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

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Editorial.

CONTRAST IN CHRISTIAN CHARACTER—PETER AND JOHN.

The study of the biography of holy men will perhaps give us a better idea of the wide difference even in good people and the adequateness of God's grace to meet all the wants of diversified human nature. Peter and John stand out in the front rank of great and good Christians, and yet there never were two Christians that were less alike; and yet different as they were in every respect, they were equally loved and trusted by the Master. Like Jonathan and David, they were always together, notwithstanding the difference in their ages. They perhaps were raised in the same neighborhood and were neighbors. They were partners in the fishing business before they were called to the apostleship. They were together at John's baptism. They were both found in their fishing smack when Christ came to them that morning after they had toiled all night and caught nothing. During the whole ministry of Christ, when less than twelve were present on any occasion, Peter and John were always two of the number. They were present when the daughter of Jairus was raised, and at the Transfiguration, in the Garden of Gethsemane, at Christ's trial before Cephas and Pilate. They ran together to the sepulcher that memorable morning with equal anxious hearts to learn the truth of the woman's report that the Master had risen from the dead.

Notwithstanding this constant association and inseparable companionship between them, we repeat there were never two Christians who were less alike. The old adage "That birds of a feather will flock together" is not always true. Peter and John were antipodes in natural disposition and temperament. But it is true that men of opposite dispositions often seek each other's company—each finding his own defects supplemented in the other; each sees in the other that which he needs but is conscious he does not possess. The timid man admires the courageous and seeks his companionship; the coward worships the brave, and while there are but few heroes and heroines in the world, yet all the vast multitude who are not, with one accord, admire the few that are. Men and women seeking companionship for life, consciously or unconsciously, seek their opposite in temperament, disposition and complexion. The silent love the talkative and the talkative the silent.

So it was with Peter and John; each found in the other that which he admired, but did not have. Analyze them: Peter was naturally credulous, impulsive and hasty; John was calm, well-poised and prudent. Peter was always ready to volunteer a speech and lead in an action; John followed with a cautious step and yet Christ calls him a "son of thunder." Peter was demonstrative and loud in his professions, saying, "Though all men forsake Thee, yet will I not." John thought and felt more and said nothing, but was as true as steel in his fidelity to his Lord. Peter was forward, egotistic,

impetuous and vacillating; John was humble and unobtrusive and as fixed as the North Star in his principles. Peter was sanguine, and sometimes on the housetop and sometimes in the slough of despondency; while John was silent, but firm as a rock and always maintained his integrity. Peter, like Elijah, who bravely defied King Ahab and slew the five hundred prophets of Baal, but ran from the woman Jezebel; so Peter drew his sword and smote off the ear of the high priest's servant, and was ready to fight the whole Roman army, but quailed before a little maid and swore he did not know Christ.

John, like Moses, when all Israel had gone off after the golden calf, alone stood firm and true to his Master in Pilate's hall and at the cross. We regard St. John, take his life altogether, as the purest character among the saints. The words of his mouth and meditations of his heart were acceptable to God and we are not surprised that he was called "That disciple whom Jesus loved." If the saintly, even and sublimely consistent character of Saint John were the only sort that could get to heaven, then the great masses of mankind might well despair.

But when we turn to Peter, so erring and yet so properly penitent, who was equally trusted and honored by our Lord, hope springs apace and joyfully says there is yet chance for me.

The life of John shows how holy and perfect a Christian can live. Peter's shows how pitiful, merciful and forgiving Jesus is to the truly penitent.

THE WEST TEXAS CONFERENCE.

Elsewhere in this issue will be found the proceedings of the West Texas Conference, also notes and comments upon the session and the members. Here we will give a general survey. The spirit of the Conference was never better. It was religious, and the fellowship was sweet and delightful. The brethren were in a good humor and their communion was more like the greeting of a home coming, than that of an annual session. The preaching was good to the use of edifying, and there was much of it. We had but one anniversary, and all the other hours were taken up with preaching. The services were all well attended. The reports showed an increase in interest in all departments. The missionary collections went forward considerably and the additions to the Church showed a decided gain. Good meetings were reported from nearly every charge. It was demonstrated that the old time revival fires still burn within the bounds of the Conference. The preachers are evangelical, and their faith and work have been equal to all emergencies. True, many of the brethren had been paid poor salaries, but we heard no complaint. They were cheerful in spirit and ready for another year of hard work. We honestly believe that there is more of the heroic element in the make-up of the members of this body than in any other Conference of which we have knowledge. They have a vast territory, much of which is thinly settled; they have to travel over large stretches of country and their sacrifices are

many and severe; but they evince the courage of men inured to toil for the Master's sake. And out of their toil there is developing a great heritage. One of these days, that will be a great Conference. Those lands are being settled up, and by and by they will support a large population. Their day of prosperity is not very far in the future. It is already come to some portions of the territory. They already have several very strong charges and the number is on the increase.

