and in this matter representing the United Brewers' Association—is now making a tour of Indian Territory, having interviews with the delegate nominees, another instance of the brewers "acting the fool at the right time."

We need $25,000 to be spent in both Territories. With that amount, if we can get it, we can accomplish more than the enemy can with twenty times as much. Will not our Texas friends help? Make all drafts payable to Thos. H. Harper, Treasurer Joint Campaign Committee, 415 Baltimore Building, Oklahoma City. Amounts remitted directly to him, to me, or to the Advocate, will be gratefully acknowledged through the columns of the Advocate.

In the name of Him whose the kingdom is, if our friends will help us, we shall win a great victory.

Muskogee, I. T.

BACK TO THE OLD HOMELAND.

For many years I've been wanting to make a trip back to my old home in old Rusk County to visit my two surviving brothers and brother-in-law and have a kind of family reunion once more this side the grave, and visit the old homestead which my father, Milton H. Jones, located some sixty years ago.

So on September 30 I cut myself loose from home and all business cares and turned my face toward the East. After a journey of some five hundred miles I neared the home of one of my brothers, B. F. Jones, there to learn that only a few weeks before he had passed triumphantly to his reward, his last words being: "The angels have come for me; I must go; good-bye."

Failing to meet my other brother for a time, I, in company with two of my nephews, repaired to the old homestead. Here I found one of the houses standing in a fair state of preservation just as it stood forty-six years ago when we left it and set our faces toward the setting sun. As I entered this old house I paused in the doorway for reflection. O the many sweet though sad memories that came rushing through my mind! As I looked back through memory's gallery

"I still saw the chairs of my father and mother,
The seats of their offspring as ranged on each hand."

And I could see the form of my precious father as he read from God's blessed Book and then bowed and asked God's blessings upon us and committed us to his care and keeping. I pause just long enough to say that I still have in my possession that dear old Book that did service at that altar for many years.

"'Tis a dear and precious Book,
Though it's worn and faded now."

And is prized by this writer far above rubies.

Next I viewed the place where my little bed stood, and thought of the hundreds of times (possibly) when my precious stepmother so lovingly tucked me away so tenderly that it seems my own mother's hands could have done no more. As I meditated upon those scenes these words came rushing to my mind:

"Backward, turn backward, O time with its flight,
And make me a child again just for tonight."

After some further reflection and thought we wended our way to the old family graveyard, where my precious mother and other loved ones rest. Mother having died when I was only two years old, I have no recollections of her except that my father took me by the hand and led me to the coffin where she lay. But as I stood by her grave there seemed to well up in my heart new aspirations and desires for a better life.

'Tis true I have no recollections of my mother here on earth, but rejoice in the doctrine of recognition in heaven, and by faith try to look into that great beyond where my sainted mother will be waiting and watching at the beautiful gate to welcome her baby boy.

"In that land of light and glory,
In that land so bright and fair,
In that land of sacred story,
Yes, we'll know each other there."

Next I asked our guide to lead us to the old spring from which I had possibly drank a thousand times. Here I stooped down and took a last farewell drink from this old spring. Though people have been drinking from this fountain for many generations past, it is still flowing full and free. Thus we are reminded of that fountain that flows out from the throne of God and the Lamb, from which we may drink and never thirst, and which never runs dry.

As I walked over these old grounds—the scenes of my childhood—somehow I seemed to tread lightly, feeling that "these are holy grounds." As I meditate upon the many precious memories that linger around that home I feel that it is dear to me yet; hence it was with some degree of sadness that we turned our back upon it, possibly for the last time.

After spending a few days with the family of my departed brother I visited my brother-in-law, Wm. R. Murray, in Panola County, who resides on his old homestead which he settled fifty-six years ago. Here I met my only brother, Milton Jones, and family. Here we all had a real pleasant time; but with all this pleasure was mingled a certain degree of sadness, as we thought of our loving sister who no longer presides over that happy home, but sleeps in the city of the dead to await the resurrection of the just. But, ah! under such circumstances time seems to fly too fast; and the hour soon rolled around when we must say good-bye; so with a sad heart we turned our face towards home, feeling that in all probability we would never all meet again until surrounded by the trump of God to that great reunion at home.

"Then through all the glad forever
We shall live with Jesus ever,
And shall part, no, never, never;
After awhile, after awhile."

WILEY P. JONES.

Matador, Texas.

OPEN SALOONS IN BELL COUNTY.

Forasmuch as certain whisky advocates have taken in hand to set forth in localities remote from Bell County the statement that local option was a curse, and that open saloons are a blessing in comparison, it seems good to me, being on the spot, and having both eyes open and claiming a good reputation for truth and veracity, to publish a few facts.

Under local option about fifty Internal Revenue licenses were issued to parties in Bell County, and the antis wept to think our people would drink liquor no matter where they got it. Since the county went wet last March the County Clerk has issued not less than seventy liquor licenses, and there are about that many dram shops in full blast. If there ever was a whisky-soaked county in Texas, it is poor old Bell at this time.

There was some drunkenness under local option, but those who illegally vended liquor had to take care of their victims and keep them out of the public eye in self-defense, and a drunk man was seldom seen. Since the return of saloons, I have had one drunk man arrested on my premises and driven another out of my house at ten o'clock at night. There are drunk men on trains, on trolley cars, on the streets, and nearly everywhere else. Arrests for drunkenness occur daily.

In the last campaign it was argued that boys were getting liquor under local option, and that if the saloons should come back boys would be protected. Some voters could not be made to see that it is the same violation of law to sell liquor to a minor in local option territory as in a saloon.

It was declared that if saloons were brought back the saloon men would respect the law, and Mayor Hamill, of Temple, promised to see that the law was observed.

Well, the saloons came back. In about two weeks after the first ones opened, Mayor Hamill fined a Temple saloon-keeper a hundred dollars for violating the Sunday law. And it is related that his honor was greatly pained and enraged that one of his clients should be so inconsiderate. It was not long until at Mayor Hamill's request the private detectives of the Brewers' Association were at work in the county and saloon men were fined for violating the law. As early as June one saloon-keeper was sued on his bond, and compromised by paying one penalty of five hundred dollars. Last week one attorney showed me briefs for six similar suits, and others are being filed both by aggrieved parties and by our faithful County Attorney. These suits are either for selling to minors or to habitual drunkards. I stumbled into the Justice Court last week just in time to see a Belton saloon-keeper fined fifty dollars for selling a boy a bottle of Budweiser. This saloon-keeper has always been considered a law-abiding citizen.

Meantime drunken negroes are being arrested in blocks of four, and the lower courts are reaping a rich harvest.

But that is not all. Mayor Hamill has put on a special police force in Temple to enforce the Sunday law. And Mayor Hunnicutt has done the same thing in Belton. And Temple and Belton are footing the bills.

Under local option we needed no special police, and our City Marshals could stay with their families on Sunday if they cared to. And still the saloon men are violating the laws. It is not safe to act upon the theory that any saloon-keeper or bartender is a law-abiding citizen.

I publish these facts not to shame the county where I live, but in the interest of truth, and to help other counties that are striving to crush the liquor demon.

In our white man's democratic primary all our old prohibition officers who had anti opponents, were re-nominated by good majorities. This shows where the antis got their strength in the late election.

It is but fair to add that I believe Mayor Hamill is trying to enforce the saloon laws in Temple. But his crowd is tougher than he thought it was.

The more intelligent antis realize that, unless present conditions are quickly mended, the Bell County saloon is forever doomed. But the saloon-keepers are intent upon making every dollar they can while they have time and opportunity.

EMMETT HIGHTOWER.

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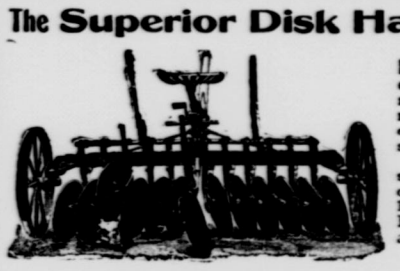
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ANNUAL CONFERENCES.

Northwest Texas, Brownwood, Bishop Hoss ....Nov. 14
North Texas, Bowie, Bishop Hoss. .....Nov. 21
Texas, Tyler, Bishop Morrison..Nov. 28

Rev. H. D. Knickerbocker, of Trinity Church, this city, preached his last sermon to his people last Sunday morning. He has been transferred by Bishop Hoss to the Northwest Texas Conference. He has had four years of marvelous success with the Trinity congregation. When he went there, it was a small unsightly structure, with a membership of about two hundred and fifty people. Now, they have one of the handsomest buildings in the city and a membership of seven hundred. For all purposes, they have raised a little over $75,000 during the four years of this successful pastorate The church building has cost about $65,000. They still owe something, but have the indebtedness in satisfactory shape. Brother Knickerbocker has left his impress upon the city of Dallas, and has done a remarkable work for Methodism. His departure is a matter of regret, not only to his own, people, but the public generally.

Judge M. M. Brooks, of the Court of Criminal Appeals, addressed a large audience of young men at the First Presbyterian Church last Sunday evening. The services were under the auspices of the Y. M. C. A., and the subject discussed was, "Christian Citizenship." The dailies gave a good report of the address, and it was in keeping with the high character of the man who delivered it. Judge Brooks is one of the leading citizens of the State, and it is nothing to his discredit to say that he is a stanch Methodist and a steward in Grace Church. He is also a member of the Texas bar, and one of the foremost attorneys in this country. Young men need just such instruction as Judge Brooks gave to them last Sunday afternoon.

IMPORTANT TO SUBSCRIBERS.

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EDITORIAL BIRD-SHOT.

Every man is as good as he wants to be.

The next thing to a nagging woman, is a provoking man.

You make yourself hateful and then wonder why people do not love you.

Most any man is willing to discount his own worthiness, but he will get mad when other people do it.

Not to speak to a man because you hold a grievance against him is to make yourself more contemptible than he is.

The world cares very little about your sorrows and misfortunes, and you waste your breath when you tell the world about them.

Most any man can indulge in a secret evil habit for a time and keep the fact concealed, but it will come to the surface sooner or later.

The man who makes it a habit to drink a little now and then, will soon find himself drinking a great deal more now than he did then.

Paul advised Timothy to use a little wine for his stomach's sake, but most men use a great deal of strong drink simply because they love it.

The unceasing clatter of a woman's tongue is the strongest evidence that she has frugality of thought, though unconscious of her fatal deficiency.

People who dream dreams and see visions, put in the most of their time in troubled sleep; and as a rule their dreams are never fulfilled and their visions fail to materialize.

CONFERENCE AFTERMATH.

"H. G. H." gave us some fine notes on the Conference in our last issue. Everybody knows who he is, and it is useless for us to say that he is Rev. H. G. Horton. He is a fine paragraph writer. He uses good English, and every "note" has a well matured kernel in it.

San Antonio reported the best Sunday-school in the Conference, if not in the State. It is at Travis Park charge. It is good in numbers, better in teachers and best in results. It is one of the living forces in our San Antonio Methodism.

One year ago, Bishop Key tried the experiment of putting two young men in the presiding eldership—Porter and Buchanan. It worked like a charm. So this year Bishop Morrison added one more to the list—Renfro. But to counteract any overplus of enthusiasm, he also hitched up with these three youngsters the venerable A. J. Weeks and the sedate R. A. Rowland. A mixture of old and young blood is not a bad compound.

Rev. J. F. Webb, having been a great success as a presiding elder and a preacher in charge, the Conference selected him for their missionary evangelist, and turned him loose. He is a man of moral stamina, spiritual experience and mental grasp. Something will come to pass in connection with this new departure. Webb will be an evangelist in deed and in truth.

Rev. J. W. Johnson, having served a successful quadrennium on the San Antonio District, cultivated such an acute taste for distances and travel that the Conference enlarged his borders, and made him Agent for Coronal Institute. All West Texas is now his parish, and he can travel to his heart's content. But he will cover the territory and the Institute will be his larger beneficiary.

Rev. A. L. Scarborough, who is now one of the "fathers" of the Conference, took a good long move from San Saba to Floresville; but, by this time, he is on the ground and at work. He is one of the best informed men on the mission work of the Church in the State. He is a persistent worker and always brings up excellent reports.

Rev. New Harris, after having spent many successful years in the Conference, has transferred to the Texas Conference. Well, why not? The West Texas Conference got A. J. Weeks from the Texas one year ago, and the Texas is entitled to something in return. The exchange is a good one. New Harris is one of the landmarks in the West Texas Conference, and we are sure that the Texas will open her doors wide to him.

Rev. C. H. Booth is one of the coming young men of the Conference. He is educated, studious, dignified and prudent. His people at Bastrop gave him up reluctantly, but the important charge at the University Church, Austin, had to have one of the best, to take the place of New Harris. So to Austin he went. He will prove a good man to mix with and preach to the hundreds of Methodist young people in the University. All Texas Methodism ought to take a deep interest in the University Church. Rev. A. B. Davidson, another young man of excellent parts, will take care of Bastrop, all right.

Rev. S. J. Drake, after browsing all round the San Angelo District, filling for several years a number of its difficult works, and filling them well, took a long jump from Paint Rock to Utopia, not far from San Antonio. He is one of the field hands, and they do not make them more faithful than he. We spent ten days with him several years ago at Sterling City, and we learned then that he had the stuff in him of which a successful itinerant is made. And he has a good help mate, too.

We have always admired the sterling worth of Theophilus Lee, and we have never been surprised at his success; but when his good wife got through with that speech she made to the Conference on the women's work, we saw at a glance that he is not entitled to all the credit for his good work. She is evidently a helper. Her talk was natural, eloquent, wise, witty, pointed and original. The brethren all pricked up their ears and listened and laughed—and were convicted.

Rev. W. H. H. Biggs is one of the old reliables of the Conference. He is like Henry Ward Beecher's horse—good any where you put him. As a presiding elder he did successful work, and as a station pracher he moves along just like he was born for it. His head is white, but his heart is young and his natural force unabated. For years, he has been a power in the working list of those brave men, and he is still good for several years of usefulness.

Rev. L. B. Ellis, after making the fight of his life to take the Conference to Yoakum, leaped from the itinerant wheel from that appointment away down to Laredo, on the Rio Grande. After all, Brother Ellis is one of the solid workers in the Conference, and he is in demand when there is a difficult post to fill. He is now on the firing line of his Conference, but he is the sort to put on picket duty. The enemy will have to be sharp to evade him. V. G. Thomas, who served well at Laredo, was dropped off at Yoakum. Two good men succeed each other.

Rev. J. W. Howell, late of the Southwest Missouri Conference, takes the place of Rev. Simeon Shaw, who comes to the Northwest. Brother Howell did good work in Missouri. If we mistake not, he went to that Conference the year we landed in that cold latitude. We made our exit fourteen years ago, and now he follows. He will find Texas a good place for a man who has stopped for a season in Missouri.

Rev. T. F. Sessions, after trying school work for two or three years, drops back into the pastorate. He goes to Lampasas, a mighty good field. He is a man of robust health, good mental furnishings, and capable of excellent work. That field is an inviting one, and Brother Sessions has already found it a congenial place to pitch his tent. Renfro did four years of fine work while there. Every anti in the county will remember him for years to come.

Rev. J. C. Wilson, after four years on district work, goes to Del Rio, as station preacher. He made a most useful and popular presiding elder. Like Webb and Johnson, he thought one quadrennium at a time enough for a young man. So he is again in the pastorate. He is a man of fine spirit, good ability, and he sometimes writes poetry—but it is good poetry.

Rev. Thos. Gregory goes back to Lockhart. He is a four-year man, and they say his preaching grows better and his service more efficient each succeeding year. He is an Englishman by birth and education, and no better one has crossed the waters in this direction. He is a man of good physique, a well balanced head, a kind heart and a well trained and alert mind. He is a student and a pastor—a happy combination. In the pulpit he does the work of a drilled soldier and he is in demand. He is a popular member of the Conference, held in high esteem by all his brethren.

Rev. S. B. Beall, of Corpus Christi, made a strong pull for the next session of the Conference. Among other arguments offered why it should go there, was one based upon an original duck story, and it was a stunner; but as Corpus has the League Encampment the brethren did not think it best to center all the good things down that way. So they went to Yoakum. Brother Beall has a fine people, and his town is located on the sea, and had the Conference gone there, the brethren would have been given a fine time. Corpus is one of the coming cities of that territory, and its claims upon the Conference will win out some of these days.

Mrs. Simeon Shaw is a genuine artist. She has been a teacher of that department of education for a great many years. She can take a piece of paper and a pencil and sketch any man's face well nigh to perfection. This is the first time she has attended a session of this Conference, and she wanted to preserve a number of the brethren. So she sketched them. "H. G. H." was on the floor making a speech, and she got his front view with accuracy. In the order of his progress, he turned his back to the audience, and she caught a perfect snap shot of the back of his head You would recognize it any where. When Uncle Buck Harris saw it, he broke into a laugh and said: "It's worth two dollars. Of course it's H. I would recognize the back of that head any where!"

