

# TEXAS CHRISTIAN ADVOCATE

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

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## THE IMPORTANCE OF THE COMMON LIFE.

It is easy to magnify the importance of the extraordinary events of life; but we often overlook the value of the ordinary in the common lives of men and women. It is not the apparently great deeds that make the life and character of religion, but the steady and unobtrusive practices of men. The glamor of the one ought not to overshadow and dim the glory of the other. It is the quiet work of the tiny insect that builds the great islands of the sea. Millions and millions of them work and spend their lives in the depths of the ocean, and as the ages progress these islands appear. Now and then a great volcano will throw one up, but this is the rare exception. So it is with the common worker in a life of faith and love and righteousness. This life goes on unobserved. No one heralds it to the world. It may be the worker is a quiet, humble woman in the solitude of her distant country home, or a faithful teacher in the Sunday-school or the day school, or the toiling man at his plow, or his anvil, or his bench—it matters not in what sphere, these are God's unnoticed agents, working out of sight, to build up the manifold fabric of religious sentiment and civilization. Like the corals in the bed of the sea, they are quietly working out their destiny and then passing away in numbers multiplied by millions, but they are leaving behind them the thing we call the Church of God, the hope of the generations. God's eye is upon them, and their names are written in the Lamb's book of life; and in the day of final account they will not be forgotten. The aggregate of their labors is seen in the steady, though slow, progress of the world toward a higher plane of righteousness. Therefore, no one need be discouraged. God makes record of our work, and when he comes to make up his jewels, our reward will be sure. Many a man whose work is dazzling the eye of the public as he writes or speaks from his place to the ear and eye of the world, deserves and receives much praise; but the little, poor old mother who bore and trained him in some backwoods community and gave him to the world is greater in God's esteem than the wonder-working man himself. Her unseen hand guided his young days, and her unheard prayers—unheard by the world—shaped his destiny. She is reproducing her life in him. The devoted and good common life of the earnest workers of the world is the glory of our religion and of the growth of our people in the elements of moral greatness. Through this agency the world is slowly, but surely, forging forward. Then, our work as ministers and as a Church is to save and lift up the great common life of mankind. The little boy and the little girl, the young man and the young woman, the older man and the older woman—the people who make up the great bulk of the world's population—these need to be the especial objects of our moral and religious efforts. Save them, and the world will be saved in turn.



BISHOP E. E. HOSS, D. D.

Texas Methodism is to be congratulated that her conference sessions this year will be presided over by Bishop E. E. Hoss, D. D. He comes to us in the prime of life and in the strength of a vigorous manhood. Personally, he is of medium height, has a well-rounded form, dark complexion, an alert countenance, a fine head, a keen intellect, a highly cultivated mind, and a character as transparent as crystal. No kinder and truer heart ever beat in a human bosom. As a man, he has the highest sense of justice, tempered with kindness of spirit. As an executive, he has large power of discrimination, and while he has the tenderest sympathy with his brethren, yet the supreme good of the Church is uppermost in his thought. As a parliamentarian, he is well up on the rules of order governing a deliberative body, and he does not have to hesitate a moment in deciding questions that arise during the proceedings of a conference. His range of general knowledge is wide and he is equal as a presiding officer to most any emergency. He has long been an earnest student of hu-

man nature. His experience as a teacher has given him fine opportunity and he has not been slow to make diligent use of it. It does not take him very long, therefore, to determine whether or not a man has tried faithfully to do his duty in a given field of employment. And best of all is, he is the embodiment of courtesy and politeness, and he is incapable of treating any man with rudeness or unnecessary harshness. He is the highest type of the Christian gentleman. At times in the chair he is a trifle humorous in a side remark, but not to the embarrassment and discomfort, even of the humblest brother on the floor of the conference. He is a deeply religious man. We have known him personally and intimately for thirty years, and during this long acquaintance we have always found his heart in the right place. He is easy of approach, and to know him is to love him like a brother. We are glad to have him preside over our conferences, and we verily believe that his presence and work will be a benediction to our cause throughout Texas. Bishop Hoss, brethren.

## THE BITTER MADE SWEET.

As the Israelites were journeying through the desert their water became exhausted and they were sorely distressed and perplexed. Their way was rough and their burdens heavy. They came to a few springs, but the supply of water was not sufficient, and it seemed that they were to perish from thirst. But finally in the distance they saw green trees skirting an oasis, and they mended their pace with this encouraging indication. When they reached the spot, sure enough there was a great spring of water breaking forth. They rushed to it to quench their burning thirst, when behold, it was bitter and obnoxious water! Their disappointment was overwhelming, as their distressed and helpless condition seemed to be mocked by the fates. They broke out in loud complaints against Moses for bringing them into such extreme sufferings. Then it was that Moses cried unto the Lord, and his cry was not in vain. He was directed to a tree and told to cast its branches into the water. He did this and the water became sweet and wholesome. This is an illustration of life's oft repeated experience. We become weary and burdened, and we thirst for something the world can not give. We think, sometimes, that we see it in the distance, but when we approach it we are disappointed. Bitterness of the soul is the result. So with the afflictions and disappointments of life. They are bitter to the taste and we cry out and complain. But when we call upon God our Father, he turns these bitter things into sweetness of submission and resignation. We drink from his Spirit and our thirst is at once quenched. When left to our own exertions, we always find the cup of life bitter and obnoxious. But when God breathes into it, it becomes delicious. How often we have come to the springs of Marah and been disappointed! And how often we have repined and lamented over our fate and found no remedy. Not so, when, like Moses, we turn to the Source of all goodness. God can make the bitterest spring as sweet as strained honey to the taste. Then when our ills overtake us, when our burdens oppress us, when the iron pierces the soul, and when our spirit languishes and pines, then we are drinking from the spring of Marah. But in such extremity, God has a tree not far away, and its refreshing and health-giving branches are dripping with spiritual juices, and when we cast them into these bitter fountains, sweetness of experience is the happy result. Then from these hitherto bitter springs, a healthful draft is taken. Thank God, the "leaves of this tree are for the healing of the nations." They will sweeten the bitterest waters that flow across life's checkered and dusty pathway. Then let us keep our eyes upon this great remedy for the ills and disappointments that meet us along the way, and our pining and complaining will be turned into songs and rejoicing.

Experience is the best school in which to train character. Its lessons are often severe, but when once learned they are rarely ever forgotten. All other schools are largely theoretical deals in the elements of verity.

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OUR SUPERANNATED PREACHERS.

Let some people infer from my articles that we are not doing as much as other people are doing for our veterans, widows and orphans. I want to state that, as a Church, I believe we are doing as much, if not more, for this class of men, the widows, and orphans than any other Church. And I know we are doing more than the State is doing. For instance, the State of Texas in attempting to provide for the Confederate Veterans gives them the whole amount of \$9 per quarter, \$4 per month. This you understand is for the dependent cases. I do not believe that any joint board has given as small amount as that to any worn-out veteran in the cause of Christ.

If the brethren read the Discipline and study the wording closely they will find this is not charity. It is a "claim." Claim for what? For hard service rendered and poor pay, while the service was being given. For instance, I give you an extract from a letter received, among the many, from one of these men of God. (Written not for publication, but I can use it):

"I came to Texas in 1854 and have served as pastor thirty-one years and as presiding elder eleven years, making forty-two years regular work in Texas. Much of the thirty-one years of pastoral work was on poor missions and circuits, where but little was paid, and I think I am within facts when I say the average deficit was at least \$100 per annum. This would make \$3100, and during the eleven years as presiding elder the deficit was in excess of \$2500. This makes a net deficit of \$5600, and most of the deficit comes out of assessments far below the present standard."

Now you see from merely a business standpoint the Church upon its own assessment owes this brother from a moral standpoint \$5600, which if paid would make him independent for the balance of his life. And if he had been working for any corporation at the end of that time this would have been a legal claim, for it was made at their own option. But this brother's work is done, and he retires with no means of support except as it comes from his own labors at that time of life, and retires uncomplainingly. He writes that the Church has always done better by him than he could expect. This is one case out of many.

One brother writes: "Bro. Morris, you and the Texas Advocate have found the disease; give us the remedy." Well here it is:

The Joint Board of the Annual Conference has charge of this work, and if we will take our Discipline and read from paragraph 334 to 342 we will see clearly whose duty it is to look after this interest, and I am sure every board in Texas is doing their best. Now, my opinion is that one of the causes is that the assessment is not sufficient. I do not believe that there is a preacher in Texas who would not raise every cent assessed his work for conference claim if the assessment was double even what it has been. If you will look at the following assessment you will see it will not be a burden to every brother to raise the assessment at least 50 per cent for next year. Here is what was paid by the Church of Texas as reported in the General minutes 1902:

North Texas Conference for missions (I mean both domestic and foreign).....	14,559
North Texas Conference for conference collection.....	5,706
Northwest Texas Conference for Missions.....	23,522
Northwest Texas Conference for conference collection.....	9,355
Texas Conference for missions.....	15,828
Texas Conference for conference collection.....	7,912
West Texas Conference for missions.....	9,150
West Texas Conference for conference collection.....	4,318

I do not believe that one cent ought to be taken from the cause of missions and pay to other causes, but what I want is that the conference claim assessment should be equal to any other assessment, because I do not believe that there is a greater claim upon us than this, and as I have stated, if the Joint Board will make the assessment and distribute it intelligently I believe the Church will pay it, and if so, when we get them up to the point where the necessities will be met, we will then have a permanent fund for this work. And it does seem that with the blessings of God upon us as a State, with all the prosperity, with good crops, and good conditions of the country, this is the year in which such a start should be made.

Several letters have been received stating: "You and the Advocate have done much good in this cause." But, brethren, temporal good only brings temporal relief. What we want is to get permanent relief, and to do this let us come in with the demand for a sufficient relief before every conference, and I believe conferences will agree to it, and every preacher in Texas will bring up the assessment.

And this will meet the present de-

mand. And this is what we owe to the men and women living now in our midst. Let the Church remember every dollar paid to this fund brings relief to some needy, worthy man or woman. Not one cent of expense in handling this fund. I. Z. T. MORRIS. Fort Worth, Texas.

REPORT OF COMMITTEE ON TEMPERANCE.

To the Bishop and Members of the Indian Mission Conference:

Dear Fathers and Brethren: Your Committee on Temperance beg leave to report that they are under the conviction that the Indian Territory, the Indian Mission Conference, and the Church of Christ of every name within said territory are now upon the verge of the most supreme crisis in their history. Since the year 1832 the Federal Government and the governments



M. E. Church, South, Boyce, Texas.

Rev. I. E. Hightower, Pastor.

of the several tribes of Indians occupying Indian Territory have maintained strict laws against the sale of intoxicating liquors within said Territory. These seventy-two years of experience have confirmed both the United States and the several tribal governments in the belief that such laws and their strict execution have been not only wise, but absolutely necessary to good order in a country containing a population of such varied mixture as this. So much so, that when the Federal Government recently constituted a Commission to negotiate with the Five Civilized Tribes in order to arrive at a statement of terms upon which said tribes would agree to surrender the traditions of their fathers, permit the extinguishment of their tribal governments, admit the white man to equal privileges of citizenship in their country, and be absorbed by a new order of civilization, the control of which would necessarily be vested in their new neighbors and not in themselves, one of the conditions of such change of government, agreed to and signed by the duly accredited representatives of the Five Civilized Tribes, agreed to and signed by the duly accredited representatives of the United States, namely, the Dawes Commission, subsequently agreed to and approved by vote of both Houses of the National Congress, and subsequently agreed to and approved by the signature of the President of the United States, was explicitly stipulated in the following language, namely: "The United States agrees to maintain strict laws in the territory of said nation against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality." This is the language of the agreement with the Creek Nation, and the agreement with the four other nations contain words to the same effect.

But notwithstanding all this, the bill proposing to give Statehood to the two Territories, commonly known as the Hamilton bill, which has passed the House of Representatives and is now pending before the Senate, with the possibility and some measure of probability that the same may be finally enacted within six weeks or two months from this date, entirely ignores this sacred pledge of our Government to a confiding and helpless people. Your committee beg leave to represent that for said bill to be passed and approved without a sufficient amendment on this point would constitute an act of simple perfidy, bad faith, perpetrated by a nation indebted more largely than any other on earth for the abundant blessings of Jehovah. Moreover, no greater calamity could come to this fair youthful land than this most effective device of damnation which the inventive genius of devils has been able to produce. The saloon is a dire evil in any community, even under the most successfully stringent regulations; but our condition would be the life of every member of this conference. If the saloon comes with Statehood, it will be the direct means of damning more souls than all our

most aggravated and our suffering from this curse would be the most intense that has been exhibited in the history of our country, if not of the world. Even if we could be left to ourselves in the struggle we would be in a worse condition than any of the States, because of our larger percentage of untried and untempered population. But add to this the consideration that Texas, Arkansas, Mississippi, Georgia, Kentucky, Tennessee, Ohio and other of our neighborhood of States have within the last few years voted the saloon out of about two-thirds of their territorial area; as a consequence, many thousands of saloon keepers, gamblers and other criminal classes of the basest sort have been thrown out of their chosen employment and are eagerly awaiting for new opportunities and openings for their nefarious business; the \$521,000,000 invested in breweries and distiller-

ies in the United States has suffered likewise a curtailment of its commercial territory, and is seeking eagerly to regain elsewhere what it has lost through these many recent prohibition victories; and here in our midst is about to be opened a paradise for saloon keepers and gamblers—a country wherein is much money to be spent by people without training in how to spend it, and a country whose society and laws are in their formative state and which is therefore unprepared to battle with such forces of evil. We would at once become the cesspool for the dumping of the moral garbage of the nation; and, not to mention the calamity resulting to the political and commercial interests of the new commonwealth, the kingdom of God would be set back two generations. Your committee believe it is not extravagant to suggest that, as an investment for the kingdom of heaven, to stay this curse at this time would be worth preaching will save during the balance of our lives; therefore, be it

Resolved, 1. That we have noted with gratification and approval the formation of the Indian Territory Church Federation for prohibition Statehood, organized at South McAlester, Sept. 28, 1904, by a convention participated in by all the several denominations of the Church in Indian Territory, whose purpose is to secure such legislation from Congress as will be consistent with the good faith of the Federal Government toward the Five Civilized Tribes and will continue in Indian Territory laws for the prohibition of the liquor traffic such as the experience of seventy-two years has proved to be wise and necessary.

2. That we endorse the purpose and work of the said Church Federation, bearing especially in mind the clause of its constitution which commits the organization to "an attitude of neutrality upon the question of singe or separate Statehood for the two Territories, and upon all other questions of public policy not directly concerned with the traffic in intoxicating liquors;" and we do hereby invite and urge all our preachers, laymen and other members and friends of the Church to co-operate with said Church Federation in all its plans for accomplishing the end in view.

3. That, in view of the limited time until Congress shall convene and probably act upon this question, we recommend that all our preachers and lay delegates take the subject up earnestly with the people of their respective Churches and communities immediately upon returning home after the adjournment of this conference, collecting funds for defraying the expenses of the work of the Indian Territory Church Federation, securing signatures to petitions to Congress, securing as far as practicable the co-operation of the local press in their respective communities, and meanwhile in all these things acting as far as possible in conjunction with the pastors and members of other Churches, and all other forces which it may be possible to enlist.

4. That we earnestly solicit our be-

loved Bishop, presiding, and the several connectional officers of our Church, as well as the several editors and brethren from the States now visiting our conference, to take our cause earnestly upon their hearts and everywhere they may go to enlist the active interest of good people in our behalf, urging them to communicate with their Senators and Representatives in Congress and secure their active support of our measure.

5. That this session of our conference pass a resolution memorializing Congress of the facts and conditions above set forth and appealing for such protection as will fulfill in good faith the pledge of the Federal Government to the Five Civilized Tribes.

6. That we hereby solicit the passage of a like memorial by all the other Annual Conferences of our Church, and of all the synods, assemblies, associations, conventions and other like bodies throughout the States which may be exposed to the liquor traffic; and we urgently solicit the co-operation of the Woman's Christian Temperance Union, and all other temperance organizations, in their most active efforts to further our cause.

7. That we do hereby solicit the earnest support of the religious and temperance press of the United States and the secular papers as many as are willing to aid our righteous cause; reminding them that inasmuch as Indian Territory has no representation in Congress, our hope lies in our being able to stir up the conscience of the nation. That we request the editor of each such journal to write at least three personal letters in our behalf, one to each Senator from his State and one to the Representative from his Congressional District, urging them to support our measure; and that each such editor, in turn, ask his readers to write similar letters in our behalf.

8. That we again record our endorsement of the work of the American Anti-Saloon League, and especially of its Territorial organization in Oklahoma, of which the Rev. J. J. Thompson, of Oklahoma City, is superintendent, and recommend to our preachers and people to co-operate actively in its work.

9. That we recommend that this conference elect W. J. Horton and W. H. Darrough to be members of the Board of Directors of the Indian Territory Church Federation, and Rev. W. J. Moore to be a member of the Board of Trustees of the Oklahoma Anti-Saloon League, as contemplated in the constitutions of said organizations respectively. Respectfully submitted, S. F. GODDARD, Chairman. ORLANDO SHAY, Secretary.

Note.—Correspondence relative to the work of the Indian Territory Church Federation shall be addressed to E. M. Sweet, Jr., Secretary, 401 Iowa building, Muskogee, I. T.

In regard to the work in Oklahoma, correspond with Rev. J. J. Thompson, Superintendent Anti-Saloon League, Oklahoma City.

THE HERALD OF WAR.

Wait! Look! There he comes on that noble war horse arrayed not much less brilliantly than the rider himself, who, with his sparkling medals and shining insignia, makes indeed a powerful picture. His attitude is commanding and kingly, his features assured and self-satisfied.

Who is he? Why, don't you know, he is the noted General ———, the veteran of more active battles and skirmishes than any General in the country. There he is the living signboard for the "grim monster" war. Why are these medals? Are they in honor of the great number of pitiful baby voices he has made to call in vain for "papa"? Are they for the many loving hearts he has wrung for the greatest of all pain and left alone—widowed? Hearts which had better have been stopped forever and laid beside those lifeless wounded forms in whom earth's every hopes were centered; hearts that cry aloud "for the touch of a vanished and the sound of a voice that is still." Why is this satisfied air? Is it because of the many girlish hearts, each of which has been made to tremble at the sound of his name when mentioned by a strong, stalwart boy lover, and afterward the message comes flashing o'er the wires that he has won honors for bravery in a recent battle, but has given his life; that life so dear, so entirely all to her? Does being under his great command atone for that death? Ah! her heart forgets to beat in agony of the moment. Is he satisfied because he has dealt these blows to living, loving hearts? And why his title and honor? Why is he so great? Is it because of the boy he ordered to the front now dying on the battlefield, the hallowed sacred name of "mother" coming in painful moans from the parched lips only to echo and reecho in silent mockery while the mother, whose whole life is merged into that of her son's, waits in heart breaking suspense only to hear at last that the life light of her baby boy, her hero, her many son, has gone out? Is that anguished

wall that ascends to the merciful Father's throne an echo of his world-sung praise? Aye, it is an echo, but from the grave, for verily the heart of the mother goes down with that of the son.

And this is the herald of that monster, for we can call it nothing else, that debases man, God's own image, that brings out all the vile dormant traits of men's characters and turns them to brutes. The monster which laughs at the child pleading in its own baby way for its father, which glories in the sight of the broken-hearted widow whose natural support and stay has been rendered lifeless. The monster which tears out the mother heart and flings it under foot to be trampled upon by the hordes who bring misery and desolation wherever they wend their way. This is the herald, I say, and we give him honor, just think, honor for all this and praise too.

God speed the day when there will be only one war and one battlefield, and that war, with God as commander of loving Christians, against sin, and that battlefield the world; when the rifles will be Christ's own words, and the war horses love and charity; When our meek and lowly Savior shall stand glorified in the sight of all our honored and beloved herald of "Peace on Earth."

EUGENE WESTERLY. Amarillo, Texas.

CHARACTER.

There is a structure called character which every one, young and old, is building, and every act of life is a stone. Then let us be careful in laying the foundation of this great temple, for if day by day we are careful to lay the stones with pure, noble and upright deeds, in the end will rise a grand temple, honored by God and man. A leak will sink a vessel, one flaw will break a chain, so one dishonest, untruthful act or word will forever leave its impression and work its influence upon our character. Then let us be careful in forming our character. Let us day by day watch our actions, words and deeds so that they may not mar the beauty and usefulness of our lives.

A good character is a precious stone, and the work of making it is the noblest labor on earth. Every one is bound to build his own character, and the formation of a good character is one of the highest objects in life—it gives us power and influence and makes friends.

We should be very careful who our associates are, for there are few persons, especially among the young, who can avoid imitating those with whom they associate. This is such a common thing that its effects are almost unheeded, but nevertheless its influence is not the less permanent. The models and examples that are daily placed before us tend to mould our character and shape our course in life. It is very important then that every one should be very careful as to the impressions he cherishes, the examples he imitates and the habits he forms, for these are the important elements which constitute a good character.

Faithfulness is a cornerstone in character, and if it is not firmly laid in youth there will be in the end a weak place in the foundation. Truth is the highest lesson in religion—the first that youth should learn; the last that age should forget. Home is the first and most important school of character, for it is there that every one receives his best or his worst moral training. Thus home may be regarded as the most influential school of civilization, for a child's first great instructor is example. By imitation of acts, the character becomes slowly and imperceptibly, but at length, decidedly formed. The home education never entirely ceases, but the time arrives in after years when the home ceases to exercise an exclusive influence on the formation of character, and it is succeeded by the more artificial education of the school and the companionship of friends which continue to mould our character by the powerful influence of example.

Books help to form our character, for a man may usually be known by the books he reads as well as the company he keeps. Books introduce us into the best society, and bring us into the presence of the greatest minds that have ever lived; therefore the records of the lives of great and good men are especially useful. They influence our hearts, inspire us with hope, and set before us great examples. The greatest of books is the Bible, the most sacred and impressive of all books, the educator of youth, the guide of manhood and the consoler of age.

To be worth anything character must be capable of standing firmly upon its foundation, resisting the wear of daily life, and able to bear the storms of temptations and trials of life. And when we have done our work on earth, whither of labor, of love or duty, like the silk worker that spins his little cocoon and dies, we too depart.

(MRS.) LOTTIE RICHARDSON. Crockett, Texas.

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# Devotional and Spiritual

## LITTLE THINGS.

My life is full of little things,  
A little care, a little task,  
A little walking in the dark—  
No great thing does the Master ask.

I long to do some noble thing,  
To show how great my love may be;  
But only little daily tasks  
Does the dear Lord require of me.

A little yielding of my will,  
A little while to patient wait;  
Sometimes my life so little seems  
I sigh and murmur at my fate.  
Yet once—twas in the twilight hour—  
He whom I love said tenderly:  
"There is no task in all the day  
But may be done for love of Me."

"I see each effort thou dost make,  
And trivial though the day may be,  
Each one that's spent for Christ's dear sake  
Will bring thee one step nearer Me."

A little life of faith and prayer,  
And love and joy, mid daily care,  
Ready to help and brave to bear—  
Yet these are needed everywhere."  
—Elizabeth Willard Dennison.

## GOING TO CHURCH.

Why should we go to Church?  
Some go because it is fashionable,  
some to be entertained, some to meet their friends, some because they have acquired the habit. It is well to cultivate this habit. It is better to go from habit than not to go at all. But if one goes to be entertained he will cease to go when there is not something sufficiently entertaining to attract him. Too many know no higher motive for going.

The Church is a channel through which divine grace flows into the hearts of the people who meet in the sanctuary to worship. One may meet God in secret and commune with Him face to face when no one else is near. There is an advantage in solitude. The soul can draw near to God without distraction in secret more readily than in the great congregation. Jesus recognized the beauty of secret devotion when he said, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." He has not learned the first lesson of religion who has not learned from experience that it is good to be alone with God.

But life altogether spent in solitude is dreary, and religion which is confined altogether to secret devotion is melancholy, unwholesome, and impracticable, and cannot meet all the needs of the soul. It was a healthy symptom when the psalmist cried out, "My soul longeth, yea, even fainteth, for the courts of the Lord." He that prays in secret must come forth from the secret place with his face aglow with the effects of holy communion and enter into the house of the Lord with thanksgiving, and into his courts with praise. The Lord has promised to meet His people in the sanctuary as well as in the secret place of prayer. The same Lord who said, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret," said also, "Where two or three are met together in my name, there am I in the midst of them." The apostle who taught men to come to God as individuals also said, "Forsake not the assembling of yourselves together, as the manner of some is." Every true worshiper who bows at the mercy seat with others of like precious faith

will rise from his devotions saying, "It is good to be here."

It is the duty of Christians to go to Church. If the members of a lodge or brotherhood should neglect the meetings of the society it would soon die. But when the members attend regularly and show a practical interest in the meetings and work of the order the fraternity flourishes. So it is with the Church. If the members attend the meetings seldom and become indifferent to the services the Church will decline. In these days too many Christians have no sense of personal obligation in the matter of going to Church. One will say, "I can stay at home and read a sermon or a good book with more profit to myself." Another says, "I am weary after the labors of the week, and feel justified in staying at home to rest." Another says, "So few go that it seems like a waste of time." Some excuse themselves on the ground that they do not hear anything in the Church that appeals to them.

One gentleman has taken a good deal of pains to find out why young men do not go to Church. He has inquired of ministers and young men what they consider the reasons. He tells us that one minister preached a strong sermon against Sunday amusements and sports, and on that account several young men left the Church. He states that young men say they do not go to Church because nothing is said by the preachers worth going to hear. He seems to think that if the preachers would preach vigorous, instructive, stimulating sermons the Churches would be crowded with young men.

Too much seems to be taken for granted in this discussion. It is assumed that young men, as a rule, absent themselves from the churches. This may be doubted. It may be true in some places, but in many communities it is far from true. Perhaps as large a proportion of young men go to Church now as at any former period in the history of the Church. There are many hindrances. The scientific and materialistic spirit of the age hinders some from going to Church. The crowded condition of our modern cities hinders by sending thousands away on excursions on the Sabbath. The hurry and rush and pressure of modern life have something to do with it. Business and study crowd six days in the week full to overflowing, and the tendency is to push amusements and recreations and sports into the Sabbath. Sunday excursions, Sunday concerts, and Sunday newspapers hinder thousands from going to the sanctuary on the Sabbath day.