Bishop Key gave eminent satisfaction. He looked like a veritable patriarch sitting in counsel with his children. There was never a harsh word that fell from his lips, not a thoughtless thing followed his actions. He was self-possessed, benignant, affable; and the humblest brother approached him as a son approaches a father. He is very matured in his religious experience, and his addresses, his sermon and his personal intercourse were all deeply spiritual. Though an old man, yet he is remarkably well preserved in body and mind and spirit. His judgment is accurate, his memory clear, his speech prudent, his knowledge of Conference proceedings perfect, and his understanding of human nature is unsurpassed. He dealt gently with the old men, he was patient with the young men, and he was just and generous with the strong men. The Conference was so appreciative of his presence and service that they passed a very complimentary paper, expressing their love for, and gratitude toward him. We have no purer, no wiser, no safer man than Bishop Key in our Southern Methodism. Long may he still live to bless the Church with his service.

STRENGTH FOUND IN WAITING.

There are times when it is hard to stand and await developments. We would rather either go forward and try to reach results, or to speak out and let the world know what we think. Soldiers tell us, who have been in battle, that the stress is not nearly so hard when in action as when in silence waiting for orders. To stand and receive the fire of the enemy and not be permitted to return it, is almost unbearable. So it is in the Christian life. When sorrows come, when temptations assail, when burdens press heavily upon us, the heart wants to cry out and tell its condition. But God knows what is best, and he says: "They that wait upon the Lord shall renew their strength." The soldier fires or moves forward at the command of his superior officer. So the Christian is under orders. There is One above whose we are, whom we serve, and we are not authorized to move or to express our feelings until He speaks to us; that is under given conditions. We must bare our bosoms to the storm and wait and endure until He tells us to speak or to go forward. In the dark days we do not know how to go unless we have His guidance; under the heavy burdens we will stagger and faint unless He supports us; when the heart is charged with grief to the point of breaking, we will expire unless He sustains and ministers to us; and when the drooping clouds hang low over our pathway, their contents will sweep us from our

feet and interpose impenetrable gloom, if His presence does not impart to us strength and light. Under such difficulties we can not rely upon our own judgments, or upon our own discernment, much less our power of volition; God must be our helper and our guide. And often we have to stand still in order to be able to see His salvation. The very stress and pressure of such occasions and conditions bring the soul to where patience needs to do its perfect work; and out of the experience comes robust faith and strength. Such times try the souls of men, but they more than repay us in spiritual results when the contest is over. They finally bring us to where we can walk and not faint, to where we can run and not grow weary—yes, to where we can mount upon wings as eagles and find communion with the upper air life of our holy religion. Hence we can afford to wait patiently upon the Lord without restlessness and anxiety, knowing that these nobler advantages will come to us in the end. There should never be any murmuring or repining or complaining when God brings us into a close place. It is then we need our religion more than under any other circumstances. If we stand the test then, we are genuine in our faith, and larger accessions of grace will come to us. Our strength will be renewed, our experience enriched, our love deepened, and our humanity will rise to an altitude from which our horizon will be lifted and enlarged. All this will come to us when we wait upon the Lord and consult His will in the hour of trial and conflict.

It is not well to take up one line of thought and pursue it to the exclusion of all others. Such course will result in reducing one's mental habits to a single idea. Then it is only one step to the hobby horse method of study and investigation. There is more than one thing in life to engage the mind, and we are so constituted that variety is essential to normal mental work. The contemplation of one thought makes an idealist out of the best of us.

Christ needs your head through which to think, your heart through which to love, your hands with which to work, and your feet with which to walk and carry tender ministries to others. But if you fail him, then he will take the head, the heart, the hands and the feet of somebody else and carry on His work through them. You will suffer greatly, but the work will be done.

The Church needs the service of all its members, but it is folly to conclude that the Church will fail if a half dozen members pull out on account of a real or a supposed grievance. The Church rests upon Jesus Christ, and the gates of hell will never prevail against it, whether you or any others withdraw and put your influence against it.