LEAVE THE PARSONAGE IN GOOD CONDITION.

Perhaps more than one hundred parsonages in Texas will exchange occupants within the next few weeks. Therefore, this is a good time to make a suggestion to those who are moving out of one parsonage into another. Be sure that you do not leave your dirt in the house for the wife of your successor to clean up. If you do, it will be unjust to you, and more unjust to the woman who is to succeed you. It will leave you in the attitude of a dirty and sloven housekeeper, and we are sure that you do not want to bear that reputation. It will make the people whom you are leaving think less of you, and they will, in all probability, talk about you. Besides this, it will make it incumbent upon the woman following you to clean up your filth, and this will work a hardship on her. If you have used the parsonage carpets for one, two or three years, take them up, thoroughly dust them, sweep and wash up the floors and leave everything in a nice and decent condition. You owe this much to yourself. If your children have broken out the window glass, you should buy more and have them put in. If the furniture has been scratched during your occupancy, you get a little preparation and polish the injured places. If while you have lived in the house, the fence has been knocked down, the gate put out of commission, you make suitable repairs before you leave. It is your duty to do it, to say nothing of the decent taste involved. If all our preachers' families will leave the parsonages as above indicated, our people will be glad that they have provided parsonage homes for the families of their ministers, and they will feel a pride in them. Otherwise they will be disgusted, and will not care whether they have a parsonage or not. In our time, we have occasionally had to move into a parsonage, out of which our predecessor had moved, and the condition of the house was no credit to decency or respectability. It entailed a large amount of expense and hard work to put in suitable condition for occupancy. This was not in Texas, however. There is no excuse for any minister's family leaving a parsonage dirty and dilapidated. Water and sand are too cheap, and elbow grease is too handy for any such a condition of things to obtain. Again we repeat, clean up the parsonage and leave it sweet and clean. Your successor's family will rise up and call you blessed.

The saintly wife of our saintly Bishop Granbery died very suddenly a few days ago at Ashland, Va. She and the Bishop had started out for a ride, when she suddenly fell into his arms and expired before he could fully realize what had occurred. All Texas will deeply sympathize with the good Bishop in his affliction. We all loved him. Mrs. Granbery was one of God's choicest women, and for many long year she has been the constant helper of her noble husband. But she has preceded him to that goodly land about which he has been preaching these many years.

Bishop Morrison is busy meeting engagements within the bounds of the Texas Conference. Every day is filled up with important engagements. The brethren are working him to the limit, and by the time the Conference will have met at Tyler, he will have a fairly good idea of the work in that territory. He is preaching, lecturing and dedicating churches constantly, and his services are greatly appreciated. His Texas work will close with the Conference session at Tyler, and then he will be off for other fields.

Bishop E. E. Hoss has put in the past week dedicating Churches and preaching hither and thither within the bounds of the Northwest Texas Conference. Last Sunday he spent the day in Waco, and did valiant service for the Methodism of that city. Monday night he spent at Polytechnic College, and lectured before the student body and a great many of the visiting preachers. His theme was "The New Age," and it was a brilliant and instructive discourse. Bishop Hoss is a close student of passing events, a man of wonderfully fertile mind, and he commands the best English extant. When he speaks, he has a message for his hearers, and they are left in better state for having heard him. He is now holding the Northwest Texas Conference at Brownwood.

Bishop Seth Ward will hold the North and South Georgia Conferences in place of Bishop Galloway, who is still ill at his home in Jackson, Miss. So that Bishop Ward's first experience in presiding over Conferences will begin with leading bodies. But he is young, vigorous and alert, and we predict that the Georgia people and preachers will be pleased with our Texas Bishop. He may be a trifle timid in the chair, at first, as he is a man of remarkable modesty; but when he gets his hand in, they will find him equal to the emergency. In the pulpit, he will feed them on meat

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations and builds up the whole system.

Accept no substitute.

convenient for them. He will make no effort at display, but he will give them a wholesome gospel; and, before he is through with them, they will realize more fully than ever that the General Conference acted wisely when Seth Ward was made a Bishop. All Texas sends congratulations to the Georgians, and they will expect good things from their Episcopal representative at the two conference sessions.

Bishop Jno. J. Tigert, the stalwart member of the Episcopal College, is now holding the Indian Mission Conference. We wish we were able to be on hand, but a Conference of our own at the same time keeps us at home. He is already broken in, as he has held the Illinois Conference: but the large size of the Indian Mission Conference and the wonderful importance of the field up there, will tax his strength of mind and heart. The new State of Oklahoma is one of our most inviting fields, and the College of Bishops did wisely in committing it, this year, to so capable a man as Bishop Tigert. He is no stranger to that section, as he has often visited it and knows the most of its men.

PERSONALS.

Rev. E. A. Smith, of Hillsboro, was in the city recently, and did not fail to make his presence known in this office. He has things in good shape for conference this week.

Rev. J. B. Sears is closing out a splendid quadrennium on the Palestine district. He is one of the solid men of the Texas Conference, and as true as truth to all his obligations.

Rev. Charles Hearon, of Southside, Cleburne, was in to see us recently. He has had a fine year, Bishop, and his report will be O. K. He is a rustler, and does good work wherever the conference sends him.

Rev. E. R. Barcus is closing out two years of good work at Oak Lawn. His Church has grown considerably since he went to it, and it has a good outlook. We had the pleasure of preaching to his people last Sunday.

Rev. R. M. Morris, of Clarendon, passed through the city on his way to Brownwood, and called to see us.

Rev. M. L. Hamilton, of Oak Cliff, is closing out four years of successful work at that charge. He will leave matters in good shape for his successor.

W. C. Everett regrets his inability to be at the Northwest Texas Conference, but the Indian Mission Conference is also in session this week, and business made it incumbent for him to be with the brethren up there this year. However, he is well represented at Brownwood, and the work will go forward through his representatives.

The venerable mother of Rev. B. R. Bolton, of the Northwest Texas Conference, died at Jacksonville, last week. She was eighty-odd years of age, and had been a noble Christian woman all her life. She passed away at a ripe age, and ready for her translation. She leaves an aged husband, and several children to mourn her absence.

Rev. R. A. Burroughs, of the Calvert District, is winding up his time limit in fine shape. He came to that conference not a great while ago from beyond the Mississippi, but he forged to the front immediately. The brethren took him on short acquaintance, and he has not disappointed them. He has done a faithful term of service, and will give a good account of his closing year at Tyler.

BLOOD DISORDERS.

If your blood is not right, you ought to set it right, and RIGHT NOW. Hundreds of diseases owe their origin to impure blood. Vitae-Ore has been most successful in curing blood disorders. Read the trial offer on last page.

FINANCIAL PROSPERITY

Will have one of two effects upon every people to whom it comes—a blessing or a curse. There is no retreat from this conclusion. The mind of the people will be drawn closer to God in praise and gratitude for His manifold blesing, or else it will beget a spirit of independence and neglect of spiritual duties that will ever after mar, if it does not entirely destroy, their former relationship to their Church and to God. Of course, this refers to a time when greater than ordinary prosperity comes to us as a community or a people.

How often does the individual, in reflecting upon his prosperity, say in his heart, all this is mine! Yes, all mine! By my might and ingenuity have I obtained it. Our Savior said to one of these: "Thou fool, this night shall thy soul be required of thee, then whose shall these things be that thou has provided? So is he that layeth up treasure for himself and is not rich toward God."

Let us see where the independence comes in: A merciful Father gives the fruitful soil, the early and later rain, the regular return of seasons, the needful sunshine. These direct from His hand. Then, too, he gives health and strength to the laborer, spares the stock that aid so much in the result, permits him to live under laws that protect his life and liberty and the peaceable enjoyment of his property. Over and above all these, we are blessed with religious institutions that bring happiness and peace to our homes. We are dependent for every enjoyment of this life, a merciful Father bestowing every needful blessing, while we rush along heedless and ungrateful. Some say because I am not a member of the Church I am under no obligations to contribute to these institutions. Another says: "My wife is a member, I will pay something for her."

Poor fellows, what are they? Simply a notch on a stick. Why not show some appreciation for the blessings that come into your home by paying something for it? The hog hardly looks up from whence the acorns fall.

J. R. TAYLOR, M. D.
Kosse, Texas.

RESOLUTIONS.

Forasmuch as our beloved presiding elder, Rev. S. W. Turner, is just now completing his quadrennium on the Gatesville District, and by the laws governing the pastorate in our Church, he will be removed to other fields of labor:

And, Whereas his faithful and efficient services among us in preaching the gospel of the Son of God, and carefully looking after every interest of our beloved Church, have been so abundantly helpful to us in this charge:

And, Whereas his deportment as a man of God among us has ever been such as to commend the gospel of our salvation. Therefore, be it

Resolved by the fourth Quarterly Conference of Gatesville Station, that

1. We hereby express our appreciation both of himself and family, and that we shall ever remember with gratitude to God their kindly ministrations to us; and

2. That we shall follow him with our prayers and Christian love wherever his lot may be cast, and that we assure him of our sincere affection for his worth and work's sake; and,

3. That a copy of these resolutions be furnished Brother Turner, and also that a copy be sent to the Texas Christian Advocate for publication.

The above resolutions were offered by the Board of Stewards and adopted by the fourth Quarterly Conference of Gatesville charge.

LEAKE AYRES, Sec'y.
Gatesville, Texas.

To the Presiding Elder and Members of the Fourth Quarterly Conference, Elm Street M. E. Church, South, Waco, Texas:

Whereas, Our beloved pastor, Bro. S. A. Barnes, is now closing his quadrennium as pastor of this Church, we meekly bow to the mandates of our beloved Church, and fully acquiesce in her wisdom, though regretfully; and

Whereas, It now becomes our painful duty, by the law of the Church, to sacrifice the consecrated leadership of our beloved pastor to this Church; therefore be it

Resolved, That we as members of the fourth Quarterly Conference do hereby extend to Brother and Sister Barnes our most sincere and heartfelt thanks for the invaluable service rendered us, both as individuals and as a Church; and we assure them that our prayers will follow them to their new field of labor, that God may crown them with a full measure of success in bringing lost souls to that same Christ which Brother Barnes has so earnestly and faithfully held up to us during his four years' pastorate at our Church.

Be it further resolved, That a copy of these resolutions be spread upon the minutes of the fourth Quarterly Conference and a copy be furnished our beloved and retiring pastor and another copy be furnished the Texas Christian Advocate, with request to publish same.

Respectfully submitted,

T. B. GARDNER.
E. M. BYARS,
D. L. JAMERSON.
A. FAUQUET.
Committee.

"FOR CHRIST'S SAKE."

Dr. Packard's article in the Advocate of October 18 is open to criticism. He says it is "unscriptural and heretical" to conclude our prayers



REV. GIBBS MOOD
Bowie, Texas. Host North Texas Conference, 1906.

with the phrase, "For Christ's sake." "To do so suggests that Christ feels more kindly toward us; is more willing to bless, and loves us more than the Father." "This is heresy."

The truth is Christ the Son, God the Father, and the Holy Spirit—one in three, and three in one—do love us; and there is no form of speech which men may employ in their adorations that would convey the idea of a greater love than that which is seen in the plan of human redemption.

"But God commendeth his love toward us, in that, while we were yet sinners Christ died for us." Romans 5:8. First John 4:19: "We love him because he first loved us." "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Ephesians 1 and 7. "For there is one God; and one mediator between God and men, the man Christ Jesus." 1st Timothy 2:5.

Now, then, do not these excerpts of scripture, with hundreds of other cognates, express the love of Christ for us more forcefully than any form of speech we can use?

The Doctor says: "Let us pray then, 'In Christ's name,' and not ask for anything of our loving Father, 'for Christ's sake,' 'let us hold to the form of sound words—not such as men teach, but such as the Holy Ghost teacheth."

Christ does feel kindly toward us, and, "He hath done great things for us whereof we are glad." Psalm cxxiii and 3; and to ask God to bless us for Christ's sake is good theology; and as it expresses honor to Jesus, is just as legtimate in prayer as the Doctor's new theology—"In Christ's name." We maintain both are legitimate, both are scriptural, and when the prase, "In Christ's name," is found to be the chosen form of expression by the inspired speaker, it has embodied in it the meaning of "for Christ's sake."

Is not this legitimate? "Father, for 'Christ's sake' give to me the comforting influences of the Holy Spirit; for Christ said in John xiv and 16 that he would pray to you for another comforter to us, after he had left us, and he said you would give him to us."

Again, it is not scriptural to pray thus: "Great God, preserve us by thy grace; keep us in the right way to the end, 'for Christ's sake?'" Who in John xvii:11, 19 prayed, "Holy Father, keep through thine own name those whom thou hast given." "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

For the "Son's sake" the Father could not fail to hear a petition of above import, offered with faith and reverence to him, and would just as readily answer it as if it had been worded, "In Christ's name."

But the Doctor says "for Christ's sake" is heresy, because it "suggests that Christ feels more kindly toward us than the father." My brother, this is only an assumption on your part, for God the Father, God the Son, God the Divine Spirit, all feel alike to us children; and the love of one is the love of the other.

Now we all love the "form of sound words." I hope, and in this age of new theologies and false teachers we certainly need such as the Spirit teaches, for we may "strain at gnats and swallow camels," if we are not careful how we fish for new interpretations of the Word of God. And ere we are aware of it we will be pupils or so-called "adepts" in the school who will ask, "Who wrote Deuteronomy?" "Is inspiration verbal, or is it not?" "Is the Bible the Word of God, or is it not?" There is danger of exchanging sound words for quibbles, and so-called "scientific advanced thought," or advanced nonsense.

As for ourselves, let us continue to use the phrase, "For Christ's sake," when we pray with wife and the children around the home altar, and let us thus conclude our "grace" at our table, and don't call us heretical, please, Doctor, for our fathers, our mothers, our Methodists leaders have thus instructed us from the time we first knelt at mother's knees and lisped, "Now I lay me down to sleep," etc.

She had doubtless, with millions of other Christian mothers who are dead and in heaven, read the 12th verse of the 2d chapter of first Epistle of John, which reads: "I write unto you little children because your sins are forgiven for his name's sake," and this means only "for Christ's sake."

She and they had also read Ephesians iv and 32, which reads: "And be ye kind one to another, tender hearted, forgiving one another, even as God 'for Christ's sake' hath forgiven you." And many other passages of similar import. Doctor, this formula of concluding prayer needs no reconstruction. Let it stand "for Christ's sake," and if you must reconstruct, do it somewhere else. May God save us from divisions, geneologic and strifes about the law. Amen.

DR. T. H. HALL.
New York, Texas.

WEST TEXAS CONFERENCE BROTHERHOOD.

To the Members of the West Texas Conference Brotherhood.

My Dear Brethren: Those of you who did not pay to the Treasurer at conference your advance mortuary fee of four dollars, please send that amount at an early date. It is now our rule to pay fees in advance, so that in case of a call the money can be sent at once. Beneficiary members send four dollars, laymen two dollars. This call expires in thirty days.

A. W. WILSON, Sec-Treas.
P. O. Box 64, Gonzales, Texas.

DAY-PRICE WEDDING.

On Wednesday, October 31, 1906, at 9 a m, J. Walter Day and Miss Zillah K. Price were united in marriage at the home of the bride in Hale Center, Texas, the writer officiating.

It was a quiet home wedding, only the family and a few friends being present. Messrs. Russell, Cleveland, and Stuart, business partners of Mr. Day, were present from the North.

The bride was attired in an elegant traveling dress of gray broadcloth, and the groom wore the conventional black. Mrs. Day is one of Hale Center's noblest young ladies, and one that any man might be proud to call his wife. She will be greatly missed by the League and Sunday-school, as she was one of our most zealous Church workers. She was also a teacher in the public school at Hale Center last year, and the children all love her. She will be sure to make friends wherever her home may be in the future. Mr. Day is one of the leaders of the Northern Immigration Company that is now doing business in this country.

Mr. and Mrs. Day were the recipients of several valuable presents of silver and cut glass.

Immediately after the ceremony they stepped into Mr. Day's private automobile and left for Amarillo, where they left for points in the North and East.

Their many friends wish for them much happiness on their journey through life. JOSEPH B. DODSON.

A HAPPY HOME

Is one where health abounds. With impure blood there cannot be good health. With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood.

Pure blood means health. Health means happiness.

Take no Substitute. All Druggists.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Cost Nothing To Try.

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.

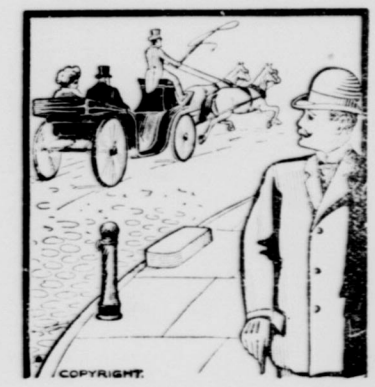
It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the 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."