If Christians were sufficiently imbued with the Christian principle which leads men to do things because they are right, and not merely because they are pleased to do so, the Churches would be crowded with sincere and devout worshippers. Why should a Christian wait to be attracted to the Church by an interesting or eloquent sermon? A true Christian will go to Church to worship God, and not to be entertained. He will not ask, "What shall I hear that will please me?" but rather, "What can I contribute to the good of the community and the glory of the name of God by going to Church?" Let men go to Church because it is right, and not because they hope to be entertained by preaching and music. Then they will not be turned aside by worldly attractions and needless self-indulgence.—N. Y. Advocate.

What are you worth to-day? Not in money, but in brains, heart, purpose, character? Tell yourself the truth about yourself.—George H. Hepworth.

## AUTUMN—A MEDITATION.

"The melancholy days are come, the saddest of the year,  
Of wailing winds, and naked woods,  
and meadows brown and sear."

Thus sang William Cullen Bryant in one of his plaintive moods. One can almost hear the sighing autumn winds, the dripping of the steady downpour of cold rain from the roof, and the whirl and rattle of the falling, drifting leaves, while reading those lines, even though the day is bright, the sun warm, and the breeze soft and balmy.

Autumn! How much it brings to us! How thought-inspiring! How rich a reminder of joys once realized, but now gone forever! In her farewell to summer Susan Coolidge sang:

"Go, rose, since you must,  
Flowerless and chill the winter draweth nigh;  
Closed are the blithe and fragrant lips which made  
All summer long perpetual melody.  
Cheerless we take our way, but not afraid;  
Will not there be more roses by and by?"

Autumn is the fruit-gathering time. Spring sows and plants; summer waters, cultivates, grows, and matures; autumn harvests, gathers, and stores away—a considerate, frugal preparation against cold winter's time of barrenness and want; and at its close the poet Longfellow sings:

"Gone are the birds that were our summer guests,  
With the last sheaves return the laboring swains."

Then, too, autumn is a reminder of death and decay. The corn, once so luxuriant, has ripened, dried up, died! The beautiful flowers, fit emblems of youth and beauty, have faded and fallen! The forests, but recently so profusely clothed with an abundant wreath of leafy verdure, in a few days put on their robes of "hectic flush," and later a dull brown indicates that death has done its work! This is soon followed by the time

"When falling leaves falter through motionless air,  
Or numbly cling and shiver to be gone."

One of the glories of the autumn time is the "Indian summer." Then is chestnutting time! The shell-barks and the walnuts, shocked and hastened on to their falling by a vigorous chill administered by "Jack Frost," are rapidly dropping. How delightful then to spend a day in the forest! What a time for students—young men and maidens—to hie themselves away of an afternoon and enjoy a romp among the trees that are busy casting down to the earth the rich products of their summer's growth.

Well did Thomas Buchanan Read, with this time in mind, sing:

"It is the season when the light of dreams  
Around the year in golden glory lies;—  
The heavens are full of floating mysteries,  
And down the lake the veiled splendor beams!  
Like hidden poets lie the hazy streams,  
Mantled with mysteries of their own romance,  
While scarce a breath disturbs their drowsy trance."

But the autumn time is, in many respects, a fitting representative and reminder of the approaching close of man's earth life. As the sun's rays become less direct, and the days become more cool; as the evening twilight sets in at an earlier hour, and the temperature and the shadows invite to the shelter of the home, and urge to a closing up around the open fire or the well-warmed stove, in like manner does the creeping on of age dampen the

ardor of youth, strip outdoor sports and athletics of their captivating power, suppress the spirit of frivolity, induce to more serious meditation, and render the quiet of the home and the restfulness of the evening spent in the sacred precincts of the family circle more and more captivating.

Then it is that deep down in his soul he realizes the truth and the beauty of the sentiment Paul H. Hayne had in mind when he wrote:

"Happy the heart that keeps its twilight hour,  
And in the depths of heavenly peace reclined,  
Loves to commune with thoughts of tender power—  
Thoughts that ascend, like angels beautiful,  
A shining Jacob's ladder of the mind."

Then, too, it is that, as closing days of the autumn time divert attention from the toils of the field to the harvest garnered and the fruits stored up for the winter, a realization of the gradual approach of the close of the earth life turns the thoughts of the Christian away from the events, industries, and interests of the past and present, and rivets them upon his "treasures laid up in heaven," upon the "house not made with hands," upon the "Innumerable multitude" seen by St. John, and, above all, to a higher appreciation of the salvation which our Elder Brother has purchased for us with His own blood.

Yes, the devout Christian, in the autumn time of life, does not, as did Lord Byron, take up a despairing wail, and say:

"My days are in the sear and yellow leaf,  
The fragrance and the fruit have flown;  
The worm, the canker, and the grief  
Are mine alone!"

But to the contrary, he with Addison exulting sings to his own soul: "The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years,  
But thou shalt flourish in immortal youth,  
Unhurt amid the war of elements,  
The wreck of matter, and the crush of worlds."

—Religious Telescope.

## THE CURE FOR DISCOURAGEMENT.

The great cure for discouragement is a persuasion of being right. We have really very little to do with mere circumstances; we are no masters of the weather, we cannot control the atmosphere. The eternal consolation is in the fact that the heart is right and the suppliant means his prayer; all other changes are atmospheric, climatic, transitory, damping enough and discouraging enough in the meanwhile, but forgotten to-morrow. The devil has but a short chain and he cannot add one link to its length. This is eternal life, to know Thee the only true God and Jesus Christ, whom thou hast sent. The clouds do not throw down the house; the house is founded upon a rock; think of the rock, not of the falling snow; think of the eternal foundation and not of the changing clouds. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Then the chief cure, the master remedy, the sovereign assurance, must be found in the example of Christ. He was much discouraged because of the way. "He marvelled because of their unbelief;" "he did not do many mighty works there because of their unbelief." But when he was come nigh the city, he wept over it and said: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen doth gather her young under her wings, and ye would not!" They went out against

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him with swords and staves as against a thief; but for the joy that was set before him endured the cross, despising the shame. It is worth waiting a whole winter night to behold the brightness of the coming summer. A little rain, a high wind, a fall of snow, unexpected frost, a little bitterness in the cup—these things come and go, but we, being in Christ, seek a kingdom which cannot be moved. If we are seeking nothing then discouragements will prevail—in the absence of definite purpose, distinct assault will have a tremendous effect upon us—but if our eye be single and our whole body be full of light, and if our vision be set upon a given destiny and that destiny be a city which hath foundations whose builder and maker is God, then apostles will shake off the viper into the fire, sleepers will throw back the garments in which they have been slumbering and brave men will find in the end more than compensation for the way, and one glimpse of heaven will cast into eternal forgetfulness all the little troubles of earth.—Dr. Joseph Parker.

## THE REVIVING FLOWERS.

The day closed with showers. The plants in my garden were beaten down before the pelting storm; and I saw one flower that I admired for its beauty and loved for its fragrance, exposed to the pitiless storm. The flower fell, shut up its petals, dropped its head, and I saw that all its glory was gone. "I must wait till next year," I said, "before I see that beautiful thing again."

But the night passed, and morning came; the sun shone again, and the morning brought strength to the flower. The light looked at it, and the flower looked at the light. There was contact and communion, and power passed into the flower. It held up its head, opened its petals, regained its glory, and seemed fairer than before.

I wonder how it took place—this feeble thing coming into contact with the strong thing, and gaining strength! By devout communion and contact a soul gains strength from Christ. I cannot tell how it is, that I should be able to receive into my being a power to do and to bear by this communion; but I know that it is a fact. Is there a peril from riches or from trial which you are afraid will endanger your Christian consistency? Seek this communion and you will receive strength and be able to conquer the peril.—Charles Vince.

All real and wholesome enjoyments possible to man have been just as possible to him since first he was made of the earth as they are now; and they are possible to him chiefly in peace. To watch the corn grow and the blossom set; to draw hard breath over ploughshare and spade; to read, to think, to love, to hope, to pray; these are the things to make man happy; they have always had the power of doing these—they never will have power to do more.—Ruskin.

RUB ON

**Painkiller**

and the Rheumatism's gone.



Secular News Items.

The color line has appeared in Canada. According to a statement from Kingston: "Four negro students of Queens Medical College were forcibly taken from their boarding house on Monday night by seventy-five masked medicals, driven to the college, stripped and painted with the skull and crossbones. The treatment, students say, was to cure Southerners of their freshness."

A telegram from Boston, Mass., says: "Within the last week the lenses of the telescope of the Texas University have been stolen, pawned and recovered. The lenses of eyepieces of both telescope and finder were sent to this city by express to P. H. Wynne, expert on refraction, for examination. The glasses were delivered to Mr. Wynne's residence in the Back Bay. As Mr. Wynne was out just then, the package was left in the hall. Within a few minutes they were missing. He reported the loss to the police, but they treated the matter lightly. He made a tour of the pawn shops and in one of them found the lenses, where they had been pawned by the thief."

Michael's Church, Coventry, is said to have the widest nave of any English church. It is 125 feet wide. That of York Minster is 104 1/2 feet in width.

An attempt made by anarchists to set fire to the Palace of Justice early Monday was discovered in time to prevent serious damage, says a Herald dispatch from Milan, Italy. But this has been followed by a similar attempt directed against the great palace in which the archives of state are preserved. In the court yard may be seen the uncompleted equestrian statue of Napoleon, a monument never finished owing to the opposition of the extreme political parties. The building itself contains a thousand documents of incalculable value. The fire was discovered a little past midnight by the proprietor of an adjacent cafe. When the police and firemen arrived they discovered that as in the attempt of the day before, the large door of the palace had been soaked with turpentine, a small pile of turpentine saturated sawdust placed against it, and the whole ignited. Owing to the prompt action of the man who discovered the fire, the damage was slight. Two on-lookers who audibly approved the action of the incendiaries were arrested.

It was stated in the House of Commons the other day that thirty members of the Irish Nationalist party had served terms of hard labor in prison.

A congress of the cotton-growing States and Territories of the United States has been called to meet in Shreveport, La., Dec. 12, 13, 14 and 15, to take the necessary steps to control the boll weevil plague and prevent its spread. The official call for the congress was issued by resolution of the Louisiana Boll Weevil Association.

The wife of Field Marshal Oyama is a sincere Christian and a very brilliant woman. She is greatly interested in the work of the Salvation Army in Japan.

Of the thirty-eight Sultans, who have ruled the Ottoman empire since the conquest of Constantinople by the Turks, thirty-four have died violent deaths.

Tennessee has 2,292 Confederate pensioners to whom last year a total of \$299,229 was paid.

The population of Greece is said to be increasing faster than that of any other country in Europe at present.

It is said that not a single railroad passenger in England was killed last year. The record for this country is 9,999.

The New York subway system has been inaugurated. The system comprises twenty-six miles of road, almost all of which is under ground. The road was completed some months ago, but the opening of the road for traffic was deferred in order to test thoroughly its mechanical operation, and training the operatives. Every precaution against accidents has been taken. The cars are of steel, so as to minimize the danger of fire. Two trains cannot run simultaneously in adjoining blocks, and all signals operate spontaneously. The train is even stopped automatically when the operatives fail to stop it by ordinary means. Collisions are thus rendered practically impossible.

A press dispatch from Portland, Oregon, last week, said: "The Lewis and Clark expedition grounds will be kept open on Sunday afternoons, but the buildings, with the exception of the fine art building and others of its class, are to remain closed. Religious services will be conducted Sunday afternoons in the auditorium." It is remarkable how the "almighty dollar" obscures the vision of exposition managers to moral and religious considerations. The president of the St. Louis exposition is quoted as saying that Sunday closing has cost the exposi-

tion \$1,000,000. The Congregationalist makes sufficient and pertinent answer to that statement, when it tersely says: "Everything that is worth while costs something." But it remains to be proved that Sunday closing has cost the St. Louis exposition \$1,000,000, "reckoning by and large," as Capt. Joshua Slocum would say. The attendance at the exposition has been large; its receipts already exceed \$20,000,000 considerably; no serious accident or calamity has occurred like the cold storage disaster at Chicago in 1903. God can bless and prosper corporations, as well as individuals, who honor him. Who shall say that the St. Louis exposition is any poorer for having closed its gates on Sunday? As to the Lewis and Clark exposition, if congress did not, as in the St. Louis case, make Sunday closing a condition of the government aid given, it was a mistake to be regretted. Not even the partial opening proposed can be justified. —Exchange.

The young King of Spain is making trouble again. This time it is the automobile craze. He is well supplied with the machines, but the President of the ministry, M. de Azcaz, has heretofore succeeded in duly impressing upon the minds of the chateaux that serve the king the fact that "scorching" would never do for his Majesty. The Atlantic Constitution publishes a "special" from Madrid which declares that the king has grown tired of the tyranny of the prime minister and has threatened to tour the kingdom in an auto.

The ancient ecclesiastical cope, which was stolen from the Cathedral of Ascoli, Italy, two years ago, and later purchased by J. P. Morgan, has been presented to the Italian Government by Mr. Morgan. The presentation was made through Baron Edmondo Des Planches, the Italian Ambassador, who called by appointment on Mr. Morgan in New York. The cope is now in the Victoria and Albert Museum at South Kensington, England, to which it was loaned by Mr. Morgan. In announcing that the precious relic was to be presented to his Government, Baron Des Planches paid a high compliment to Mr. Morgan and said that the importance of the event from an Italian point of view could not be overestimated.

Jacques Lebandy, the "Emperor of the Sahara," arrived in Berlin on October 4, with the intention of studying military practices and electric inventions, and opening diplomatic relations. His ship is at Antwerp, ready to take him back to Africa with a thousand men. He said that, before using force his intention was to try peaceful methods of annexing parts of the Sahara. He is said to be worth \$6,000,000.

The cone of the crater of Mt. Vesuvius, which formed during the late eruption, fell into the crater Nov. 1 with a tremendous roar. There immediately issued explosions that shook the whole mountain, followed by the emission of an immense black column, which gradually spread, falling in the form of ashes over the surrounding country within a radius of twenty-five miles. The disturbance lasted but a short time.

New incorporations during October in the Eastern States reached a grand total of \$215,500,000 for companies capitalized at \$1,000,000 or more. Of this sum the new tobacco consolidation furnished \$180,000,000. Otherwise the total would have amounted to only \$35,500,000. This is close to the August figures of \$32,960,000, the low water mark for a number of years. However, not since May, 1903, when the total was \$307,666,000, have last month's returns been exceeded.

Seven hundred and seventy-nine parts in every one thousand of human blood are water.

The Hon. James Bryce, M. P., the eminent English author, has been lecturing before the law school of Columbia University, and in one of his lectures spoke pointedly and clearly on laws regulating the liquor traffic. He declared that by careful experiments and persistence we have in this country gone further and accomplished more than they have on the other side of the water. We have succeeded in restricting the sale of liquors, and have done it without interfering with personal liberty. Coming from such a source this commendation is gratifying.

The latest type of compound freight engine weighs 181 tons, and can haul 4000 tons of freight.

According to a New York telegram to the Chicago Tribune, the Pennsylvania Steel Company, of Steelton, Pa., has entered into a contract to build the Blackwell's Island bridge at New York, the largest ever constructed. It will be 10,270 feet long, containing 100,000,000 pounds of steel, 135 feet high, the contract price aggregating \$5,000,000. It will have trolley tracks, elevated roads, footways and driveways. The top of the tower above high water is to be 300 feet, the length of the river span is to be 1182 feet, and

the length of the bridge proper will be 3720 feet. The length of the Queen's approach is to be 5500 feet, and the total length of the bridge and approaches will be 10,270 feet.

A cargo of 14,000 Austria birds has been brought to London by one steamer. They were sold at the dock to dealers.

Baron Maejima, an ex-Cabinet officer of Japan, says of Christianity: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me and see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

In a recent case in a Paris court it was stated that the defendant, a young officer of cavalry, had spent \$400,000 in five months.

Geo. M. Knable, owner of the single comb White Leghorn cockerel which won the first prize at the World's Fair last week in the universal poultry show, sold the bird for \$200, the purchaser being H. M. Kaufman, of South Bend, Ind. The high grade poultry men say it is the highest price ever paid for a Texas chicken. It has greatly encouraged the Waco fanciers and will cause several new people in the business to start breeding yards.

The twenty-three nearest male relatives of the Czar receive a salary of \$460,000 a year each from the government. They own together about 5000 square miles of land and 325 palaces. They employ about 20,000 servants.

The body of James H. Hendricks, 22 years old, was found early the morning of Nov. 1 on a shed adjacent to the American Bank in Montgomery, Ala., and a jury impaneled by Coroner W. H. Tice rendered a verdict that death resulted from contact with a powerful current of electricity. In the clothing of Hendricks were found a stick of dynamite and implements of several kinds employed by safe blowers, Hendricks was a member of the Montgomery Grays, and the body was clad in a uniform of that company of the State Guard. In a yard at the rear of the bank was found suspended from the second story by a rope a bundle containing two blankets, a comfort, and wrapped tightly in these a jimmy drill, brace, serewdriver and other implements. It is believed that young Hendricks was accompanied to the bank by one or more accomplices, and, although it is believed that the detectives have a clew, no arrests have yet been made. The shade in front and rear of the bank were down and this is an indication that an entrance to the interior of the bank had been made. Hendricks has resided in Montgomery for many years, and comes from a most reputable family.

Great Britain's hold on Tibet, gained by Col. Younghusband's "mission" and its consequences, is not likely to be speedily relinquished. The demand of Great Britain of an indemnity of \$3,750,000 from the Tibetans appears likely to lead to a prolonged British occupation of the Chumbi Valley. The Tibetans declared their inability to pay the indemnity within the three years stipulated, and Great Britain proposes that the payment be made at the rate of \$50,000 yearly, and that until the whole sum is paid the British retain possession of this valley, the key to Tibet. The Tibetans are said to approve of the proposal, but China's opposition is increasing, causing fears that the dalai lama and his Russian associates may be induced to return to Lhasa and upset the British calculations. But it is safe to predict that Great Britain's foothold in Tibet, once secured, will not be easily given up. What might be, if Russia's hands were not tied, "is another story," as Kipling says.—Exchange.

A London medical journal says that slaves of alcohol and narcotics run great risks of being buried alive, especially in hot countries, where interment soon follows death.

The Viceroy of Nanking, Li Hsing Jiu, formerly Minister to Japan, is added. He was recently transferred from Foochow because the former Viceroy of Nanking was unable to settle upon a scheme for the improvement of the Wang Pu River at Shanghai. This important work, already delayed three years, must now be further postponed. Li Hsing Jiu's alternative scheme for the Wang Pu improvement was approved by the Powers, but France objects to the provision for the reversion to the original scheme in case of failure.

A beautiful jet black lioness has been added to the collection of animals in the Jardin des Plantes in Paris. Black lions are found only in the interior of the Sahara, and are scarce even there.

A man came stamping up to Mr. Wesley: "I never give way to fools." "I always do," and Wesley stepped aside.—Pepper.

UNANSWERED LETTERS.

Nov. 4—F. A. Downs, sub. C. D. West, sub. J. C. Weaver, sub. A. Nolan, sub. Chas. E. Brown, sub. R. L. Ely, sub. C. C. Davis, sub. W. Wootton, sub. J. F. Tyson, sub. J. D. Huggins, sub. W. L. Nelms, sub. J. Marvin Nichols, sub. A. J. Anderson, sub.

Nov. 5—M. S. Leveridge, sub. W. J. Holder, sub. O. S. Thomas, sub. J. W. Long, sub. C. M. Harless, change made. O. C. Swinney, matter has attention. G. F. Boyd, sub. J. J. Creed, sub. J. F. Tyson, matter has attention.

Nov. 5—A. P. Lipscomb, change made. W. L. Nelms, sub. L. P. Smith, sub. E. R. Edwards, sub. R. W. Nation, sub. J. M. Armstrong, sub. D. S. Burke, sub. C. W. Hearon, sub. A. Nolan, sub. R. A. Rowland, sub. J. D. Hendrickson, sub. T. H. Davis, sub. J. B. Curry, sub. A. P. Hightower, sub. M. I. Brown, change and sub.

Nov. 7—E. H. Lovejoy, sub. Nov. 8—W. M. Lane, sub. J. D. Hendrickson, sub. C. C. Davis, sub. B. T. Hayes, sub. W. A. Pritchett, sub. Chas. E. Brown, sub. C. W. Dennis, sub. T. W. Winfield, sub. J. M. Perry, sub. J. C. Weaver, sub. A. C. Biggs, sub and change. C. D. West, sub.

Nov. 9—E. R. Patterson, sub. J. R. Atchley, sub. S. P. Nevill, sub. J. F. Tyson, matter has attention. W. J. Holder, sub. I. E. Hightower, sub. J. E. Vinson, sub. G. W. Kincheloe, sub. W. M. Leatherwood, sub.

MARRIAGES.

Proffit-Price—At Fish Creek School House, Oct. 30, 1904, Mr. R. D. Proffit, of New Mexico, and Miss Hattie Price, of Young County, Texas, Rev. J. M. McCarter officiating.

Roe-Kinsolsing—At the residence of Robert Handley, at Burke, Texas, Nov. 1, 1904, Mr. Claude M. Roe and Miss Ethel Kinsolsing, Rev. W. W. Graham officiating.

Fisher-Parker—At the bride's brother's, three miles from Brownwood, Texas, Oct. 30, 1904, Mr. J. F. Fisher and Miss Maude Parker, Rev. W. R. Crockett officiating.

Ford-Carrigan—On Nov. 6, 1904, Mr. W. K. Ford and Miss Laura G. Carrigan, Rev. Daniel Morgan officiating.

Burleson-Howk—At the residence of the bride's father, C. I. Burleson, Wortham Texas, Sept. 14, 1904, Mr. S. D. Howk and Miss Clara Burleson, Rev. A. T. Culbertson officiating.

Polk-Frost—At the parsonage, Wortham, Texas, Nov. 6, 1904, Mr. H. R. Frost and Miss Ada Polk, Rev. A. T. Culbertson officiating.

Plunket-Pounds—At the parsonage, Wortham, Texas, Nov. 6, 1904, Mr. C. W. Bounds and Miss Roxie Plunket, Rev. A. T. Culbertson officiating.

Mitcham-Mills—At the home of the bride's mother, Malakoff, Texas, Oct. 26, 1904, Mr. A. J. Mitcham and Miss Clara Mills, Rev. C. B. Garrett officiating.

Parker-Fisher—At the home of the bride's parents, on Steps Creek, Nov. 2, 1904, Mr. Robt. L. Parker and Miss Daisy Fisher, Rev. W. R. Crockett officiating.

McCallum-Jennings—At the Methodist Church, Moscow, Texas, at close of service Sunday night, October 30, 1904, Mr. John A. McCallum and Miss Lilyan Jennings, both of Timpson, Texas, Rev. Wm. A. Bowen officiating.

William Dean Howells, the "dean of American letters," says that when his talented daughter Mildred was a child she looked up suddenly from her breakfast one fine morning and said: "Father, I am full of glory."

"What do you mean?" said Mr. Howells.

"Why," said the little girl, "a sunbeam just got on my spoon, and I have swallowed it."

MAKING UP.

"I'm never going to speak to that Dorothy Winship again! I haven't spoken to her for a week now, because the other day, when I asked her how my hair looked, she said it looked awful, and that made me mad. And I told her it looked a plaguey sight better than hers; and then she was mad. So I'm never going to speak to her again, never!"

This important declaration was imparted to Aunt Beth as Marjory was starting to school. Aunt Beth had learned from long experience that silence was golden. So she only gave Marjory a larger apple than usual, and whispered: "Be a good girl, dearest," and went back into the house.

Marjory's books were heavy, and she felt dull and headachy, having spent the morning and evening reading "Little Women," instead of studying. And even the delight of meeting Sarah McFlynn, and so having a chance for saying unpleasant things about Dorothy, did not seem to relieve her headache much.

And she went into the schoolroom. She glanced at Dorothy and noticed that her eyes were red, and that she



**NO MONEY NEEDED**  
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PARLIN & ORENDORFF CO., Dallas, Texas.

had probably been crying. She also noticed that Dorothy had neglected her lessons too, and by recess they each had one hour's time to make up after school. Marjory lingered in the hall at recess to sharpen her pencil, and then went to get her jacket. There in the pocket she espied a tiny white note, and this is what she read—

Terrible sorry,  
Awful blue;  
If you'll forgive me,  
I'll love you.—Dot.

P. S.—I put a kiss in each of your pockets.—D.

A few minutes later Aunt Beth saw Marjory and Dorothy halving the big red apple and chatting like magpies. She kept her own council at dinner-time however, and only patted Marjory's cheek softly when she whispered to her: "I think Dorothy Winship is the sweetest girl in school!"—Clara Savage, in The Christian Register.

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well-known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria.

Among the many testimonials received the Hon. R. C. Wood of Lowell, Ind. writes that in four weeks Alkavis cured him of Rheumatism and Kidney and Bladder disease of ten years standing, and P. of Edward Fogg the so-called Evangelist of Covington, Ky. gives similar testimony. Many in fact testify to its wonderful curative powers in disorders peculiar to women.

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

C. W. had our on Milford about do the peop a great church bu one at M Chapel. been idle owing to not be o been "to Mission i on the p peace pr greatly this plac tions are salary w have ha souls ha of whom Church. ings.

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Notes From the Field.

Milford.

C. W. Hearon, Nov. 3: We have had our fourth Quarterly Conference on Milford Circuit and our work is about done for this conference year. The people of this charge have done a great work this year. Two new church buildings have been erected...

Blanket.

W. R. Crockett, Nov. 1: Our last Quarterly Conference has been held. Our presiding elder, Bro. W. B. Matthews, was all O. K. He preached one of the best sermons I ever heard...

Cochran and Caruth.

S. P. Ulrich, Nov. 2: The approaching Annual Conference will bring us to the close of the third year on this charge and quite a number of the members have expressed a desire to have me returned for the fourth year's service...

Watrous, N. M.

Ed LeBreton, Oct. 31: We are glad to get back to Watrous for another year. We have never served a better people. Though our town is small, we have a good work and a growing one...

caped through the rushing waters, thinking all would be swept away, but God heard and answered our prayer and very little damage was done to either, for which we feel very grateful. This calamity will in a measure interfere with our raising much money here...

Weatherford.