The sensitive person is to be pitied. He is always looking out for neglect or slight. And when he looks for these unpleasant experiences, he usually finds them. The taproot of sensitiveness is selfishness.

A SKETCH OF THE REV. J. D. BARBEE, D. D.

The following memoir of the late Rev. J. D. Barbee, D. D., was prepared by Rev. H. M. DuBose, D. D., and read at the recent memorial service of the Tennessee Conference, and we take pleasure in reproducing it in our columns. Dr. Barbee was one of the great men in our Methodism, and his friends in Texas are numbered by the thousands:

The early scenes of the life of the great and good man who is the subject of the present sketch were depicted by himself in terms of unaffected simplicity. He was born in Lawrence County, Ala., March 16, 1832. Like many another successful man of the South, he was descended from Huguenot stock, drawing through the currents of his ancestral blood the lively traditions of religious zeal and manly freedom for which the early French Protestant immigrants to America were noted. His father was Capt. James Barbee, whose antecedents carried the history of the family back to the James River region of Virginia. His mother, whose maiden name was Ready, transmitted to him a strain of Irish blood, and not a few of the characteristics of that sturdy race, which accounted for his strong trait of self-reliance and for the optimism which was so marked a quality of his mind. His paternal grandfather was a Colonel in the American Army during the war of the Revolution, and was attached to the command of Dr. Morgan, the eccentric Virginian General, who became the hero of the memorable battle of the Cowpens. In recognition of his military services, Col. Barbee received from the Government after the war a grant of land in the State of Alabama, and almost immediately removed his family to that Commonwealth, where his descendants continued to live for two generations. He died in a good old age, just across the border in Tennessee, where his ashes and those of his wife now rest, the graves being identified by the grandson some years before his own death.

Capt. James Barbee, the father of Dr. Barbee, served as a soldier in the ranks under Andrew Jackson in the war of 1812. The title of Captain of Militia was conferred upon him later by the State of Alabama. He appears to have been an honorable man and one held in esteem by his neighbors, though he was possessed of but small worldly fortune. This latter fact was mentioned by the son in giving, in later life, an account of his early experiences, not by way of complaining at Providence, but rather in expressing gratitude for subsequent blessings.

The boyhood of Dr. Barbee was spent on his father's farm, where he early took up the burdens of life in that heroic way in which he bore them to the end. Precocity of talent and spirit fell in with the inexorable exactions of necessity laid upon a tender boyhood. At 9 years of age he began to follow the plow. The recollection of this early dedication to labor was, to him, a source of pride and satisfaction in all his after life, and he was accustomed to dwell upon it in conversation with his children when they had come to share his maturest thoughts. From his first experience as a plowboy to the end of his distinguished and useful career as a teacher of men he showed the highest qualities of self-reliance. As at the beginning, when once he had put his hand to the plow, he was not to be turned back or swerved from his purpose. As a child he was dutiful and obedient. In fact, the history of his infancy and boyhood illustrates the belief that the man is made in the child. Seldom has manhood been more completely prophesied in the life of the boy. It was the boast of maturer years that he had never once in childhood wilfully disregarded the word or will of his parents. His obedience was implicit and intelligent, a habit which settled itself permanently in his character and may be traced through the entire course of his life like the central current of a great river.

The limited fortunes of his family and the conditions of the country reduced of necessity the chances of his early education. The training which he received was extremely rudimentary, but it was characteristic of him that he should display an early and extraordinary thirst for knowledge. It was equally characteristic that he should have fallen, unaided, upon those unusual and effective expedients which led him up to a feeding of his intellectual hunger. There is a beatitude for those who thirst after the intellectual truth as there is for those who thirst after the spiritual. In fact, the two are the lesser and the greater words of the one benediction. To procure the means with which to buy books and pay tuition in the brief winter terms of the neighborhood schools, young Barbee hired himself to pick cotton and perform

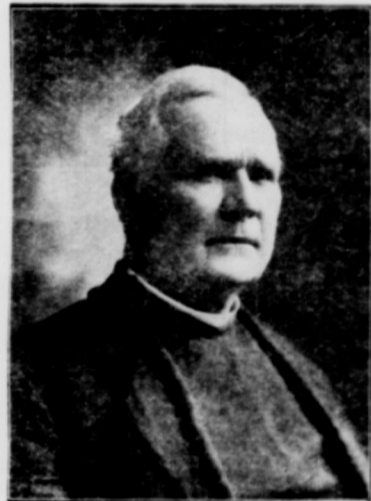
other labor on near by farms. So carefully husbanded was his time during these seasons, and so ardent was his desire for letters, that he carried his text-books with him to the table and studied while he ate. His mother prepared for his use a student lamp more primitive than that which once lighted the cell of the hermit or the monk. It was made of an egg-shell filled with swine oil and supplied with a cotton fiber wick. By this imperfect illumination he pored over unnumbered pages and laid the foundations of that surprising knowledge and that mastery of classic speech which distinguished his long career in the pulpit.