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Epworth League Department

GUS W. THOMASSON .. ..EDITOR.
Van Alstyne, Texas.

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

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

✣

State League Cabinet.

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

✣

EPWORTH-BY-THE-SEA.

(League Rally Song)

O we are a band of Leaguers,
And battling for the right;
Our final rendezvous shall be
That "land of pure delight."

Chorus.

With glad hosannas to our King
We'll make the welkin ring;
The grandest place of all to be
Is "Epworth-by-the-Sea."

Come! Join our ranks, ye noble lads,
And queenly maids, come, ye.
Our banner to the breeze shall wave
At "Epworth-by-the-Sea."

(Chorus)

From toil and care we'll rest awhile;
Our strength renewed shall be;
We'll answer to the Master's call,
Lo! "Here am I; send me."

(Chorus)

Our battle cry shall ever be
All! "All! for Christ," our King;
With loud acclaim we'll praise His name
And of His goodness sing.

(Chorus)

T. H. YARBROUGH.
Ennis, Texas.

✣

LEAGUE STATISTICS.

Last summer, in preparing the program booklet for the Encampment at Epworth-by-the-Sea, we compiled a couple of statistical tables containing information about the League in Texas. We found many errors in the tables as prepared by the Secretaries of the Annual Conference journals, and we then expressed the hope that this fall, in casting up totals, that more diligence might be observed in the interest of accuracy. We did not then, and do not now, think that the fault is altogether with the Secretaries mentioned, but we believe a large portion of the blame should be charged to the local chapter officers. The President of each League should see to it that his pastor is correctly informed as to the number of members in his chapter. There should be no guess-work by any one about this matter. Now let us admonish our League officers, as the conference season is upon us, to take prompt action and report the accurate number of League members to the pastors before they get away for the annual meetings. Do this and we shall have, for once, an accurate report of the League strength in Texas.

✣

NOTES.

We publish another rally song this week, the production of Rev. T. H. Yarbrough, of Ennis.

✣

Rev. S. B. Beall has been returned to Corpus Christi Station for another year. This will be glad news to many hundreds of Leaguers who have learned to appreciate the worth of this pastor in his labors for the advancement of the Assembly movement.

✣

Brother Caldwell, the League editor of the Pacific Methodist, says: "In response to our sending the Pacific Methodist Advocate to the League editors throughout Southern Methodism, we have so far received two exchanges, the Raleigh from Miss Montgomery, and the Oklahoma from Brother Strout. Mr. Thomasson has been sending us the Texas for a year past." Brother Caldwell gets considerably mixed in placing these exchanges, since the Raleigh is edited by Bro. H. B. Anderson, while Miss Montgomery is the League editor of the Southern. There is no Oklahoma Advocate, but Brother Strout is the League editor of the Alabama.

✣

League Editor Ricks, of the Central Methodist, reproduces in full the Texas League rally song from the pen of Mrs. S. M. Johnson. We are getting quite a collection of these rally songs, and it is likely they will be a prominent feature of the next Encampment. Some of them are attracting attention outside of the State, as is evidenced by the publication of Sister Johnson's in the Louisville Conference organ.

✣

Here is what a hustling League President did over in California recently: "The President of the Lakeport League, on last Sunday evening, received orders for thirteen sets of the reading course, and yet hardly half of the forty members were present. The numbers of sets will easily reach twenty. How is this for a country chapter?"—Pacific Methodist. We say it is tip-top.

✣

"The Bulletin," the official organ of the Methodist Episcopal Church, South, in the City of Mexico, edited and published by Rev. P. L. Cobb, is now a regular visitor to our exchange desk. We appreciate the sheet very much. The last issue contains the following personal mention of interest to Texas Leaguers, viz: "Mr. C. A. Sloan is expected to return soon from a trip to his Texas home, where he went to be present at the marriage of his brother....Miss Elizabeth A. Streater will spend several weeks at Cuernavaca."

✣

Bishop Key's sermon on tithing, delivered at the 1906 session of the State Epworth League Encampment, is the subject of favorable comment by Rev. Thomas H. Morris in a recent issue of the Nashville Advocate.

✣

We publish this week the Encampment address of Mr. Bert C. Coe, of Lufkin, on a charity and help topic, "Visiting: I Was a Stranger, and Ye Took Me In."

✣

Next month will be the time for the annual election of local chapter officers. Some consideration should be given in advance as to who will be selected to fill these places. No election should be entered into without prayer and meditation.

✣

"It makes a fellow feel good to know sometimes that his work is appreciated" is the way a faithful pastor of our acquaintance expressed his feelings upon learning that an effort of his had borne fruit. We miss many opportunities for cheering our fellow workers in withholding an occasional word of commendation. It is all right to put flowers on the grave when one is gone, but bouquets to the living are equally commendable.

G. W. T.

✣

TEXAS CONFERENCE EPWORTH LEAGUE.

A "reorganization" session of the Texas Conference Epworth League was held in Tabernacle Methodist Church, Houston, Saturday, October 26, and a full complement of officers was elected to carry on the work of this organization. The day's program was opened with a sunrise prayer-meeting and at 11 o'clock Rev. Geo. S. Sexton preached the annual sermon. Upon reconvening at 2 o'clock devotional services were conducted by Bro. Tom C. Swope and the business for which the meeting was called was then entered into. The following cabinet was elected, viz: President, Tom C. Swope, Houston; Vice-President, Miss Minnie Evans, Calvert; Second Vice-President, Mrs. Ella Dunlap, Palestine; Third Vice-President, P. W. Horn, Houston; Fourth Vice-President, Miss Mamie Graves, Galveston; Secretary, Miss Eva Sanders, Center; Treasurer, Mr. Deaton, Beaumont; Junior League Superintendent, Miss Veola Schwab, Galveston.

Among the special features of the occasion were addresses by Prof. P. W. Horn on the educational work, and Rev. C. J. Oxley on the spiritual development of the members of the League. Mrs. C. W. Evans, of Houston, read a paper on "The Benefit to Be Derived from Special Missionary Work," and a paper of Mrs. Anderson was read by Miss Veola Schwab on "The Advantages of the Junior League Literary Department." The Leaguers remained over Sunday and held special services, a full account of which is given by President-elect Swope in this issue. We hope to hear of renewed interest throughout this conference through the efforts of Bro. Swope and his co-workers.

✣

FROM PRESIDENT SWOPE.

I want to tell our fellow Leaguers some time of the splendid time we had at the annual meeting of the Texas Conference Epworth League, which was held at the Tabernacle Methodist Church, Houston, October 26 and 27.

The attendance was not as large as had been hoped for, but what was lost in numbers was made up in spirituality and enthusiasm, and it is believed that much good will follow.

I will give a brief account of the services held on Sunday.

At 6:30 we attempted to hold—we did hold—a sunrise prayer-meeting, and even though it was barely attended, those who were there felt much better for having attended. Sunday



Strange Sights at Epworth-by-the-Sea.

afternoon there was an Epworth rally by the Houston Union League and reports made by all of them showed that each was not only alive and active, but that they had done much good to all people, and not the least to their pastors. At night Bro. Oxley preached a splendid sermon and a large number of Leaguers reconsecrated themselves, and at the close each felt better prepared to go out into the Lord's field and labor for the glory of their Master.

Now, just a word as to next year: I am not personally acquainted with a single one of my co-officers, but God willing I am going to know them all before the end of my term and visit their Leagues. I had the pleasure of visiting Liberty League last Tuesday and met about twenty-five Leaguers and members of the Church. This League is composed of Methodists and Baptists, and it is not only going to work in harmony, but is going to do great work under the leadership of their President, Miss Bland, who is an experienced worker. I want to hear from the other officers, and I am going to try to get our work well organized. I want every officer to visit every League he or she can, and I want all visits reported to me. I want an enthusiasm worked up so that when we meet next year the Church that invites us will have a large number present, and can feel that their efforts have been appreciated.

If any Leaguer, League or officers wants any information or help that their President can give, I want them to simply say so, and with God's help I will do the best for them that I can. A letter sent to me at Station "A," Houston, will reach me promptly. I want to ask the co-operation of the pastors. I want the help of all, so I am going to put on the armor of God and enter into the fight this year with the intention of winning the battle, if it is His will. Will every Leaguer who reads this and who will co-operate with me to this end drop me a postal card and say so?

Yours in Christ,

TOM C. SWOPE,
Pres. Texas Conf. Epworth League.
Station A, Houston.

✣

A HUSTLING LEAGUE AND A HAPPY PASTOR.

I am the happy pastor of a live and stirring Junior League, which has raised more than forty dollars on domestic missions and has presented their pastor with a beautiful suit. Mrs. Jos. B. Sears is our lady manager. IRVIN B. MANLY, P. C.
Crockett, Texas.

✣

THE ROUND TABLE.

I have received no responses to my call for the round table notes, but have the promise of about a half dozen in the near future. Personally I have been exceedingly busy for the past two weeks. Hope to send some good material soon.

LAURA L. ALLISON,
State Second Vice-President.
Austin, Texas.

✣

NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

To the Leaguers of North Texas:

The officers of the North Texas Conference Epworth League are greatly handicapped on account of not having funds to carry on the work absolutely necessary to be done in their different departments. This barrier could easily be overcome if you would rally to our assistance. Every Leaguer is due the North Texas Conference Epworth League five cents each year. It isn't much, but when 5000 members pay this amount it is enough to meet every demand before us. Will you turn over to your local League Secretary-Treasurer your five cents today so he can forward it to me without delay?

We do not think you would allow us to pay this amount for you, but didn't just know how important it was to meet this obligation promptly. Help us make this a successful year in our work.

O. L. HAMILTON,
Secretary-Treasurer.
Frisco, Texas.

✣

VISITING: I WAS A STRANGER, AND YE TOOK ME IN.

(An address delivered by Mr. Bert C. Coe, of Lufkin, at the 1906 Encampment session of the Texas State Epworth League at Epworth-by-the-Sea.)

While the charity and help department is not the most important of the four divisions of the Epworth League, it certainly is one which furnishes to its members the greatest pleasure and happiness, for, as our dear Lord has said, "It is more blessed to give than to receive." And there are so many things we can give; besides the more material things there are kind and sympathetic words, loving smiles and the many little acts of kindness that cheer the heart of the receiver and so greatly strengthen the soul of the giver.

Of all the League work I think that generally the invitation and welcome of strangers is probably the most neglected and yet is of the greatest importance. Just why this is the case I can not say, for from my own experience, though of a retiring disposition naturally, I find it one of the greatest pleasures of my life to meet and greet strangers to our Church and League services.

We can not estimate the real value of the welcome of a stranger to a city or a Church for, though the act is immediately forgotten by the Leagues, the stranger always remembers it, and we are inclined to believe he will be made a stronger and happier person by it; and naturally being benefited, will endeavor to do as the Sunshiners say, pass it on.

If you have a kindness shown,
Pass it on.
It was not done for you alone,
Pass it on.
Let it travel down the years,
Let it wipe another's tears
Till in heaven the deed appears.
Pass it on.

As to myself, I have had but little experience in this department or rather this part of our department of League work, having more in the visiting and nursing of the sick, consoling the bereaved, assisting the needy and taking books, papers, etc., to the convalescent and the shut-ins, in which work I find great pleasure and, in fact, if I thought of no other reward, I would rather have the prayers of those I have helped than to have the applause of the masses or the benediction of the most exalted priest.

There is much work we can do, and if we do it in a quiet, Christ-like manners, not only will we benefit and be benefited, but it will redound to the glory of the Father who has done so much for us. As Christians and Epworth Leaguers we should heed the call of our pastors and Second Vice-Presidents and do the work assigned to us and volunteer to do more. It takes grit to get up at 12 o'clock at night to go and relieve some one who is sitting up with the sick, but that is what Texas boys and girls are made of, and Texas Leaguers are not exceptions.

But to return to the subject, "I was a stranger, and ye took me in."

Those of you who have not had the experience imagine yourselves strangers, without friends or acquaintances in a city far from home and probably with a feeling of loneliness or homesickness. As you look at the faces of the citizens, thinking of meeting, perchance, a friend, you are met with cold stare, and if you nod or speak your salutation is not answered.

Your impression of that city and its citizens is not very favorable.

Again, imagine yourselves in a city as probably with the same feeling of loneliness. In the office of your hotel you notice a small placard announcing the different services held at the Methodist Church a short distance away. In your walks about the city you meet bright-faced young men (on the lapel of whose coats you notice a button or pin bearing the maltese cross), who greet you with a Methodist handshake and a welcome to their city. Saturday afternoon or evening a party of young people come to your hotel and bear you an invitation to attend the services at their Church the next day. Under such circumstances you can not, at least would not, refuse. The next morning you are present at the Church. You are met and introduced to several members who strive to make your visit pleasant. As you leave the building you are filled with a higher and nobler idea of God and man. It is needless to say that your visit to that city will always be remembered with great pleasure.

But do not understand me to say that we, though strangers, should wait for an invitation to attend Church services, for I have no greater contempt than for the so-called Christians who expect the members of his Church to meet him at the depot and give him a noisy reception. But not all are Christians or Epworth Leaguers.

Anything that I can say can not compare with these words which were written me in our correspondence concerning the program and they will be readily recognized as coming from the pen of our noble and tireless State Second Vice-President, Miss Belle Taylor:

"As to the subject of looking after strangers in our midst, I do want it emphasized to the fullest extent, not only visiting strangers, but any who are not acquainted with the Church and Christianity and casting about them a net of good influence that will draw them to Christ. Verily, I believe if we loked more closely after our strangers there would be fewer prisoners to visit in the jails."

To this I can only add a hearty "Amen."



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STATISTICAL TABLE OF THE WEST TEXAS CONFERENCE, 1905-06.

NAME OF DISTRICT	Number of Local Preachers.	Members Reported Last Year.	Additions on Profession of Faith.	Additions by Certificate and Otherwise.	Present Total Membership.	Adults Baptized.	Infants Baptized.	Societies in Charge.	Number of Houses of Worship.	Value of Houses of Worship.	Indebtedness on Houses of Worship.	Number of Parsonages.	Value of Parsonages.	Indebtedness on Parsonages.	Value of Other Church Property.	Expended for Church Parsonages.	No. Churches Damaged or Destroyed.	Amount of Damage.	Amount Insurance Carried.	Premiums Paid.	Loss Collected.
Austin	16	4,121	363	395	4,289	212	98	41	38	$88,600 00	$ 888 00	16	$ 19,900 00	$ 2,038 00	$ 5,475 00	$ 17,255 88	....	.....	$ 26,550 00	$373 37	.....
Beeville	7	2,871	180	318	3,010	92	54	43	34	55,500 00	1,050 00	13	16,400 00	400 00	520 00	3,807 95	1	100 00	21,800 00	124 75	.....
Cuero	6	3,098	349	240	3,221	190	94	41	30	46,700 00	400 00	17	20,050 00	312 00	1,375 00	5,259 70	1	18 00	19,500 00	251 30	.....
Llano	17	3,647	266	198	3,557	134	98	51	38	58,700 00	.....	15	14,100 00	400 00	2,105 00	5,908 65	....	.....	6,800 00	16 00	.....
San Angelo	23	4,313	537	674	4,998	278	99	79	29	68,930 00	2,765 00	17	20,860 00	3,015 25	2,285 00	10,695 59	....	.....	28,400 00	249 30	.....
San Antonio	12	3,503	398	527	3,879	168	108	40	30	127,250 00	9,225 00	20	28,500 00	725 00	101,375 00	15,684 52	....	.....	81,900 00	480 50	.....
San Marcos	8	2,960	355	311	3,399	150	76	36	30	60,700 00	1,500 00	13	19,500 00	.....	50,250 00	3,103 70	1	15 00	50,950 00	231 15	.....
Total	89	.....	2,448	2,663	26,353	1,224	627	331	229	$ 501,380 00	$ 15,828 00	111	$ 139,310 00	$ 6,890 25	$ 163,385 00	$ 61,715 99	3	$133 00	$ 235,925 00	$ 1,726 37	$18 00
Total last year	86	24,513	1,897	2,443	.....	998	549	324	226	445,779 00	22,630 00	110	136,690 00	2,810 00	107,843 00	54,258 21	2	107 50	190,411 80	1,379 60	.....
Increase	3	.....	551	220	1,840	226	78	7	3	55,601 00	.....	1	2,620 00	4,080 25	55,542 00	7,457 78	1	25 50	45,513 20	346 77	18 00
Decrease	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6,082 00	....	.....	.....	.....	.....	....	.....	.....	.....	.....