A. P. Smith, Nov. 4: So far this year I have written nothing to the Advocate. In justice to my people, perhaps I should say a few things concerning Weatherford Mission. On reaching Weatherford we found the parsonage possessed only a few articles of furniture...

Alvarado.

Robt. E. Goodrich, Nov. 7: In closing my first year's work I have every reason to be thankful. To the Church, the Lord has given his grace without measure. We have been built up in every way. We have had a good meeting and will report more than a hundred accessions...

Childress.

J. T. Bloodworth, Nov. 6: Tell it out that Childress County yesterday at 6 p. m. went out of the liquor business by 17 majority. The anti did everything they could, but could not deliver the goods...

Yowell.

C. W. Jacob, Nov. 4: In my notes of revivals two months ago, I am sorry to say I forgot to mention the efficient help Bro. W. H. Stephenson, of Ben Franklin, gave us at Moss Chapel. He is a splendid preacher and a consecrated Christian...

beloved, Rev. Fladger, preached us a well timed and stirring sermon at the close of which there was an outburst of feeling, expressed in song, tears, laughter, praises and an old-time hand-shake. The Christians of different Churches came rushing forward to clasp hands with preachers...

Travis Circuit.

P. Wimberly, Nov. 4: This has been a good and fruitful year with this circuit. We thank God for his goodness and mercy and his everlasting loving kindness. We have had a Paul to plant and an Apollos to water and God gave the increase...

Kennedale.

G. F. Winfield, Nov. 7: Last night we closed a week's meeting for the Cold Springs Church. Though it is young, this faithful little flock is doing well. They will have a nice two-room church in which to worship by Christmas...

Blanket.

W. R. Crockett, Nov. 5: Most of the cotton is out, but some is still in field and wasting. People holding cotton for better prices. Most people are getting out of debt. This is now a farming country.

Clear Creek.

H. M. Glass, Nov. 4: Our year's work is ended. Traveled on the charge 1645 miles, made scores of pastoral visits, preached 145 times, had several protracted meetings, reported 43 conversions...

Daingerfield Circuit.

S. H. Morgan: Our fourth Quarterly Conference has been held. Finances well up; all collections paid in full. Bro. Smith, our presiding elder, was on hand and preached several good sermons...

Allen Circuit.

D. S. Coale: At last we stop to give account of Allen Circuit. We are not dead or asleep by any means, but have our hands full of work. We have just finished our round of protracted meetings. The Lord has wonderfully blessed us...

our pastorate on this charge there has been nearly 500 souls saved and over 300 accessions to the Church; three new Churches organized and two new houses of worship erected. (These churches were built this year and are paid for and dedicated). The charge is now paying over twice as much to the preacher in charge as it did two years ago...

Carbon Mission.

Thos. Hanks: One hundred and fifty conversions; 130 joined the Church; salaries and all collections and everything else up with Methodist measure. This is a happy people in a prosperous country of fruits, vegetables, corn, cotton and as fine watermelons as a Negro ever panned his lip over...

Prairie Mound.

W. M. Leatherwood, Nov. 3: I am here at Prairie Mound in a protracted meeting. The interest is good in the way of attendance and attention. We hope for many conversions.

Holland Circuit.

Annie Wilson, Nov. 7: We have had a good year. Our good pastor preached his last sermon for us this conference year. He preached from the 3d chapter of Hebrews and 15th verse Saturday night at Little River and Sunday at 11 o'clock at Wilson Valley. God was with us...

Hobart, Okla.

W. J. Moore: A cordial welcome has been given us on our return to this charge. This is our third year and we hope and pray that it may be the best. Our membership increased 200 per cent during the two previous years...

THE VALUE OF CHARCOAL.

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

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines...

indicated by the reports was 50 per cent or more. Great will this conference in a few years! A more loyal, devoted, hard working, poorly-paid lot of preachers can scarcely be found anywhere...

WANTED.

Three first-class unmarried men for charges that will support such men. One married man with very small family for a half station. I am particularly anxious to get an unmarried man with some experience for Coweta and Clarksville. Address me at 410 Callahan Street, Muskogee, I. T.

CHURCH DEDICATIONS.

On Sunday, Nov. 20, 1904, the Rev. Jacob Ditzler, D. D., will dedicate the Methodist Episcopal Church, South, at Nocona, Texas. This will close the work for this conference year, and we are praying that it may be the grandest of all. We would be delighted to have the pastors who have served this Church in past years to join with us in this holy service.

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmetto (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties...

EEDED to send pieces of ILLUS-TRATIONS friends the \$1.50 by re-fer beaut-ful in page 18 and Tests with it. If more quickly, it may be re-ferred. D. Me.



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**WHITE:** Just as soon as cold weather sets in, my hands roughen and crack. I buy the best and most expensive soap my druggist has, but the result is just the same—sore hands every winter.

**BROWN:** I had just the same experience until I read one of the Ivory Soap advertisements about too much alkali in some soaps, which draws the natural oil from the skin, and leaves it dry and liable to crack, so I sent out and got a cake of Ivory Soap, and since then my hands have been soft and smooth the year round.

## The Home Circle

### MORNING PRAYER.

F. E. Butler.

Great Father, God, to thee I raise  
My early morning song of praise,  
Whose power has kept me through the night  
And brought again the morning light;  
While tens of thousands, Savior, wept,  
I laid me down in peace and slept.

Yoursafe to lead me through the day  
Within the strait and narrow way,  
And keep my eyes upon the goal  
Of my faithful, serving soul,  
So that the eye may bring the case  
Of duty done and soul at peace.

And when the final night shall come  
Within the dark and dismal tomb,  
Watch o'er my dust and may it be  
Forgotten not, oh, Lord, of thee,  
And though I rest beneath the sod,  
May that long rest be rest in God.

And when the wondrous day shall rise  
To show Thy glories in the skies;  
When earth's unnumbered sleepers wake  
And heavenly form and feature take,  
Grant me the precious boon to see  
The place Thou hast prepared for me.

Then, in transfigured garments bright,  
With radiant joy and sweet delight  
Beyond the realm of time and sense  
May I adore that Providence  
Which taught my sorrowing soul to see  
The love of God in Christ to me.

### AND THAT MAKES A DIFFERENCE; OR, AUNT MALINDA'S OPINION OF EDITORS.

By Elsie Malone McCollum.

"Now don't you go to botherin' about me, or I'll wish I hadn't come. I do feel a little tucked out, it's true, and I'll go up and lie down directly, for it seemed to me them cars bumped wuss and made more racket than ever I knowed 'em to before. May be it's because I ain't so young as I once was, though I ain't willin' to be called old, yet. But, Margit, before I lay down, I want you to tell me if the's any talk in town about Tennie Morriston's marrin' soon?" said Mrs. Eldridge, who had come to spend a few days with her old friend.

"Why, Malindy, of course there is. They're busy as can be, addressin' invitations and puttin' the house an' things in order now. So your visit is just at the right time, for of course we'd a had you come then, anyhow," answered Mrs. Gregory.

"Well, I don't know about that," said Mrs. Eldridge, shaking her head. "It depends intirely on whut kind of

a feller she's goin' to git, fur although Fennie is your sister's child an' raly no kin to me, I reckon I love her nigh about as well as you do, fur I loved her ma, before her; and then you know when they lived at the old place, Tennie used to stay at my house one-half the time; and she loved me almost as well as she did her ma. So I couldn't stand it to see her married to some wuthless scamp, that never would bring her nothin' but trouble. By the way, Margit, whut kind of fellow is he, and whut's his business?"

"O he's all right, I guess, Malindy—he's a good, moral young man—good lookin', and they say he's of fine family and I suppose he has got some money; though I never saw him 'till about six months ago, when he came here to be editor of the daily."

"Editor! He ain't an editor?"

"Certainly he is an editor, but whut of that?"

"Then that let's me out—I'll sho' go back home before the weddin'."

"Goodness gracious! Malindy, a body'd think you wuz turned agin editors."

"An' they'd think right, Margit, fur I'll tell you editors is all a cravin', thievin', rascally, meddlesome set; an' I don't want to have anything to do with 'em."

Mrs. Eldridge was getting excited. She wiped the perspiration from her forehead, and, fanning vigorously, she continued:

"Then they do tell such outdacious lies! Why you know they ain't so—not half the things printed in the newspapers. They couldn't be, of course they couldn't."

Mrs. Eldridge had been the mortal enemy of all editors since she thought she was impersonated in the followin' local, in the village paper, a few years before:

"When an old woman, especially a widow, begins to paint and powder, and to do up her hair in curl papers, you may know her trap is set for some unsuspecting bachelor or widower; and the poor fellow might as well yield at once, for when she determines to capture him there is no hope of his escape."

"Sh—Malindy, here they come now," said Mrs. Gregory, removing her

glasses, smoothing her hair and rising to meet the guests.

Mrs. Eldridge looked out the window and saw Tennie Morriston coming up the walk, and by her side was a tall, handsome, wellbuilt young man who did not, by any means, answer to the foregoing description of an editor.

In a moment more Mrs. Gregory opened the door and ushered in the two young people.

Tennie Morriston threw her arms around her old friend and covered her face with kisses.

Mrs. Eldridge had not looked at the young man since he entered, and she was wishing in her heart that she could escape without having to meet an editor, when he, too, put his arm around her and kissed her as one having the right.

As she jerked away he said: "Aunt Lindy, don't you know me?"

"Well, Frank Alford! is that you? I thought it was that editor man that Tennie's goin' to marry, and I didn't want to see him," said Mrs. Eldridge with an expression of great relief.

Everybody laughed, but the young man looked at the bride-elect and said proudly:

"Yes, Aunt Lindy, that's just who I am, and we have come to bring you an invitation to the wedding."

"What! you, Frank Alford, my brother's son, an editor?" asked Mrs. Eldridge, looking horrified.

"Well, Aunt, why not?"

"Because I've always thought editors a prying, lyn, cadaverous hard set; but then may be they are improving of late years, or leastwise, may be you can set 'em a good example," said Mrs. Eldridge, trying to reconcile herself to her nephew's occupation.

"But, Aunt Lindy, I'm just an editor—whut makes you think I'm not like all the rest?"

Aunt Lindy drew herself up proudly and said:

"Because you are an Alford, and you're my nephew, and that makes a difference; or I'd never stay to see Tennie married to an editor!"

### HER VISIT.

"Mother, I'll make you acquainted with Mrs. Murley, Mrs. Murley, this is my wife. There, Jennie, the two best cooks in California are shaking hands this minute."

"O, father, you do think so much about eatin'," laughed the young girl as she stepped forward to greet the guest.

"Come right in and lay off your things," Mrs. Gibbons was saying; "you're real welcome; we like to know Sam's old friends."

"Father's told us so much about you that it seems as if we know you already," added Jennie, easily, taking the old-fashioned striped shawl from the guest's bent shoulders.

"I'm right glad to know you, ma'am and lassie. I was quite put out when I got here on the stage, and found the steam cars gone. But I recollected that Sam Gibbons lived here, and I hunted him up. Thinks I, Sam will help me out; it's many a time he has at the Gulch when I was first a widow."

"And got his pay when you nursed him through that spell of fever. Now make yourself to home along of mother and Jennie; I've got to go back to the shop."

She was a little old woman, and her hands trembled nervously as she smoothed down the lap of her old-fashioned poplin dress.

"I'm going down below to see my son William," she said. "I ain't been out of the Gulch since I landed there thirty years ago. You see, my work was there and I had to do it. William's my oldest boy; he keeps books down in San Francisco," she went on, with a touch of pride in her voice. "I sent him down there to learn it; he gets real good wages. He's got married now, a right pretty girl. He sent us a picture of them just as they looked when they stood up before the preacher. Annie thinks so much of it she framed it in pine cones. Annie would have me go to see them; she wanted to know all about the wedding presents, and how their house looked, and whut a city was like. 'T would be something to live on,' she said.

"You see, Annie's poorly; she fell into the ditch and got carried down the flume when she was a little girl, and it strained her back. She's so bad sometimes she can't set up for weeks, and it makes her get notions. I fought against going some," she went on, "though I wanted to see William powerful; but, you see, I wasn't well fixed for clothes, I never had time to make 'em fashionable. Why, once I wore overalls to wash out dirt in our claim when my man was first killed, and I had to do for the little children. But I've got a boarding house now, and things are better.

"Annie lowed it did not mind, Stella would fix me up—she's William's wife—so I've brought my purple alapaca, and my striped silk I fetched to this

country with me, for her to make over. I expect she is real smart."

"How nice for you!" cried Jennie, sympathetically; "it will be a lovely trip."

"Well, it's pretty far, seventy miles staging, and then the cars. I ain't never rid on them either."

"O, you'll get along all right."

"I hope so; you see, I've been so long at the Gulch I feel all turned around. It seems as if I must be hearing the stamps going, or see the water running in the ditch, though things ain't so noisy up there now; a good many of the claims are worked out. The time was when I wanted to get Annie down to the city to live and be doctored, but she would not go; she says 'the hills give her strength, and the white clouds come down and soften the pain.' Annie has very queer notions sometimes."

"I do hope they make her have a good time," thought Jennie the next day, as she watched the train steaming away.

A week later she was sitting on the porch sewing. The rustling of the locust leaves ruffled her work, and she looked up; then she hurried to the top of the front steps, where there was a clear view down the hill.

"Mother!" she called, "do come here. Isn't that Mrs. Murley walking up the hill?"

"It is, surely; I'll guarantee she got homesick down there."

The little figure was more drooping, and the face under the old bonnet looked gray and drawn.

"Yes, it's me," she said. "No, I didn't stay long. William was real glad to see me, but he was pretty busy. He's grown old, too, though you can't see it in his picture. He has to work all day and sometimes nights, too, and his wife have a lot of going out to do. You see, I hadn't writ 'em I was coming, and Stella had promised to go, so they had to. It was careless of me. She wasn't home much days, she was helping get up something. But she was real good about telling me where to go to see things. I tried to go once to a big place they call the Emporium. I wanted to buy something for Annie; but I ain't lived so long in the Gulch I ain't fitted for cities, it mixes me up. But I used to set in William's parlor and look out—the cars go right by; but the days were pretty long, and I couldn't sleep good nights. William got a folding bed for me—they live in two rooms and eat out—and I was so afraid it would shut up with me in the night I couldn't get good rest. I ain't never been sick much, but I was afraid I might be, and bother Stella and William, so I packed up and came home."

"And you never saw the park, or the Cliff House, or the sea lions, or anything!" cried Jennie.

"O I saw considerable to tell Annie; there's things to look at out of the car windows."

"O mother," cried Jennie, indignantly, as she set the table. "I know they were ashamed of her because she is old-fashioned, and never tried to take her anywhere or make her have a good time—the selfish things! And she was going to stay three weeks. Let's keep her here; the Street Fair is coming, and we can take her all around, I'll make over those dresses myself!"

"But your blue organdy; how will you get that done?"

"Go without it. Just think—the pity of it—her only visit in thirty years!"

She went back in the sitting room. "Now, Mrs. Murley," she said, "mother and I are going to keep you here for a visit. Your folks don't expect you yet, and it will do father so much good to have some one to talk to about the people he used to know in the mountains. Why, I've heard him tell time and again how he and your husband flumed the North Fork of the American River."

"They'd better have sold out to those Chinamen; they offered a good price for that seven hundred feet of flume, and the claim, too, for they lost all their summer's work and hadn't money to pay for the boots they wore," said the old lady, decidedly.

"But you'll stay and v'sit us?" Jennie had her arms around the little figure and her voice was pleading.

"Why, of course I will, dearie, if you want an old woman like me."

"Don't we, though! And I'm going to make over those dresses for you, I've lots of time and I like to sew. I'll fix you up so Annie won't know you. We'll begin this very afternoon."

Mrs. Murley's eyes grew dim. "Well, lassie," she said, "I'll tell you this, your father has raised a right good girl."

How they sewed, the three women in the pleasant sitting room! The full skirts of the old dresses were gored and strapped, tight sleeves reappeared in puffed ones, and a prouder little old lady never stepped than Mrs. Murley when she went to the fair.

How she enjoyed it! No one laughed gayer in "Dixie Land." She went up

# MACBETH, on a lamp-chimney, stays there.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money. I send it free; am glad to.

MACBETH, Pittsburgh.

in the Ferris Wheel, and even rode on the merry-go-round.

"I'm going to do everything Annie could if she was well, so as to tell her, and, my! wa'n't I glad, when I went into that Mirror Maze, that I'd got my dress fixed? If I'd got to see myself fifty times at once, I wanted to look like other folks."

"I've had a beautiful time," she said, as, laden with gifts for Annie, she waited for the stage, "here and at William's"—New York Advocate.

### "I WILL NOT SAY."

The story of a little Boer boy who refused to betray his friends, even on the threat of death, is told by Major Seely, M. P., as an illustration of deeply rooted love of freedom and of country. It happened during the Boer war.

"I was asked," said Major Seely, "to get some volunteers and try to capture a commandant at a place some twenty miles away. I got the men readily, and we set out. It was a rather desperate enterprise, but we got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer general had got away but where had he gone? It was even a question of the general catching us and not we catching the general. We rode down to the farmhouse, and there we saw a good-looking Boer boy and some yeomen. I asked the boy if the commandant had been there, and he said in Dutch, taken by surprise, 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered 'I will not say.'

"I decided then to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the general. He still refused, and I put him against a wall, and said I would have him shot. At the same time I whispered to my men, 'For heaven's sake don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim.' Every rifle was leveled at the boy.

"Now," I said, 'before I give the word, which way has the general gone?' I remember the look in the boy's face—a look such as I have never seen but once. He was transfixed before me. Something greater almost than anything human shone from his eyes. He threw back his head, and said in Dutch, 'I will not say.' There was nothing for it but to shake hands with the boy and go away."—Singapore Straits Budget.

### HE LOVED BOOKS.

Here is a good story on Gladstone, who was fond of loitering around the second-hand book-shop windows, and fingering the volumes which were thus displayed. If he picked up a book that interested him, he frequently became quite oblivious to his surroundings. On one of these occasions, a loafer, who must have carefully studied Mr. Gladstone's habits, whispered quietly: "Half a crown, please, sir." Without raising his eyes from the book, Mr. Gladstone put his hand into his pocket, and handed over the half-crown. A few minutes later he was going off with his prize, when the bookseller, who knew him well by sight, stopped him with the demand for a shilling, the price of the book. "But I have already given you half a crown," said Mr. Gladstone, and explanations followed.

Low sounds of autumn creep along the plains.  
Through the wide stillness of the woodlands brown.  
The cattle lingering slow through river lanes  
Brush yellowing vines that swing through elm trees down.

—Piatt.

**Allen's Lung Balsam**  
will positively break up a deep, racking cough past relief by other means.

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"WHERE ARE THE NINE?"

Where are the nine? Were there not  
counted ten?  
While this lone one returns to take his  
place  
At call of Church and conscience, God  
and men,  
To fight the fight of faith and make  
the race  
And war an open warfare, good and true,  
Nor be ashamed to'er his colors show;  
Nor yet of Him whom it was claimed  
they knew  
And felt as ne'er before, sweet pardon's  
glow?  
Strange they can not be found where  
light doth shine,  
Scare one in ten! O say, "where are the  
nine?"

This open question stands unanswered  
still;  
The reason why 'tis asked grows none  
the less,  
Nor loses, by the way, its power to  
thrill,  
And move the thoughtful mind to strive  
to guess  
How men, the power that comes from  
God alone,  
With flow of vital blood through leprous  
frame,  
Can feel, then turn in thankless idleness,  
are gone,  
Nor come when called to answer to His  
name  
"Lost sight of," drifted down the dark  
decline.  
O brother, who shall say where are the  
nine?"

O tell us, Williams, Smith and Brown  
and Jones,  
And you, and you for whom these names  
shall stand,  
Who "phopness on valleys of dry bones,"  
As you are going much o'er sea and land,  
Does it e'er come to you that Christ de-  
mands  
Why count them saved by faith who sign  
a card  
Or for the birth from heaven hold up  
their hands?  
Repentance's wormwood cup they find  
too hard,  
Grieving alike the world and Christ di-  
vine,  
Why say that they are cleansed? "Where  
are the nine?"

Sensation subjects oft, when called, will  
go  
Like seed in stony wayside, places sown,  
Say they a hope of heaven so fair would  
know,  
Yet when the blast of trumpet has  
blown  
No more is known of them, except each  
time  
The call was made, the choir to sing a  
song  
They came and gave their hands, like  
saying rhymes,  
Went back to come again from out the  
throne,  
Each time were counted "saved!" Meth-  
ods supreme!  
So making one count ten! Are these the  
nine?"

This ringing question ever onward goes,  
Defining those who name His name, but  
then  
From evil take no final leave, and those  
whom  
From evil take no final leave, and those  
whom  
With heart of gratitude, the leper came,  
The one alone, of those for help had  
cried,  
Daring to be alone and own His name,  
Nor from the scoffing throng would try  
to hide;  
Where are the nine, in fruit so multi-  
plied?  
They are not found, though searched for,  
far and wide.

The faithful, plodding pastor's list of  
ten,  
Of whom but one to glorify his God,  
Was found, though quest was made by  
tongue and pen,  
Abating not in paths supposed they trod,  
Is seen uncancelled oft, till in despair  
He cried, "they said that ten were  
cleansed, so wrote  
And said to go and you would find them  
there;  
But oh," as on his breast and brow he  
smote,  
"They are not found," enough to make  
the heart repine,  
"They said that ten were cleansed, where  
are the nine?"

What will your answer be, in that great  
day,  
When Christ shall ask again, "Where are  
the nine  
You counted out, so loud, with such  
display,  
Repentant sinners saved by grace di-  
vine?"  
The bugle call to arms to fight for right  
In times of sorest need brought no reply;  
When you were gone they, too, were  
lost to sight;  
If e'er enrolled they did their colors fly!  
Was it for name or gain, O soul of  
thine,  
You counted one for ten? "Where are  
the nine?"

(REV.) JAS. A. CRUTCHFIELD,  
Chicago, Ill.

TREASURER'S REPORT FROM  
OCT. 1 TO OCT. 31.

Houston District—S. R. Hay,  
Shearn: Foreign missions, \$314; do-  
mestic missions, \$214. S. W. Thomas,  
Washington Street: Foreign mis-  
sions, \$30; domestic missions, \$10. G.  
H. Collins, McKee Street: Foreign  
missions, \$50; domestic missions, \$50.  
Ellis Smith, Tabernacle: Foreign  
missions, \$40; domestic missions, \$40.  
H. R. Kimbler, Bay City: Bishop's  
fund, \$7; conference claimants, \$20;  
Church extension, \$11; education, \$11;  
expense delegates to General Confer-  
ence, \$2; Children's Day, \$3.50; Paine  
and Lane, \$2. J. M. Gaul, Columbia:  
Conference claimants, \$5; foreign mis-  
sions, \$20; domestic missions, \$5; Or-  
phanage, \$2. J. W. Kelly, League City:  
Foreign missions, \$20; domestic mis-  
sions, \$10.  
Beaumont District—V. A. Godbey,  
First Church: Bishop's fund, \$32.50;  
foreign missions, \$143; education,  
\$67.20; American Bible Society, \$5;  
expense delegates General Conference,  
\$16.15; Paine and Lane, \$8.60. G. E.  
Cameron, North End: Conference  
claimants, \$22.20; foreign missions,  
\$25; domestic missions, \$1.50; Church  
extension, \$15.75. F. M. Bayless, Port

Arthur: Foreign missions, \$16.50; do-  
mestic missions, \$16.50. M. L. Story,  
Silsbee: Foreign missions, \$3; do-  
mestic missions, \$1. J. E. Short, Burke-  
ville: Conference claimants, \$10; for-  
eign missions, \$3.85; domestic mis-  
sions, \$5.15; Church extension, \$5;  
education, \$1.40; Orphanage, \$5. A.  
P. Bradford, China: Bishops' fund,  
\$1.55; conference claimants, \$17.75;  
education, \$9.40; Bible Society, \$3.30;  
expense delegates to General Confer-  
ence, \$2.25; Orphanage, \$5; Paine and  
Lane, \$1.20. H. R. Taylor, Warren:  
Conference claimants, \$1.60; domestic  
missions, \$7.95; Church extension,  
\$5; Orphanage, \$1.50.  
Brenham District—Allen Tooke:  
Bishops' fund, \$6; foreign missions,  
\$1; expense delegates to General Con-  
ference, \$5; Paine and Lane, \$3. H. G.  
Williams, Lyons: Bishops' fund, \$6;  
foreign missions, \$5; domestic mis-  
sions, \$5; education, \$3.25. J. L. Mas-  
sey, Cameron: Bishops' fund, \$25;  
foreign missions, \$100; domestic mis-  
sions, \$100. H. T. Hart, Lexington:  
Conference claimants, \$15; Orphan-  
age, \$5. A. T. Walker, Cameron Cir-  
cuit: Conference claimants, \$20; for-  
eign missions, \$22; domestic missions,  
\$15; Bible Society, \$2.25. C. E. Simp-  
son, Davilla: Bishops' fund, \$10; con-  
ference claimants, \$35; foreign mis-  
sions, \$20; domestic missions, \$10. J.  
D. Burke, Milano: Foreign missions,  
\$5; domestic missions, \$5; Church ex-  
tension, \$5.  
San Augustine District—Bishops'  
fund, \$2; foreign missions, \$7.10; do-  
mestic missions, \$3.75; Church exten-  
sion, \$3; Orphanage, \$1.90; J. W.  
Goodwin, Shelbyville: education, \$24;  
Orphanage, \$12. J. M. Perry, Center:  
Bishop's fund, \$10.50; conference  
claimants, \$41; Church extension,  
\$28; education, \$24; expense delegates  
to General Conference, \$5; Paine and  
Lane, \$2.80; T. B. Vinson, Tenaha:  
Bishops' fund, \$11.50; conference  
claimants, \$41; Church extension, \$24;  
education, \$24; expense delegates to  
General Conference, \$5; Paine and  
Lane, \$2.80. W. L. Pate, Carthage:  
Bishops' fund, \$12; foreign missions,  
\$6.20; education, \$24. B. C. Anderson,  
Garrison: Orphanage, \$12. J. R.  
Ritchie, Clayton: Conference claim-  
ants, \$10; Church extension, \$5.  
Calvert District—J. F. Garrett,  
Franklin: Conference claimants, \$2;  
foreign missions, \$1; domestic mis-  
sions, \$1; Orphanage, \$6. J. W.  
Treadwell, Bremond: Conference  
claimants, \$66; domestic missions,  
\$41. W. D. Gaskins, Centerville:  
Bishops' fund, \$5; conference claim-  
ants, \$21.80; foreign missions, \$10;  
domestic missions, \$10; Church exten-  
sion, \$5; education, \$10. W. E. Wash-  
burn, Durango: Foreign missions,  
\$15; domestic missions, \$20. J. P.  
Skinner, Pyburn: Foreign missions,  
\$8; domestic missions, \$11; Church  
extension, \$1; Bible Society, \$5; Or-  
phanage, \$3.75. A. J. Anderson, Kosse:  
Bishops' fund, \$13; conference claim-  
ants, \$30; foreign missions, \$34; do-  
mestic missions \$28; Orphanage, \$10.  
J. W. Mills, Rosebud: Foreign mis-  
sions, \$31.50; domestic missions, \$31.  
D. W. Gardner, Travis: Conference  
claimants, \$51; Orphanage, \$12. O.  
A. Shook, Rogers, Prairie: Bishops'  
fund, \$5; conference claimants, \$24;  
foreign missions, \$23; domestic mis-  
sions, \$16.  
Huntsville District—L. F. Betts,  
Bryan: Bishops' fund, \$21; education,  
\$41. A. S. J. Haygood, Hempstead:  
Foreign missions, \$12.50; domestic  
missions, \$28.32. J. C. Huddleston,  
Prairie Plains: Bishops' fund, \$2; con-  
ference claimants, \$7; foreign mis-  
sions, \$18.50; domestic missions,  
\$18.50; Church extension, \$1; educa-  
tion, \$4; expense delegates General  
Conference, \$3. A. J. Frick, Zion:  
Church extension, \$15; expense dele-  
gates to General Conference, \$3; Paine  
and Lane, \$2. H. D. Huddleston, An-  
derson: Bishops' fund, \$11; confer-  
ence claimants, \$43; foreign missions,  
\$21; domestic missions, \$12; Church  
extension, \$21; education, \$25; Bible  
Society, \$5.25; expense delegates to  
General Conference, \$5; Orphanage,  
\$10; Paine and Lane, \$3. E. S. Hur-  
sey, Millican: Bishops' fund, \$9;  
Church extension, \$15; education, \$11.  
C. A. Adams, Waller: Church exten-  
sion, \$8; education, \$8. W. M. Foster,  
Cold Springs: Domestic missions, \$6;  
Orphanage, \$2. J. J. Barnes, Midway:  
Foreign missions, \$20; domestic mis-  
sions, \$10.70; Orphanage, \$1.10.  
Palestine District—T. H. Hall,  
Beaver Valley: Foreign missions, \$5;  
domestic missions, \$10. I. F. Pace,  
Brushy Creek: Conference claimants,  
\$20; domestic missions, \$29.24. J. B.  
Luker, Augusta: Conference claim-  
ants, \$10; Church Extension, \$7; edu-  
cation, \$5. H. J. Hayes, Trinity: For-  
eign missions, \$60; domestic missions,  
\$60; Bible Society, \$2.50; expense  
delegates to General Conference, \$5.40;  
J. W. Bridges, Alto: Orphanage,  
\$12.15. B. H. Greathouse, Jackson-  
ville: conference claimants, \$80. B. C.  
Ansley, Willard: Conference claim-  
ants, \$32.80; Church extension, \$8.84;  
education, \$8.22; expense delegates to  
General Conference, \$4.10; Orphanage,  
\$9.28; Paine and Lane, \$2.17.  
Tyler District—W. F. Packard, Mar-  
vin Church: Foreign missions, \$160.