One of his few early teachers, and the one who seems to have impressed him most, was J. B. Speake, a Virginian by birth, father of the late Judge Henry Clay Speake and grandfather of the two well-known jurists of that name now living in Huntsville, Ala. For this man, who appears to have been a preceptor as well as a teacher, the pupil preserved a great fondness and a loyal memory to the end of his life.

The path of the teacher has been almost inevitably trod by those men who through self-help and self-instruction have forced their way to success and renown. When but eighteen years of age young Barbee felt sufficient confidence in his own tollfully acquired knowledge of letters to offer himself as a teacher for his neighborhood school. This school he taught for two years, and it is altogether safe to venture that the most industrious pupil in it, and the one who made the most distinct progress, was the young master himself. His laudable ambition was not only to keep ahead of his pupils, but so far ahead as to be able to render honest and faithful service in his work. Master and teacher to himself, as to his classes, he came in after years to regard the little log schoolhouse as his true alma mater, and facetiously referred to it as "Bark Log College." When at the height of his career, if asked—as he often was—where he had graduated, he named this as his college, slyly adding that he was once its president. In the humble distinction of this rustic literary maternity he was content to go on, until one of the oldest and most dignified institutions of learning in the country conferred upon him that title of theology which he so worthily wore. In teaching he followed no time-worn system, but made a task of giving each pupil his best service in a class to himself. This method afforded an opportunity for personal influence and for the direct ministry of the teacher, which are important elements in education, and the passing of which gives pause in the study of the problems of present-day teaching. The reading habit which began in his childhood took a definite turn during his rustic teachership. It must have led him, even during this season, over a wide field of literature and one also of pleasing variety. His preferences were for the English classics, of which Shakespeare was always his favorite and his model of thought and expression. Indeed, one of the charms of his style in preaching and conversation was the fragrance which it carried in quotation and suggestion from the lore of that great master.

It has happened that most men destined to the ministry of the church have had their seasons of doubt and of toying with the other and more lucrative and fascinating callings of life. It was with our brother as with others. Both the science of medicine and the science of law allured him for a time. His father's family physician, who had read medicine in another doctor's office, and who from being an illiterate man came, through his own efforts, to be an oracle in his profession, was a doctor of the old school. He was, in fact, a type of the best manhood of his time—an intrepid, tireless servant of the people and a philanthropist of unmixt motives, who saw in his profession not a secular vocation, but a ministry to mankind. This Dr. Meadows, by name, inspired the young school teacher with a noble ambition to emulate his toils and devotion. For a long time he held himself destined to this calling, and it was only the fascination of the law that turned him aside from this earlier purpose to study medicine. Before, however, he could perfect any plans for realizing his dream of the law, he heard a yet higher call and put aside all thought of a secular profession to join the army of itinerant Methodist preachers. The disciples of Wesley and Asbury were then making matter for one of the most unique and romantic passages in the history of the modern church—a history marked by zeal, self-denial and the winning of multitudes of souls for the kingdom of Christ. It was the period of the Methodist missions to the slaves of the Southern plantations and the evangel of the scattered settlements of the Western frontier. The book which bears the record of the doings of the men of those days is another Acts of the Apostles. When the young Alabama school teacher enter-

ed this devoted fellowship, he brought with him the spirit of an apostle. But, though he thus gave up his dreams of the worldly callings which had fascinated him, he never lost that special interest in physicians and lawyers which this early affinity made natural. A substantial evidence of this was seen in the companies of honorable and brilliant professional men—physicians, advocates and jurists—whom he always numbered among his admirers and friends in those places where his ministry was had. He was always a lawyer's friend—that is, his sermons always appealed to men of forensic mental movement. This made him also a preacher's preacher, and, in fact, a preacher for all men who followed high ideals of justice, honor, faith and human kindness. The greatest sermon of his life—measured by the test of appeal to men—was a funeral oration, delivered before the bench



THE LATE REV. J. D. BARBEE, D.D.

and bar of Tennessee, over the body of a distinguished member of the profession. This discourse provoked a profoundly reverent feeling and received unstinted commendation from the most eminent men of the State of Tennessee. He drew lawyers to his ministry, not only because his method of thought was highly judicial and his language clear and exact, but also because his life and walk were proof of the simple but lofty argument of his faith. More than once, when at the height of his influential mingling with men, he was asked by eminent lawyers if he had not been bred to the bar. This question was a natural one. The manner and frame of his life accorded with law. So marked a personality, so strong a character and so clear and ample sense of truth, honor and manhood as these we have considered must have their exposition in a genuine and ripe experience of grace. This also was "a man sent from God."