NAME OF DISTRICT	Assessed for Presiding Elder.	Paid for Presiding Elder.	Assessed for Preachers in Charge.	Paid for Preachers in Charge.	Assessed for Bishops.	Paid for Bishops.	Assessed for Conference Claimants.	Paid for Conference Claimants.	Assessed for Foreign Missions.	Paid for Foreign Missions.	Assessed for Domestic Missions.	Paid for Domestic Missions.	Specials for Missions, Assessed.	Specials for Missions Paid.	Assessed for Church Extension.	Paid for Church Extension.	Assessed for Education.	Paid for Education.	Assessed for American Bible Society.
Austin	$1,606 58	$1,595 64	$ 12,140 00	$ 12,125 41	$202 00	$202 00	$924 00	$928 00	$927 00	$939 00	$ 1,356 00	$ 1,368 69	$124 25	$114 25	$405 00	$405 00	$596 00	$506 00	76 00
Beeville	1,315 00	1,278 85	8,215 00	8,010 35	141 00	123 50	694 00	621 75	655 00	634 25	948 00	913 90	.....	.....	318 00	265 35	460 00	385 00	59 00
Cuero	1,410 00	1,285 82	10,800 00	9,081 99	145 00	124 50	742 50	539 00	726 00	628 90	1,042 00	889 00	.....	64 00	316 00	231 50	443 50	309 00	53 00
Llano	1,446 75	1,311 05	8,942 25	8,954 75	148 26	147 26	757 26	765 06	736 05	773 60	1,106 05	1,112 95	.....	.....	327 00	329 60	528 80	526 85	66 25
San Angelo	1,984 80	1,776 10	13,049 45	12,204 10	173 01	163 02	836 56	778 39	917 18	899 63	1,294 19	1,256 15	102 00	102 00	384 78	328 38	604 65	499 50	76 20
San Antonio	1,814 75	1,776 30	12,082 75	12,801 65	147 00	135 00	756 00	704 85	665 25	763 35	1,146 00	1,133 50	.....	105 00	325 00	300 50	503 50	428 50	68 75
San Marcos	1,304 00	1,380 13	9,141 00	9,076 13	148 00	145 20	755 00	739 40	740 00	739 85	1,075 00	1,067 80	.....	209 75	318 00	297 25	440 85	415 10	59 06
Total	$ 10,881 88	$ 10,403 89	$ 62,625 94	$ 72,254 38	$ 1,104 27	$ 1,040 48	$ 5,465 32	$ 5,076 45	$ 5,336 48	$ 5,378 58	$ 7,967 24	$ 7,741 99	$226 25	$595 00	$ 2,393 78	$ 2,157 58	$ 3,576 80	$ 3,069 95	$458 26

NAME OF DISTRICT	No. of Senior Leagues.	No. of Senior League Members.	No. of Junior Leagues.	No. Junior League Members.	Total League Members.	Raised by Leagues for Missions.	Raised by Leagues for Other Objects.	Total Raised by Leagues.	No. of Sunday Schools.	Officers and Teachers.	Scholars Enrolled During Year.	S. S. Collections for Missions.	S. S. Collections for Children's Day.	S. S. Collections for Other Objects.	Total Raised by Sunday Schools.	No. Woman's Foreign Mission Societies.	No. of W. F. M. S. Members.	Total Money Raised by W. F. M. S.	No. Woman's Home Mission Societies.	No. of W. H. M. S. Members.	Total Money Raised by W. H. M. S.	Total Collections by Both Women's Societies.	Special for Missions.
Austin	7	371	6	247	628	$41 95	$676 79	$718 74	32	298	3,018	$247 16	$41 82	$1,334 84	$1,969 73	12	247	$ 1,487 39	8	165	$1,015 93	$2,503 52	$681 56
Beeville	9	327	7	184	511	12 00	256 23	268 23	33	254	2,126	184 26	34 00	811 00	1,024 02	3	60	121 89	9	178	1,839 48	1,961 37	.....
Cuero	11	271	8	212	483	63 03	274 35	337 38	34	256	2,333	238 83	57 99	911 04	1,234 69	4	35	181 15	11	209	1,961 15	2,050 30	32 40
Llano	13	441	3	85	526	53 50	146 00	150 25	38	279	2,598	199 01	53 15	872 62	1,105 03	6	82	231 25	12	199	1,211 60	1,442 85	35 00
San Angelo	7	197	6	223	420	56 00	248 23	304 23	41	311	3,181	156 40	57 78	1,457 93	1,673 51	6	103	247 80	17	289	2,923 40	3,021 80	36 00
San Antonio	14	452	7	249	701	120 60	371 78	477 18	35	323	3,381	196 61	24 67	2,504 72	2,727 67	4	108	282 51	17	343	3,381 22	3,663 73	.....
San Marcos	7	199	6	188	387	68 11	249 84	317 85	27	234	2,528	312 70	54 44	734 93	1,103 07	5	84	273 50	7	125	1,177 95	1,461 45	.....
Total	68	2,258	43	1,388	3,656	$415 19	$2,223 22	$2,573 86	240	1,955	19,165	$1,534 57	$323 85	$8,627 14	$ 10,837 72	40	719	$2,725 49	81	1,508	$ 13,510 73	$ 16,105 02	$784 96
Total last year	77	2,305	50	1,568	3,833	909 26	2,473 77	2,905 73	225	1,851	1,7881	1,392 64	221 11	7,305 21	8,638 34	36	587	1,564 32	73	1,344	13,133 06	14,533 87	.....

NAME OF DISTRICT	Paid for American Bible Society.	Assessed for Expenses Dels. Gen. Conf.	Paid for Expenses Dels. Gen. Conf.	Assessed for Superannuates' Endmt. Fund.	Paid for Superannuates' Endmt. Fund.	Paid for Objects not Elsewhere Reported.	Total Finance Table.	Grand Total from Tables 1, 2, 3
Austin	$76 00	$11 12	$11 12	$24 25	$24 25	$5,691 35	$24,306 05	$47,106 46
Beeville	53 70	.....	.....	9 20	16 25	2,488 11	13,549 51	20,272 48
Cuero	40 50	.....	.....	.....	.....	3,999 25	17,220 60	27,488 34
Lano	71 00	.....	.....	27 00	69 50	2,950 40	17,085 75	26,937 79
San Angelo	67 45	24 00	24 00	.....	.....	4,858 46	23,129 57	39,214 45
San Antonio	95 05	14 50	14 50	.....	.....	6,462 71	21,138 86	45,671 37
San Marcos	59 84	5 00	5 00	5 00	5 00	7,585 90	19,454 49	25,840 31
Total	$463 54	$54 62	$54 62	$65 45	$115 00	$ 34,036 18	$ 135,884 83	$ 232,531 20

WEST TEXAS CONFERENCE.

Minutes of the forty-eighth session of the West Texas Annual Conference of the Methodist Episcopal Church, South, held at San Angelo, Texas, beginning October 31, 1906, ending November 5, 1906. Bishop H. C. Morrison, President; Sterling Fisher, Secretary. Postoffice of Secretary, San Marcos, Texas.

Question 1. Who are admitted on trial? C. C. Young, Wm. Nichols, H. L. Vincent, L. B. Newberry, E. W. Morton, N. W. Carter, T. N. Barton, E. Y. S. Hubbard, J. B. McCarley.

2. Who remain on trial? Gaston Hartsfield, Sidney C. Dunn, James T. Weems, S. J. Upton.

3. Who are discontinued? None.

4. Who are admitted into full connection? T. A. Matthews, M. P. Morton and J. A. Foster.

5. Who are readmitted? None.

6. Who are received by transfer from other conferences? J. W. Rowland, from Los Angeles Conference; S. B. Johnson, from North Alabama Conference; N. G. Ozment, from North Texas Conference; V. V. Morgan, from Indian Mission Conference; A. C. Smith, from North Alabama Conference; G. W. White, from North Texas Conference; J. W. Kelly, from Texas Conference; W. M. James and M. A. Thurman, from Texas Conference; J. S. Bowles, from the Missouri Conference; J. M. Snow, from Florida Conference; J. W. Howell, from Southwest Missouri Conference; A. C. Bell, from Memphis Conference; W. A. Hart, from Louisiana Conference; A. V. Harbin, from Central Mexican Mission Conference; W. D. Wood and J. W. Long, from New Mexico Conference; W. G. Whitehead, from Indian Mission Conference; A. J. S. Haygood, J. M. Shumaker, N. B. Harmon.

7. Who are the deacons of one year? Marcos Williamson, Rex B. Wilkes, Stonewall L. Burke.

8. What traveling preachers are elected deacons? Brantley A. Myers, T. A. Matthews, Marshall P. Morton, J. A. Foster.

9. What traveling preachers are ordained deacons? None.

10. What local preachers are elected deacons? Christopher C. Young, Thorpe W. Barton, B. B. Hall.

11. What local preachers are ordained deacons? Thorpe N. Barton.

12. What traveling preachers are elected elders? William H. Nelson, James Walker Black, Reuben A. Waltrip, Augustus Y. Old, Orceneth F. Hatfield, E. Thurston Campbell, Robert L. McIntyre, J. E. Martin, Charles M. Rabe, Mason K. Fred, Robert Paine, John W. Rowland.

13. What travelings preachers are ordained elders? Wm. H. Nelson, Jas. Walker Black, Orceneth F. Hatfield, Reuben A. Waltrip, Augustus Y. Old, E. Thurston Campbell, Robert L. McIntyre, J. E. Martin, Mason K. Fred, Robert Paine, Jno. W. Rowland.

14. What local preachers are elected elders? None.

15. What local preachers are ordained elders? None.

16. Who are located this year? A. F. Jones.

17. Who are supernumerary? J. A. Wright, W. R. Keathley.

18. Who are superannuated? H. T. Hill, J. F. Denton, W. H. Killough, N. W. Keith, J. M. Shuford, J. S. Gillett, B. Harris, H. G. Horton, W. O. Shugart, Wm. Monk, W. J. Joyce, A. G. Nolen, J. T. Gillett, J. D. Scott, J. C. Russell, C. M. Rabe.

19. What preachers have died during the past year? Jno. W. Stovall, M. A. Black, S. G. Shaw, R. M. Leaton.

20. Are all the preachers blameless in their life and official administration? Yes.

21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers, 89; members, **26,353.**

22. How many infants have been baptized during the year? 627.

23. How many adults have been baptized during the year? 1224.

24. What is the number of Epworth Leagues? 111.

25. What is the number of Epworth League members? 3656.

26. What is the number of Sunday-schools? 240.

27. What is the number of Sunday-school officers and teachers? 1955.

28. What is the number of Sunday-school scholars enrolled during the conference year? 19,165.

29. What was assessed by the last conference for the superannuated preachers and the widows and orphans of preachers? $5500.

30. What has been collected on the foregoing account, and how has it been applied? $5076.45.

31. What has been contributed for missions? Foreign, $5381.58; domestic, $7794.25.

32. What has been contributed for Church Extension? $2019.70.

33. What has been contributed for the American Bible Society? $463.54.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, $10,403.32; preachers in charge, $71,654.38.

35. What has been contributed for the support of Bishops? $1040.48.

36. What is the number of societies and of houses of worship owned by them? Number of societies, 331; number of houses of worship, 229.

37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, $501,380; indebtedness, $15,828.

38. What is the number of pastoral charges and of parsonage owned by them? Pastoral charges, 118; number of parsonages, 111.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, $139,310; indebtedness, $6890.25.

40. What is the number of districts and of district parsonages? Number of districts, 7; number of district parsonages, 6.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value,....; indebtedness, $....

42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 3; amount of damage, $133.

43. What are the insurance statistics? Insurance carried, $235,925; losses sustained, $——; premiums paid, $1726.37; collections on losses, $18.

44. What are the educational statistics? See statistical table.

45. Where shall the next session of the conference be held? Yoakum.

GEORGIA LETTER.

My son, whose letter you printed, has perhaps made an impress on that I am more of an invalid than I really am. I have a repugnance to bringing matters that concern only my family and myself before the public, and so I have said little of myself in my private relations. In using the rather large "I" which has been found in my letters it is George G. Smith, the preacher and Church officer, and not the individual, who has been speaking.

Forty-four years ago on the 14th of last September I received what many thought would be my death warrant. While in the rear of my regiment looking after the wounded a large minnie bullet plowed its way through my neck near my spinal column. All thought that the wound was a mortal one, but it did not prove such. It left me with a paralyzed arm and a shattered nervous system. After this, as a secondary effect, my spine became involved and I had as the result what the doctors call "paraplegia," and the old people "creeping palsy." As it began in the spine, and not in the brain, my mind was not affected as it generally is in paralysis. Through God's great mercy I had a thirty-year respite from invalidism and did active work. But a few years ago the trouble began again, and very slowly but steadily it has gone forward, until now I am about where I was over forty years ago.

I am not bed ridden nor confined to my room, and have no pain. I sleep as well as most old men, and am able to read and write some twelve or fifteen hours. When I contrast my condition with that of a far better man, Bro. Armstrong, who is just my age, and has been preaching the same time, I feel I have great reason to wonder as well as to be grateful. I have been from my youth up the child of Providence. I can say assuredly, "Goodness and mercy have followed me all the days of my life."

Ham Horton and I joined the conference together, and I was his saintly mother's pastor twenty-five years ago. Brave boy that he was, he went to West Texas.

Billy Moss and I were boys together in the conference. I spent a delightful time with him in Waxahachie.

Tom Pierce's father and I were the closest of friends all my life. He was our pastor when I was a boy of twelve, and I was examined by him when I entered the conference. I have known him from a child.

George Rankin was a red-headed mountain boy whom I met at a camp-meetin in Maury County thirty-five years ago.

Charley Brown was cousin to my first wife, and his saintly mother lies in the Macon cemetery.

Robert S. Hyer's father was one of the first men I ever knew, and his grandfather, old Billy Stewart, was my ideal of an apostle when I was a boy.

I have been writing for the Texas Advocate for thirty years and reading it constantly all these years, so I am identified with Texas and in the graveyard at Waxahachie sleeps my dear boy, who died while teaching in the high school there.

That gifted man, Clarence Ousley, was my wife's cousin. I remember him as a white-headed child in the pine woods of Lowndes.

Well, I reckon I am growing old. The family record says I was born "December 24, 1836" and next Christmas, if I live, I will be seventy years old. I can't realize it. I cannot feel that it is possible that I am on the edge of the limit, but so it is. I wake early, as old men generally do, too early to rise, and so I begin the day by repeating the whole 103d Psalm and the 5th chapter of Matthew and the 12th of Romans, and the old time hymns. That one: "Jesus, thy blood and righteousness," not in very high repute among some Methodists, is a joy to me. "My God is reconciled" is a precious verse, despite the cavils of advanced thinkers. Of course I have too much sense to expect to stay here long, so "I nightly pitch my moving tent a day's march nearer home," and have every thing ready to strike it when my Captain says so. I read the old books, and feast especially on Bunyan and Flavel and Wesley; but keep up with the new ones. I don't meddle with the Higher Critics, nor the lower. With good Modern commentaries and the Book Review I know what men are saying, and oftentimes after they have had their say, I do not ask for more. I have settled a few questions: (1) That God is good. (2) That Jesus died for me. (3) There is a Holy Spirit. (4) There is a true Bible. (5) There is power in prayer. (6) There is a heaven. (7) I should love God supremely and my fellowmen universally—and with these things settled I care little about other matters.

God has been good to me. His chastisements have been many, and all have been deserved. His mercies have been infinite, and none have been merited. I am leaving a better world than than the one I entered seventy years ago. I cling to my belief that the Methodism I was born in is about the best form of religion in the world, and I don't want it changed. I think it will not be changed much before I go hence. I love God and trust Jesus and love everybody. So much for myself, perhaps too much, but your kind words have compelled me.

GEORGE G. SMITH.

Macon, Ga.

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man: For 7 years I have had eczema. I have tried many doctors and numerous remedies, which only temporarily relieved. I gave 'Tetterine' a trial and after 8 weeks am entirely free from the terrible eczema. It will do the work." I. S. Giddens, Tampa, Fla.

At drug stores, or send 50 cts. for box to J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine, Soap, 25c.

Some people say they can't bear to punish their children; yet constant fretting, scolding and nagging is the worst, the most selfish and abominable of punishments, not merely for the child, but for the whole household, that can be inflicted. A veritable old fashioned spank ng for the little ones, if rightly administered; and for the older ones, denying some pleasure, or restricting their freedom, is not only salutary, but will clear the domestic atmosphere most quickly and thoroughly, leaving no ill effects.

Patience is said to be a supreme domestic virtue; but it should partake of good judgment, perfect fairness, and a pervading, wise love.—Michigan Christian Advocate.

A TEXAS WONDER.

Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for $1. Dr. E. W. Hall, 2926 Olive Street St. Louis, Mo. Send for Texas testimonials.

PREACHERS WANTED.

Two single preachers for work in Beeville District, West Texas Conference. Send recommendations from pastor or presiding elder to the undersigned.

F. B. BUCHANAN, P. E.
Beeville, Texas.

The Woman's Department

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

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

"THE PARTING OF THE WAY."

(Lovingly dedicated to Rev. and Mrs. M. L. Hamilton, Oak Cliff M. E. Church.)

Shadows lengthen as we travel
Down the weary way we tread,
But there's sunshine for each shadow
Where the path our footsteps lead.
We shall hear the parting message
In the heart when comes the day,
For the farewell to be spoken
At the parting of the way.