T. T. Booth, Cedar Street: Conference  
claimants, \$20. J. G. Pollard, Lindale:  
Bishops' fund, \$3; conference claim-  
ants, \$2; foreign missions, \$3; do-  
mestic missions, \$3; Church extension,  
\$2; Bible Society, \$2.05. E. A. Sample,  
Emory: Conference claimants, \$25;  
Church extension, \$14; education, \$11;  
Bible Society, \$1; Orphanage, \$3.40;  
Paine and Lane, \$2. Leon Henderson,  
Grand Saline: Foreign missions, \$20;  
domestic missions, \$20. J. B. Turren-  
tine, Wills Point: Education, \$18.50;  
expense delegates to General Confer-  
ence, \$6. G. R. Hughes, Canton: For-  
eign missions, \$26. A. A. Kidd, Edom:  
Bishops' fund, \$20; foreign missions,  
\$25; domestic missions, \$25; Bible So-  
ciety, \$6; expense delegates General  
Conference, \$5; Orphanage, \$13; Chil-  
dren's Day, \$10; Paine and Lane, \$3.  
D. F. Pulley, Meredith: Bishops' fund,  
\$3; conference claimants, \$20; foreign  
missions, \$25; domestic missions, \$17.  
C. B. Garrett, Athens: Bishops' fund,  
\$5; foreign missions, \$25; domestic  
missions, \$25. W. M. Sherrell, Gold-  
en: Bishops' fund, \$5; foreign mis-  
sions, \$10; Church extension, \$6; edu-  
cation, \$15; Bible Society, \$5; Orphan-  
age, \$8. S. W. Lowe, Wills Point Cir-  
cuit: Foreign missions, \$25; domestic  
missions, \$25; education, \$20. L. B.  
Saxon, Mt. Sylvan: Bishops' fund, \$6;  
conference claimants, \$15; foreign  
missions, \$11; Church extension, \$14.  
Marshall District—J. B. K. Spain,  
First Church: Church extension, \$64;  
education, \$65; W. W. Gollighugh,  
North Side: Foreign missions, \$42.  
C. J. Oxley, Longview: Bishops' fund,  
\$24. L. P. Davis, Harrison: Bishops'  
fund, \$12; conference claimants, \$13.60;  
domestic missions, \$15; education, \$3.  
W. W. Horner, Coffeeville: Bishops'  
fund, \$5; conference claimants, \$15;  
foreign missions, \$5; Church exten-  
sion, \$10; education, \$15; Bible So-  
ciety, \$2; Paine and Lane, \$3. I. M.  
Brice, Henderson: Bishops' fund, \$12;  
foreign missions, \$88. E. C. Escoe,  
Henderson Circuit: Foreign missions,  
\$7.50; domestic missions, \$7.50; Or-  
phanage, \$8.

Pittsburg District—E. L. Shettles,  
Pittsburg: Foreign missions, \$20.  
Jesse Willis, Leesburg: Orphanage,  
\$9. J. N. McCain, Gilmer: Bishops'  
fund, \$10; conference claimants, \$10;  
foreign missions, \$32; domestic mis-  
sions, \$32; Church extension, \$5; edu-  
cation, \$10. C. W. Hughes, Rose Hill:  
Bishops' fund, \$6; Church extension,  
\$13; expense delegates to General Con-  
ference, \$3. C. S. Harkey, Carson:  
Conference claimants, \$23; Bible So-  
ciety, \$1.75. F. O. Favre, Winfield:  
Conference claimants, \$46; foreign  
missions, \$28. C. B. Smith, Quitman:  
Bishops' fund, \$5; foreign missions,  
\$10; domestic missions, \$5; Church ex-  
tension, \$10; education, \$5. S. H. Mor-  
gan, Daingerfield: Bishops' fund, \$10;  
conference claimants, \$20; Church ex-  
tension, \$18; education, \$4; Bible So-  
ciety, \$3; Paine and Lane, \$3. W. H.  
Vance, Naples: Foreign missions,  
\$36.50. S. N. Allen, Linden: Foreign  
missions, \$33.75. W. T. Ayres, Queen  
City: Foreign missions, \$45. J. M.  
Mills, Dalby Springs: Education, \$7;  
expense delegates to General Confer-  
ence, \$5; Paine and Lane, \$2. J. S.  
Ogle, New Boston: Bishops' fund, \$1;  
foreign missions, \$3.25; domestic mis-  
sions, \$3.25; Church extension, \$2;  
expense delegates to General Confer-  
ence, \$1. Total, \$5066.37.

L. L. JESTER, Treas. Tex. Conf.

Aches and Pains.  
You know by experience that the aches  
and pains of rheumatism are not perma-  
nently, but only temporarily, relieved by  
external remedies.  
Then why not use an internal remedy—  
Hood's Sarsaparilla, which corrects the  
acidity of the blood on which rheumatism  
depends, and cures the disease?  
This medicine has done more for the  
rheumatic than any other medicine in the  
world.

The Methodist Church of Canada  
has appropriated \$115,000 for home  
missions and \$216,934 for foreign.

BETTER THAN SPANKING.  
Spanking does not cure children of urine diffi-  
culties. If it did there would be few children  
that would do it. There is a constitutional cause  
for this. Mrs. M. Summers, Box 187, Notre Dame,  
Ind., will send her home treatment to any moth-  
er. She asks no money. Write her today if  
your children trouble you in this way. Don't  
blame the child. The chances are it can't help it.

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 re-  
medy for diarrhoea. Twenty-five cents a bottle.

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St. Louis—Account World's Fair, various  
rates and limits, now on sale.  
Chicago—Account International Live  
Stock Exposition, one fare plus \$2, Nov.  
20 to 28, limited Dec. 7.  
Houston—Account Meeting Daughters  
of the American Revolution and Federa-  
tion of Woman's Clubs, convention  
rates, Nov. 13 and 14, limited Nov. 21.  
For further information ask any Santa  
Fe agent, or write W. B. KEENAN,  
G. P. A., Galveston.

By the faithful plying of the shut-  
tle of daily duty we weave white rail-  
ment for the soul.—Mary A. Stafford.

By the faithful plying of the shut-  
tle of daily duty we weave white rail-  
ment for the soul.—Mary A. Stafford.

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NO SULKY PLOW EVER PLACED ON THE MAR-  
KET HAS ATTAINED ANYTHING APPROX-  
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HAS THE BEST LANDING DEVICE  
IT PLEASES THE FARMER  
BETTER THAN ANY RIDING PLOW ON EARTH  
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HANDLE EVERYTHING THAT IS BEST IN  
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WAGONS AND  
VEHICLES  
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\$75 a month is good, but you can earn more. Others no brighter than you are drawing \$250 a  
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R. H. HILL, Pres't, Waco, Texas.

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\$50 a month is none too much for you. Others no bigger or smarter are earning \$150 a month, but  
they prepared themselves. The thing you should do. Only \$2 for a three-months scholarship  
worth \$40. You'd better jump quick at this offer. Write for proposition—it's an eye-opener.  
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G. C. RANKIN, D. D. Editor

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BLAYLOCK PUB. CO. Dallas, Texas

TEXAS CONFERENCES

West Texas, Cuero, Nov. 9
Northwest Texas, Mineral Wells, Nov. 16
North Texas, Bonham, Nov. 23
Texas, Marshall, Nov. 30

LOCAL OPTION HIT AGAIN.

The anti's have secured an injunction against putting local option into force in Matagorda County. Notwithstanding the fact that the people voted it in by a good majority, yet the technical objections stand in the court.

BISHOP'S RESIDENCE DONATIONS

Table with columns: Oct., Amt., Nov. and names of donors with amounts.

FURNISHING THE BISHOP'S RESIDENCE.

The good women of our Texas Methodism are engaged in fitting up the Episcopal Residence, while the conferences are engaged in paying for the property. Mrs. Lura H. Potts is treasurer of the fund of the women, and she is administering her trust wisely.

THE DIVORCE EVIL.

In another place will be found a paper on the divorce evils signed by a large number of citizens throughout the State. We are glad to note this movement and we wish to throw behind it all the influence possible.

TEXAS PERSONALS.

We note from the Western Advocate that Rev. W. M. Leatherwood has recently been assisting Rev. J. L. Gage in a good meeting at Cumberland, I. T.

bers of the Church and have been for more than three-score years and ten. We were once their pastor at Asheville, N. C., and their record as Methodists stretches far back into the past.

CHURCH NEWS.

The Book Committee has changed the close of the fiscal year from March 31 to December 31.

The Holston Conference took a high stand in the matter of not marrying divorced people. Bishop Smith exhorted on the subject, and his words gave forth no uncertain sound.

Pacific Conference, M. E. Church, South, reported a gain of nearly eight hundred more members than the California Conference, M. E. Church, in the same territory—the former a net gain of 400, the latter a loss of 387.

The Holston Conference Historical Society has ordered published the second volume of the History of Methodism in the Holston Conference.

Representatives of the Canadian Methodist, Congregational and Presbyterian churches will meet in Toronto next month to discuss the matter of amalgamation and seek to frame a plan of action that will bring about their union.

Mrs. W. H. Johnson, of Dallas, Texas, made many friends not only for herself but for the King's Messenger and our rescue work by her visit to many California cities, and not less than five important annual convocations.

The Prince and Princess of Wales participated in the exercises of dedicating the Wesleyan Mission in City Road, London. This mission has grown from a small chapel in a side street to a magnificent suite of buildings costing nearly \$1,000,000.

Rev. J. W. Maxwell, of the Ireland Methodist Conference, is on a visit to Georgia. Brother Maxwell, while in the States, is giving a course of stereopticon lectures on Ireland for the benefit of a new church building fund, the church to be located at Port Royal, Ireland.

The next session of the Protestant Episcopal Convention will meet in Jamestown, Va., in 1907. It was here, three hundred years ago, that the Episcopal form of worship was introduced in this country and the Jamestown parish claims continual existence since that time.

The report of the Christian Literature Society of China indicates greater activities in the distribution of literature than at any time since the Boxer rebellion. During the past year the society has published eleven and a half million pages, and reprinted fourteen million more.

Churches and pastors of different denominations in Atlanta, Ga., have united under the leadership of Evangelist J. Wilbur Chapman in a special religious campaign during the fall. Evangelists assisting are George R. Stuart, of Tennessee; D. S. Toy, of Baltimore; Dr. Walton, of Kentucky; and J. W. Stagg, of Birmingham. The meetings are now in progress, with large audiences attending.

The chief secretary of the World's Fourth Sunday School Convention, held in Jerusalem has issued a report. The number of Sunday schools in the United States is more than half those of the entire world.

The general commission on church extension of the Episcopal Church met Nov. 2, at Trinity Church, Boston, Bishop Cyrus D. Foss presiding. It was voted to ask the conferences to raise \$340,000 to be apportioned among the 130 conferences of the country. It was shown in the report that the society has loans and annuity

funds amounting to over \$600,000, and that the receipts from collections, gifts and legacies amounted last year to \$150,000.

The Sunday school of First Church, Opelika, Ala., reports an enrollment of 1,267. This is about double the membership of this Church.

CAPT. R. P. HOBSON'S LECTURE.

Capt. Hobson, hero of the Merrimac, will lecture, under the auspices of the W. H. M. Society, at Bonham, Tuesday evening, November 22. The lecture has been placed at this date that many who attend the Annual Conference may have the opportunity of hearing this orator and naval officer of world-wide fame.

SOUTHWESTERN UNIVERSITY NOTES.

Dr. Hyer has been this week in Dallas consulting with the authorities of the Medical Department of the University. While there he purchased the machinery for an electric light plant for the Annex. This will be installed in the next few weeks.

Dr. Allen has been away also, preaching a dedication sermon for our Church at Travis, the fifth Sunday in October.

The first entertainment given to the graduating class for this year will be Monday evening, October —, at the Annex.

Miss Seabury appeared at a second recital in the College Auditorium Oct. 29, and carried her audience completely with her as at her first appearance. Her listeners again marveled at her facility of technique, breadth of tone and general intellectual quality of playing.

Religious Life of Famous Americans, by Dr. Louis Banks and published by the American Tract Society. Dr. Banks is one of the famous preachers in the Methodist Episcopal Church, and his sermons abound in historic illustrations. This book is written for young men, and it is a veritable gold mine for such readers.

The special features of the American Monthly Review of Reviews for November are a character sketch of the late Senator Hoar, by Talcott Williams; brief sketches of the Hon. John Morley, the Hon. James Bryce, Commander Booth Tucker, the late Frederic A. Bartholdi, and the late Lafcadio Hearn; an illustrated account of "Iowa's Campaign for Better Corn," by Prof. P. G. Holden; a study of Lord Grey, Canada's new Governor-General, by W. T. Stead; an article on "The Trend of Political Affairs in Canada," apropos of the elections in November, by Miss Agnes C. Laut; "Western Canada in 1904," by T. M. Knappen; "Prince Mirsky, Russia's New Minister of the Interior," by Herman Rosenthal; "What the People Read in Hungary," by John Skotchy; "The Episcopal Convention at Boston," by Florence E. Winslow; and an important and authoritative article on "Railroad Accidents in the United States," by Secretary Edward A. Mosley, of the Interstate Commerce Commission.

A WORD OF PERSONAL PRIVILEGE

Brother D. F. Fuller entirely misread my article, to which he refers in the current issue of the Advocate. In suggesting that those charges which have not paid their foreign missionary assessments ought now to pay enough over their assessments to make up at least six per cent, it was not in all my thought to accuse preachers of collecting the money, and then appropriating it to their own use in order to save interest on personal obligations.

of this money for the whole year, let us put in a little over our assessment to make up for the interest." I can not see that such a suggestion is "an attack upon the personal honor" of any one.

Aside from this, I insist that the brother's reason for not sending in his assessment is entirely inadequate. I have as little fondness for our teller's policy as Bro. Fuller has, but the conference has overcome the difficulty imposed by said policy in appointing a second teller, whose only business is to handle Treasurer's receipts.

With one man to handle all the money, and another to handle all the receipts, the latter being as easy to find as the former, I see no reason why there should be any trouble in auditing a preacher's report if he makes it out correctly, and clerical errors are avoided by the Statistical Secretary. For my part, I am willing to risk it. I have the Treasurer's receipt for my foreign missionary claim, and I do not anticipate any failure to receive due credit. I do not really believe that I compromised my "self-respect" nor my "honor" when I sent the money in; nor do I believe that I opened up the way leading toward such results.

Tellers, Statistical Secretaries and Auditing Committees may, and do, sometimes make mistakes but I repeat the conviction that the reason given by the brother for not collecting and sending in the foreign missionary claim is altogether inadequate. But I wish to assure him that in thus differing with him I do not in any wise mean to cast any reflection upon either his "self-respect" or his "honor." Commerce, Texas. R. C. HICKS.

NEW ORDER OF WORSHIP.

I have taken no little interest in the discussion now going on in the Advocate relative to the new order of worship. As one of the pastors of the Church, I want to join my voice in approval of the Joint Committee's work. I find no fault with the new order of worship. We use it, following it to the letter. I am a little surprised to find that it has been so severely criticised. In the first place, to the ones who are so much pleased with the old order of worship, there may be a surprise, in closely comparing the very slight change that is mandatory in the new order. This change is only found in the singing of the second hymn; in the old order it is: "the people sitting;" in the new "the people standing." Every change otherwise offered by the revision, either the brackets or the footnotes, makes it optional. After so much has been said about the new order, it is hard to believe that this slight change is all, but a careful comparison will reveal this. The only seeming exception is the place given to notices; and when we remember that it has always been customary to make announcements anyway, we see that this is merely setting down that which we have always observed, and hence not a change. So the only real change is the attitude while singing that second hymn, and I should think that it would not need an argument to convince one that this small innovation is an improvement, for the sermon is to follow—sometimes of no mean length—and the worshiper is rested and can better "attend unto the words of the law."

As I said in the beginning, I follow it to the letter, and am pleased and the people are pleased also. The way they enter into the service, everyone having an opportunity to take some part, is inspiring in the extreme. To my mind, the change came at a needy time. The people had, great numbers of them, ceased to not only take no part in the service, but, except to stand during the singing, change their position during the whole service. With the new order of worship it is different. With the Psalm book placed in their hands, the slip containing the order of worship neatly printed in the inside cover of it, with many voices responding, scarcely hearing their own voice, they read, and their hearts are cheered.

The same is true of the creed—until with no uncertain sound the people, as with one voice, worship the Lord. With them a word of exhortation to kneel in prayer it is no difficult matter to bring the people to their knees. I am grateful to our Church for this advance, which I consider she has made (though evidently we do not all see it just exactly alike).

As to the form of the creed, I am

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also satisfied. With the omission of the sentence to which Dr. Moore has already called our attention, "He descended into hell," I feel sure the committee has given us the correct form of the ancient creed. As to the surrendering of the word "catholic," I see no necessity of so doing. We have surrendered too much already to the Roman Catholic Church, and I am not in favor of giving them the free and unrestricted use of this broad word. As Methodists, believing that it takes the worldwide membership of Christ's body to constitute the Church in its broadest sense, we can ill afford to spare this word, which is the only one of which I think that will wholly and completely express the idea. Simply because the Catholic Church claims the exclusive use of this word, shall we surrender it to them? Shall we be willing to mutilate this ancient creed by the omission of a word, where every word has the weight and authority of centuries behind it? "Some one will misunderstand it." If we had not altered it in other years (as a boy I learned it as it is now), our people would not have misunder- stood the true meaning of the word. I can not agree with Dr. Ditzler that "the word is nowhere used in associa- tion of anything good;" on the con- trary, as the dictionaries and cyclo- pedias show, the word is in common use, and not necessarily associated with bad things, as the Doctor says. If we all looked at the word like he does (as belonging wholly to the Romish Church), why of course we would surrender it immediately. I think, however, that its place in the Methodist ritual will restore it to its true meaning. As to the Doctor's other criticism, that as a Church grows less spiritual it grows more ritualistic, we should remember that our founder gave us, it is said, an order of worship more ritualistic than our new one. The Church was spiri- tual then.

As to the time this order of worship consumes, I find twenty-five minutes quite long enough; and this is very little more time than was con- sumed by the old order; it need not take so much of the time as some seem to think.

Yes, I thank the Joint Committee, representing our two great Methodist families, for their good work. It has already proved a blessing to me and my charge, and it is growing on us all the time. LOUIS BARTON.

VERA CRUZ, MEXICO.

I am far off in Old Mexico—in the heart of the tropics. But Texas Christian Advocate has reached me regularly since my subscription. I truly enjoy such a powerful organ of the Methodist Church—the Church of God, if you please. I read the Advocate with much interest. It makes again fresh case days when I sat before Leroy M. Lee, Duncan, Doggett, Edwards, and that matchless gray eagle of the Methodist Church, Leonidas Rosser, of Virginia. I have read with much interest on page nine of the T. C. A. under date of Thursday, October 20.

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1904, the question put by J. B. Tur- rentine, of Willis Point, Texas, viz: "By What Authority is it Done?" I applaud his bold defense of the true Methodist creed. The Methodist Church is made up of individuals, and I ask as an individual of that Church, what do we want with "holy catholic Church" in our creed? The term is unacceptable and offensive to me. I understand fully what the word cath- olic conveys in the wording and spirit of the creed. But catholic can not, I think, be found in the Holy Bible. And what do we want to go outside of God's revealed truth for and leap into Webster's Dictionary to find words and meanings for our creed? Is a copy of Webster's Dictionary to ac- company each copy of the creed that Methodists and Methodists' children may interpret and know the meaning of the words of the creed? Are not the words of the Bible beautiful and sufficient, and so plain that none can err therein? The Church of God should remain in the creed and not be replaced by "holy catholic Church." His only begotten Son is scriptural and in no wise should be changed to Only Son. The Romish Church is not founded upon the Holy Bible. It is catholic in the immensity of its stu- pidity. Change our creed to, I be- lieve, in the "holy catholic Church" and they can point their followers to that creed and say even the Metho- dists believe in the Romish Church. Let the creed stand upon scripture.

WALTER LEE AUSTIN, M. D.

GERMAN MISSION CONFERENCE.

Having been appointed at the recent session of the German Mission Conference to report the proceedings of the same in the Advocate, I submit herewith a few facts and figures. The conference convened Oct. 28th in Castell, on the Llano River, in the center of our strongest appointment. Rainy weather prevented some of the visitors from attending, but the at- tendance was large and enthusiastic. The reports of the preachers showed advance over former years, along all important lines. The membership of the Church, the League and the Sun- day-school was increased, while the financial report was decidedly ahead of all former records. The total for missions averaged \$1.25 per capita for the entire membership. One parson- age was built during the year and several churches enlarged or im- proved.

The subject of Christian education received due attention. The Board of Education provided for a Mood Scholarship in Southwestern University by pledging the annual interest upon the same. The assessment for Bishops' residence in Dallas if not already paid, will be paid in full.

There were no connectional officers present, but Prof. Hardy, of the chair of German in Southwestern Uni- versity, paid us a short and highly ap- preciated visit. His modest talk before the conference was a model in its way, and will bear good fruit.

In stating that the presidency of Bishop Key gave satisfaction, more is intended than is expressed in the usual phrase covering such cases. His presence was a benediction and his ad- ministration a positive inspiration. He preached twice and if rapt attention, deep emotion and new resolves in the hearts of the hearers for a better life are tests of a great sermon, then those two sermons were truly great.

Of course Bro. J. B. Sears was there. For a dozen years, as Vice- President of the Joint Commission he has been the sub-bishop of the Ger- man Conference. By common con- sent it seems the financial support which the German work received through the commission is to be with- drawn so we shall see his genial face and hear his cordial words no more. To him and to Rev. Horace Bishop, the Treasurer of the Joint Commis- sion, in particular, and to that mis- sionary liberality with which the Eng- lish-speaking conferences have sus- tained the work of the commission in general, is due a large measure of whatever success has crowned the la- bors of our German missionaries in recent years. As a missionary ex- ecutive the commission could hardly have been regarded as more than tem- porary, but its beneficent working ought to justify the wisdom of those who conceived it, as well as com- fort the sorrow which some will feel at its dissolution. The Germans themselves recognize the situation. With gratitude for missionary help from their Texas brethren in the past, they face the future with hopeful con- fidence in God. A. E. RECTOR.

CORRECTION.

Your types say, Nov. 3, "Fourth Quarterly Conference which usually brings conference faces." It should have read "usually brings long faces." F. M. WINBURNE.

Teaching is causing another to know that which we know and which he does not.—Trumbull.

THE DIVORCE EVIL—A CALL.

All persons of whatever creed or calling who believe it is their duty to do all in their power to stem the current of easy divorce from the marriage tie are invited to meet at the Y. M. C. A. Hall, in Dallas, at 10:30 a. m. Monday, Nov. 21, to consider what can be done now. Come. The home, the State, the Church need your counsel.