While yet a boy struggling in the throes of an unshapen ambition of life, James D. Barbee was soundly converted, receiving in the moment a witness which seems never to have been eclipsed or impaired. This event in his life occurred at a Methodist revival meeting conducted near his native place by the Rev. Edgar M. Swope, a local preacher and a well-to-do planter of that region. His love for this man, whom he esteemed as his spiritual father, was very tender and suffered no abatement during his more than sixty years of after life. His very latest memories appear to have been of him, and of the time when his simple, boyish heart "was strangely warmed" under his preaching. The new birth was ever to him the clearest and surest of doctrines, for he read the record not only in the written Word—which he held to be absolute—but also he read it from the fleshy tablets of his own heart. The clear witness of the Spirit which he received in his conversion put his faith beyond doubt or the possibility of perversion. To be born again was with him to rise and live in witness of life, to be put in the way of attaining and perfecting that holiness without which no man can see the Lord. He was during all his ministry impatient of any teaching which minimized or gave a secondary importance to the doctrines of regeneration. In the light of his boyhood experience he walked, as it grew more and more into the perfect day. His theology, as his experience, was singularly clear and orthodox at every point, and yet his tolerance and charity for the opinions of others amounted to a genuine catholicity. He entered into the universal fellowship of those who believe.

In the training and preparation of the Methodist preacher of an earlier time the exhorter's office played an important part. Very few of the fathers of Methodism but passed through it on their way to a full commission. Dr. Barbee was licensed to exhort on the 25th day of June, 1852. He at once became diligent to exercise his gifts and after the lapse of

exactly six months, so certain was the belief of his elders that he was called of God to preach, that his exhorter's license was changed to that of a local preacher's license. This action was taken by Trinity Circuit, Tennessee Conference, the section of Alabama in which he lived being then in said conference. His license was signed by the Rev. W. F. D. Sawrie, the Presiding Elder of the District, an apostolic and renowned man of the old times. In the fall of the same year (1852), being then somewhat more than 20 years of age, he was received on trial into the traveling connection at the session of the Tennessee Conference, held at Pulaski, Tenn. Two years later at the session of the conference held at Florence, Ala., he was ordained a deacon by Bishop Robert Paine. At the end of the required additional two years, and at the session of the conference held at Huntsville, Ala., he was made an elder by the imposition of the hands of Bishop James O. Andrew, of whom he always spoke as "the dear old Bishop."

Thus without delay, and strictly within the required four years of study, the boy who began life on "a depressed plane of poverty" (as he himself phrased it), and who had scarcely other master or teacher than himself, entered into acknowledged representative fellowship with the men of one of the most august and distinguished bodies of Methodism. At the age of four and twenty years he gave promise of the marked career he was to lead as a minister of Jesus Christ. While yet an undergraduate, he had filled two important stations, and at the end of his fourth year took that rank in his appointments which he held with a steady advance until he reached and filled for four years the first pulpit in Methodism. It is seldom that even the Methodist itinerancy, so prolific of such contradictions of condition, has paralleled this steady march toward distinction and success.