We have trod the path together
Pleasant all the journey seemed,
Clouds for some, eternal sunshine
Others basked in while they dreamed;
But the sword o'er song and story
Swung by but a single hair,
This sad parting by the wayside
Still was o'er us hanging there.

Yet we know the Father's promise,
That His love suffice for all,
We can wait his royal pleasure,
He can use us one and all;
Though the path we each may follow
May not lead us day by day,
Just along the way we've traveled,
To the parting of the way.

But we'll give the roses blooming,
That have filled each life and heart,
Yes, we'll give them ere the shadows
Fall, and so our pathways part;
Give the roses to the living,
While the time is called today,
Do not wait until tomorrow,
Till the parting of the way.

Have we loved a friend, a brother,
Give him what he loves so well,
Do not wait until the shadows
Clasp him in a long farewell;
Tell him how your love will follow
To the closing of the day,
Don not wait until tomorrow,
Till the parting of the way.

We shall miss the friendly greeting,
We shall feel the parting chill,
Yet, we'll walk the pathway, knowing
That we love each other still;
But our heavenly Father knoweth,
While we trust him day by day,
He will lead us, gently lead us,
To the parting of the way.

MRS. H. A. CUNNINGHAM.
Dallas, Texas, Station A.

WEEK OF PRAYER.

To the Members of the Woman's Foreign Missionary Society, M. E Church, South:

The Week of Prayer and Thanksgiving is at hand—November 26-30. The manifold blessings from God to the Woman's Foreign Missionary Society during the years that are past, and especially during the year just closing, manifest by advance at home and in foreign lands, call for thanksgiving. The gathering in of precious souls in the mission schools of the board and the revivals in Churches in heathen lands awaken gratitude.

The need for power in the life of the individual, for wisdom in direction of the work committed to the Woman's Board, and for increase of trained, consecrated women to fill the vacancies in the mission fields, call for prayer. Every mission field is embarrassed by decreased forces.

Prayer and praise are keys that unlock the treasure house of God. Prove Malachi 3:10 throughout the week by private prayer at home, by observance of the week in auxiliaries, by enthusiastic public meetings, and by gifts like Mary of old, fragrant with love and gratitude. In the service of Christ,

MARIA LAYING GIBSON, Pres.
Kansas City, Mo.

W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

The following was heartily endorsed by the members of the Woman's Home Mission Society, North Texas Conference, in session at Dallas, Octo-

"We tender our grateful thanks to Dr. G. C. Rankin, editor, and Mr. L. Blaylock, publisher, for the space so kindly offered in the Woman's Department of the Texas Christian Advocate, and to Mrs. F. E. Howell, the worthy editor of this department; and recommend that the Press Superintendent of each auxiliary send for publication such items of interest to North Texas Conference Home Mission work as she may frequently deem advisable."

W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

The bulletins came just as we were starting for our recent annual meeting. Then illness caused another delay, and we reach you late; but we hope it will not occur again. The Conference Society has again honored us with the office of Conference Press Superintendent, and we take up the work with renewed faith in its importance and renewed determination to make it, with the assistance of Auxiliary Press Reporters, the most powerful factor in the progress of Home Missions. Let us turn over a new leaf in the beginning of this new conference year, and see if we can not place North Texas at the head of the line in press work. Please don't forget that we want items from your local press all the time. We do not call for them in every message, because we can not spare the space for needless repetitions, but we want them all the time. What method do you use to present the Bulletin at the meetings? What have you ever done to introduce the Reading Course into your Auxiliary? Do you use the blackboard in your meetings? One auxiliary writes the questions contained in the Bulletins on the board and distributes the answers. The mere sight of them written out in black and white impresses them on the mind and makes remembering easier. If any change occurs in your Press Reporter's office, don't fail to notify me promptly.

MRS. FRANK BENNETT.
Press Supt. Conference Society.

THE MONTHLY BULLETIN FOR NOVEMBER, 1906.

(The Woman's Home Mission Society, Methodist Episcopal Church, South.)

Outline For Bible Reading.

This outline of the Bible Study in November Our Homes is based on the book of Haggai, and is for use in the December meetings.

The Jews—42,000 of them—had returned from the Babylonian captivity and given every encouragement by Cyrus to rebuild their temple. They begun their work with zeal, but, being hindered by their enemies, they became discouraged and ceased all effort. Other things occupied their minds until they became utterly indifferent to the Lord's work. At this juncture the prophet Haggai came to them with his message from God.

Selfish use of wealth had become the habit of the people, and they were unwilling to deny themselves to spend money for the temple and the worship of God. The prophet rebuked them by pointing to their own fine houses, and the unfinished "House of God," and tells them their complaint of "hard times" was the result of their money being spent on unnecessary and unsatisfying luxuries and self-indulgence—that it was like putting it in "bags with holes." God will not bless such misused wealth, then or now. The lesson for us is plain. Money withheld from God and His service will become a curse to a man and his children—they thus being taught self-indulgence and ingratitude to God, run into dissipation and vice.

Repentance and active effort followed the prophet's message, and immediately God promised His blessing and His presence. "I am with you," He says the same today to those who repent of robbing the Lord and begin to bring their tithes and offerings into His house. "The silver is mine, and the gold is mine, saith the Lord of Hosts."

Adverse criticism from the Jews, who did not work or give, discouraged the workers again. This is the history of every good work, and there are those in the Church today who discount and undervalue all Christian work, especially mission work, both home and foreign, and God is speaking to us the same words of cheer as to the workers in Jerusalem. "Fear not, my spirit remaineth among you, * * * and I will fill this house with my glory * * * and in this place will I give peace." The evil one and his human instruments will seek in every way to hinder and discourage us—we must not heed them, but, praying and trusting in God, work and give that his name may be glorified and his peace fill the hearts and homes of our people.

$500 For Ruth Hargrove Seminary.

The first gift to the new building at Key West came from a superannuated preacher whom God has so prospered as to make it possible to give this substantial expression of the love and interest he feels in our Florida work. This gift, $500, involved not only tithes, but thank offerings as well, and brings with it the power of prayer.

Gift From Students At Sue Bennett School.

Professor J. C. Lewis sends a check for $5.50 to the general office for the new building at Ruth Hargrove Seminary, as the gift from the students during the week of prayer. It is an incentive to larger giving and broader living when we realize that the student body of one institution is praying and working for another. We are sure no gift to this school will be more appreciated, or fraught with greater power.

Week of Prayer.

Did you observe the week of prayer at the season set by the Board? Was it one of profit to yourself, and fruitful of good to others? Did you make as large a donation to the Ruth Hargrove School as was possible? If not, remember the fault was in yourself, and you can yet make a free will offering. If you have not held your week of prayer, do not fail to do so at the most opportune time for your auxiliary. The work needs these special prayers and gifts.

Teachers Preparing For Work.

"Time spent in prepartion for a great work is as much a part of service as the work itself." We thought the beautiful service of Miss Reid and five of the teachers at Ruth Hargrove Seminary, as they sought better preparation for their work by spending two months of vacation in study at Columbia University, last summer, worthy of imitation. Knowing how to do a thing means right doing. Home mission workers, let's get ready to be "workers together with Him in knowledge" by learning the conditions of our Southland, and the best methods of relieving, improving and helping.

Deaconess Students.

There are twenty-one deaconess candidates at Scarritt Bible and Training School this year. In addition to these five other students are preparing for Home Mission work. The purposes of the sixty students at Scarritt this year are declared as follows:

Deaconess candidates	21
Home Mission students	5
Preparing for foreign mission work	21
Preparing for Bible teacher	2
Study for self-improvement	10
Total	60

Collections Second Quarter.

September closed the second quarter of our fiscal year with the following figures:

Dues	$ 9,663 45
Specials	12,184 21
Loan Fund	2,590 00
Educational endowment	134 85
Total	$24,572 51

This shows an increase of $11,148.65 over the same quarter of last year. Since our organization we have never had in one quarter so many generous donations.

Wilson Estate.

It will be remembered by many Home Mission workers that Mrs. Katherine Wilson, of Kentucky, left to the Woman's Home Mission Society a legacy of $7,000. Of this, some $2,000 was given Sue Bennett Memorial School, and $5,000 to the Parsonage Loan Fund. Various claims were made against the estate, which necessitated litigation, but at last it has been settled and we have received for Sue Bennett School $1,697.34, while our Parsonage Loan Fund has gotten $4,243.36, fully a thousand dollars less than was the desire of the testator.

Deaconess Convention.

The first National Convention of the deaconesses in America was held in Cincinnati, Ohio, October 10-15. It was a season of profit to all who attended—eighty-five in number. Deaconesses of the M. E. Church, Canadian Methodists, German Methodists, and M. E. Church, South, were present. The marvelous growth of this movement in the past eighteen years is a proof of the need of this class of officers in the Church. Schools, hospitals, homes for aged people, city missions and pastors' assistants were represented by deaconesses of largest experience. Miss Mattie Wright, of St. Louis, was the deaconess delegate from the M. E. Church, South. Twice on Sabbath she spoke to the edification of those who heard her.

W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

The third quarter is nearing its close, and we would like to urge every auxiliary to send in a prompt and a full report.

Especially do we hope that great results, both spiritually and financially, will come from the Week of Prayer, and that our conference may feel that she has indeed borne her part in the much needed building at Ruth Hargrove Seminary.

We hope all the auxiliaries that have not yet had the Week of Prayer will arrange for it, even though they may be forced to convert the week into one meeting, and have that an open meeting. Although we have by private letter urged every Treasurer to send the $1.00 (per twenty-five members) for our Deaconess Scholarship, some of those Treasurers may be absent from home, therefore let us remind each auxiliary to see that this amount is sent. We know from experience that the ladies only need to be reminded of these little debts and they are forthcoming.

Hoping that God's blessings may rest upon you all, individually and collectively, I am yours in the Master's cause,

MRS. D. L. STEPHENS,
Treas. Conf. Society.

Anson, Texas.

All contributors of garments, stockings, sheeting and pillow cases, etc., for the box which is being prepared for Miss Norwood's School in Guadalajara, Mexico, should be sent to the residence of Mrs. J. D. Dickerson, 455 Young Street, from which place the box will be shipped. It is urged that all auxiliaries, both adult and juvenile, of the Methodist Churches of the city will contribute something useful for the purpose indicated, without delay, so that the assistance thus rendered may reach Miss Norwood very soon. We hope to give in our next issue some interesting items connected with the work and present condition of this school for the benefit of our members and readers.—Ed. Woman's Dept.

A LETTER FROM MISS MAY SPIVEY.

We give below an extract from a letter to Mrs. J. D. Dickerson, of Dallas, from Miss May Spivey, who went out under the Parent Board of our Church to Japan a few months since. Miss Spivey went from the North Texas Conference, and we know there are friends and co-workers of hers in that conference who will read her words with much interest and pleasure:

Kobe, Japan, Oct. 18, 1906.

I have not yet started in my work, but I hope to soon begin. I shall have charge of the music just as soon as I am able to speak the language.

On our arrival in Kobe, October 15, we were met by Mr. Haden, Misses Bonnell, Worth, Mr. and Mrs. Muller, Mr. and Mrs. Stewart, who came in last Thursday, and others whose names I do not now remember.

It was a very happy meeting I can assure you. The missionaries on the field seemed to be so glad to see the "new" ones, and we were truly delighted to reach Japan.

I must say it was rather a peculiar experience when I reached Yokohama. I realized I was indeed a "stranger in a strange land." I was very anxious to be on land once more, as I had spent about a week of sea-sickness on the boat, so Misses Lanius, Williams and myself spent an hour or two reviewing the city. I was very much impressed with the appearance of the people. Surely they must have been on dress parade that day. The streets were crowded with men, women and children, and every one was so neat and clean. Usually, when you see children on the streets, and especially the cities, you see a great number who are ragged and dirty; but it was not so in Yokohama.

I was rather impressed with the smallness of everything. Such very small buildings, most of them looked like "doll houses" to me. And such very narrow streets. Every one walks in the middle of the streets.

But Japan is indeed a beautiful country. Kobe is more picturesque than either Yokohama or Osaka. I can't speak for the other cities, for I have only seen these three.

On Tuesday, October 16, Mr. and Mrs. Stewart, Misses Lanius, Williams and myself went to Osaka to attend a missionary meeting. There were representatives from all the Churches in Japan. It was a great pleasure to meet these missionaries, and they gave us such a warm welcome.

Yesterday was holiday at the Bible School, and our women went out for a picnic. They invited me to go with them, which I gladly did. I was the only "foreigner" in the crowd, but there were several who could speak some English, and they took care of me.

I shall begin studying the language right away. I certainly am handicapped by not being able to speak the language. With tenderest love,

MAY S.

STOMACH TROUBLE.

If your stomach is ailing, if your food distresses you and fails to feed you, you ought to try Vitae-Ore. Sent on thirty days' trial. See offer on last page.

CORRECTION.

In the write-up of the W. H. M. Society notes from Hillsboro there was an error in the collection. It was reported in the Advocate that the collections were $28.40, and should have been $38.40.

W. H. M. S. FIRST M. E. C.
Hillsboro, Texas.

LET US HELP YOU!

An Appropriate

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HELP YOUR WIFE

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With all Attachments Fully Guaranteed to be Equal to the Best.

Order at once to Insure Arrival of Machine by Christmas.

Send check or money order for $24. This will also pay for one year's subscription to Texas Christian Advocate, either new subscriber or renewal.

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AMERICAN HOME JOURNAL.
Dallas, Texas.

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The following program was given in the auditorium of the North Texas College, Friday evening Nov. 2, by Miss Nothera Barton, pianist, a pupil of Georg Kruger, and Miss Roundtree, reader:

Sonata Appasionata op. 57..Beethoven
Papilions op 2.....Schumann
Balnade op. 47.....Chopin
Reading—Romance of a White Cowl
.....James Lane Allen
MISS ROUNTREE
Valse From Le Bal op. 14 No. 4
.....Rubinstein
(a) Etude op. 25, No. 5.....Chopin
(b) The Maid of Ganges.....
.....Mendelssohn-Liszt
Concertstuck op. 40.....Chaminade

No more gifted young woman or more artistic pianist has taken her place among the alumnae of the Kidd-Key Conservatory than Miss Barton. Her beautiful program was listened to with unspeakable pride by every member of the faculty and the entire school body.

The most charming feature of her playing was the note of individuality expressed in her interpretation of each number. Her melodies spoke to you and moved you to the fields Elysian, you could not resist them. The intricate runs were given with wonderful brilliancy and delicacy. Miss Barton has a breadth of conception, a versatility and ease of technic that is quite remakable in a young artist. There was not an amateurish note or interpretation. The whole program was characterized by artistic finish, felicity of phrasing, gracefully modulated scales, clearness of technique and poetic imagination.

As a reader Mis Rountree is too well known to the public to need comment. During the years she has had in charge the School of Expression of the College her aim has always been for her pupils and herself, the highest. She carries with her an atmosphere of literary culture and her readings are never to catch the ear of the groundlings.

She gave the beautiful prose poem of James Lane Allen with most delicate feeling and sensitive appreciation of its depth of emotion and poetry.

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NOTES FROM THE FIELD.

Continued from page 5.

We will pay our conference collections in full and have a surplus of about $500 for missions. This year we have completed the church in all its departments. It is now perfect in its equipment and arrangement. The auditorium, seating six hundred, is furnished with a magnificent pipe organ, steam heat and electric fans. The Sunday-school room, seating with its gallery about seven hundred, has eighteen separate class-rooms, a piano, and an organ, and other equipment. An immense lifting door, working on weights, separates this room from the auditorium. When this door is lifted one great auditorium is formed where acoustics and arrangement are perfect. Every one of the auditors is in front of the speaker. Down-stairs is a semi-basement, equipped with a social hall, seating six hundred; ladies' parlors, and a kitchen with gas ranges, cupboard and equipment for feeding 150 people at one time. The whole church is heated by steam. The cost of the plant as it stands has been $65,000. Of this amount we owe $4,700 to the bank, payable next year, and $10,000 borrowed from a life insurance company at five per cent and payable in ten years, or at any interest date at the option of the Church. We planned to finish the church without debt, but it cost $15,000 more than we expected; hence the debt. We have our money's worth, however, as the work and material are of the very best. Brother J. W. Slaughter, our builder, did us magnificent work, and donated us over $2000 of his regular commissions. A short review of our quadrennium may be of interest. We have received in the four years in round numbers, eight hundred members, two hundred and fifty of these on profession of faith. We began with about two hundred and fifty bona fide members and now have nearly seven hundred on a "cleaned up" record. The territory of this Church is smaller than that of the other large Methodist Churches, and has almost no vacant territory for newcomers to build on, but extensive work has resulted as above stated. We have raised in the four years $77,000, or an average of $52.50 per day for every one of the 1460 days we have been here. The Church is well organized, liberal and progressive. The Board of Stewards pay all current expenses monthly, and in the four years have never fallen behind a single month, nor borrowed any money to "pay up." When we remember that they tripled the salary over its former amount, this is a remarkable record. The future of this Church is bright. It will be a store-house of men and money, to supply the armies of God. This year two splendid young men, converted at its altars, have consecrated themselves to the ministry of Christ and will enter the Methodist itinerancy. The people have been kind to me. I will hold them forever in the deathless memory of love.