Waxahachie—Chalmers McPherson, Minister Christian Church; B. A. Copass, Pastor Baptist Church; J. C. Smith, Pastor Cumberland Presby- terian Church; J. N. Ivy, Pastor Presbyterian Church; J. G. Putnam, Pastor Methodist Church; J. E. Dil- lard, District Judge; Tom Burleson, District Clerk; Lee Hawkins, County Judge; R. R. Hendriks, County Clerk; A. B. McKnight, County Treasurer; Geo. C. Sweatt, Deputy Clerk; M. B. Timpleton, attorney; W. L. Harding, attorney; S. P. Skinner, attorney; J. W. Singleton, Vice- President First National Bank; R. D. Hudson, President Enterprise Publishing Company; C. W. Gibson, merchant; J. M. Alderdice, banker.

Dallas—Warner B. Riggs, Pastor Sec- ond Presbyterian Church; J. Frank Smith, Pastor First Cumberland Presbyterian Church; Geo. W. Truett, Pastor Baptist Church; W. B. Preston, Pastor Oak Cliff Cum- berland Presbyterian Church; H. Schmaly, Pastor German Methodist Church; J. M. Moore, Pastor First M. E. Church, South; C. I. Scofield, Pastor First Congregational Church; Geo. Eaves, Pastor Central Congrega- tional Church; A. N. Hall, Pastor Second Baptist Church; M. M. Davis, Pastor Central Christian Church; T. C. Horton, General Sec- retary Y. M. C. A.; David Walk, Christian Minister; G. A. Faris, editor Christian Courier; J. J. Hart, attorney; A. A. Everts, jeweler; W. A. Fite, Pastor East Dallas Chris- tian Church; Graham McMurray, Pastor Ross Avenue Christian Church; Chas. Chasteen, Pastor Garland Christian Church.

Fort Worth—Luther Little, Pastor First Baptist Church; J. F. Boeye, Pastor St. Paul's M. E. Church; W. H. Howard, Pastor Missouri Avenue M. E. Church; J. A. Whitehurst, Pas- tor Mulkey Memorial M. E. Church; R. R. Hamlin, Pastor First Christian Church; Geo. McAdam, President Fort Worth University; H. A. Boaz, President Polytechnic College; Wal- ter D. Williams, Principal High School; K. M. Van Zandt, President Fort Worth National Bank; W. L. Smallwood, Cashier H. P. Bank; R. L. Rogers, County Clerk; Wm. D. Williams, attorney; Geo. Mulkey, merchant; Hodge Crenshaw, Rock Is'and Railway.

McKinney—E. E. King, Pastor First Baptist Church; W. A. Stuckey, Pas- tor M. E. Church; G. L. Bush, Pas- tor Christian Church; F. A. Rosser, Pastor M. E. Church, South; S. L. Reeves, Pastor First Presbyterian Church; J. M. Burrow, Pastor Cum- berland Presbyterian Church; J. L. Doggett, Mayor.

Van Alstyne—M. S. Dunning, Pastor Christian Church; J. F. Alderson, Pastor M. E. Church; T. B. McComb, Baptist minister; Joe A. McKinney, Mayor; John McComb, editor; G. L. Burk, Postmaster; G. W. Baskett, M. D.; D. S. Thompson, banker, and forty others.

Cleburne—C. T. Alexander, Pastor Baptist Church; J. G. Creason, Pas- tor First Christian Church; G. A. Dunn, Pastor Central Christian Church; C. E. Brown, Pastor M. E. Church; W. P. Alexander, M. D.; W. E. Menefee, M. D.; R. F. Holloway, attorney; Brown Douglass, banker; W. R. Bounds, merchant, and others.

The lists from Denton, Sherman, Denton, Weatherford, Greenville, Ter- rell, Kaufman, Hillsboro, Waco and other places have not yet been receiv- ed. The total number of signers will exceed 200, and no effort has been made to secure large lists at these places.

FROM BROTHER LEATON.

1. The town of Miles is of short age since it began such rapid growth. In 1894 I had it as the fifth Sunday ap- pointment on the Paint Rock Circuit. Then, I suppose, the town numbered half a dozen families; now it numbers over eight hundred people. Then, our Church numbered about a dozen mem- bers; now, nearly two hundred. The growth of both has been wonderful. Thank the Lord God!

2. The Pastor: His name is Sidney C. Dunn. He was one of our universi- ty students at Georgetown, and was taken by J. D. Scott, presiding elder of San Angelo District, and put in charge of our work about the middle of last April. He has filled his appointments regularly since, and given general sat- isfaction. He has held one protracted meeting, assisted by T. J. Hines, a lo- cal preacher, and this writer. Result in part about 35 professions and about 40 accessions. Sinners were invited to the altar, came, prayed aloud, got re- ligious after the old way. Praise God!

3. My Report: Tell the brethren of the West Texas Conference that dur- ing the present conference year I have preached 28 times, made 238 pastoral visits and calls, helped in two pro- tracted meetings, and kept the faith. True, one of the meetings was not what the world would call a success. There was no visible victory perched on Israel's banner. Of course this caused sorrow of soul to this old preacher, and to Brother Allen, the faithful pastor of Paint Rock Circuit, who led the meeting. But I believe some good was done. God says, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I believe it was preached faithfully, that is, the word of God, and I believe it will bear fruit. Spiritually, I have had some of the hardest trials of my life, but God has brought me out into a large place, and has wonderfully sustained me by his grace. Praise his holy name! Glory be to God and the Lamb forever and forever!

As to my health, I have been very near to eternity's door, and have often prayed to the Lord God that if it was his will, he would take me home to heaven. Sometimes, amid the terrible sufferings of the body, I think of the peace of heaven, and am ready to cry out with the old Catholic poet, and say: "O, God! that I were there!" I do not know why God still keeps me in this world, but he knows. He is too wise to err, and too good to be unkind. "The Judge of all the earth will do right. God is love." And now I go on my way rejoicing to the West Texas Annual Conference, to meet Bishop Hoss and the brethren, not knowing the things that may befall me there. But this I know. I love to be with the people of God, and especially the brethren of West Texas Conference. Their letters and reports in the Texas Christian Advocate are almost as good to me as a personal letter. Yes, and I love Brother G. C. Rankin and Bro- ther L. Blaylock as well as if they be- longed to our conference. Thank the Lord for friends on earth and in heaven. R. M. LEATON. Miles, Texas.

HE KNEW HOW TO SAY NO.

Five boys were together on the play- ground of a school house. They had grown tired of the game in which they had been engaged and were seated on the grass near the school-house door. "Let's go to the fishing pond," said Joe Hartman. "We can be back be- fore books." "So we can," said Billy Benson, ris- ing. "I'm with you—I'm always ready for a swim. I know we can be back before books, but it won't hurt much if we do lose a little time. I don't care for losing a little time." "Maybe the teacher will whip us if we are not back by one o'clock." This came from John Jennings. "He doesn't like it when we are past one o'clock coming in. And he punished Ralph Rankin for being too late one day." "Oh, you're a scary boy—you're al- ways afraid of getting whipped! Come along and don't be a baby. We can be back in time for books." "Yes, I'll go," said John. He didn't have sufficient firmness to say no.

Another boy, Edwin Harris, was asked if he would go, and he readily assented.

Then Joe Hartman asked the fifth boy if he would go with them to "the swimming place," as it was often called.

"No," promptly replied Henry Dale. "I'll not go."

"And why not, Mr. Dale?" asked Joe somewhat imperiously.

"Because I promised my mother I would not."

This was Henry's answer, and it was followed by a live burst of laughter from the other boys. Joe, however, was the first to lead in the laughter.

"Then you must be tied to your mother's apron string," said Joe, derisively. "I thought you could be a man in spite of your mother."

"We need not stop now to discuss the matter of manhood," said Henry. "I have told my mother that I would not go again from school to that place, and I intend to be as good as my word. If you all intend to go you can go right along. You need not wait for me."

"But," added one of the boys in de- rision, "we'd like to have you along to take care of us."

"Yes," added another, "and we'd feel safer if we had a real good mother's boy along."

These derisive remarks, however, were lost on Henry. He turned away and went to another part of the play- ground.

The boys were absent when "books" was called by the teacher and they were punished.

Nine years had passed and Henry was engaged in a mercantile house in the city. He had been in this position for three months. He liked the busi- ness and the employer was beginning to feel that he had employed a young man of integrity—a young man who could be trusted. No great tempta-

Scrofula

It is commonly inherited. Few are entirely free from it. Pale, weak, puny children are afflicted with it in nine cases out of ten, and many adults suffer from it. Common indications are bunches in the neck, abscesses, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting, and general debility.

Hood's Sarsaparilla and Pills

Eradicate it, positively and absolute- ly. This statement is based on the thousands of permanent cures these medicines have wrought.

"My daughter had scrofula, with eleven sores on her neck and about her ears. Hood's Sarsaparilla was highly recommended and she took it and was cured. She is now in good health." Mrs. J. H. Jones, Parker City, Ind.

Hood's Sarsaparilla promises to cure and keeps the promise.

Turned Out \$301<sup>27</sup>



Worth of playing in two weeks, when M. L. Smith of Pa. (good example), Rev. Geo. P. Crawford writes, made \$1,000 first day, J. S. Mills, a farmer, writes, can easily make \$500 day playing. Then, Pastor, school teacher 21 years, writes, will make \$250 per month one day, \$125 another. Playing business easily learned. No teach- ing. Free—No Experience Required. Everybody has the game, no cost, pen- cils and mental aids to be played with. Gold, Silver, Nickel and Metal playing. Heavy Plate—best process. No color number. Omit all else. Everything guaranteed. IF IT STARTS HOT. Write today to The Casino, Agency No. 1017, A. Street, E. G. Gray & Co. Plating Works, Cincinnati, O.

tion, however, had appeared to turn the young man from his course.

He had made the acquaintance of some young men who were somewhat reckless, and these young men, whom we shall designate as Tom, Dick and Harry, came to him one evening at his boarding place with the intention of "breaking him in," as they called it.

"We want you to go with us and see the sights," said Tom.

"And," added Dick, "we'll not let you get into any trouble. We merely want to show you the city life as it is."

"And," continued Harry, "you can then walk understandingly. You don't want to be called a greenhorn. We want you to be smart. We want you to see some of the wickedness of the world so that you can understand where you are at. We want to break you in, so to speak. We don't want you to be considered a greeny. You have been here long enough to learn something about city life and we want you to commence to learn. We'll show you around and we'll see that you don't get into any trouble."

Henry was willing to go. He didn't know just how these young men stood. They had been friendly, had treated him well, and those who had spoken of them had said nothing derogatory to their character.

Henry went with them, and when they had walked and talked for awhile Dick proposed that they go into a saloon and have a drink.

"I don't drink," said Henry.

"But it won't hurt you to take a soft drink."

"I don't drink," said Henry, "neither hard nor soft."

"Oh," said Harry, "don't be a dunce; come and take a drink. We want you to be like other people."

"Now," said Henry, as he straight- ened himself manfully, "you have my answer. I don't drink. If you want to drink I will not detain you. I know the way to my boarding house. You can go your way, I can go mine. I would not take a drink of intoxicating liquor if by so doing I could gain the whole world. I'm what you might denominate a 'set fellow.' I promised my mother that I would never taste in- toxicating liquor, and I will not."

A loud laugh from the pretended friends was the answer to this.

"But," said Tom, returning to the attack, "we don't ask you to drink any- thing intoxicating. It was soft drinks we were talking about."

"I class them all as intoxicating drinks," said Henry. "Good-night. I am going home."

Another shout of laughter followed him, but he cared not. He had unex- pectedly found out the kind of friends they were and he was thankful.

Ten years have gone into the cycles of the past. Henry has a prominent position in a large mercantile house in the city of N—. Tom went into the by-paths of the wicked and was acci- dentally killed while under the influ- ence of intoxicating liquor. Dick is an outcast and Harry is considered a cipher.

"As ye sow so shall ye also reap."—H. Elliott McBride, in United Presby- terian.

An old Arabian proverb says that wealth and education cover many evils that are easily uncovered by poverty and ignorance.



### The Sunday-School Department

Fourth Quarter, Lesson 8, Nov. 20.

ISAIAH'S MESSAGE TO JUDAH.  
Isaiah 1:19, 16-20.

Golden Text: "Cease to do evil; learn to do well."—Isaiah 1:16-17.

Location: B. C. 749-735; Jerusalem.

Material: The prophet Isaiah represents Jehovah as expressing grieved surprise at the treatment he has received from his people (vs. 1-3). A sinful people, they have been punished in vain (vs. 4-9). Again they are called to reform (vs. 16, 17). In spite of the failure of all such calls, the divine forgiveness is waiting for them (v. 18), and prosperity or destruction depend upon their own choice.

An Analysis: The Great Sin of Jerusalem; The Greater Grace of God.

The World Evangel:

Neither the disclosure of the heart of God in verses 2 and 3, nor of the compassion of God in verses 16-20, wonderful as these are, can be considered the distinctive truths of this lesson, because these two revelations of God are everywhere, from Genesis to Revelation. Never do we weary of them; never do we get beyond the need of being reminded that our sins afflict the Father's heart, nor beyond the need of assurance that for the greatest of these sins, pardon and cleansing may be found in the sacrifice provided by the Father's love.

But in verse 18 something is said concerning our sins which is wholly new sight in our common way of dealing with that text. We read it as if it said, "though your sins be as scarlet," you "shall be white as snow; though they be red like crimson," you "shall be as wool;" but that is not what is said. It is the scarlet sins which are to be white; the crimson sins which are to be as wool. Is not here something which should arrest our attention? Have we not here, if only we may come at it, the heart of the lesson?

But, we ask, "How can sin be anything but sin, loathsome, guilty, abhorred of God?" A thousand times let it be repeated—sin as sin can never be anything else. But the divine thought here reaches back of the act into origin. This is our Lord's way in that most searching of all scriptures—the very point of the two-edged sword, the Sermon on the Mount; the guilt is there in all its unspeakable villainess, only it is traced back to its origin.

But to take the very sin to which our Lord refers for an illustration, the sex instinct is not evil; it is holy and good. Upon it God has built the holiest thing on earth, the family. About it cluster the sacredest, sweetest words. Husband, wife, father, mother, brother, sister, child, home. And, by as much as the instinct is pure and ineffably beautiful, by so much is its perversion the most infernal and loathsome of all the sins possible to man.

But suppose the redemptive process, tracing a hateful sin back to its origin in the instinct perverted, degraded, fallen, propose to preserve the instinct, the foundation of all social order and of all manliness and womanliness, but to free it absolutely from evil? To make it as white as snow?

Take again the capacity for forming moral judgments. That capacity implies the capacity for wrath, for noble indignation. That capacity inheres in God himself. But, fallen, degraded, perverted and centered on self, wrath works for evil—even murders. Suppose God has lodged in the blood of Christ and in the power of the Spirit, power to preserve the capacity for wrath, but to make it like wool—the wrath of the Lamb?"

And so it is with all the primal instincts with the whole being of man? And the wonderful heart of this lesson is, that God in saving us does not dehumanize, but rather rehumanizes us. It is sin which has dehumanized man.

### The Epworth League Department

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

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

#### NOTES.

We are still waiting for the report of Brother Nichols' committee on the

collection of the North Texas Chapel fund.

Brother W. C. Everett writes us that Dallas Methodists are a unit on the matter of inviting the International Conference to meet there in 1907. Texas may be depended upon to don her best apparel for the invasion of Denver next year. Just think of a whole train load of Texans wearing badges like this: "Dallas, 1907." Of course we will get the Conference, for we are going after it!

Some remittances are being sent to this office to be applied on dues. They should be sent to brother Bering at Houston, who is the only one authorized to collect funds. Our Leaguers will please bear this in mind and send remittances to him.

The West Texas Conference meets at Cuero Nov. 9. Brother Sexton will be there to present the matter of the State Assembly to the brethren. That the members of that Conference will give the movement unqualified endorsement goes without saying.

Our League officers should see that the statistics of each local Chapter are correctly reported to the pastors before they leave for Annual Conference. The totals at the central office are compiled from Annual Conference records. We want our full strength shown. G. W. T.

#### FROM AUSTIN.

The regular bi-monthly meeting of the four Epworth Leagues of Austin was held Friday, Sept. 23, 1904, in the Sunday-school room at the Tenth Street Methodist Episcopal Church. A delightful program was carried out, and a most pleasant evening was spent by all present. One of the largest attendances that has ever greeted them on these occasions was present, and the audience was very enthusiastic in its responses to the pieces rendered by those appearing on the program.

The program was as follows:

1. Song by Leaguers.
2. Scriptural reading from the Twenty-fourth Street League.
3. Prayer by Rev. E. G. Hocutt, of Smithville.
4. Song by Leaguers.
5. Reading of paper, "Be Instant," by Mrs. J. W. Carhart, of the First Street League.
6. Instrumental solo by Miss Arah Malone, of South Austin League.
7. Address by Professor Sutton, of the faculty of the University, upon "Sidney Lanier."
8. Vocal solo by Miss Nettie Carshell, of Tenth Street choir.
9. Recitation, "Shadows," by Miss Lena Bishop, of South Austin League.
10. Instrumental solo by Miss Florence Sayers.
11. Recitations, a selection from James Whitecomb Riley, by Mr. Morrison, of Tenth Street League.
12. Song by the Junior Leaguers of the Tenth Street Church, the boys whistling the chorus.

After the reports from committees, business was taken up. It was decided that at least one of the four Leagues of Austin should visit the county jail every Sunday afternoon and read and talk with the prisoners. No further business, the Union adjourned until its next regular meeting, which will be the fourth Friday in November.

LENA BISHOP, Secretary.

#### LETTER FROM GILDEROY.

Well, another conference year is winding up in these Southern States—has already wound up in some of our conferences. This will be the close of my forty-sixth year in the itinerant ministry. I began in November, 1858, before I was twenty years old in the February following. All these years have been spent on circuits, stations and districts, except three years in the army, first as a private in the ranks and then as Chaplain of my regiment, and then of the brigade. My ministerial life, with the exception noted above, has been spent in the territory of the North Mississippi Conference. My third year was on a circuit of twenty-eight appointments—twenty of them in Mississippi and eight in Tennessee. I had to hustle that year to fill that charge. The first conference I attended, where I was admitted on trial, was at Trenton, Tennessee, 150 miles from my mother's home. I made that trip on horseback and alone all the way. I had never been more than thirty miles from home before and then only once. The larger part of the present North Mississippi Conference was then in the Memphis Conference. This conference as it now is was organized in 1870. On that long trip to Trenton I saw my first railroad and it was a wonder to me. I crossed the Memphis and Charleston Railroad at Saalsbury, Tenn., and I had heard so much about how fast the cars ran and how very dangerous they were, that I was in a tremor all over when I

came in sight of it, and I put my horse in a sweeping trot across the track, and hitched to an apple tree three hundred yards beyond and walked back to inspect the road. To my surprise and astonishment I saw men and women sauntering leisurely up and down the track as if they were in no danger of being ground into sausage meat by the cars. I was a verdant youth from the flat woods of Mississippi. I did not have an opportunity to ride on a train till two years later. To many of the young folks of to-day this will sound like ancient history. What is new and strange to one generation is old and common to the next.

On that large circuit I married my first couple, baptized my first babies and immersed my first subject—a woman who tipped the beam at over two hundred—a large contract for a very small man, but I got through with it without drowning the woman. At Mt. Moriah I was called upon to baptize six babies at one time, my first experience in that line. It was a cold day and when the mothers removed the babies' hoods, lo! five of them were red headed. This caused me to smile inwardly. My young wife rode a large part of this circuit with me on horseback. She was young, a stranger and more than one hundred miles from her people. She preferred to go with me rather than to stay with strangers, or she made out like she did. In the winter we spent two months with Bro. Jenkins in the town of Middleton, Tenn. Our room was up stairs and by some odd construction of the house the stair steps came down into the parlor. My wife was young, bashful and as timid as a fawn. The first week or two the ladies of the town were calling in pairs and by the half dozen to see the new preacher and his wife. One day after dinner my wife lay down to take a nap and I was at my table building a new sermon. The servant girl came up and said: "There are four ladies in the parlor who want to see the new preacher and his wife." Wife said: "Mr. Porter, you go down and entertain the ladies till I arrange my toilet." I went and introduced myself and soon the current of conversation was gliding smoothly along. All the while I was anxious for my wife to come. I was proud of her and I really believed she was the prettiest and most charming woman in the world. She had caught me and I thought she would capture everybody else. It may be well to remark in passing that we had been married only three months at that time. Well, at last I heard her footfall on the floor above and I knew she was coming, and my heart began to beat at Gilpin speed. She made the first and second steps of the stairway all right, but on the third step she hung her shoe heel, fell and rolled up in a wad and came bumpety-trumpety all the way down into the parlor. This frightened me almost into a fit. She was my first wife and the only wife I had and I did not want to lose her. It was too embarrassing and too expensive to court and marry another wife. I sprang to her, lifted her up, straightened her out and to my joy found she was not seriously hurt. She was gracious enough to say, "I am not hurt at all," though later she found a full half dozen bruises. Turning to the ladies I said: "Ladies, this is my wife and she is from Aberdeen, Miss., and a little honton in her notions, and this is the fashionable way of coming down stairs in Aberdeen." This brought a great laugh, the easiest and best way out of an embarrassing situation. While I write this story she is here in the room with me, but she does not know what I am doing. If she did, doubtless a crumpled manuscript would go into the grate. We have been living together forty-four years. Ten children were born to us. The first went to heaven at the age of eight months. Nine are grown and gone—two in Texas, one at Ennis and the other in Houston. We have six boys and all of them in railroad work. But I tax the reader.

Durant, Miss. GILDEROY.

#### READ THIS:

Weatherford, Texas, Oct. 15, 1901.  
Dr. E. W. Hall, St. Louis: Dear Sir—My wife has been affected with kidney and bladder trouble for seventeen years, and was confined to her bed for a year, and I tried many physicians without benefit. Two bottles of your Texas Wonder, Hall's Great Discovery, cured her, and I consider it the grandest medicine on earth. Very respectfully, J. C. PILAND.

#### TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2991 Olive Street.

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

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

stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

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

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

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

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AN OBJECT LESSON

In a Restaurant.

A physician puts the query: Have you ever noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from sixty to eighty years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating, you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all that is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity, any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly and thus giving the stomach a much needed rest and an appetite for the next meal.

Of people who travel, nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

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THE LOVE OF GOD.

What is the love of God which the Holy Ghost sheds abroad in the heart? The Apostle John answers the question very simply and plainly. He says, "This is the love of God, that we keep his commandments." Before that, Jesus had said to his disciples, "If ye keep my commandments ye shall abide in my love."

Moses was law-giver to the Jews; Jesus Christ is law-giver to the Christian. He gave many commandments from the Father which men called inexpedient, but the keeping of them is the test of love in those who "hear" them. Some are thought to be impractical; for instance, the commandment, "Love your enemies;" they say this can not be done, and it can not, from the standpoint of human love, that waits on emotion for action and requires at least appreciation, if not esteem. From the standpoint of God's love, it can be done. Note first how Jesus classifies enemies and then see how love is to be shown to them.

The first class is of "them that curse you." How are we to love them? The answer of the Master is, "Bless them."

The second class is of "them that hate you." How are we to love them? The answer is, "Do good to them."

The third class is of "them that despitefully use and persecute you." What says the Master of love to them? "Pray for them." There is no provision for feeling, it is all for action. The human emotions may be all stirred up by resentment, antagonism and aversion, but if the lips are closed and the Master, the law-giver, be obeyed in action, the spirit of Christ that dwelleth within will conquer the human heart and subject even that to "the peace of God which passeth understanding," and the whole being will be suffused with the tenderness of God's love toward those who were enemies.

MRS. E. J. GURLEY.

THE ORIGINAL PREACHER.

Originality implies more than that its possessor is not a plagiarist. Many preachers who read and study the works of others but little and who conscientiously prepare their own sermons have little originality. They utter platitudes with more or less of rhetorical and oratorical skill. Their sermons are their own; yet they possess no truly original life because there is none in their authors.

The original preacher must first of all be an original man. He must be genuine. He must grow from within, not be shaped from without. He must have vitality enough to digest his mental and spiritual food, so that it shall become a part of his own substance. Children are original because they are so full of life. The first need of the preacher is that he be alive, in body, mind and heart.

Originality is promoted by diligent study of the word of God. Its truths are beyond all others suggestive. An honest, diligent and devout student of the Bible will be continually quickened intellectually and spiritually; he will always have something new to say, and his utterances will have a vital charm. He "is like unto a man that is an householder which bringeth forth out of his treasure things new and old."

A real and profound interest in human nature is one of the mainsprings of a preacher's originality. By his sympathy his vision is broadened and his insight is quickened and intensified. No writer or orator can be dull who has a deep and wide acquaintance with humanity and is sensitive to its joys and sorrows, its hopes and fears, its weakness, its mystery and its greatness. The preacher who knows men and women and little children, who feels with them and loves them, will be too much in earnest to be merely an echo of others. The forces of his intellectual and moral being will be inspired to vital and original results.

The original preacher is one who preaches his own convictions and experience. The gospel is not real to a man till it has transformed him, and even then it is but partially felt and understood. All that it is for the lonely, for the severely tempted, for the anxious, for the mourner, the preacher herself cannot know till he has varied and deep experience of the tragic side of human life. The man who preaches from his heart must preach from his experience. If he cannot preach from his heart he had better be silent.

The original preacher has a message fresh from God. It may be the same in substance that thousands of preachers have delivered before; but it is a new message to him for the people. He is burdened with it. He must deliver it. When he is consciously the messenger and the ambassador of Christ his preaching becomes strongly personal. The closer the preacher stands to Christ the more individual he is, the more alive he is, the more fiery and the more tender. When his word comes di-

A SIN AND A SHAME

If You need it and do not send for it, it is actually a sin and a shame. It is offered to you freely, unreservedly, genuinely; you have but to ask for it. There are no strings tied to the offer, no questions to answer, no documents to sign, no references or past history to give. Getting it is as simple as A B C. You just say that you want it, that you need it, that you will use it, and it is sent to you. It must be good, or it could not be sent out in this way. You know it must be good, that it is good. You have seen it advertised too often, seen it endorsed too many times, heard it highly spoken of too frequently, not to know that it is good, that it is sent out freely as it is advertised, that it does what it claims for. Now if you need it, why don't you send for it to-day? With this knowledge before you, how can you delay, wait or refuse? What is your excuse? You are to be the judge! It is a sin and a shame if you need it and don't send for it. Do it to-day. Read our special offer.