Dr. Barbee's first appointment was to be junior preacher on the Livingston circuit in the Tennessee territory of the conference. This appointment he received in the fall of 1852. The following year he was made pastor of the Frankfort circuit in the Tusculum district. How well and faithfully his work was as preacher in charge was done this year is shown in his appointment next year (1854) to the pastorate of the Decatur, Ala., station. A single year only was spent here, the next conference (1855) assigned him to the Tusculum station. In 1856 he was again given work within the limits of Tennessee, as a pastor of Spring Hill station, Columbia district, one of the old time centers of Methodist culture and refinement. The next year, 1857, finds him in the pastorate of McMinnville station, another old time seat of education and polite life. The following year, 1858, he served the Florence, Ala., station, but was the next year returned a second time to Tusculum, where he remained during the year 1859 and 1860. In 1861, when the rumors and strifes of war were filling the land, he was sent to the capital of Tennessee and put in charge of the work then known as Mulberry Street and Claiborne Chapel. A third time he is in demand for the pulpit at Tusculum, and in 1862 entered upon a pastorate there which continued nominally until 1865, the Tennessee Conference, on account of the stress of war and the military occupation of parts of its territory, holding no sessions during the years 1863 and 1864. In 1865 he was, a second time, made pastor of the Florence, Ala., station. In 1866 he was returned to Nashville as pastor of the Tulip Street and Hebron Chapel. During the two succeeding years he was pastor of Elm Street. His experience as a presiding elder began in 1869 on the Huntsville, Ala., district, where he remained but one year, going the next year, 1870, to the Fayetteville district, on which he served a term of three years. In 1873 he became pastor of Murfreesboro station, completing there a memorable pastorate of four years. For two years, 1877 to 1878, he was presiding elder of the Columbia district; but being in great demand for the pastorate he was, in 1879, placed in charge of the Clarksville station, where he again completed a full term of four years, from 1879 to 1883. This pastorate was one of the most fruitful and gratefully remembered of his life. It was during this period that he made the acquaintance of a number of men of commanding public station who remained his steadfast and admiring friends to the end. His name in the widest circles of that important city is still as ointment poured forth. In 1883 he was appointed to the pastorate of McKendree Church, then enjoying perhaps the greatest prosperity of its whole history. His faithful and abundant pastoral labors and his strong and evangelical pulpit ministry are still a memory fresh in the minds of thousands of people.

While in his fourth year at McKendree, Dr. Barbee was elected to the Book Agency, in which office he

continued until 1902. In October of the same year he was appointed by Bishop Wilson to the presiding eldership of the Nashville district. To this position he was re-appointed in 1903 and 1904, his death coming only a few weeks after the last assignment. Such is the outline of the itinerant career of our now ascended brother. Abundant labors, devout dedication to his work, and an apostolic loyalty to Christ fill these outlines as the certain tokens of a holy life.

When the North Alabama Conference was organized, in 1867, Dr. Barbee was presiding elder of the Huntsville district, a considerable part of which lay within the limits of the State of Tennessee. He was given his choice by the Bishop presiding of taking membership in either conference. For personal and domestic reasons he decided to remain in the Tennessee Conference, thus making a choice which materially affected his after career. He was twice selected to represent his Conference in the General Conference, first in 1882 and again in 1898. While sitting as a member of the General Conference in 1882, he was described by the late Dr. R. A. Young as a man of extraordinary ability and acumen. In the general body, as in other councils of the church in which he participated, he displayed a characteristic modesty and quietness of manner. He spoke only when he had matured opinions, and knew, as few men have known, the value of a golden silence. When honored by his brethren he accepted the trust, but when they chose to honor others in his stead, he manifested no disappointment either in manner or word. It may be said of him as truly as of any man who has lived amongst us that the promotion of his life came unsought, but he rejoiced in the promotions and successes of those with whom he labored as brethren.

In July of the year 1887, and (as already related) while serving his fourth year as pastor of McKendree Church, he was elected to the Book Agency, a post which had become vacant through the death of the Rev. John B. McFerrin, D. D. A great man, long honored and trusted by the church, had been called from an exceptionally important responsibility. It was a place not easily filled. The problems with which the publishing house had struggled for a score of years were still, in a large measure, to be solved. The demand was for a man of exceptional gifts and fitness. It was very soon seen and admitted that the man had been found in James D. Barbee. Selecting a competent and trained business man in the person of D. M. Smith, the present senior book agent, to be his assistant, he addressed himself to his new task with a zeal and intelligence of plan that revealed the master of affairs. The confidence which he inspired in the church as the head of its publishing interests, is seen in the fact that he was elected and re-elected by succeeding General Conferences from 1890 to 1902, when he asked that his name be not considered for a longer continuance in office. His administration of the Book Agency thus covered a period of nearly fifteen years, being the longest term ever served by any man in the same post.