Wortham.

S. P. Nevill, November 7: I am glad to report that Wortham charge has had a very prosperous year. Pastor's salary paid in full at Wortham, a little more than full at Woodland, but behind at Quinly Chapel. Wortham will pay her part of the conference collections assessed against this charge. We have two good, live Sunday-schools, and one Woman's Home Mission Society composed of as true, good women as any society. They have stood by this preacher all the year, and helped him in many ways. Early in the year they put a very fine dresser in the parsonage parlor and some nice rugs on the floor. By their help we were enabled to make some needed improvement on the parsonage barn and fence. They have also put brick piers under the church at a cost of about $40. Last, but not least, they presented me with a nice suit of clothes for conference. May God bless these women! Be it known unto you that whosoever comes to this charge another year will also find a board of good stewards ready for work, backed up by a membership that wants to do the right thing by the preacher. Only a few days more and we will be off for conference. Oh, happy meeting!

Aquilla.

R. V. Gallaway: Rev. W. H. Crawford, of the Abbott charge, came, conquered and returned. By request he preached two special sermons; at 3 p. m. first Sunday in November, subject, "The Baptism of the Holy Ghost and Water as Its Only Biblical Symbol." At 7:30 p. m., "The Church, Its Constitution, When Organized, and Who Have a Place in the Fold." "The Baptism of the Holy Ghost and Water its Only Biblical Symbol" was scripturally proven and logically demonstrated. The policy of the one Church idea and one baptism idea was completely exposed, and the truth was vindicated. Infant Church membership and infant baptism were scripturally proven, illustrated and made clear to all except those who would not see. His scriptural argument, logic, eloquence and Irsh wit captured the large congregations, and he went away with the confidence and best wishes of the people; even those who differed from him gave him the credit of honesty, sincerity and faithfulness. He did our Church and people good, and the seed sown will doubtless produce an abundant harvest. He preached an able sermon on Monday night to a full house on the liquor traffic. He hewed to the line, and the chips flew. This also will bear fruit. He sticks to the Bible in all his work. The Lord bless him!

Crafton.

P. W. Byrd: Of the three years that we have served the Crafton Circuit, the one now closing has been the best. There have been about eighty conversions and reclamations and fifty-eight additions to the Church. There have been twelve dismissed, giving an increase of forty-six in membership. The spiritual state of most of this charge is good. The brother who serves this people another year will find many good friends. But with all this he will find our common enemy here; but we hope with the proper weapon of warfare and the hearty co-operation of this good people he may achieve greater victory than ever has been done. We are doing what we can along financial lines; hope to bring to conference all the assessments in full. We are very thankful for the great help that the Texas Christian Advocate has been to us on this charge; many of our people appreciate it very much. One of my stewards said that he must have the paper if it went to five dollars per annum, and did not know how he could do without it even then. So I hope our people will see the great value of a good Church paper.

Aquilla.

R. V. Gallaway: We are closing our third year on this charge. We have held our own this year, with some advance on some lines. Rev. S. Johnson, student of the Southwestern University, was with us during the summer, and helped us in five meetings. He did faithful and efficient work. He is one of the coming men of the Church. Finances are behind, with all our good crops. Will meet you at Brownwood D. V.

Grace, Houston.

S. S. McKenney: Grace is the new name given on Sunday, November 4, to our Church at Houston Heights. This, in part, will do away with the necessity for an explanation of the difference between the Methodist Episcopal Church and the Methodist Episcopal Church, South, each of which has an organization in this territory. The name of the local Church can now be called without reference to the denomination. During the eleven months of our existence we have received into our membership over 270 persons, about fifty of whom were received on confession of faith. The Church is splendidly organized and centrally located with an excellent temporary building, brightly lighted and comfortably seated. On the date above mentioned we administered for the first time in the history of our Church the sacrament of the Lord's Supper, using our new individual communion service. We are hoping to make a favorable report at the approaching session of the Annual Conference.

Park.

J. N. McCain, November 7: We are closing out our second year on Park charge. Our fourth Quarterly Conference is a thing of the past. John Thomas Smith, our wide-awake presiding elder, was on hand to see that things moved in the right direction. Brother Smith preached a very fine sermon for us at eleven o'clock, after which he held the Quarterly Conference. There are but few, if any, presiding elders that excel Brother Smith. He gets up and goes and says, "Come on, boys." Park charge will have a good report at conference. Collections will be in full, Bishop. Salary of preacher in charge will not be much behind, if any. Some of the Churches have paid out and are still paying. We have had 106 accessions to the Church—100 on profession of faith and six by letter. We have a real beautiful church at Red Lick to report at conference. All in all, this is a real fine field to labor in. The people are kind and loyal to their Church and pastor. Bishop, if you think best, just send us back to Park.

Anson.

Zoro B. Pirtle: This week will close our quadrennium on this charge. We have moved only four times in fourteen years, but are sure that Bishop Hoss will give the wheel one turn at least this time. Anson will assume the dignity of a thousand-dollar station at Brownwood, and Hamlin will be a half station. At the latter place we have purchased lots for church and parsonage, and are now building a splendid four-room, modern roof parsonage, which we hope to have ready for the "new" preacher. Hamlin is one year old and has fifteen hundred people there. Next week the Wichita Valley Railroad will run trains into Anson. The steel is now within four miles of here, and they are pushing the work. We have eighteen hundred dollars, counting the old parsonage at Anson, with which to build a new one. We purpose building a ten-room house at a cost of twenty-two hundred dollars for the house alone. The lot cost us one hundred and sixty dollars about two years ago, and now is easily worth over five hundred dollars. There has been marked advancement in Church work on this charge during the four years now closing. We spent last Sunday night with Rev. Sam C. Vaughan and family on their beautiful and valuable ranch near Hamlin. We had a delightful time, and when we were starting home Sister Vaughan presented us with a big fat gobbler, which we appreciate very much. Bro. Vaughan keeps up some regular appointments, and the people like to hear him preach. Sister Vaughan is the popular President of the W. H. M. Society at Hamlin, and they expect to furnish the new parsonage there. To our great host of friends all over this county we must soon say a final good-by, assuring them that they have a warm place in our hearts.

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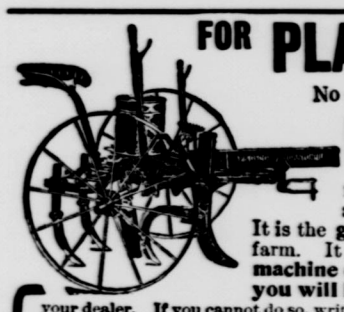
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REV. JAMES BARNETT RABB.

Rev. James Barnett Rabb was born in Henry County, Alabama, October, 1824. His parents, James and Charlotte Rabb, both died when he was but a child.

He was converted and joined the Church in 1834, licensed to preach in 1844, received on trial in the Alabama Conference in 1846, ordained deacon by Bishop Paine in Montgomery, Alabama, in 1848, and elder by the same Bishop at Columbus, Mississippi, in 1850. He remained a member of the Alabama Conference until transferred to Texas in 1857. He was stationed at Murry Institute in Upshur County in 1858-1859. From 1860-1864 he was presiding elder of the Clarksville District. At the end of this term he happened to an accident which practically ended his itinerant career.

He was a charter member of the Trinity (now N. Texas) Conference, organized by Bishop McTyeire at Sulphur Springs in 1867. He was granted a superannuated relation in 1868, which relation he held to the day of his death.

He was first married to Miss O. F. Rowland, of Cleburne, Alabama, in 1845. By this marriage there was one child, a daughter, now the wife of Z. Gendy, of Lone Oak, Texas. His first wife having died in her youth, he was married to Miss H. K. Godbold, of Conecuh County, Alabama, in August, 1851. Forty-one eventful years she was his companion in his sorrows and joys, a suitable companion for such a life. To them were born five sons, all now married. One lives in California, one in the Indian Territory and the other three in Lone Oak, Texas, all, we trust, honoring their godly parents.

He graduated in law before the Supreme Court of Alabama in 1845, at Tusaloosa, Alabama. Impressions produced a radical change in his life-work, and in December, 1845, he was recommended and in January, 1846, he was received on trial in the Alabama Conference at Mobile, Alabama.

The subject of this memorial was an enthusiastic Mason, and did much splendid work for the Order, and was finally by the Masons carried to his last resting place, loved and honored by all men.

After a long life of usefulness and valuable service, he died March 29, 1906, at Lone Oak, Texas. Funeral services were conducted by the writer and attended by an exceedingly large concourse of people. From September before to the day of his death he was confined to his room. The day before his release he called his children to him, and had a personal interview with each of them, giving them valuable advice and much encouragement to faithfulness and duty, requesting each of them to meet him in heaven, at the same time emphasizing his wisdom in turning from the law and entering the ministry in his early manhood.

He was my friend for many years during my active ministry.

He was wise and prudent, and from him I received much valuable help in my life and ministry. I have been in sight of him for almost a half century, and all that time he was heading one way, and well may I say, "Servant of God, well done, rest from thy loved employ."

W. L. CLIFTON.

HUTCHESON. — James Doughty Hutcheson, son of J. D. and Mattie Hutcheson, was born in Springtown, Texas, September 6, 1902; was baptized by Rev. J. F. Tyson April 12, 1903. After suffering from diphtheria, God relieved him of his suffering and took him home to himself August 31, 1906. Although not quite four years old, he was a very bright and fine-looking child and loved to go to Sunday-school. He took his medicine and endured his suffering without a murmur. He who said, "Suffer little children to come unto me" has taken him to his loving arms, where there will be no more suffering or death. Be faithful, fond parents, brothers and sister, you may make an unbroken family in that land of rest.

J. DAVID CROCKETT.

Springtown, Texas.

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ANDREWS.—James Oscar Andrews was born January 2, 1842, in what was then Alexander County, North Carolina, and died at his home near Kennedale, October 10, 1906. Between these two dates the Recording Angel has written the events of the life of this eminently good man, some of which we desire to mention here. When but a lad of eight summers, with his family, he moved from his native State to Tennesse, and there remained until he was in quite mature life. It was from this place that he enlisted in Company A, First Tennessee Regiment, soon after the opening of that awfully cruel Civil War. That he made a good soldier is strongly evidenced by the fact that the close of the war found him still in the service faithfully discharging his duty. Many of his comrades fell, but not he. Surely God had a work for him to perform. There were other and higher battles to be fought. And while Brother Andrews made a good soldier for his country, he made a better one for the cross of Jesus Christ. While yet a young man he was converted and joined the Old School Presbyterian Church, in which he remained until he came to Texas in 1882. Upon finding that his own Church was not represented in the neighborhood where he settled, he joined the Methodist Church, and remained in it a consistent member until death claimed him for the Church triumphant. Kennedale Methodism has sustained an irreparable loss in the death of this good man. Brother Andrews was twice married. First to Miss Lou M. Wolaver on June 25, 1871. Two children, J. R. and W. E. Andrews, were born to this union. Sometime later the happy circle of this family was broken and the cold hand of death pressed the brow of this mother and companion August 4, 1876. On March 20, 1879, a second marriage was consummated with Miss Mary J. Lollin, and five children were born—Ernest L., Miss Addie, Oscar, Mrs. Tom Hiett (nee Sadie Andrews) and Tom Andrews. Providentially, all the children and the last wife live to carry out the unfinished plans of this father and husband. For about two years Brother Andrews suffered from paralysis. The first attack was light, but it grew steadily worse, inviting other complications, until the last few weeks of his life were filled with intense suffering. And yet, amid it all, he exhibited the most beautiful spirit of resignation. He said to this writer only a few days before the end came, "This disease is rapidly wearing me out, but it is all right." He is sadly missed from our community and our Church, but doubtless most of all he is missed from the home he made and loved. Weeping loved ones, his God is your God; his present home is your future home. In due time you will be called one by one to the place whither father has gone. There will be no parting there. That you may each be ready and willing as he was to go, is the earnest prayer of your pastor.

J. J. CREED.

Kennedale, Texas.

FISHER.—William Edward Fisher was born September 30, 1901, and died October 10, 1906. He was playing on a little barn and fell from the top, which was only about ten feet high, but the fall caused concussion of the brain. He lived about nine days after he was hurt, but was conscious most of the time. It was hard to give him up, but he belonged to the Lord and we can not complain. Billie was a special favorite with his relatives and acquainances, being so friendly, affectionate and kind. He was very attractive. He was a perfect blonde, with golden curly hair and blue eyes. His hair was left long and it hung in beautiful curls around his head. He loved to go to Sunday-school. His parents called him their little preacher boy. The funeral procession was one of the largest that ever occurred in this city—the largest ever known for a child. This shows how well he was loved. Yes, parents and loved ones, it is hard to give him up, but we know where he has gone, and he can never come back to us, but we can go to him. Be faithful, parents and loved ones, and your darling boy will be waiting to welcome you home.

W. W. GOLLIHUGH, Pastor.

LEWIS.—The infant son of Bessie and Wesley Lewis was born August 25, 1906, and its sweet, loving spirit took its flight from the sufferings of this world to that bright paradise above just five days later. Only a few, short days on earth! But yet how sweet! Just long enough to entwine himself around the hearts of his fond, young parents. He is only "another lovely flower budded on earth to bloom in heaven.' Dear parents, look up. Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." You can not bring your precious babe back to earth, but you can go to him and there live with the redeemed in Christ.

MRS. MAY POWELL.

McCLESKEY.—Truly it does seem that death loves a shining mark. The subject of this sketch, Mrs. Lillie Dale McCleskey (nee Hickey) was born March 29, 1883, and died October 20, 1906, thus ending the brief life of a most noble-hearted, good woman. Lillie was reared here in Erath County, and was married to Fornie McCleskey May 14, 1903. They lived most happily together till the day of her death. She was converted and joined the M. E. Church, South, in August, 1903. It was the privilege of the writer to be in the service and to witness her happy conversion. It was at the camp ground on Green's Creek, when the invitation was given for penitents, at the eleven o'clock hour, Lillie came and knelt at the altar, and in a short while she arose, with glory beaming from her very eyes and great tears of joy flooding her lovely face, while she very deliberately shook hands with all who were near her. It was one of the most satisfactory conversions that it has ever been my privilege to witness. Lillie and her husband were at that time living in the home with his parents, and when they reached home Lillie hastened in to tell the "good news of great joy," and to talk of her new and blessed experience. She never had a doubt about the genuineness of her conversion. She joined the Church at the same meeting, and maintained her religion without a blemish to the day of her death. She loved the Church and its services, especially the ministry of the Word, and was always in her place in Church when circumstances would allow. Her sickness was of some two months' continuance, and for a number of weeks we all thought Lillie would survive her sickness and be her normal self again. But alas! alas! her affliction continued, and physical strength and vitality wasted until her end seemed to be drawing nigh. All this was very trying upon her husband, whose devotion to Lillie knew no bounds; hence no less than five physicians attended her, more or less, during her last illness, but all to no avail. Lillie bore her affliction with Christian fortitude, and without a murmur, and during the last week or two that she lived she told her husband and parents that she would not get well, and that she was resigned to the Lord's will; and over and over again she would say to her husband, "Don't weep and grieve for me; be a good boy and meet me in heaven." On Sunday evening, October 21, we consigned her body to the grave in Green's Creek Cemetery, in the midst of a great concourse of people, to await the resurrection of the just. The funeral was conducted by the writer, assisted by Rev. C. S. Cameron. Fornie, you have a Lillie in heaven.

U. J. MORTON, L. E.

HUDSON.—Wm. Thos. Hudson was born in Roane County, Tennessee, October 10, 1865, was "born again" and joined the Methodist Church, South, in Arkansas, under the ministry of Alec Matthis, October, 1884. He was married to Miss Rachel Ray in Boone County, Arkansas, April 19, 1884. To this union were born four girls and two boys—all living, except the oldest boy, and all members of the Church except the youngest. He moved to Parker County, Texas, 1889, where he has lived till God called him home September 18, 1906. He was a consecrated Christian, a loving husband and father, and a good citizen and neighbor, ever ready to do his part. Just before he died he talked to his wife and each child, telling them goodby and to be good. And as he neared the crossing he raised one hand, and seemed to try to clap his hands, but was too weak, and repeated several times, "Blessed Jesus, bless his holy name!" Thus he triumphantly passed over the river. At his funeral the Methodist church in Springtown was about full. May his wife and children meet him in that sweet by and by.

J. DAVID CROCKETT, P. C.

Springtown, Texas.