We Will Send to All

Subscribers or readers of this paper a full-sized \$1.00 package of VITÆ-ORE by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that it has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see results before you pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the judge! We know Vitæ-Ore and are willing to take the risk. We have done it in thousands of cases and are not sorry. Vitæ-Ore is a natural, hard, adamant, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water found on the globe, drank fresh at the springs. It is a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package, will deny after using. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it! Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer! One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

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For twenty-five years I suffered from Rheumatism, Indigestion and Diabetes, to such an extent that my case was considered incurable. I began using Vitæ-Ore and after a steady and careful use of same, I am cured of my Rheumatism and Indigestion and am greatly improved in Diabetes. I prize Vitæ-Ore more than any remedy I have ever taken and shall never be without it. I recommend it most heartily to suffering humanity everywhere. MRS. G. E. BUCK 120 N. East St., Bloomington, Ill.

FOUR BEST DOCTORS FAILED.

BLADDER, BOWEL AND KIDNEY DISORDERS, ALSO BLOOD POISONING. I suffered for three years with Catarrh of the Bladder, Bowel Disorders and Kidney Trouble. In summer my bladder troubled me very badly and in winter my bowels and kidneys so that I scarcely got a night's sleep. Four of the best doctors in this neighborhood failed to cure me. Five dollars worth of Vitæ-Ore has relieved me of all these troubles, after everything else failed. It later also cured my leg of a sore the doctors failed to cure. They said it was blood poison and that it would have to be split and scraped. I objected to it and told them that V.-O. would cure it, which it did. WARREN MOTT, Estabatchie, Miss.

Not a Penny Unless You Are Benefited!

This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers pains, ills and diseases which defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by writing to us for a package. Address THEO. NOEL CO., E. A. Dept., Vitæ-Ore Bldg., CHICAGO

reely from the divine mind and heart he thinks not of making beautiful sermons, but of moving, persuading, and saving men. When all his being is keyed to this sublime mission his is a truly original and potent ministry.—Northwestern Advocate.

HOW LINCOLN STOPPED CRITICISMS.

General Porter tells the following characteristic anecdote: "Grant's successes brought with them the usual number of jealousies and rivalries. Political generals had their advocates in Washington to plead their cause, while Grant stood without friends at court. His detractors gathered at times a great deal of strength in their efforts to supplant him with a general of their own choosing, and Lincoln was beset by many a delegation who insisted that nothing would harmonize matters in the West but Grant's removal. This nagging continued even after his great triumph at Vicksburg. "Lincoln always enjoyed telling the General, after the two had become personally intimate, how the cross roads wiseacres had criticised his campaigns. One day, after dwelling for some time on this subject, he said to Grant: "After Vicksburg I thought it was about time to shut down on this sort of thing. So one day, when a delegation came to see me and had spent half an hour trying to show me the fatal mistake you had made in paroling Pemberton's army, and insisting

There was no reply except a snicker from the small boys roosting on the fence, but as Sykes looked up he saw the whole air filled with pieces of yellow dog. He picked up the biggest piece he could find, a portion of the back with a part of the tail still hanging to it, and after turning it around and looking it all over he said: "Well, I guess he'll never be much account again—as a dog." And I guess Pemberton's forces will never be much account again—as an army. "The delegation began looking around for their hats before I had quite got to the end of the story, and I was never bothered any more after that about superseding the commander of the Army of the Tennessee." There is no miracle in true doctrine. "The Effervescent" Relief for Rheumatic and gouty aches and pains. Expels excess of uric acid, the Rheumatic and Gouty poison, by its gentle but efficient action. Contains no narcotics or heart depressants. Cannot harm—can't help but help. A postal will bring leaflet. At druggists, 50c. & \$1. or by mail from THE TARRANT CO., 44 Hudson St., New York.



# The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. FLORENCE E. HOWELL, 170 Masten Street, Dallas, Texas.

## NOTES FROM THE FIELD.

"Every day is a thanksgiving day, every morning a blessing of strength, every evening a bundle of mercies, every night a benediction of peace for each of God's children."—Bulletin for November.

Items of interest from the Conference Corresponding Secretary: We now number 173 auxiliaries and 7 Young People and Juvenile Societies, 628 subscribers to Our Homes, 284 titling; have distributed past quarter 2216 papers and leaflets, 634 garments; visits to sick and strangers, 4735; to corrective and benevolent institutions, 113; assisted 294 needy and sent off so far four boxes. A larger number reported through the District Secretaries than ever before. It should be borne in mind that but one report is now required of the Auxiliary Corresponding Secretary, and that to the District Secretary.

Thirty-eight names are reported by Mrs. Bloodworth on Baby Roll, and 95 are Florine McEachern Brigade.

Spring Creek, in Abilene District, deserves special mention. It organized with 13 members and 12 subscribers to Our Homes. New ones reported as follows: Hale Center, Hillsboro Juveniles, Snyder Young People, Maypearl, Goodnight, Dickens City, Riverside, Grapevine, Oglesby, Aspermont.

Intelligence has come of the serious illness of Mr. Nat. G. Rollins, husband of our beloved Conference Society Treasurer. This will cause anxiety in many hearts, and it is superfluous to ask that prayer be made for the early recovery of the noble Christian husband of our sister.

Good reports are coming in from the week of prayer.

Morrow Street, Waco, met every day with an attendance of from fifteen to twenty-eight, and an increase of interest to the end. This fine band of women meets weekly, and have numbered as many as forty at a regular meeting. One day they were invited to bring their work and spend the afternoon at the church parlors. We conjecture there was much delightful talk and little work that afternoon. Light refreshments were served, and at the close permission was given the "willing hearted" to leave an offering not exceeding one dime.

They have improved their parsonage this year and added furniture and carpets; they have paid both the assessment and the Bishop's residence and the furniture; they have sent their annual barrel of preserves to the Dallas Mission Home; they possess a clothes closet, and never allow the supply to become exhausted, and thus they are always ready to meet a needy call. This is only incidental in addition to doing their part for the Settlement Home.

### New Dormitory.

The contract has been given for the Boys' Dormitory at London, Ky. The building will be called Memorial Hall. During the summer the committee in charge of this department labored diligently, but unsuccessfully, to make the available funds meet the requirements, hence a debt of \$2500 will have to be incurred. It will be easy to meet this obligation if every auxiliary measures up to the standard that the board requires. Will not the auxiliaries bear in mind the fact that debt will confront us unless special effort is made and the one dollar per member assessment is secured?

### Religions and Cults.

The cosmopolitan aspect of many of our large cities is becoming more and more apparent as we realize that in Chicago alone on a single Sunday recently there were meetings or services of various kinds of fifty-eight religions and cults, among them a company of Sun-worshippers!

### New subscribers.

We learn with pleasure that the subscription list to Our Homes now numbers 10,068, an increase of 801 since April. We long for the time to come when this paper will find its way into every Methodist home throughout our connection.—November Bulletin.

MRS. S. C. FOLLIN, Press Superintendent.

The annual meeting of the W. H. M. Society of the North Texas Conference, held recently in Terrell, was one in which abounding hospitality was shown the members and delegates by the resident ladies, as various acts of kindness and courtesy demonstrated. At one of the daily sessions this spirit of hospitality was most gracefully and appropriately emphasized by the gift of a lovely floral offering sent to the Church by the Pioneer Club of the city, accompanied with words of kind

AUSTIN WHITE LIME CO. Manufacturers of the celebrated WHITE LIME and dealers in Portland and Rock's Cement, Plaster, Hair, Sower Pipe, Fire Brick, etc. AUSTIN, TEXAS.

cheer, read by Mrs. J. C. Fields, one of the members of the club, and which we are glad to repeat here:

"The Pioneer Club" says with tenderest piety. God bless the "Woman's Home Mission Society."

Herewith sends a greeting most cordial and true To the local society—the sweet visitors, too.

You are here in our midst. We wish you good cheer.

A rich harvest blessing to us you appear;

Your lives breathe a fragrance like incense so pure.

You have sown and you have garnered; God blesses the doer.

May the lives which you touch become as stainless and white

As the flowers which bloom and reflect purity's light.

A royal banner we are sending to you; May you prove conquerors, victorious, ever loyal and true;

Following the cross, doing good "in His name,"

For your deeds are for love, not for glory or fame.

Inspiration you've brought us, Our good wishes you take, God bless the "Home Mission," Who doth all things "for His sake."

MRS. TOM GRIFFITH, Pres. MRS. JOHN McMORRIS, Sec.

### W. H. M. SOCIETY.

The ladies of Lawton Auxiliary are preparing for a Handkerchief Bazaar just before Christmas. One of the friends of the auxiliary has composed the following beautiful request for donations:

The Ladies' Home Mission Much money must raise, And in order to do so Have tried varied ways.

We now have decided To each ask a friend, Whom to help us, we think, Will a handkerchief send.

As to size of the kerchief Just any will do, For both large and for small, Will be grateful to you.

And as to the color We will not say a word, Unless 'tis to tell you Plain white ones preferred.

We would like them early, So you will please remember, We planned for our Bazaar The twentieth of December.

Send all donations to Mrs. A. E. Hammonds, Corresponding Secretary of the W. H. M. Society of the M. E. Church, South, Lawton, Okla.

N. B.—All newspapers having a column devoted to W. H. M. Society please copy.

### AN EXTRACT FROM THE RESPONSE TO THE ADDRESS OF WELCOME TO THE N. T. H. M. S. AT TERRELL.

The most eloquent man I have ever heard preach is the Rev. Geo. W. Briggs. Some years ago at the close of a literary address in Georgetown he said somewhat sadly, "You cannot balance God's books." And then his face brightened, and he said, "No; because the credits are much too heavy for the debits. The little debts we pay our Lord are credited to us more than one hundredfold."

Since then I've often tried to make the accounts balance; but look at the books he has kept with his disciples. Debit: a seat in the Sanhedrin; credit: a seat at God's right hand; debit: a few old fish nets; credit: a seat on thrones, judging the tribes of Israel; debit: a widow's mite; credit: "more than they all;" debit: a box of ointment; credit: an everlasting memorial; debit: a "light affliction but for a moment;" credit: an exceeding and eternal weight of glory."

I have not been a member of the Home Mission Society very long, but I have been trying to balance God's books against them, and it seems to me they will read like this: Debit: a well-furnished, well-equipped Church on earth; credit: a glorious temple above, where the Son of God is the great High Priest; debit: a well-furnished, comfortable home for God's minister here; credit: a mansion in the skies; debit: an hour each week spent in study of God's Word; credit: the power of his Spirit's presence continually; debit: a tear brushed from the eye of one of the lowest of earth; credit: "God shall wipe away all tears from their eyes;" debit: "Ye did it unto one of the least of these;" credit: "Ye did

it unto me;" debit: a tithe of our meager incomes here; credit: an inheritance incorruptible and undefiled that fadeth not away forever."

Hospitality is one of the most beautiful of the graces. I think God surely keeps some books on hospitality. A few items from his Word sound as if he does. Debit: a little water and a cake for one of God's prophets; credit: enough to sustain life through three years of famine; debit: a little room built for a prophet; credit: an only son raised from the dead; debit: "a cup of cold water;" credit: "a disciple's reward."

In this book of hospitality I think the recording angel surely has a page with the city of Terrell, which reads like this: Debit: an invitation to the good women doing God's work to sojourn a few days in their midst; credit: an invitation to come and live forever in a land flowing with milk and honey; debit: homes prepared for the good women who come; credit: many mansions in the Father's house the Savior has prepared; debit: a right royal welcome to their tables; credit: a welcome from the Son of God himself to the marriage supper of the Lamb; debit: a whole city thrown wide open to the servants of God; credit: an abundant entrance into the Eternal City above, a city which hath foundations whose walls are of Jasper, whose streets are of pearl, whose builder and maker is God.

MRS. HENRY E. JACKSON.

To the Auxiliaries North Texas Conference Woman's Home Mission Society:

How many of you are preparing to send a box to a needy minister. Mission Home, Dallas, or the Orphanage at Waco? If you have not already begun this delightful task, I urge you to begin preparations for it at your next meeting. It is very important that your donation be made just as soon as possible, in order to reach its destination before the severity of the winter is on us. If you want to help a needy preacher on a poor circuit write me at once and I will give you all necessary information. We guard against publicity. We urge that the standard of our donations be as high as possible. We insist on quality rather than quantity. Last year our conference sent off sixty-three boxes, valued at \$1900.90. Of the 63 only 11 went to needy preachers; 34 went to the Mission Home at Dallas and 18 to the Orphans' Home. Of course we should supply both of these institutions, but we should do better for preachers. I hope to hear from many of you at once, saying "We want to send a box to a preacher." I urge that you report at once to me all boxes sent either to preachers, Orphans' Home or Mission Home since March 1, 1904, stating value of each box plainly. This is very necessary that our conference may know what is being done in the Supply Department. Now if this is not clear, write me and I'll endeavor to more fully explain. We will write each auxiliary at once, and we plead with you to help me in this labor of love. For information write me and I'll take pleasure in responding at once. When you send boxes report them—as well as those that have been sent since the first of March, 1904—to

MRS. W. W. WILLIAMS, Superintendent of Supply Dept. Deatur, Texas, R. R. No. 1.

### MISSIONARY MEETING.

On Oct. 27 a joint meeting of the Home and Foreign Societies of Fort Worth District was held in Mulkey Memorial Church, Fort Worth. Quite a large audience at both morning and afternoon service. It was a feast to all present and a golden opportunity to have dear Miss Hughes, our returned missionary from China, with us. Her talk was both delightful and instructive. She will be in our Northwest Texas Conference until December, and you may consider it a great privilege to have her with you. At noon an elegant dinner was served in the basement of the church. The meeting concluded with an eloquent sermon from Dr. Monk at 8 p. m.

All returned home feeling they had been benefited by having been there. MRS. B. ALLEN, Press Reporter.

714 Jennings Avenue, Ft. Worth.

### SWEETBRIER.

Not long ago, on an excursion in the woods, I picked up a branch of sweetbrier and hid it in my dress. I soon forgot what I had done, but all day long I smelled a spicy fragrance. Every woodland path had the same sweet odor. Even the rocky cliffs and caves breathed perfume. I was surprised to notice that, as I met different people with all kinds of wild flowers and ferns, all woodland treasures had the same kind of fragrance. On the boat, as we sailed homeward, I thought: "Some one is taking home a quantity of sweetbrier, for the air is full of it."

Late at night, when I took off my dress, I was surprised to find the

sweetbrier tucked in my bosom. All day long I had carried near my heart the sweet perfume that I had supposed came from others. "How good it would be," I said to myself as I closed my tired eyes, "if I could carry such a sweet spirit in my breast that every one I met would seem lovely!" It made me think of the legend of the potter who found a lump of clay that was fragrant as a rose. Even after the vase had gone through the fire, it held its delicate perfume.

"What makes you so sweet when the other things of clay have no odor?" cried the potter.

"I lay at the foot of a fragrant rose, and her sweetness became mine," answered the vessel of clay.

There is a legend that the room in which Mary spilled her precious ointment never lost its fragrance. It is certainly true that all deeds of love linger in the memory of those who are helped long after the material benefit has passed away. Some people are so happily constituted by nature, so physically well and joyous of disposition, that they cannot help being sweet. How to keep sweet with delicate health, or when living with uncongenial people, is the problem. But it can be done. The love of God hidden in the heart will sweeten the soul's atmosphere as the sweetbrier did the air around me.

David Livingstone made this resolve in early life: "I will place no value on anything I have or may possess except in relation to the kingdom of Christ."

### THE WEEK OF PRAYER.

The Meridian Auxiliary Home Mission Society held the Week of Prayer Oct. 17-22. We postponed one week from the appointed time, on account of our President not being able to be with us, thinking perhaps she would be a week later; but as she was not able to be with us in person, she was in spirit. She sent a message that she was reading the Scripture and praying with us each day at the appointed hour; also sent her free-will offering.

We had good attendance at the meetings, and all seemed greatly benefited spiritually. The program each day was carried out, and much information concerning the different departments of our work was obtained. The pastor was present each day, also preached a "Home Mission" sermon the Sunday following. The ladies conducted the evening service. Our free-will offering amounted to \$10.70. Four new members were added to the roll. We have every evidence that new zeal has been awakened in our society, and hope to be a wide-awake, working society, expecting by God's help to write victory on our banner. Also we are

very thankful to an all-wise heavenly Father that our President is able to be at home and with us again.

MRS. B. A. SNODDY, Press Superintendent.

Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.

A boy man not be able to do one great thing, but he can do many little things which will make the world better.

The "Farmers' Note Book" is now being sent out by German Kall Works, 95 Nassau St., New York, N. Y. It is a handy book and contains valuable information to the progressive farmer. Address them for one.

### CHRISTMAS HOLIDAY RATES.

The Rock Island System and connections has authorized one fare plus two dollars for the round trip to points in Tennessee, Alabama, Mississippi, Florida, Georgia, Kentucky, North and South Carolina, on December 29, 21, 22 and 23, limited thirty days for return. This system has through service to Memphis and connects there in union depot with all lines, thus avoiding transfer across town. The General Passenger Agent, Mr. Phil A. Auer, Fort Worth, Texas, will be glad to send rates from your station, details of service, connections, changes of cars, etc.

They only know the delights of the home in heaven who do their duty in the family on earth.

### Barking Up the Wrong Tree.

There is nothing so pitiable to witness as misdirected effort, particularly so when the effort wrongfully put forward, is earnest, and of a kind that, placed in the right channel, would be productive of the best possible results. No phrase so fully describes this condition as the homely term used in the caption of this article—"Barking up the Wrong Tree."

and that is just what thousands are doing every day of their lives, lives that are made pitiable and by a protracted disorder that apparently defies all efforts to eradicate it.

The trouble in such cases is that the effort is wrongly applied, that the patient continues for months and years to "bark up the wrong tree," not realizing that which he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitas-Ore, the natural mineral medicine, which is being advertised so extensively in these columns, treats the cause, not the symptoms. It removes the inward disorder itself and does not merely check for a time the outward physical manifestation of that disorder. This is one of the reasons for the absolute and permanent cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which Vitas-Ore effects such different symptoms by the removal of these underlying and controlling causes. Read the 30-day trial offer made in this issue by the proprietors, the Theo. Noel Company of Chicago.

It is as some men evil to his delightment." of this d my retr assaian real groe an adjust by any treated than I and no o in what grudges

It cert as the charge p tians, a dists, an of the st myself d spirit wh I have among d which d Stephen be no d visited rorant : he was neighbor cause o he was he can wished slow in things o that of very d him. T did this They w their Cl ously a trial b Stephen There men we when t resentm ner of changes the mo same. stones, worse l ments : as Metl to the they ar by the siding preach him; th ed abou faithful trial pu facts I gia.

A pr believe said, a gave a answer appoin the st

## November Special Rates

ST. LOUIS and return, Tuesday and Saturdays, extremely low Longer limit costs slightly more.

CHICAGO and return, daily, one fare plus \$4.50.

HOMESEEKERS RATES, Tuesdays and Saturdays to Amarillo Country, limit 30 days.

CHICAGO and return, November 26, 27 and 28, account Live Stock Exposition, one fare plus \$2.00.

### Holiday Rates to the Southeast

Will be in effect December 20, 21, 22 and 26, limit 30 days, one fare plus \$2.00

THROUGH SERVICE VIA MEMPHIS. WRITE



S. J. TUCKER, C. P. T. A., Dallas, Texas.

PHIL. A. AUER, G. P. A., Fort Worth, Texas.

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BEFORE IT IS TOO LATE.

If you have a gray-haired mother In the old home far away, Sit down and write the letter You put off day by day, Don't wait until her tired steps Reach heaven's pearly gate— But show her that you think of her Before it is too late.

If you have a tender message, Or a loving word to say, Don't wait till you forget it, But whisper it to-day, Who knows what bitter memories May haunt you if you wait? So make your loved ones happy Before it is too late.

We live but in the present, The future is unknown— Tomorrow is a mystery, To-day is all our own. The chance that fortune lends to us May vanish while we wait, So spend your life's rich treasure Before it is too late.

The tender words unspoken, The letter never sent, The long forgotten messages, The wealth of love unspent, For these some hearts are breaking, For these some loved ones wait— So show them that you care for them Before it is too late. —Anon.

GEORGIA MUSINGS.

The wondrous value of the Bible above all books is that it is a book for all ages and all peoples. The prophecies are as well suited to Texas or Georgia and the Methodists in these States as they were to Judea and the Jews. The events narrated in the Acts of the Apostles are events which have their reproduction in this day. Perhaps few of us have thought as we have read the story of Stephen, and as our imagination has blazed against the cruelty and injustice of that capital crime, that in some measure the same spirit of persecution which led to his martyrdom was to be found in these times, and even among the Methodist people with whom we live; but I am persuaded this is a sad fact.

It is an easy way to quiet a troublesome man who tries to correct any evil to say: "He has a grievance and his deliverance is born of resentment." This certainly is not the case of this deponent. I am too secure in my retirement to be molested by any assailant, and if I have ever had any real ground for complaint of intentional injustice, or malicious persecution by any one, I was not aware of it at the time. Personally, I have been treated with much more consideration than I think I have been entitled to and no one has ever persecuted me; so in what I am to say now I have no grudges to gratify.

It certainly will strike your readers as the absurdest thing imaginable to charge persecution upon modern Christians, and especially modern Methodists, and yet in reading this account of the stoning of Stephen I have found myself drawing a parallel between the spirit which led to that and the spirit I have seen in modern times, and among my own people in Georgia, which did not result so tragically. Stephen was a good man; there could be no doubt of that. He gave freely, visited the sick, instructed the ignorant and led a blameless life, but he was a decidedly uncomfortable neighbor to some people, not only because of his character, but because he was a man of such plain speech. He came directly in the way they wished to go, and he was not at all slow in telling them very unpleasant things concerning their conduct, and that of their fathers, and threatening very direful results. So they stoned him. They were not bad people who did this stoning. They were religious. They were very religious; devoted to their Church. They did not act riotously at first; they gave the man a trial before the court, but at last Stephen was stoned.

There has never been a time when men were patient with opposition, and when they were not disposed to show resentment at its presence. The manner of showing resentment, however, changes. The object is to punish, but the mode of punishment is not the same. The civil law protects from stones, but not from that which hurts worse than stones—from cruel judgments and bitter words. Our economy as Methodists gives great opportunity to the persecution of preachers and they are often victims. Sometimes, led by the clamor of persecutors, the presiding elder has utterly misjudged a preacher; the Bishop does not know him; the other elders are not concerned about him, and for no fault except faithfulness, he is by a star chamber trial punished most painfully. I give facts I have personally known in Georgia.

A preacher on one of our circuits believed the Discipline meant what it said, and when one of his stewards gave a dancing party he called him to answer at the tribunal the Church had appointed. The preacher was poor, the steward was rich. The preacher

was one; the laymen were many. The steward was acquitted and the preacher had to go. His presiding elder knew he had simply done his duty. He wished to send him back, but if he did he would not be able to do his work under such circumstances. So he sent another man to the circuit. The preacher had no appointment given him which he could take, and so for twelve months he had to do the best he could without one. The conference did not censure him, but it could not sustain him. The best people in his circuit said he had done nothing but his duty, and all deplored the spirit of the persecutors who never knew they were such; but none the less he was wounded in the house of his friends. This is such an everyday occurrence that it excites no remark. "He did not get along." "He had a fuss with his board." "The stewards did not want him back." That settles it.

There was in a Georgia city one of the best of men, now dead. He embraced the doctrine of Christian Perfection as he honestly believed it was taught in the Bible and by Mr. Wesley. He was not a fanatic nor an enthusiast. He was a revivalist of the old type. The Church under his ministry was never so prosperous. The very best people of the city were his most ardent friends and admirers, but there were a few who did not like his fervor. They were in office and had the ear of the presiding elder. They would have been shocked to have been charged with persecution, but when the presiding elder came to them they said: "Yes, a change would be best," and the man of God was shocked and wounded by being forced to give up a charge for nothing but doing his duty. This thing has happened a thousand times and in all Churches, but it is persecution, none the less.

A man of blameless character, in good standing in the Church, goes to a holiness camp-meeting. He is ignored—slighted and covertly alluded to as a trimmer, a time server, as a hater of holiness, because he honestly doubts whether Imekifians are Wesleyan. Men are denounced as false to their Church because they entertain views on Church polity and on unsettled questions which those in power do not entertain.

The Free Methodists were organized to keep out of their Church all who were not entirely sanctified and ostracise all who wear rings or brooches or ruffles. The rationalists get in control and an evangelical preacher is an enthusiast, a fanatic. Jonathan Edwards was not willing to let any man commune who did not have a satisfactory Calvinistic experience and the town meeting drove poor Jonathan from his pulpit to the woods to preach to the Indians.

Mr. Wesley was refused his father's pulpit by the rector and Mr. Wesley's followers shut out of their pulpits the Primitives, who believed in greater liberty in government.

Editors write singing editorials against errorists and editors are sometimes tried before tribunals for sowing dissension.

We are all in danger of becoming intolerant and of persecuting people who are opposed to us.

The Advocate's special friend, the editor of the Pentecostal Herald, thinks he is badly persecuted, and I had to give up his paper because he was so violent in persecuting the Bishops and those he did not admire and agree with. We are all in danger of the spirit which threw rocks at Stephen or which watched the garments of those who do.

We need grace, much grace, to be patient and tolerant with those who differ with us.

GEO. G. SMITH.

An English Author Wrote:

"No shade, no shine, no fruit, no flowers, no leaves—November!" Many Americans would add no freedom from catarrh, which is so aggravated during this month that it becomes constantly troublesome. There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula completely cures catarrh, and taken in time prevents consumption. We can not see how any sufferer can put off taking this medicine, in view of the widely published record of its radical and permanent cures. It is undoubtedly America's Greatest Medicine for America's Greatest Disease—Catarrh.

Your attitude with men depends on your attitude with God.