During the administration of Dr. Barbee as Book Agent, the bonded debt of the Publishing House was reduced in the sum of \$47,000. During the same time the Conference claimants were paid through the various joint boards of the church, the sum of \$167,500, while the assets of the house were increased \$150,000, making a total of nearly three-quarters of a million of dollars created and left to the church's credit during his incumbency. The business significance of this statement is of historical moment, as it shows that the men of the Kingdom are not theorists only, but may be, as well, men of affairs and sound judgment. Except during his agency (part of the time with D. M. Smith as Junior Agent) no money has ever been paid by the Publishing House to Conference claimants, until during the current year under Smith & Lamar. By his inimitable courtesy, and his systematic visitations at the Conferences, he popularized the Publishing House, and put it in the front as a commanding institution of the church. During his incumbency the producing power of the house was greatly increased, the character of all our connectional literature was improved, and many valuable copyrights were secured and put out.

In January, 1898, the church's claim against the Federal Government for the use and abuse of its Publishing House during the war between the States was settled in full, the amount allowed by act of Congress being \$288,000. This claim had been pending for more than thirty years, and had baffled the skill and efforts of numerous agents and representatives of the church. That the Congress was ever brought to favorably and finally consider its adjustment was due to Dr. Barbee's persistent and never

November 9, 1905. wearying op Keen of Jan. 2 settleme passage House relief of lishing I has been fact, I have ha had qui in almo knew w worth." The settle too we ten her The pa it is an to shar him his church. ed cons stood i passag it had liance his fal ible. I but he passed waters origina meeky acteriz ordeal blamed taned the co in all rity ar A d life of terial to you and st of mil humbl station the a wroug this i consti appoi his b amon heard A fr mark erally ter of went he vi faithl atten physi ter clau look chur of it adm with His [deat proc repr His as to the i debt add gave of u tere him not tithe the love this mon in " ever (of dual not, or i gest in i not) but Hin mu: ma par as ma D ted the ary as fina the the laic The soo age ure thi ear eir dis sis wa the vic ine of co

wearing efforts as Book Agent. Bishop Keener, writing to him under date of Jan. 28, 1898, said concerning this settlement: "I congratulate you on the passage of the impossible. That the House (of Congress) passed a bill in relief of the Southern Methodist Publishing House, which for thirty years has been on the anvil, is a wonderful fact. I congratulate you because you have had hope, a lively hope, when it had quite expired in my breast, and in almost every other breast that knew what such claims are usually worth."

The chapter which followed the settlement of that historic claim is too well known to need to be rewritten here. It also has become history. The part borne by the chief actor in it is an open book. He asked no man to share his burden or to divide with him his accountability to God and the church. Believing that he had followed conscience and duty throughout, he stood unmoved to the end. In this passage of his life it was with him as it had been in all others. His self-reliance stood like the mountains and his faith took hold upon the invisible. He was mellowed, transfigured, but he was not shaken. The floods passed over him but the subsiding waters showed him standing in his original place. The calm, patient and meekly submissive spirit which characterized him throughout this sorest ordeal of his life, and the noble and blameless demeanor which he maintained to the end, are to his brethren the confirmation of his testimony in all things he walked in his integrity and before the Lord his God.

A detailed study of the ministerial life of Dr. Barbee would furnish material for a manual of superior value to young preachers. He went slowly and studiously through all the grades of ministerial development, from the humblest to the highest. Each lower station was quitted for a higher, with the approving sense that he had wrought his best in the lower. It was this practical excellence which so constantly recommended him to the appointing powers. The memory of his boyhood ministry is still fresh amongst the rural patriarchs who heard him on his first circuit in 1852. A fragrance of Christly ministry marked his upward journey. He literally fulfilled the mission of a minister of the gospel. Like his Master, he went about doing good. As a pastor he visited the members of his flock faithfully. The sick of his parish he attended as constantly as did the physician, and knew how to administer the comfort of his Lord in the sick chamber and by the dying bed. He looked after all the work of the church, gave personal attention to all of its societies and organizations, and administered the church's charities with a tender and sympathetic care. His private papers, examined after his death, showed that his quiet and unprelabeled personal gifts to charity represented a good part of his income. His benefactions were often so great as to leave him in doubt, and yet it is the pleasing record of his life that his debts were always paid in full. In addition to the ordinary charities, he gave liberally to education, the cause of missions and the other larger interests of the church. Giving was with him a passion and a pleasure. He did not tie himself down to the Jewish tithes, but found a higher standard in the Christian's sense of loyalty and love. His well-matured thoughts on this subject were presented in a sermon which he preached on "Money." In that discourse he said:

"The New Testament has made every man the umpire of this question (of giving) as it relates to his individual and personal obligations. It has not, however, left him without guide or gauge in arriving at a conclusion, but by unmistakable hints, has suggested how much he owes to the Lord in this direction. . . . We own nothing in our own separate rights, but hold what we possess in trust for Him. We are tenants at will, and must vacate our trusts at his command, for while we hold it all, or any part, of it is subject to His order just as a deposit in bank is at the command of the depositor's check."