MARKUM.—On the morning of March 16, 1906, the death angel called at our home and claimed our precious sister, Sallie, aged nineteen years, six months and five days. Sallie was converted and joined the M. E. Church, South, when only nine years old, and ever lived a consecrated Christian. She is missed in the Church and Sunday-school, and above all we miss her in our home—the bright smile, the loving kindness, the cheerful spirit, and her sweet voice lifted in song. As she left the house she was singing, "Lord, I am Coming Home," and in a few minutes she was burned to death. She leaves father, four sisters and a host of relatives to mourn their loss. Our hearts are sad, but we weep not as those who have no hope, for we know in the beautiful realms of glory our loved one awaits us there. May we be an unbroken family in heaven! Her sister,

IDA.



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THE YOUTH'S COMPANION, BOSTON, MASS.

LOMAS.—Ellen Woolhill, the beloved wife of Rev. W. Lomas, of the Toronto Conference, Canada, entered into rest at Cleburne, Texas, October 18, 1906, and was interred from Grace Church, Dallas, in Greenwood Cemetery. Mr. Lomas says: She was born near Toronto, December 4, 1825, her parents coming from Yorkshire, England, during the early settlement of the Province of Ontario. Her father was a very acceptable Methodist local preacher, and her mother a good, Christian mother. Their home was "the old homestead" for the preachers who in the early days and later needed a place to lay their heads. As an evidence of Christian training, three of Mrs. Lomas' five sisters and herself married Methodist ministers. They have all passed on before her. She was converted in early life in a Methodist revival, living for more than sixty-five years an exemplary earnest, useful, Christian life. She was my best helper for fifty-three years on backwoods missions, large country circuits, and town and city charges, winning the respect and love of all. After coming to Texas we were for five years volunteer missionaries with the cattlemen and cowboys in the Panhandle and on the plains. A severe accident compelled her to return to Dallas. On her recovery, my work requiring, we moved to the coast country. There she met with another accident, which resulted in paralysis, and we returned to Dallas to our daughter and her husband, with whom we have lived. Coming to Cleburne with our son-in-law and daughter only three weeks ago, paralysis developed and, worn out, she never rallied. Bro. Andrews, who visited and prayed with her, says: "Her death was a triumph, and to me a benediction." With a sweet smile she fell asleep, "safe in the arms of Jesus." Kind friends in Cleburne and Dallas embowered her bier with the roses she loved. She leaves one son and two daughters, one in far-off Alberta, and her sorrowing husband.

P. R. KNICKERBOCKER.

CAUSTON.—Mrs. Mary Jane Causton was born in Madison County, Alabama, October 24, 1866. She was united in marriage with Mr. C. W. Causton on the 18th day of August, 1886, to whom there were born eight children, seven of whom are still living. Sister Causton united with the Methodist Episcopal Church, South, in 1885, and lived a consistent member thereof until September 14, 1906, when she was called away from the busy cares of life on earth to the home which Christ has prepared for those who love him. She bore the pain and suffering of disease with true Christian fortitude, and even in the last moments she had no fears. She called her children around the bedside and told them she was going to leave them, but thanked God that she had one child over in the new home to which she was going, and in the midst of weeping children and sorrowing friends the spirit took its flight.

NEAL W. TURNER, P. C.

The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.

SELLARS.—Thos. K. Sellars, son of Samuel and Martha Sellars, was born in Hopkins County, Texas, August, 1859, and departed this life April 5, 1877. From his earliest years he was remarkable for his amiable disposition, veracity and morality. He professed religion and joined the M. E. Church in 1875, at the meeting held by Revs. Price and Patton, in Johnson County. From his conversion he evinced great fondness for reading the Bible. "History of Christianity," "Home Life in the Bible," "Cross and Crown," and other religious books. He never suffered any encroachment upon his hours of serious reading and devotion, and his Sabbaths were held sacred unto God. His excellent character made him an object of ardent affection in the home and among his friends. His quiet, peaceful, happy temper beautifully illustrated the sacred influence of God's love, and commended it to all around him. He enjoyed excellent health, but one Monday morning he complained of not feeling well, but thinking it would wear off, started back to Alvarado, where he was attending school at the Masonic Institute. On Thursday following we were informed of his serious illness. His father and I went immediately to his bedside, finding him quite ill indeed. Said he, "Ma, I am trying to put my trust in the Lord as well as the doctor." I replied, "That is right, my son. He is the Great Physician." He begged continually to come home, and asked me to sing "Take Me Home to Die." On Sunday it was decided that we could bring him home, where other anxious loved ones were waiting. For a little while we indulged the fond hope that he was better. On Wednesday evening following I was sitting by his bedside, and he asked me what I thought about his getting well. I said, "Son, you can not get better until the pain in your side is relieved; put your trust in the Lord, which I know you do." He replied: "Why, yes, ma, don't you?" I said, "Yes, indeed, my son." Presently he became delirious and softly murmured, "Evening prayer, Holy Ghost, bear your cross day by day." The death damp began to gather on his pure, white brow, and icy hands told us our dear, precious, first-born son was passing away. We gathered around his dying bed and his father said, "Son, do you know you are dying?" He replied, "Yes, pa." His father said, "Tommie, you have been a faithful, obedient and dutiful son; I now commend your spirit to God." With broken hearts we all bowed while his father offered a most fervent prayer. He called his brothers, but could say no more. He then turned his dying eyes to me with a look of tenderness and love I can never forget. Again his father prayed. Soon after he raised his beautiful eyes to heaven, as if beholding its wonderful glory, and thus passed away. Rev. Mr. Wm. Price, who preached his funeral, said he was one of the most remarkable boys he had ever known. HIS MOTHER.

LEWIS.—Mrs. Mary Ann Lewis (nee Craig) was born in Tennessee, in 1841, and departed this life October 11, 1906, near Clipper, Texas, and was laid to rest in the Jayton Cemetery. She was married to W. E. Lewis March 4, 1858, professed religion the following September and joined the M. E. Church, living a consistent member until 1893, when the family moved to Texas, and it being more convenient for her, joined the Free-Will Baptist Church, and lived faithful until death, never being too busy to attend its services. Her home was in Comanche County, but having lost a daughter and son-in-law there this summer, her husband and some of her children brought her to a son here, thinking it would help her, but she soon contracted the same disease, typhoid fever, and for over two months suffered intensely but patiently. She was resigned to God's will, but willing and anxious to go. Although an able physician and loving hands ministered unto her every want, yet God in his infinite mercy said, "'Tis enough, come up higher." She leaves a devoted, aged husband and twelve children to mourn her absence, but not without hope. Never can the vacancy of that devoted wife and precious mother be filled on earth, but we would say to her loved ones, live close to Jesus and meet your dear one in that home where there will be no suffering, nor no more goodbyes. MRS. MAY POWELL.

BEARDEN.—Mrs. Mary Jane Bearden (nee Click) was born in Cocke County, Tennessee, April 26, 1836; was converted at the age of fourteen and united with the M. E. Church, South. She passed peacefully away December 30, 1905. Truly a good, sweet-spirited mother and grandmother has gone to join her loved ones in the sweet by and by, where there will be no more goobys, no more sad partings, but many happy greetings. She came and did the will of her Lord, and has gone to reap her rich reward.

HER GRANDDAUGHTER.

SENTERS.—"Hold to God's unchanging hand." Samuel Isaac Senters, son of D. W. and Jennie Senters, was born January 21, 1888; was born of the Spirit at sixteen years of age under the preaching of Brother J. S. Huckabee, and was baptized by him. After many long hours of patient suffering, and in the lonely dark hours of the night of September 22, 1906, his sweet spirit was borne by the angels to the God who gave it, away from this world of sorrow and heartaches to that beautiful clime where suffering and parting are no more. You have left us here, dear boy, for a little while, but, thank God, it won't be long till those beautiful hands that beckoned mamma to his bed of suffering, and the precious, familiar voice that said, "Mamma, come back," will open the pearly gate of heaven and bid us pass in. We look for your coming, dear boy, but you come no more. Your place at the table is vacant, your bed empty, your chair, books and papers only remind us you are gone. Oh, why was it that God took you, dear boy, away, so young, so full of bright hopes, ever ready to do the right? He loved to do the will of his Father, and appreciated his friends' and pastor's advice. He loved his home better than other places; he loved his brothers, and missed them when they were away. Your going away, dear boy, has cast a shadow in our home that will never pass away. But this is the will of our Father, who doeth all things well. Though our heart strings are torn and bleeding, yet we submit to Thy will. Rest, precious boy, with thy little sister till we all are gathered home. Many loving friends stood around his casket to look for the last time on his dear face. Funeral services were conducted by the pastor, assisted by Rev. Nealy, of the Baptist Church, after which the W. O. W. took charge of the remains and laid him away in the Newberry Cemetery to await the resurrection morning.

A FRIEND.

HOYL.—Bonnie, daughter of T. G. and F. E. Hoyl, was born May 22, 1903, and died September 12, 1906. She was sick about three weeks. She was a bright, loving child, and seemed to know that she was going to another world. She talked some at four months of age. The pet and light of the home, and a great favorite of the neighbors is gone. Now her chair is vacant! She is with Jesus, awaiting the coming of papa and mamma, and brothers, and her little baby sister—safe forever. All her loved ones can see her again. PASTOR.

CASSEL. — On October 21, 1906, the death angel called at the home of Virgil and Mattie Cassel, and claimed their sweet baby boy, little Maurice, just ten months and twenty-one days old; and on the morning of the 22nd he called at the home of their brother and sister, Walter and Rosa Cassel, and took from them their little babe just twelve days old. Thus in this short time the Lord, who gave, has taken unto himself our precious darlings. Our hearts are very sad indeed, but we rejoice to know that they are safe in the arms of Jesus. "He gathers the lambs in his arms and carries them home on his breast," and they are now basking in the sunlight of God, where there is no sickness, sorrow, pain or death. With an eye of faith we see their little hands beckoning papa, mamma and relatives to come home. Their loving aunt,

ONA CASSEL.

MASSIE.—Little Bessie Massie departed this life September 30, 1906, after four months' intense suffering She was born March 26, 1905. Bessie was with us long enough to entwine her heart about ours; but we weep not as those that have no hope, for our Lord hath said, "For of such is the kingdom of God." Weep not, sister and brother, for God knows best. He has plucked a flower from earth, but planted it in heaven. So our Lord has fixed it, so we can see little Bessie again. Some day we will go to meet little Bessie on that happy shore, for she is equal to the angels, and praising Him who said, "Come unto me and forbid them not.'

M. C. WOODALL.

MURRAY.—On September 21, 1906, Muriel Elizabeth Murray (better known as Bessie) died after an illness of several days. This marked the passing away of not merely a favorite, but one of the best girls in this entire section. Bessie was born December 29, 1882, and joined the Methodist Episcopal Church, South, at the age of eleven years. From the time she assumed the vows of the Church to the moment of her death, she was a consistent member of the Church. To her parents she was obedient and loving, to her brothers and sisters kind and true, and to her friends cheerful and helpful. She was never happier than when in the company of her immediate family. To her file had a full meaning, and she began at the bottom by first serving and loving those with who she was daily associated. In her death the parents have lost one of their most promising children, the children a devoted sister, and the community one of its most beautiful characters. Her life was a convincing testimony to the power of God to bless and keep; and it will bear fruit in the life of those who knew her. May the blessings of God comfort those who mourn her death.

EUGENE W. POTTER.

Lyons, Texas.

SEASTRUNK. — Eugene Cathrene Seastrunk was born March 12, 1846, in Alabama, and died October 25, 1906. She was married the first time to a Mr. Charley Rush. To this union was born one child, Lula, now Mrs Lula Rodgers. Mr. Rush died April 24, 1874. She was married the second time to Mr. H. T. Seastrunk, December 14, 1875. To them four children were born. Three of the children preceded their mother to the heavenly land. The other one is now Mrs. Lela McAdow. Sister Seastrunk leaves behind her husband, two children, several grandchildren, one sister and some other relatives. She was for many years a faithful member of the Methodist Episcopal Church, South. She was also a member of the oman's Home Mission Society. She loved the Church and Home Mission Society. The Church has lost one of its best members and so has the Woman's Home Mission Society. The home is broken up and we are lonely without her, but we know where she has gone, so we will meet her again in that home that never will be broken up or destroyed. She was laid to rest in Greenwood Cemetery October 26, at 3 p. m.

W. W. GOLLIHUGH, P. C.

BOYCE.—Miss Bessie Boyce, daughter of A. G. Boyce and wife, Annie Boyce, was born in Burnet County, Texas, November 8, 1873. After attending the public schools she entered the Southwestern University, where she distinguished herself as a student and won the esteem of the Regent and professors of that institution. In 1902 she graduated with the highest honors. Through the years that followed she continued her studies, was professor of Latin in the Waco Female College, was a wide reader and besame a ripe scholar. She was sweet-spirited, gentle and womanly in disposition, but of strong convictions. She cared nothing for the empty pleasures of the world, but deligated in the company of the family and in the companionship of good books. Of music she was passionately fond. She was converted and joined the M. E. Church, South, in 1892. Ever loyal to Christ and the Church, she made a good member. Unselfish in her life, she tried to make others happy. Her only desire to live was that she might influence and be of service to others, especially to her aged parents and brothers, to whom she was warmly attached. Highly gifted by nature, cultured and refined by training and practice, transformed by the religion of the Cross, she was indeed a noble character. Her illness was of long duration. She bore her sufferings with Christian fortitude. Every effort was made by the fond parents to restore health, but all in vain. I visited her a short while before she went to her reward and found her Bible near her. This was her daily companion. Her mind was clear, her mental grasp of the truth was firm and her faith in Christ and immortality was strong. She died in peace at Amarillo, Texas, August 23, 1906. We laid her to rest with the firm conviction of a glorious resurrection and a happy reunion up yonder. Through the coming years her influence will abide with and be a blessing to the family and to those who were associated with her in the work of life.

C. N. N. FERGUSON.

BOYD.—Miss Ann Boyd was born in DeKalb County, Tennessee, Oct. 10, 1833, and died at Cotton Gin, Texas, May 23, 1906. Miss Ann was the daughter of Uncle Billy and Aunt Delila Boyd. She came to Texas with her parents in 1850 and settled in Nacogdoches County, where they lived until 1866, when they moved to Freestone County, where she lived the remainder of her life. She was never married. She lived with her parents until their death. Her mother died in 1891 at eighty-two years of age. Her father died in 1892 at eighty-eight years of age. After their death she made her home with her sister, Mrs. J. C. C. Keys, the only surviving member of a family of seven boys and three girls. Miss Ann was converted when about sixteen years of age, and joined the M. E. Church, South, and for a little more than fifty-six years she was loyal and true to the same. She loved to attend the services of the sanctuary, and did much in her own modest way to further the cause of Christianity. She had a host of relatives and friends who loved her dearly because of her pure, sweet life On the 5th day of last January she had a stroke of paralysis, from which she never recovered. All was done for her that loving hands could do, but on the above named date her sweet spirit went back to God who gave it. In the old church where she loved to go the funeral was conducted by the writer, after which, followed by a large concourse of friends and loved ones, her body was taken out to the city of the dead, and interred, there to await the resurrection morning. To the only sister, nieces, nephews and friends let me say, weep not for her, for she has gone up the shining way. Let the memory of her sainted life comfort you with the thought that, while you can't call her back, you can go to her. May God comfort and keep you all until you are brought together as an unbroken family in the paradise of God.

S. P. NEVILL.

MOORE.—Eunice Luther Moore was born in Johnson County, Texas, June 10, 1876. Here he lived and grew to manhood, and died at the age of thirty years, October 26, 1906, at his late residence in Venus. He was converted and united with the Methodist Church at 13 years of age. He was a man of sterling character. He was very much devoted to his Church, and supported its institutions with genuine loyalty. His mother dedicated him to the Lord by baptism when he was a child, and trained him in the nurture of the Lord. Luther was loved by all who knew him: He was modest as a woman, and was always courteous and dignified in his dealings with his fellowmen. Just one year ago he was married to Miss Jane Baker. We commend her to Him who doeth all things well. The funeral service was conducted by his pastor in Venus, with a great concourse of people in attendance. He was buried at the Venus Cemetery with the honors of the I. O. O. F. and K. P's. Peace to his memory.

C. E. LINDSEY.

State of Ohio, City of Toledo, } ss.
Lucas County. }

Frank J Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
(Seal.) Notary Public.

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NORTH TEXAS CONFERENCE.

Bowie District.—Fourth Round.

Decatur Sta., Nov. 18, 19.

T. R. PIERCE, P. E.

Dallas Dist.—Fourth Round.

Cochran and Maple av., C., Nov. 17, 18

J. L. MORRIS, P. E.

Gainesvill Deistrict—Fourth Round.

Myra and M., Hood, Nov. 17, 18.
Denton Street, Nov. 18, 19.

J. A. STAFFORD, P. E.

McKinney District—Fourth Round.

Renner, at Richardson, Nov. 17, 18.

I. W. CLARK, P. E.

Terrell District.—Fourth Round.