J. N. Haden, who is a preacher in our Church, the author of "Theological Broad-Ax," "Theological Separator," "Analysis of Romans 6" and several other little books, is also the author of a sermon; subject, "God's Love to Man." It does not need any comment. It speaks for itself. This booklet also contains a grand Masonic lecture by Henry M. Freeman, Grand Master of Masons, Ardmore, I. T. This address was delivered at South McAlester, I. T. It shows wherein Freemasonry from a human standpoint is a modern thing, and how Masons can best maintain the high character of their noble fraternity. Any one reading this lecture will find it good and full of truths; truths that all Masons ought to treasure up in their hearts. They will elevate and ennoble every one who reads it. Address The Nashville Christian Advocate.

ANNUAL CONFERENCE NOTICES.

NORTHWEST TEXAS.

From a sense of duty, I ask the privilege of making the following statements: There is an epidemic here among children resembling diphtheria, regarded as contagious and very malignant. Think it will be very risky for ladies visiting Mineral Wells to bring their children. Very sorry. We have homes for every preacher's wife who has written us. C. V. OSWALT. Mineral Wells, Texas, Nov. 8.

Committee for Admission will meet at Central Christian Church. Committee Class of First Year meet at Y. M. C. A. Hall. Committee Class of Second Year meet at City Hall. Committee Class Third Year meet at Baptist Church. Committee Class Fourth Year meet at Presbyterian Church. C. V. OSWALT.

The class of the second year will please meet the committee Nov. 15, 9 a. m. at the Commercial Club rooms. GEO. S. SLOVER.

JOINT BOARD MEETING.

The Joint Board of Finance of the Northwest Texas Conference is called to meet at the Methodist Church in Mineral Wells at 7 p. m. Tuesday before opening of conference. A full attendance is very much desired. J. M. ARMSTRONG, Chairman.

The class of the first year of the Northwest Texas Conference, except those who passed the examination at the Summer Institute, and those holding certificates from the Correspondence School, will please meet the committee at the Methodist Church, in Mineral Wells, Texas, at 1:30 p. m. Tuesday, Nov. 15, 1904. J. SAM BARCUS.

The presiding elders of the Northwest Texas Conference are requested to meet at the Methodist Church in Mineral Wells Nov. 15, at 3:30 p. m. E. A. BAILEY, P. E.

To the Pastors of the Abilene District: Please meet me at conference room one hour before conference opens, morning of November 16. E. A. SMITH.

Rev. Oswalt, Mineral Wells, Texas: Dear Sir—Referring to our conversation a few days ago regarding rates to Mineral Wells for the conference which meets at that place in November, I enclose herewith map, on which please outline the counties embraced in this district. Kindly give this prompt attention, so that I may arrange with the other Texas lines for the regular convention rates. It may be well enough for you to at once notify your Methodist journals and call attention to this convention, also to the fact that round trip excursion rates at one and one-third fare for the round trip, good for sixty days, are on sale at all coupon stations in Texas, the year round, and for everybody to insist upon receiving them.

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

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

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

Time table of trains, for benefit of brethren: Westbound T. and P. leaves Dallas 7:30 a. m., Fort Worth 9:45 a. m.; arrives Mineral Wells 12:05 p. m. Westbound T. and P. leaves Dallas 2:05 p. m., Fort Worth 3:50 p. m.; arrives Mineral Wells 5:05 p. m. Eastbound T. and P. arrives at Weatherford 5:40 a. m., arrives at Mineral Wells 12:05 p. m. Eastbound T. and P. arrives at Weatherford 4:50 p. m., arrives at Mineral Wells 5:55 p. m. C. V. OSWALT. Mineral Wells, Texas.

NORTH TEXAS CONFERENCE. To the Beneficiaries of the Conference Collection of the North Texas Conference: The Joint Board of Finance will send out no blanks this year. They will be guided by the statements of last year. If anyone's condition has materially changed and should be known by the Board, please notify the President, L. P. Smith, Dodd City, Texas, or write to the Secretary, P. C. ARCHER, Sherman, Texas.

I will be at the First National Bank of Bonham during conference, where I will receive deposits of your entire conference collections. I will have deposit blanks there on Monday and Tuesday before the opening of conference, and some one to receive your money. This is for your convenience and so you may deposit your collections on arrival and before the rush begins. Would request every one to deposit not later than the end of first day of conference, so I can make up reports to the several boards, thus enabling them to get to work the following day. B. M. BURGER, Conf. Telcr.

All the roads traversing our territory have made a rate to Bonham of one and one-third fare on the certificate plan. If your agent has not received instructions to that effect when you buy your ticket get a receipt for same and you will get the reduced rate returning. ROBERT GIBBS MOOD, Secretary.

The class of the second year will please meet the committee in the Cumberland Presbyterian Church, Bonham, Texas, Nov. 21, at 7:30 p. m. W. A. STUCKEY, Chairman.

The class of the third year, North Texas Conference, will meet the committee Monday night, Nov. 21, at 7:30 in the First Baptist Church, Bonham, Texas. J. J. CLARK, Chairman.

Let every member of the conference whose wife intends to attend, notify me at once; I can not promise a home unless notified not later than November 1st. If the single preachers of the conference will notify me of the fact, I shall appreciate it, and some of them may get nearer the church by virtue of their singleness, and may— If any brother has special needs or desires in regard to his entertainment, please write me fully. Your needs shall be supplied and, if possible, your desires shall be gratified. Abe Mulkey begins a meeting in my church October 28th. I request the earnest prayers of every reader of these lines therefor. C. M. HARLESS, P. C.

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

Owing to the increased cost of publishing the minutes for the past few years it is imperative that the assessments for this purpose should be brought up in full. I am getting all the advertising I can to supplement the amount appropriated for this purpose, but it will be barely enough if the entire assessment is paid. This is a heavy task of itself, without the Secretary being embarrassed by a deficit. Please do your best to bring this assessment up in full. It is small on each charge. Announcements regarding rates, etc., to the conference will be made in a few days. ROBERT GIBBS MOOD, Sec.

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

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

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TEXAS CONFERENCE.

To the Members of the Texas Conference: We are trying to make arrangements for your entertainment at conference in Marshall. About the 21st of November we will mail you a special

issue of the Evening Messenger, containing a list of the delegates and their homes while in Marshall, and all other necessary information about the conference. Please bring this paper with you to conference for reference. All persons other than regular members, who expect to attend conference and who expect to be entertained while in Marshall, must give us notice by Nov. 18 so that arrangements can be made for them. No provision will be made after that date for the entertainment of guests. J. B. K. SPAIN.

The N. W. Texas Conference Pulpit will be ready for delivery at the session of the conference. Only one edition will be printed. Price, \$1.50. If you want a copy, give your order to the pastor before conference. S. J. VAUGHAN, Pastor M. E. C. S., Cisco.

THE HOME, THE COLLEGE, THE CONSERVATORY. It is with much pleasure that we inform the readers of the Advocate that Switzer Woman's College and Conservatory is in a satisfactory condition. THE HOME is about full under the present arrangements, but under urgent and profitable demands we will provide room for four or five more girls. Never before did we have better and more studious pupils. The Switzer family has increased to something over seventy—all full of life and energy. THE COLLEGE is expected to reach its prescribed limit by January, and will have a good class for graduation in June. Nearly sixty are enrolled in the Latin classes, and thirty-five in the modern languages—French, German and Spanish. THE CONSERVATORY, including music, art and expression, keeps the teachers up to their best efforts. Though we got pianos by the carload last session, we have had to add more this year. At present writing more than ninety are in attendance taking private music lessons, with paying classes in art and expression. Physical culture is given to all in the Home. This is telling on the health and physical bearing of the girls. Parents who are seeking a suitable school for their daughters to enter in the near future had better make inquiry of ours in time so as to meet the emergencies of their case when ready to send. Quarterly Magazine or catalogue furnished on application. Itasca, Texas. D. S. SWITZER.

Stockmen's Excursion to Denver. On account of the annual convention of the National Live Stock Association and National Wool Growers Association, to be held at Denver, Colorado, beginning January 19, 1905, the Fort Worth and Denver City Railway Company ("The Denver Road") announces a rate of one fare plus \$2 for the round trip, applicable from all points in Texas. Tickets will be sold January 7th, 8th and 9th, and will be good for return until January 31st, and holders will be allowed stop-over privileges on the going trip at and north of Pueblo within final limit. As many matters of vast importance to live stock interests are to receive attention in these conventions, an unusually large attendance is expected from all sections and it goes without saying that Texas will, in all respects, be well represented. Those interested who may desire further information regarding transportation arrangements or wish to reserve sleeping car accommodations, etc., in advance, should address Mr. A. A. Glisson, G. P. A., "The Denver Road," at Fort Worth.

OUR NEW CATALOG OF BOOKS IS NOW READY. MAILED FREE ON REQUEST. BOOKS FOR THE HOLIDAYS AND ALL OTHER DAYS. WRITE AT ONCE. ADDRESS SMITH & LAMAR, Agts, PUBLISHING HOUSE, M. E. CHURCH, SOUTH. DALLAS, TEXAS.

FREE \$50.00 Solid Gold Watch for you, or we will pay you \$50.00 Spot Cash to buy a SOLID GOLD Watch from your own jeweler, if the watch we send to every person answering this advertisement is not found exactly what we claim. We intend by our liberality to rapidly introduce the greatest remedy of the age—to stimulate the appetite, regulate the bowels and beautify the complexion. We don't want your money. Only send us your name and Post-office address and agree to sell only 12 Boxes of our Marvelous Remedy at 25 cts. a box. We will then send you the remedy by mail at once. When sold you send us only \$1.50 of our money and we will send you one of our handsomely engraved case stem wind and stem set American movement watches and you can send us the other \$1.50 of money when you receive the watch. Now is your chance to get a fine watch without spending a cent and you will never regret having helped to introduce our Remedy. Our Watch is a dandy and one man said he would not take \$100.00 for it. Here is an advertisement that is fair and square, and, as we said before, we will pay you \$50.00 in cash to buy a Solid Gold Watch from your own jeweler, if you find that the watch we send you is not exactly what we claim. We send a guarantee with every watch. Write to-day. POMO REMEDY CO., Dept. 95 B, 88 Chambers St., New York. FOR LADY OR GENT.



OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

**HALE.**—On Oct. 7, 1904, the death angel stole into the home of Mr. and Mrs. Aggie Hale and robbed them of their oldest child, and only girl, Ona, the darling brown-eyed jewel they prized so highly. She was born July 19, 1891, and since her birth was the idol of both father and mother. Her illness was a long and trying one, being salivated nearly five months before her death. Gangrene set up in the mouth, and though apparently she recovered for a short while, about three weeks before her death it broke out again and in spite of human skill did its deadly work. Her body was laid to rest in the Round Mountain Cemetery to await the resurrection morn. Her memory and musical talent was such as are very seldom found among children of her age. Since before she was 2 years old she has sung anything she heard; was so fond of sacred music and took great delight at Sunday-school in the singing. Her voice was so strong it could be distinguished throughout the congregation. "No, Not One," was her favorite hymn; but the last song her sweet lips ever uttered was, "When You and I Were Young, Maggie." She sang it to her papa without a mistake about a week before her death. No more those little songs will echo through the house, filling the very atmosphere with love and sunshine, and the little feet patter out to meet papa when he comes from work; no little companion for mother while alone, but one thing we do know, Ona is singing with the angels around the great white throne of Him who said, "Suffer little children, and forbid them not, to unto me, for of such is the kingdom of heaven." We will all miss her sweet smiles and bright eyes, but God knows best and does all things well. Ona is only spared the many trials and troubles of this life and gone to await us in that city where sorrow is not known.

HER AUNT EMMA.

**MATTHEWS.**—Louie A. Matthews was born Jan. 29, 1889, and died Sept. 8, 1904. He professed religion when 11 years old; joined the M. E. Church, South, being baptized by Rev. John B. Smith. Louie had been steward and recording steward for several years. He was nearly always present at the Quarterly Conferences and all other meetings of his Church. He was religious everywhere and at all times. He was efficient, punctual, kind and firm in the faith. He was obedient to his parents, kind to his brother and sisters; in fact, to everybody. It is hardly necessary to say that he was ready to go. He was conscious of his physical condition, talked freely to his mother about his material and spiritual affairs. I, his pastor, have known him intimately for nearly two years, and have known nothing wrong of him. He is greatly missed at home and by this pastoral charge and by hundreds of others all over this country. A large concourse of people attended his funeral at his home on Rock Creek, Grayson County, Texas, officiated in by the writer. His remains were deposited in the graveyard at Dixie, three and a half miles north of Whitesboro. Rev. Monroe Reed, of Denison, officiated, assisted by B. T. Hayes, preacher in charge. B. T. HAYES, Gordonville, Texas.

**WARDEN.**—John E. Warden was born in DeCATUR County, Tenn., Aug. 10, 1860; he departed this life Sept. 9, 1904. He professed faith in Christ about 1880. He seemed to be strong in the faith to the hour of his death which took place in Crafton, Wise County, Texas. He was married to Miss Mary Smith about 1879. He leaves her and 6 children to mourn their loss; two children precedes him to the spirit world. He suffered long, but patiently; he doubtless rests from his labors never to sorrow or suffer pain again. We recommend to his friends the God that he worshipped. P. W. BYRD.

**Individual Communion Cups**



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**MAVIS.**—Richard Davis Mavis was born in Knox County, Ohio, July 9, 1828, residing there until manhood. Some time prior to 1859 he moved to the State of Pennsylvania, lived there awhile and returned to his native State. Subsequently he returned to Pennsylvania and married Miss Elizabeth Enlow. After some years he went West, living in Indiana for a time, and on to Kansas about 1879. In 1881 he emigrated to Texas, and located at Elkhart, where his wife died in 1885. His second marriage was in 1888 to Mrs. M. A. Rawley, with whom he lived happily until his death. There were no children by either marriage. Later he moved to Columbia, Texas, and in March, 1898, he returned to Anderson County and engaged in business in the city of Palestine, where he lived until the 8th day of July, 1904, when God said, "It is enough; come up higher." Bro. Mavis was converted and joined the Methodist Episcopal Church in 1859, and when he came to Texas he became a member of the M. E. Church, South, and on his removal to Palestine he united with Howard Avenue Church, which was just then being organized, and was the first member enrolled in that Church. Bro. Mavis became an active, interested, devoted Christian at conversion and remained so. His character was of that kind that impressed itself upon those that knew him. His integrity as a man and as a Christian shone conspicuously at all times. The closing hours of his life were victorious. His last illness, which was for some days, was characterized with that Christian spirit that evidences the true servant of God. He bore his affliction with patience and resignation and uncomplainingly submitted himself to God's will. Some hours before his departure, as the writer sat by his bedside, as if communing to himself, he said: "Though he slay me, yet will I trust in Him;" and presently, "He leadeth me." Not long after his tired spirit took its flight. He leaves a sorrowing, faithful wife and several step-children whom he has reared as his own, and to whom he was a father indeed. We know where to find "Uncle Dick." HIS PASTOR.

**PRATT.**—Lola, only daughter of Robert E. and Beulah Pratt, was born December 29, 1893, and died at Elmo, Texas, October 22, 1904. Lola was remarkable for her brightness of intellect and sweetness of disposition. She being the only daughter, on her was lavished the wealth of parental affection. She was truly the center of the home circle and was loved by all who knew her. Now that the dear girl has gone home will be so lonely without her. God's providence to us is inscrutable, still we know he is good and wise. He knows what is best for us and assures that in some way all will work for our good. The day before Lola died she seemed to have bright visions of heaven and often spoke of "going home." The death angel came and took the dear girl to that bright world where there is no suffering nor sorrow. The large concourse of sympathizing friends and rich floral offering at her funeral gave evidence to the high esteem in which she was held. To the grief-stricken parents and two brothers left behind we would say, be faithful to the end and you will meet Lola "in the sweet and by." O. P. THOMAS.

**BARNETT.**—David H. Barnett was born Nov. 16, 1845, in Oglethorpe County, Georgia. He was married in 1866 in the State of Louisiana, to Miss Mary D. Robinson. They moved to Texas in 1897 where they lived until his death, which took place at their home near Newport, Sept. 27, 1904. He was a good man; had been a member of the M. E. Church, South, for many years, and was kind to his pastor. He was especially kind as a husband and father. He leaves a wife and 7 children who were very much devoted to him to mourn their loss. While they have lost a dear friend, he has gained a home in heaven. May God's blessings rest upon the sorrowing family and the many friends who were made sad by his death, and may the Lord help us all to live so that we may meet in heaven, where parting will be no more. P. W. BYRD, Pastor.

**JENNINGS.**—L. Zetta, daughter of Prof. and Mrs. Elzey B. Jennings, died Oct. 27, 1904, aged 6 months and seven days. Just at the time when she began to bring sunshine into the home God took her to himself, but he needed her most to brighten the other world, and he doeth all things well. We laid her to rest in West End Cemetery, Stephenville, to await the bursting of the eternal springtime. A large crowd was in attendance at the burial, thereby showing their sympathy and love for the bereaved. Some time in the great eternity of God we will awake, and then we will see the poor little tired bodies of our loved ones all transformed in the image of Him who will wipe away all tears. MATTHEW C. DICKSON, P. C. Huckabay, Texas.

**ARMSTRONG.**—Alma E. Armstrong, daughter of J. W. and Annie H. Armstrong, was born in Cherokee County, Alabama, Aug. 7, 1884; died near Cleburne, Texas, Sept. 30, 1904. Alma was small physically, weighing scarcely more than 100 pounds, but she was full of life—a marvel of energy. Her good mother preceded her to the better land, dying in the faith of the gospel March 16, 1898, so that the household duties devolved largely upon the daughter when but a little more than 13 years old. These responsibilities she met in a most creditable way, thus naturally developing into a very business-like little woman. By nature and grace she was endowed with an affectionate disposition. She had a sharp intellect, which had had some good training at Southwestern University and elsewhere. About five years ago she professed religion and joined the Methodist Church, consecrating her young life to God. For fifty-three days she made a valiant struggle for life against a malignant type of typhoid fever. With superior meekness and fortitude she bore it all to the end, dying quietly and peacefully as a child goeth to sleep. Being fond of music she sometimes called for special songs to be sung during her illness. "I Am Thine, O Lord," and "Nearer, My God, to Thee," were among her favorites. The latter of these she tried to sing a very short time before she breathed her last. During her sickness she repeatedly stated that she loved God, was at peace with him and ready to die. She was buried beside her sainted mother, to await the resurrection of the just. We bade her farewell in the firm belief that some sweet day not in the distant future we shall meet again. J. M. ARMSTRONG.

**THOMAS.**—Volney C. Thomas was born in Hart County, Kentucky, August 6, 1851, and died in the full assurance of a Christian's hope, September 29, 1904, in Dallas County, Texas. His stay upon earth was 53 years, 1 month and 23 days, of which 49 years were spent in the positive service of his God. He was converted under the ministry of Rev. J. W. Chalk, during his pastorate of Cochran's Chapel in 1864. At the age of 14 his father died, leaving the care of a mother, brother and sister to his charge, and never did a son prove truer to a father's dying trust. He was happily married to Miss Texia C. Gill, March 18, 1875. To them were born four children, three of whom died in infancy. The fourth, Will Ben now a young man, lives with and provides for his mother. May he prove as true to his trust as his father did. The leaves of Volney Thomas' life contain another story of the mysteries of God's providence in affliction. The last twelve years of his life were spent in almost constant pain, from the disease that gradually sapped his great vitality; but even when the suffering was greatest, his faith in the wisdom of God's providence was unwavering. His was a faith that faltered not when the limits of human reason had been reached, but in the sublime majesty of a soul rooted and grounded in love, he waited patiently upon the will of God. The influence of his life in personal contact upon the character of the writer has been, and is, of inestimable value. No one could come within the radius of the influence of his Christian personality without being benefited thereby. He was an exemplary Christian in the fullest sense of the word, an irreproachable citizen, a kind and indulgent father, and a husband of sterling worth. To the bereaved, in this, their irreparable loss, we hold out the blessings of Christian hope. As surely as God's eternal word is true, beyond the bounds of time's decay, within the portals of the Father's presence, a loved one waits for thee. From the pen of one who loved him. JOHN HOWELL.

**NUSOM.**—Hiram Gaines Nusom was born in Lawrence County, Tennessee, July 28, 1839, and came to Texas Oct. 19, 1853. He was a Confederate soldier in the war between the States. He was a brave soldier, and died in possession of the Cross of Honor, which was given him by the Daughters of the Confederacy. He professed religion in his room in the Confederate Home at Austin, Texas, last March, and joined the M. E. Church, South, in the home of his brother-in-law, J. R. Nevel, at Richardson, Texas, on the first Sunday in July, 1904. He died in the faith of the gospel Oct. 19, 1904, at 6 a. m. His funeral service was held in the Methodist Church at Richardson, and his body was buried in the Blewett Cemetery near by. He was afflicted for several years prior to his death. It seems that he came home that he might have the tender and sisterly ministrations of his sister, Mrs. J. R. Nevel, during the last sad hours of his earthly life. These ministrations he received. Sister Nevel did all she could for her brother. He leaves one sister, one brother and some other near relatives. May they all meet in heaven. Peace to his memory. D. J. MARTIN, Pastor.

**BIGGS.**—Miss Nora Biggs, daughter of Mrs. Piety Biggs, was born February 11, 1878, and was converted and joined the Methodist Episcopal Church, South, in 1899, under the ministry of Rev. R. M. Chenault. She departed this life Sept. 22, 1904. Miss Nora became a Christian and a member of the church at the age of twelve years, and commenced the development of that beautiful Christian character that distinguished her in later years. She was raised by a consecrated Christian mother, and in a home of sisters where all were Christians. Miss Nora had the love and confidence of the entire community, and she was in every way worthy of it. She was industrious, modest, affectionate and kind to every one; and above all she was a devoted Christian young lady. She lived in peace with the world about her, and died in peace with God. She left a happy home of mother and sisters to live with her Lord and the angels. There is one link in the happy home circle broken, but there is the influence of the beautiful life to brighten the pathway of the living and point to the life in the great beyond. An immense concourse of people followed the remains of the beautiful young lady to the city of the dead, and the spirit entered the mansions above. Thank God she is better. Some sweet day we will see her again. May God's blessings rest upon the mother and sisters. M. A. BLACK. San Saba, Texas.

**EASTHAM.**—John B., son of Rev. A. P. and Nancy Eastham, was born in Athens, Limestone County, Alabama, March 17, 1849; removed with his widowed mother and children to Tishomingo County, Mississippi, in 1858; enlisted in Company A, Twenty-sixth Mississippi Infantry Regiment, in 1861; captured at the downfall of Fort Donaldson in February, 1862, and imprisoned in Camp Douglass, from which he escaped in the following April by tunneling under the prison wall in the night. Cautiously he made his way back to his own beloved Southland, where he immediately joined Tom Henderson's famous scouts, serving with Generals Price and Forrest through the remainder of that year of bloody struggle. He was perhaps as brave a soldier as ever met the foe—careful, yet daring—cautious, yet bold. True to his manly principles, when the war closed, he at once became an upright, industrious citizen. On Nov. 17, 1879, he was married to Miss Annie Johnson, of Monticello, Ark., in whom he found a worthy companion, until in 1874, when death severed the happy bond, and bore her spirit away beyond the river, and on Sept. 29, 1904, ten miles north of Texarkana, on his farm, closing his earthly career, he, too, fell on sleep, trusting in the God of his father and mother, leaving but one sister, Mrs. J. K. P. Aldridge, of Pottsboro, Texas, the only surviving member of their family. J. E. VINSON. Wolfe City, Texas.

**SCRUTCHINS.**—Sallie, daughter of Mr. and Mrs. Tobe Scrutchins was born October 15, 1888, and departed this life August 29, 1904, aged 16 years, 10 months and 5 days. Sallie was a consistent member of the Methodist Church. She lived a beautiful and unselfish life, and died trusting in Jesus. For many weeks she suffered intensely with that dreaded disease, typhoid fever, but she never murmured nor complained. Only a few days before her death she prayed O, God, if it be thy will let me get well to help mamma," but when the Master called for her she was ready to go. Just before the death angel came with a look of perfect submission she turned to her father and said: "Papa, they are calling me, they just keep calling me." She was too pure and good for this life, so God called her to himself. Cheer up, father, mother, sisters and brothers; we know where to find Sallie, and if we are faithful we shall meet her again where partings do not come, and where we shall know even as also we are known. A FRIEND.

**Staples, Texas.**

**DUKE.**—Mrs. Emma Duke (nee Tracy) was born in Charleston, S. C., March, 1815, and died at her home in Eagle Lake, Texas, Nov. 30, 1903, aged 67 years. She was first married to David Rhine in Colorado, Texas, Rev. J. S. Gatewood officiating, Jan. 19, 1854; married the second time to Hubbard Duke, March 11, 1875, in Eagle Lake, Colorado County, Texas, by Rev. Dr. Archer; converted in early childhood at the age of 12 years; joined the Church in Houston in its organization, which is known as Shearn Church, under the ministry of the now sainted Oreeneth Fisher, whose memory she held sacred until the day of her death. Sister Duke was a true Christian and a loyal Methodist. She loved her Church and was always interested in her welfare. We laid her weary body in the beautiful cemetery to rest until the morning of the final resurrection. Sleep in peace, weary one. JAS. A. KING.

**WINZER.**—After lingering for some six weeks, as a result of an accidental gun-shot while hunting with a dear friend, Milton Winzer, a highly respected citizen of the Reagan vicinity, died at the home of his brother, Mr. Mac Winzer, Saturday night at 8 o'clock, the remains being laid away at the Hog Island Cemetery by loving hands, the burial services conducted by Rev. Archie Walker, a large concourse of people being present. Thus another life has passed from us and gone to the world from which none ever return, to await the resurrection morn. We mourn not as those who have no hope for a future meeting, but know that we will shall know as we are known. Bro. Milton was a good man, well liked by all who came in contact with him. The whole community sympathizes with the bereaved relatives. Especially does the writer thus sympathize with them, asking our God to sustain them by his grace in this sad hour, and may our loving Father hold up him who made the fatal shot. J. M. NEAL. Reagan, Texas.

**WARD.**—Mrs. T. C. Ward was born in the State of Alabama January 1, 1824, and died at her home near Sidney, Texas, September 4, 1904. Sister Ward made a profession of religion in early life and united with the Methodist Church. She was ever faithful to her church vows and lived a consistent Christian life before her children and the world. Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them. GEO. W. KINCHELOE.

**Tutt's Pills**

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been DRINKING TOO MUCH, they will promptly relieve the nausea, SICK HEADACHE and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated. Take No Substitute.

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**TESTIMONIALS:**

This certifies that Natural Law Discovery cured my son, Ollie LaGrone, of heart trouble after ablest physicians of the State failed to benefit him and after I despaired of his ever being cured.—H. C. LaGrone, Deadwood, Texas.

Above party is reliable.—Publishers Texas Christian Advocate.

Prior to learning Natural Law Discovery for a few years I suffered with nervous prostration and neuralgia. I tried medicines which I had to take regularly for relief, but without permanent relief or benefit. The five years I have known the information I have not taken five cents' worth of medicine. I believe anyone using the treatment according to directions can't do otherwise than grow well. I would under no consideration discontinue its use and I have quite a number of friends as enthusiastic in its praise as myself.—Mrs. M. A. Nixon, Palouse, Texas.

We served four years each as pastor of above party. She is known to us as a most consistent Christian.—S. N. Allen and Caleb Smith, Tyler, Texas.

I have been using Natural Law Discovery and have demonstrated beyond doubt that it accomplishes all it is represented to do. No one can exaggerate the importance of learning and using it. I had been diseased for twenty years, the doctors pronouncing it general debility, nervous prostration, heart disease, sugar diabetes, etc. For two months I had been able to do scarcely any work; was down all day and kidneys badly affected; was perfectly worn out, nervous, excitable, low spirited; could hear my heart beating upon the least excitement; in fact, I was losing hope of living long. I was enabled to do some work from beginning and now, two months since, can work all day and was never in better health.—P. R. Thomas, Mars, Texas.

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CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in Time. Sold by Druggists.

**STROU** death of G. A. Texas, 24, 1872, and prof camp-meet united w in 1887, lived a She was 1891, to have been parted th Sept. 25, of her fa operation she did were shi services Church b ter Strou but true loved her Church o her rewa a true a tender m father is duty to l less child comfort t

**FIFE.**—was born March 25 ty, Texas County, T 22, 1904, was the Mollie St Mrs. Nat field, Tes twelve cl girls—wh Barstow, were con Tims, wh tian virtu and trun enabled l and resti just befo glad she die. To vive her, solation o tian assu beyond tl

**LOYD.** Edward J. Feb. 15, Texas, S was a re usually b lovable c indeed th already g ness in li to his pa friend. I had alrea many thi know. E without because God know we are st we are st who said come unt for such I Weep no rest. Ma

**Groveto**

**MIRICI** of S. W. Sept. 15, County, T in Durans child and ter Miric to the I with his grandpar M. Ander He died only a fe sympathi parents, l to bear a blow. W dispositio to help a know tha Jesus, wh to come not, for heaven." loved one again wh parting.

**COOPE** born Janu 9, 1904, 1 year. Sh Methodist Benton, and lived her Chur the deat great rai Church s ried to 1852. To dren; fo their m stream. fort those them to J



**STROUD.**—We are bereaved by the death of Sister J. R. Stroud, daughter of G. A. and M. E. Huffor, of Waelder, Texas. Sister Stroud was born Jan. 24, 1872, in Gwinnett County, Georgia, and professed faith in Christ at a camp-meeting near Waelder, and united with the M. E. Church, South, in 1887, in fellowship of which she lived a consistent and faithful life. She was happily married March 3, 1891, to J. R. Stroud. To this union have been born five children. She departed this life in San Antonio, Texas, Sept. 25, having gone there by advice of her family physician to undergo an operation, from the effects of which she did not survive. Her remains were shipped to Devine. The funeral services were held in the Methodist Church by the writer, her pastor. Sister Stroud was a quiet, unpretentious but true and faithful child of God. She loved her family, her home and the Church of Christ. Thus has passed to her reward another devoted Christian, a true and loving wife, a fond and tender mother. To the grief-stricken father is committed a more delicate duty to rear and train these motherless children. May the Holy Spirit comfort the sorrowing ones.

H. B. HENRY, Pastor.

**FIFE.**—Mrs. Lydia Fife (nee Carr) was born in Dodd County, Missouri, March 25, 1840; moved to Dallas County, Texas, in 1856; from there to Ellis County, Texas, in 1876. She died Sept. 22, 1904, near Mansfield, Texas. She was the mother of two children, Mrs. Mollie Storey, of Dallas, Texas, and Mrs. Nannie Rawden, of near Mansfield, Texas. Mrs. Fife was one of twelve children—five boys and seven girls—who live at Duncanville and Barstow, Texas. The funeral services were conducted by the Rev. E. D. L. Tims, who spoke of her many Christian virtues, her kindness to the sick, and triumphant Christian faith that enabled her to meet death as a calm and restful sleep. To him she said, just before her death, that she was glad she didn't have to get ready to die. To those of her family who survive her, there remains the sweet consolation of hope and faith, in the Christian assurance of an unbroken reunion beyond the grave.

BY A FRIEND.

**LOYD.**—Little Henry Loyd, son of Edward and Rosie Loyd, was born Feb. 15, 1900, and died at Groveton, Texas, Sept. 2, 1904. Little Henry was a remarkable child. He was unusually bright, and one of the most lovable children I ever knew. He was indeed the pride of the home, and had already given great promise of usefulness in life. He was greatly attached to his parents, and was every one's friend. He was a very truthful child; had already learned the importance of many things that some seem never to know. But God took him, and that without warning. We wonder why, because of his fair prospects? But God knows best, and all is well. While we are sad we know he is happy, and we are resigned to the will of Him who said, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven." Weep not, parents, little Henry is at rest. May we all meet him.

JESSE LEE.

**MIRICK.**—Wm. Chester Mirick, son of S. W. and Ora J. Mirick, was born Sept. 15, 1897, near Durango, Falls County, Texas, and died Aug. 19, 1904, in Durango, Texas. He was the oldest child and only son of Brother and Sister Mirick, who moved from Durango to the Indian Territory in 1902, and with his mother was visiting his grandparents (Brother and Sister W. M. Anderson) at the time of his death. He died of congestion, and was sick only a few hours. All our prayers and sympathies went out to the bereaved parents, but God's grace enabled them to bear up under this sudden heavy blow. William was a child of a sweet disposition, whose greatest delight was to help and obey his parents, who know that he is safe in the arms of Jesus, who said, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven." and God grant that all his loved ones may so live as to meet him again where there will be no more sad parting.

W. E. WASHBURN, P. C.

**COOPER.**—Mrs. M. L. Cooper was born January 18, 1832; died September 9, 1904, this making her in her 73d year. Sister Cooper united with the Methodist Church in May of 1853 at Benton, Yazoo County, Mississippi, and lived ever faithful and loyal to her Church vows until dismissed by the death angel. Thus the world's great rank of Christians and our Church sustain a loss. She was married to T. S. Cooper on October 7, 1852. To them were born nine children; four of these have preceded their mother across the mystic stream. We pray that God may comfort those bereft of her love and help them to live for him until the end.

JNO. F. GARRETT, Pastor.

**NORTH TEXAS CONFERENCE.**

**Gainesville District—Last Round.**  
Saint Jo, Nov. 12, 13.  
Woodbine, 11 a. m. Nov. 17.  
Sanger and V. V., Nov. 19, 20.  
Broadway, Nov. 20, 21.  
Denton Street, 8 p. m. Nov. 22.  
J. A. Stafford, P. E.

**McKinney District—Fourth Round.**  
Nevada cir, at Nevada, Nov. 13, 13.  
Wylie cir, at St. Paul, Nov. 16.  
Plano sta, Nov. 17.  
Farmersville sta, Nov. 18.  
McKinney sta, Nov. 19, 20.  
F. A. Rosser, P. E.

**Bonham District—Fourth Round.**  
Lamasco, at New Hope, Nov. 12, 13.  
Bonham, at S. Bonham, Nov. 12, 13.  
Bonham sta, Nov. 19, 20.  
Jns. H. McLean, P. E.

**Paris District—Fourth Round.**  
Douglass mis, at Lydia, Nov. 12, 13.  
Bagwell mis, at Bagwell, Nov. 13, 14.  
Chicota cir, Nov. 19, 20.  
Emberson cir, Nov. 20, 21.  
E. H. Casey, P. E.

**Sulphur Springs District—Fourth Round.**  
Bonanza cir, 2d Sun Nov.  
Birthright, at Tarrant, 2d Sun Nov.  
The trustees of Church property will please be ready with their written reports.  
C. B. Fladger, P. E.

**Bowie District—Fourth Round.**  
Crafton, Nov. 12, 13.  
Sibtown, Nov. 13, 14.  
T. R. Pierce, P. E.

**Terrell District—Fourth Round.**  
Crandall, at Crandall, Nov. 12, 13.  
Kaufman, Nov. 19, 20.  
J. M. Peterson, P. E.

**Dallas District—Fourth Round.**  
Denton, Nov. 12, 13.  
Cochran and Caruth, at Cochran, Nov. 19, 20.  
Oak Cliff, 8:30 p. m. Nov. 20.  
I. W. Clark, P. E.

**Greenville District—Fourth Round.**  
Kavanaugh, Nov. 11.  
Neola, at Wire Grass, Nov. 12, 13.  
Lone Oak, at L. N., night, Nov. 15.  
Quinlan, at Quinlan, night, Nov. 17.  
Fairlie, at Fairlie, night, Nov. 18.  
Wolfe City, Nov. 20, 21.  
Wesley, Nov. 21.  
O. S. Thomas, P. E.

**Sherman District—Fourth Round.**  
Bells, at Bells, Nov. 12, 13.  
Irinity, Nov. 14.  
Sherman cir, at Pecon, Nov. 19, 20.  
E. W. Alderson, P. E.

**NORTHWEST TEX. CONFERENCE.**

**Ablene District—Fourth Round.**  
Ablene, Nov. 12, 13.  
E. A. Smith, P. E.

**Waco District—Fourth Round.**  
Bosqueville, at Bosqueville, Nov. 12, 13.  
B. H. Bolton, P. E.

**Fort Worth District—Fourth Round.**  
Cleburne and Mission Ch, Nov. 12, 13.  
Jas. Campbell, P. E.

**Gatesville District—Fourth Round.**  
Pearl, at Blue Creek, Nov. 12, 13.  
S. W. Turner, P. E.

**Dublin District—Fourth Round.**  
Huckabay, Nov. 12, 13.  
Full attendance of officers is earnestly requested; important business to look after.  
E. A. Bailey, P. E.

**Caivers District—Fourth Round.**  
Travis, at Cedar Springs, Nov. 12, 13.  
Rosebud sta, Nov. 14, 14.  
Durango, at Durango, Nov. 18.  
Boul and Chilton, at Lett, Nov. 19, 20.  
Maffis sta, Nov. 20, 21.  
Pastors will please see that the trustees are ready with their reports, in answer to question 29.  
R. A. Burroughs, P. E.

**Waxahachie District—Fourth Round.**  
Ferris, Nov. 13.  
Palmer, Nov. 14.  
Ennis, 7:30 p. m. Nov. 11.  
Bardwell, at Elm B., Nov. 12, 13.  
Waxahachie, Nov. 14.  
O. F. Sensabaugh, P. E.

**Brownwood District—Fourth Round.**  
Brownwood, Nov. 12, 13.  
W. M. Matthews, P. E.

**TEXAS CONFERENCE.**

**Pittsburg District—Fourth Round.**  
Queen City, Nov. 12, 13.  
Dalby Springs, Nov. 19, 20.  
Redwater, Nov. 24, 27.  
J. T. Smith, P. E.

**Huntsville District—Fourth Round.**  
Madisonville, Nov. 12, 13.  
Navasota, Nov. 14.  
Hempstead, at Hempstead, Nov. 15.  
Cleveland, at Magnolia, Nov. 16.  
Millican, at Millican, Nov. 19, 20.  
Bryan, Nov. 17, 27.  
Chas. A. Hooper, P. E.

**Tyler District—Fourth Round.**  
Troup and Overton, at T., Nov. 12, 13.  
St. Paul's, at St. Paul's, Nov. 14.  
Marvin, 8 p. m. Nov. 25.  
E. W. Solomon, P. E.

**Marshall District—Fourth Round.**  
Hallville, at Hallville, Nov. 12, 13.  
Longview, Kelly Memorial, Nov. 20, 21.  
Beckville, at Beckville, Nov. 25, 27.  
Jas. W. Downs, P. E.

**Beaumont District—Fourth Round.**  
Liberty, at Deavers, Nov. 13.  
Call, at Cairo, Nov. 19, 20.  
Orange, Nov. 12, 13.  
Wallisville, Nov. 22.  
Woodville, Nov. 25, 27.  
J. B. Cochran, P. E.

**Palestine District—Fourth Round.**  
Mt. Selman cir, Nov. 12, 13.  
Jacksonville cir, Nov. 13, 14.  
Alto cir, at Alto, Nov. 19, 20.  
Rusk sta, Nov. 20, 21.  
Augusta cir, Nov. 27, 28.  
Crookett sta, Nov. 29, 30.  
Jos. B. Sears, P. E.

**San Augustine District—Fourth Round.**  
Minden, at Redland, Nov. 12, 13.  
Clayton, at Wesley Ch, Thur, Nov. 17.  
Cushing, at C., Nov. 19, 20.  
Carthage sta, Wed, Nov. 23.  
Appleby mis, Nov. 24, 27.  
C. A. Tower, P. E.

**Brenham District—Fourth Round.**  
Bellville, at Cochran, Nov. 12, 13.  
Brenham, Nov. 19, 20.  
Rockdale, Nov. 24, 27.  
Chas. F. Smith, P. E.

**Houston District—Fourth Round.**  
Cedar Bayou, Nov. 12, 13.  
Richmond, Nov. 19, 20.  
Tabernacle, Nov. 20, 21.  
Angleton, Nov. 25.  
Columbia, at Columbia, Nov. 28, 27.  
C. R. Lamar, P. E.

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THE BE-NESS OF THE IS.  
By Gulliver.

To an "ignorant and unlearned man," who, nevertheless, favors the loftiest achievements in the intellectual and spiritual realms, the ideals in the upper rooms of the educational world at the present writing, are anything but reassuring. It is frankly admitted, to begin with, that the view of such an amiable ignoramus is necessarily limited, and that "arrested development" in that part of his anatomy which revolves about the odontoid process of the spinal column may have shut out the larger view enjoyed by his more fortunate fellowman. It is at least possible that if he could cognize the elephant in his entirety, he would give that noble beast credit for more trunk and less tail. But as he sees it (to change the figure), the big guns on the wall are making a maximum of noise and doing a minimum of execution. We are all great boasters. It is common—very common—to hear men speak of this as "a practical age;" and few men speak or write who do not refer to it as a "progressive age." So it is. So all ages are. But progress means traveling, and the question is where are we going? Which way are we headed? I am no pessimist. I do not believe, like some people whom the prophet rebuked, that "the old days were better than these;" I know the history of the past too well for that; but I do believe that an undue proportion of the mentality of this age is given to things material, and that the higher things of the heart and of the soul are correspondingly neglected. This tendency is seen, too, right in that quarter where it is calculated to do most damage. From time immemorial the views and opinions of the supposed educated classes have dominated the great mass of the people. From the lyceum, the academy, the college and the university, thought and doctrine filter down to the common mind and come to fruition in the character and conduct of the common people. It takes neither prophet nor seer who understands the mental trend of thought leaders to forecast conditions among the common herd, unless, indeed, there be a counter current (also the product of thought and doctrine) strong enough to turn the tide. Such a counter current is the simple gospel of the Son of God; and the time never was when this same gospel needed to be preached with all its force and power more than at present.

But let us return to the text. Let us take a peep (it may be only a partial one) at the situation at the headwaters of American thought—at our leading colleges and universities. Let us note the definition, by the student bodies, of the summum bonum of educational effort. What do they most prize? Excellence in what do they most cherish? What are the achievements of their champions, and in what do those envied individuals most excel? The answer to these questions will give us what we want—will indicate the ideal achievement of the several student bodies which stand for higher education in this country. To us, then,

In Collier's Weekly, Oct. 15, there are reports from several colleges, as Yale, Harvard, Williams, Princeton, Trinity, etc. In speaking of Yale's superiority to Trinity, the writer gives us the interesting and encouraging information that "Hoyt at left half-back kicked well." In the account of the bout between Harvard and Williams the writer says: "Williams made first down three times in the game, and she held Harvard for downs once within the very shadow of her goal posts—a thing which even such a duffer eleven as Harvard's at that time in the season should scarcely have permitted. That has too often been Harvard's fault in her big games—to work the ball down to the goal posts by magnificent line-bucking, then to sickeningly lose it on downs. Walter Sugden, a former varsity center, is coaching them."

The last sentence in this write-up is tender, touching and towering! Hail, mighty Sugden! Thou art the Blueher who is, no doubt, to give a Waterloo, not only to the haughty and imperious Williams, but to all other colleges who dare to measure heels with the men thou hast "coached." Shades of the great men of Oxford and Cambridge and of all the learned "clerks" from a-Becket and Woolsey to the present day, hide your diminished heads! Let Johnson and Bolingbroke and Sheridan and Reynolds and the Wesleys wrap about their ghostly personalities the cloud-mists of oblivion and consume with envy at the altitudinous achievements of their brother college men of this progressive age! It is true they excelled in the arts and in the humanities. They could write poetry even in Latin and Greek. They wrote prize essays on the great living issues of the times and of all times. They were past masters in all that concerned history and belles-letters. They were orators and debaters who, in after

years, shaped the destinies of modern Europe and established the present Republic of letters. But it is written of none of them that he "kicked well." Volumes have been written to show what these men did to turn the thought tide of their generation and of the world; but there is no word about "line-bucking" and "downs." Verily, we are ahead. History moves in a circle. Pre-eminence and fame started with a club and the jawbone of an ass. We seem to be getting back to Samson and to Hercules. In the meantime brain work has been in demand; now it is leg power and heel directness. The head is fast becoming useless. Calculating machines and "bosses" do the think work; the multitude has only to turn a crank, touch a button or pull a wire.

But the apologists for the present trend of things answer: "Have we not the higher criticism? Have we not George Adam Smith and his little echoes? If these people can not produce, they can tear down. If they can not carve an image, they can break it. They are first-class iconoclasts. Are they not undermining the belief of thousands? Are they not shaking the very foundations of institutions hoary with age?" We can not help replying in the language of Pope:

"Some, first for wits, and then for poets, passed;  
Turned critics next, and proved plain fools at last!"

George Adam Smith is no doubt a very learned and, most likely, a very sincere man; but the initial letters of that man's name spell out the symbol of this whole so-called higher criticism controversy. Its auto-nomination should brand it with suspicion. Every heresy comes forth with an imposing prefix. "High" Church means a very low moral standard, and an evident leaning towards Rome. Old Buddhism comes forth from the Oriental dust of ages and masquerades as "Christian Science," when all who know what's what, are perfectly aware that it is neither Christian nor scientific. And so of all frauds and fakes. They pose as some great somebody; and their stock in trade is the alleged ignorance of "all who went before them." The past walked over the gold; they have discovered the "lead."

Not that criticism is abstractly considered wrong. Historical criticism, with a view of fixing dates and names, in order to the better understanding of any ancient document, sacred or profane, is within the sphere of healthful and proper investigation. No sane man, it seems to me, could or would object to it. But these everlasting interrogation points; this hugging-mugging about "doubts," and who "probably" wrote this or that, and "we can not tell this and we are not sure of that;" all such is positively hurtful. It may, and does, undermine the faith of men in the genuineness and authenticity of the sacred writings, but it does not lead men to hate sin and to hunger for salvation. And this last is a sure test of gospel preaching. Any gospel that does not lead men to repentance is a counterfeit. There is where Universalism and Unitarianism and all other patched up gospels break down. And so-called higher criticism fails at the same point. Men who ought to be warning their fellows to flee the wrath to come, and bearing personal and individual testimony to the power of Christ to save, are wasting their time and their never-returning opportunity in wrangling about what a recent writer calls the "if-ness saddening, the which-ness maddening, the but-ness ungladdening, that lie behind the Be-ness of the Is."

MY SABBATH IN ST. LOUIS.

My youngest son gave me a trip to the World's Fair, for which I will continue to bless him for time to come. I could not undertake a description; I can only exclaim with those who have been to see it, "How great! How wonderful! Surely, the half can never be told." But not the least of all the wonderful things I enjoyed was my Sabbath in St. Louis, and after reading of the services the editor and Bro. J. T. Smith attended, we felt a desire to tell of ours. Realizing that all the Methodist Churches in that great city could not be reached in a single Sabbath, but, knowing the pastor in former days, we began to inquire for Cook Avenue, and, to our joy, found it only two or three blocks from our boarding-house. We made all haste that we might get a glimpse of the Sunday-school. Somehow we missed our directions and went much out of our way. However, we reached the Church just as Bro. Bradfield was entering the pulpit. The house was filled with people, with many children on the front seats; so quiet, so orderly were they, it was beautiful to behold. The great organ played, the choir sang their solos and anthems, after which they, with the audience, sang the hymns with such a fervent spirit that all felt that it was good to be there. All this service, however, was only a prelude to the sermon. Christ said,

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"I, if I be lifted up, will draw all men unto me." Surely that sermon drew the hearts of the audience heavenward. At night we wanted to go to St. John, but finding it so far away, we went back to Cook Avenue in time for the League service. A great meeting it was, Christians from all over the continent testifying to the love of Christ and his power to save. We heard another fine sermon by the pastor, after which penitents were called. Several came and, kneeling at the altar, were converted. This day to me was a spiritual feast, a real Pentecost. I went forth early Monday morning strengthened for a hard week's work, looking into the wonderful things God has made it possible for man to accomplish. **MRS. FRED ALLEN.**

Personal.

I see that a W. M. Leatherwood is appointed to a charge in the Indian Mission Conference. Please say that it is another W. M. Leatherwood, and not this one. This will prevent confusion as I expect to continue to receive my mail at R. F. D. No. 4, Ft. Worth, Texas.

**W. M. LEATHERWOOD,**  
Ft. Worth, Texas.

RESOLUTIONS.

Resolutions read and unanimously adopted by the fourth Quarterly Conference, Salado charge, Georgetown District, October 29, 1904:

Whereas, This year closes the time limit of Bro. J. M. Armstrong as pastor of this the Salado charge; and

Whereas, During the term of service he has given us we have been spiritually benefited and by his godly walk and his life of purity we have been led to higher and nobler lives; and

Whereas, We not only entertain for him the best of feeling and good wishes, but pray that the blessings of an all-wise God may ever be upon him and his family in all their fields of labor; therefore be it

Resolved (1), That being thus severed in this official relation as pastor and people that we bow in submission to the "powers that be" and will ever hold him in grateful remembrance, not forgetting the great lessons he has so faithfully tried to impress.

(2) That we trust and pray that he may be permitted to live many years and spend such a life that in the end the Lord of the harvest may say, "Servant of God, well done."

(3) That a copy of these resolutions be placed upon the minutes of this Quarterly Conference and a copy be sent the Texas Christian Advocate for publication. (Signed)

**W. A. POTEET, Sec. Conf.,**  
And twelve others.

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THE SUNDAY SCHOOL AT FAIRVIEW.

The first Sunday-school at Fairview, Comanche County, Texas, was organized by Rev. P. W. Gravis, the pastor, in 1868 or 1869. The writer (a local preacher) was unanimously elected superintendent of the school. This was the first Sunday-school I remember in Comanche County at the time advertised to. The resources of the people were well-nigh exhausted by the long-continued and incessant depredations of the Indians. Money was very scarce; \$23, however, were raised for the benefit of the school. This money was invested in a library purchased from our Publishing House at Nashville, Tenn. It consisted of 74 books, one dozen hymn books, one dozen catechisms and 50 volumes of well-selected reading matter. I will not write here of the early success that attended this Sunday-school, but will only add in this connection that it has continued with some intermissions to the present day, and is still doing good, under the pastoral care of Rev. J. H. Watts, with Bro. Sam Cooper for superintendent. Fairview Church, after the flight of years, was pulled down and moved to the east side of Resley Creek, a mile and a half north of where it formerly stood. Here, speaking figuratively, "it saw much service." At last it became dilapidated and unfit for use, and so was numbered with the things that were. A few hundred yards distant from the last site of old Fairview, environed by a magnificent grove of pecan and walnut, there stands a new house, bearing the name. The present Fairview is a wooden building of ample dimensions, tastefully painted, ceiled, finished and equipped and "jumping up" to the requirements of the times. Here Miss Metty Shockley, a pious young lady, presides at the organ; here Bro. Sam Cooper, aided by his corps of teachers, carries on his Sunday-school, and here Bro. Watts, the popular pastor of Carlton Circuit, dispenses the word of life to attentive congregations. This is Bro. Watt's third year on this charge. He held a good meeting at Fairview, I was told, the past summer and had a number of conversions and accessions to the Church.

The writer preached at old Fairview soon after it was built and before

any other man. I have preached there more or less through most of the years that have intervened until now; have held several services there the present year. In my congregations were men and women, heads of families, who had heard me preach as far back as they can remember. I was their teacher, both in the Sunday and week-day school, when they were little tow-headed boys and girls. Many of them are members of our Church (M. E. Church, South). Some of them subscribe for our great paper, the Texas Christian Advocate, so ably edited by Doctor Rankin, so ably published by Brothers Blaylock.

Most all of my early fellow laborers at Fairview have passed off this brief stage of being. Others have entered into our labors. But I rejoice to know that the same precious gospel that once reverberated from the old pulpit is still sounded forth from the new and still proves to be "the power of God unto salvation to every one that believeth." "God buries his workmen, but carries on his work."  
**T. S. EWELL.**

RESOLUTIONS.

Whereas, Our efficient presiding elder, Brother James Campbell, according to the laws of our Church, is closing out his time with us on the Fort Worth District, Northwest Texas Conference; and,

Whereas, We regret very much that we are compelled to give him up, in view of the fact that he has been to us a faithful executor, and a kind and wise counsellor; be it therefore

Resolved, By this, the fourth Quarterly Conference, Grapevine Circuit, Northwest Texas Conference, that we extend to Bro. Campbell our heartfelt thanks for the services rendered; that we make known to him by this instrument our regard for him as a presiding officer and a preacher, and that we invoke the richest blessings of the Allwise Creator on him in his work wherever he may be placed. We further request that a copy of these resolutions be placed on our Quarterly Conference records and a copy be furnished the Texas Christian Advocate for publication.

Signed by entire official board.  
**JAS. CAMPBELL, P. E.**  
**G. T. BLUDWORTH, Secretary.**

G. C. RA  
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