Chisholm, at Allen Chapel, Nov. 17, 18.
Terrell, Friday night, Nov. 16.

O. P. THOMAS, P. E.

Bonham District—Fourth Round.

Marvin, Nov. 17, 18.

JNO. H. McLEAN, P. E.

Sherman District—Fourth Round.

Preston, Preston, Nov. 17, 18.
Key Memorial, Nov. 18, 19.

E. W. ALDERSON, P. E.

TEXAS CONFERENCE.

Pittsburg District—Fourth Round.

Queen City, Nov. 17, 18.
Redwater, Nov. 24, 25.

J. T. SMITH, P. E.

Tyler District—Fourth Round

Galveston, First Ch., Nov. 24, 25.
Galveston, West End, Nov. 25, 26.

E. W. SOLOMON, P. E.

Brenham District—Fourth Round.

Giddings, Nov. 17, 18.
Rockdale, Nov. 18, 19.
Cameron, Nov. 24. 25.

CHAS. F. SMITH, P. E.

Marshall District—Fourth Round.

Marshall, F. C., Monday, Nov. 19.
North Marshall, Wednesday, Nov. 21.

JAS. W. DOWNS, P. E.

Huntsville District—Fourth Round.

Montgomery, at M., Nov. 17, 18.
Navasota Nov. 22.
Millican at M., Nov. 24, 25.

Pastors, please see that trustees have reports required by Discipline.

H. C. WILLIS, P. E.

Calvert District—Fourth Round.

Wheelock, Nov. 17, 18.
Calvert Sta. Nov. 21.
Petteway, at Petteway, Nov. 24, 25.

R. A. BURROUGHS, P. E.

Beaumont District—Fourth Round

Woodville, Woodville, Nov. 17, 18.
First Church, Beaumont, Tue., Nov. 20.
Cartwright Ch., Wednesday, Nov. 21.
Kountze, Nov. 24, 25.
Silsbee, Silsbee, Nov. 23, 25.

O. T. HOTCHKISS, P. E.

Houston District—Fourth Round.

Shearn, 8 p. m., Nov. 26.
Tabernacle, 8:45 p. m., Nov. 20.
Trenton, Oct. 20, 21.
S. Bonham, Bonham, Oct. 27, 28.
Randolph, Edhube, Oct. 27, 28.
Bailey, Hickory, Nov. 3, 4.
Ladonia Sta., Nov. 4, 5.
Lannius, Lannius, Nov. 10.
Brookston, Brookston, Nov. 10, 11.
Bonham Sta., Nov. 17, 18.

SAM R. HAY, P. E.

Palestine District—Fourth Round.

Jacksonville Cir., Nov. 17.
Neches Cir., at Neches, Nov. 19.
Augusta Cir., Liberty Hill, Nov. 24, 25.

JOS. B. SEARS, P. E.

San Augustine Dist.—Fourth Round.

Gary Mis., Wesley Ch., Nov. 17, 18.
Lufkin Sta., Nov. 23.
Burke Cir., Burke, Nov. 24.

E. S. SHETTLE, P. E.

"Why a Girl Should Go to College." The venerable President of Smith College, Dr. L. Clark Seelye, gives his reasons in a thoughtful and suggestive article which will appear in the next volume of The Youth's Companion. He has strong opinions on the subject, and is an enthusiastic believer in the higher education of women for social and moral as well as intellectual reasons.



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An Encyclopaedia Britannica, 28 volumes, fair condition	$ 25.00
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Greek New Testament, by Westcott & Hort, (new)	1.25
Life and Epistles of St. Paul, by Conybeare and Howson (new)	1.25
Missions and Modern History, by Speer	1.25
Theology of Old Testament, by Davidson	1.25
The Christian Pastor (Gladden)	1.00
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Apologetics, by Bruce	1.25
New Cyclopaedia of Illustrations—14 volumes, (sheep), good condition. Original cost $20	10.00
The Death of Christ, by Denny (new)	1.00
Man of Galilee (good condition) by Haygood	60
Christus Auctor, by Candler (new)	60
Texts Explained, by Farrar (new)	60

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The mixtures called baking powders that sell for ten or twenty-five cents a pound, or a cent an ounce, are all alike, made from alum and costing less than three cents a pound.

ANNUAL CONFERENCE NOTICES

NORTH TEXAS.

We expect to provide entertainment for the members of the conference, candidates for admission and ordination, those serving as supplies and connectional visitors. We can not promise entertainment for any others. Brethren will please bear this in mind and act accordingly.

Railroad rates, etc., will be announced next week.

ROBERT GIBBS MOOD.

Applicants for admission on trial into the conference will meet the committee at the Methodist Church in Bowie, Texas, November 20, 1 o'clock p. m. W. D. MOUNTCASTLE.

To Conference Claimants and Pastors:

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

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

L. P. SMITH, Pres. Joint Board.

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

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

L. P. SMITH, Chairman.

The class of the third year will meet the Committee on Examination in the law office of the Hon. John Speer, Bowie, Texas, Tuesday, November 20, at 9 a. m. J. J. CLARK, Chairman.

The railroads traversing our territory have made a rate of one and one-third fares on the certificate plan. If your agent has not been so instructed, when you purchase your ticket get a receipt for amount paid and you will then get benefit of reduced fare returning. The F. W. & D. C. Railway trains leave Ft. Worth daily at 8:30 a. m., 9:45 a. m. and 8:45 p. m., reaching Bowie at 11.37 a. m., 12:47 p. m. and 11:55 p. m., respectively. The Rock Island leaves Dallas at 7 a. m. and 7 p. m., and Ft. Worth at 8:35 a. m. and 9 p. m., reaching Bowie at 10:59 a. m. and 11:22 p. m.

You will receive notice of your host's name in a few days. Kindly notify them when to expect you.

We can promise entertainment for the members of the conference, candidates for admission, etc. We can not promise to provide for those who come as visitors.

ROBERT GIBBS MOOD, Sec.

The class of the fourth year of the North Texas Conference will meet at the Cumberland Presbyterian Church in Bowie on Tuesday, November 20, at 2 p. m. J. W. HILL.

"The Board of Superannuate Homes," composed of presiding elders, will meet at the Methodist Church in Bowie, Texas, at seven o'clock p. m., November 20.

I. W. CLARK, Pres. Board.

The class of the second year will please meet the committee in the Presbyterian Church, Bowie, Texas, November 19, at 7:30 p. m.

W. A. STUCKEY, Chairman.

The presiding elders of the North Texas Conference will please meet at the Methodist Church, in Bowie, on Tuesday, 20th inst., 3 p. m., for the purpose of preparing nominations for the several committees and boards and for such other preliminary work as may pertain to their duties.

JNO. H. McLEAN.

TEXAS.

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

Tyler, Texas.

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

W. F. P.

Let such preachers as will bring their wives, all lay delegates that are coming, all who come up for admission to the conference, and all who are supplies on charges and transfers to this conference, notify me before November 15. I will not be responsible for free entertainment for such who have not notified me by that date.

W. F. PACKARD.

Applicants for admission and readmission in the Texas Conference will please meet the Committee on Admission at the Methodist Church, in Tyler, Tuesday evening, 7 o'clock. We will meet in the Sunday-school room. All members of the committee will take notice and please be present.

O. T. HOTCHKISS, Chmn.

The class of the second year will please meet the committee Monday, November 19, at 7:30 p. m., in the Presbyterian Church, Bowie, Texas.

W. A. STUCKEY, Chairman.

Candidates for admission on trial in the Texas Conference will please try to get to Tyler Monday night, as they are expected to meet the Committee on Examination Tuesday morning at nine o'clock at the Methodist Church. Tardiness will not be overlooked; the committee must do its work Tuesday.

B. H. GREATHOUSE, Chm.

A big fire consuming many residences, diphtheria, and an epidemic of sore throat, compel me to call in all invitations of entertainment at conference except members of the conference, lay delegates, supplies and applicants for admission.

I am sorry that the preachers' wives can not be entertained, but it can not be helped. It will tax me to the utmost to entertain the conference alone

W. F. PACKARD.

Railroad Rates.

For the sixty-seventh session of the Texas Annual Conference, to be held in Tyler, Texas, November 28 to December ——, 1906, the international & Great Northern Railroad Co., through their General Passenger Agent, have granted a round-trip rate of one and one-third fare. Connecting lines have been requested to arrange for the sale of through tickets on the same basis. Inquire at once of your ticket agent to know if he has instructions to sell tickets at the rate named; if not, have him wire his General Passenger Agent for same.

Remember to buy a through round-trip ticket. Selling dates November 26, 27, with final return limit December 4, 1906.

JAS. W. DOWNS.
Sec. Texas Annual Conference.

WANTED.—You to see catalogue of McKinney Business and Telegraph College, the only thorough Christian business and telegraph school in the State. Notes accepted for tuition.

REV. N. R. STONE, Pres.
McKinney, Texas.

TEXAS CONFERENCE BOARD OF MISSION.

The Board of Missions of the Texas Conference adjourned at Navasota to meet in Marvin Church, Tyler, November 27, at 2 p. m. Let every member do his best to be present. And presiding elders would do well to meet with us, or have their applications for appropriations next year in the hands of the Secretary.

J. T. SMITH, President.

AZLE CHARGE.

As our work failed to get into the appointments, will say that our work is Azle charge, in Llano District, and that my address for a time at least will be Azle, Texas.

SAM J. FRANKS.

If the Baby is Cutting Teeth,

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

Eliasville.

H. P. Shrader, November 6: Our last Quarterly Conference was held the third and fourth of this month. Brother Boone, our presiding elder, was in his place and fully at himself. He gave us four very strong, able sermons, which will doubtless bear much fruit. His preaching has all been good, but the best of the wine was given us at the last of the feast. His work, by the time limit, terminates on the Weatherford District with this conference year. He is still well preserved in body and strong and vigorous in mind. God bless him abundantly, and may he live many years to bless the Church and humanity. We had a good Quarterly Conference.

Neches.

J. H. Westmoreland: We are rounding up for conference year. We have sent in our collections in full, will have a few dollars excess. Neches Circuit is only three years old, but she is coming. Listen! We have three Sunday-schools, and we have had one Children's Day Rally and two Rally Day services. And to say that they were a success, so pronounced by every one present, would not be saying too much. These exercises were very impressive. Children's Day was held at Pleasant Grove. The collection was $6.35. Also one of the Rally Day services were held at the same place, and the other at Neches. The collections at Pleasant Grove amounted to $14.96. The collections all together are about $20. We have had very few conversions, however, this year; but the day is not far distant when we may have. We have a great many bright, intelligent children coming on from there. We expect to gain strength in the near future. Our Sunday-schools are improving, and we have some fine prayer-meetings on the work. Then another very important item: The brethren say the parsonage debt must be paid. So you see we expect to report a parsonage sure enough for Neches Circuit. Some of the boys are going to want my place, and may be they will get it; but I hope not. However, if the Bishop says so, I guess it will have to go that way.

MARRIAGES.

Richie-Cantrell.—At the residence of Mr. D. H. Cantrell, Mr. Henry Richie and Miss Odel Cantrell, both of White Rock, October 27, 1906, Rev. J. B. Adair officiating.

Jackson-Nabours.—At the home of the bride's parents, four miles west of Montague, Texas, September 1, 1906, Mr. D. D. Jackson and Miss Mattie Nabours, Rev. S. M. Black officiating.

Huff-Hendley.—In front of the Methodist parsonage in Montague, Texas, September 26, 1906, Mr. L. N. Huff and Miss Della Hendley, Rev. S. M. Black officiating.

Clark-Covey.—At the residence of the bride's parents, Montague, Texas, October 24, 1906, Dr. D. W. Clark and Miss Annie Covey, Rev. S. M. Black officiating.

UNANSWERED LETTERS.

November 8.—J. P. Mussett, sub. J. L. Tarter, sub. Neal W. Turner, sub. E. L. Sisk, sub. K. S. Van Zandt, subs. L. P. Smith, subs. M. F. Daniel, sub. A. H. Hussey, sub.

November 9.—P. C. Archer, sub. G. W. Kincheloe, subs, W. Griffith, subs. J. H. Stewart, sub. C. N. Morton, subs. L. W. Carleton, sub.

November 10.—A. E. Carraway, subs. T. W. Ellis, sub. T. B. Hilburn, subs. C. E. Clark, sub. H. B. Henry, sub.

November 12.—Jno. W. Goodwin, sub. W. M. Lane, sub. F. Moore, sub. W. W. Graham, subs. S. B. Beall, sub. W. H. Harris, sub. R. B. Moreland, sub. J. J. Canafax, sub.

November 13.—J. M. Bryce, sub. E. L. Sisk, sub. O. F. Timmerman, sub. J. F. Webb, change. R. Williams, sub. E. R. Patterson, sub. J. W. Bowden, sub. J. E. Buck, sub.

November 14.—J. H. Clark, subs. W. T. Morrow, sub. G. W. Harris, sub.

BOOK NOTICES.

We are in receipt of two booklets, issued by the Cumberland Presbyterian Press, but prepared by J. W. Axtell. One is "The Superintendent's Hand Book," and the other is "The Teachers' Hand Book." They comprise the International Lesson series, and contain succinct preparations of the lessons for the use of the superintendent and the teacher in the Sunday-school. They are most convenient booklets. You can put them in your vest pocket, and if you are traveling, you can take them out and make good preparation for your Sunday-school work for the ensuing Sabbath.

RHEUMATISM CURED.

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POSTOFFICE ADDRESS.

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All we ask Is a test, a test at our risk. We know what we offer, we know the public. We trust TO THE POWER of Vitæ-Ore. We trust to the public's HONOR and GRATITUDE. The sick man or woman, suffering for lack of the right kind of help, is glad to pay when they get REAL benefit. We know this, we know how Vitæ-Ore helps, we know we get our pay when it does help, and so we take the risk.

It is not a gamble, not an experiment, BUT A TEST, and a test that has led in thousands of cases to absolute, sure conviction, that Vitæ-Ore is the medicine for sick and ailing, poor, thin, weak, debilitated, worn-out, Rheumatism-racked, Stomach-tortured, Kidney-tyrannized men and women. It is a test that leads to our pay and Vitæ-Ore's popularity.

You don't risk One single solitary red cent. You must spend 2 cents for a stamp to write for it or we cannot know that you need it, but we will return a 2-cent stamp to you after 30 days if you ask us for it. We want the test to be ABSOLUTELY FREE OF ANY COST TO YOU if Vitæ-Ore does not help you. We do not want it to cost you one penny unless the 30-DAY TREATMENT proves Vitæ-Ore the remedy for your ills, as it has proven the remedy for the ills of so many others. All we ask is that you send to us immediately for a full sized $1.00 package of Vitæ-Ore on thirty days' trial and that you use the Vitæ-Ore for one month's time and send us a money order for $1.00 if it has benefited you, if you are satisfied that it has done you more than $1.00 worth of positive, actual, visible good. If you do not feel any benefit, do not pay for it. WE DON'T WANT A NICKEL OF YOUR HARD-EARNED MONEY unless you are glad to send it to us for what Vitæ-Ore accomplishes for you. THEN WE WANT OUR PAY AND DESERVE IT but not otherwise. We take absolutely all of the risk. We leave it entirely for you to decide, entirely for you to say whether or not we have earned our pay. Read what Vitæ-Ore is, read what it has done for others—**then write today for the $1.00 package on 30 days' trial.**

Saved Her Life Seventeen Years Ago.

TIMBER RIDGE TENN.—Seventeen years ago I was afflicted with Bright's Disease and Scrofula of the Bowels. I tried all our doctors but none did any good. Our home physician gave me up to die. I then heard of Vitæ-Ore. It saved my life. It is my joy to now tell how much and great good it did me seventeen years ago.

MARY A. HALT.

WHAT VITÆ-ORE IS.

Vitæ-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitæ-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral-substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

THOUSANDS OF PEOPLE

In all parts of the United States and Canada have testified to the efficacy of Vitæ-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anæmia, Sores and Ulcers and worn out debilitated conditions. Read these letters.

NOT A TRACE IN TWELVE YEARS.

HERMANSVILLE, MICH.—I had been pronounced incurable of Bright's Disease by three eminent physicians. When I commenced using Vitæ-Ore I weighed about 100 pounds, but in three months I weighed 145 pounds and was well and hearty. I have not had a trace of Kidney Trouble since, **and it is 12 years since I used the V.-O.** W. H. NORCROSS.

CURED EIGHT YEARS AGO.

SAULT STE MARIE, ONT.—I had Rheumatism and Dyspepsia very bad for three years and a friend of mine recommended Vitæ-Ore as being good for my complaint. I used two packages which cured me completely. **That was eight years ago and the trouble has never returned.** W. T. YULL.

GIVE 100 MINUTES TO TRY VITÆ-ORE

That is all it takes. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. Cannot you give 100 minutes if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited. If you like such a fair offer, do as have one million people in the U. S. and Canada and send for a trial treatment immediately. ADDRESS

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