Dr. Barbee was especially committed to the missionary enterprises of the church. He preached a missionary gospel, and believed in missions as he believed in God. His yearly financial reports, made as a pastor, to the Annual Conference will show, in the missionary items, what stress he laid upon contributions to this cause. The Board of Missions, in May, 1888, soon after his accession to the book agency, elected him Missionary Treasurer. He was disinclined to accept this additional trust, but did so at the earnest solicitation of Bishop McTyre. His good judgment was again displayed in the selection of his assistant, T. B. Holt, an honored layman, was called to be his clerk in handling the funds of the board. For this service he accepted no salary. A prominent member of the Board of Missions of that day says: "The name and counsel of Dr. Barbee gave confidence

in the work." It was in this as in all other trusts undertaken by him. He served for no other reward than that of service itself. Fidelity and self-devotion marked his every step in life.

When the City Mission of Nashville was organized he took a deep interest in the work and contributed of his time and means to its support. He was accustomed to preach on afternoons and in the evenings at these mission appointments, and his Sundays, when not otherwise employed in ministerial work, were given to such places as were assigned him by the missionary in charge. The Crawford Street Mission especially drew largely on his service. When the Rev. George W. Winn died in 1894 Dr. Barbee was appointed city missionary to fill out the unexpired term. Although burdened with official cares, he put in full time on his laborious task. At the end of the year the salary which he received from the domestic mission fund was divided to the last penny among the young preachers and students who had helped in the work. This was his way of serving the church and of helping those who were preparing for a future ministry.

As a presiding elder Dr. Barbee was particularly careful of the interests of the preachers under his charge and dwelt with them in the warmest and tenderest confidence. He opened his heart freely to them and hastened to repeat to them any generous or approving words which he heard on the outside. He was equally concerned to shield them from unnecessary censure, and to secure for them the official approval which they merited. It is authentically on record that he once sold the piano in his home, and that an heirloom, in order to provide money for the urgent needs of one of the preachers in his district. No struggling worthy brother ever appealed to him in vain.

A noteworthy thing in the ministry of Dr. Barbee was his cordial relations with the churches and ministers of other faiths. Men of no faith also sought his confidence and advice, seeing the catholic spirit of his life and walk. The pulpits of all the evangelical churches welcomed him, and men of all faiths attended his ministry in his own. During his wonderful pastorate at McKendree, it was no unusual sight to see orthodox Jews and Irish Catholics in attendance, even at the weekday prayer meetings. Partisan controversies were impossible to him; but his courage was always equal to his convictions. His preaching was marked by such manly sincerity as to command the respect of even those who differed from him. Sensational sermons he abhorred. His gospel was "the yea and the amen" of the truth as taught in the Word of Christ. Those who attended upon his ministry came to audience disarmed, and went away convinced without resentment. It was a favorite maxim of his that the gospel message is always strong, plus the man behind it. He fully hid himself behind the Word, but exercised a lively and prayerful conscience in keeping himself a vessel sanctified and meet for the Master's use.

In the passing away of the men of the generation to which Dr. Barbee belonged passes the old order of that unique and apostolic ministry which the Methodist Episcopal Church, South, once maintained to the people of color in our midst. His relations to these people, especially to those of them who remained loyal to our own Methodism, was most intimate and brotherly. He had been a missionary to the negroes before the Civil War, his diaries showing that in most of his pastorates his Sunday afternoons were given to the slaves of nearby plantations. When the Colored Methodist Episcopal Church was set up, he remained steadfast in his friendship, and was, to the day of his death, a counsellor sought by the leading men of the race. Even after he became distinguished as a preacher and leader in his own church, he delighted to minister to them. For a long time he carried, unaided and alone, the financial burdens of the Colored Methodist Episcopal Church in the City of Nashville. A Southerner of Southerners, he had in his heart a true Southern man's love for, and interest in, those who had once been slaves. In their ability to rise and fulfill their destiny, he believed, and was amongst those who held that it was peculiarly the right, as it was the duty, of the people of the South to help and direct them to this end.

The view that the obligations of the ministry take from the incumbent the right to hold and express political convictions is a modern heresy which looks toward an exclusiveness in citizenship dangerous and disruptive. With this heresy Dr. Barbee had no sympathy. He was a careful and intelligent student of both local and national politics; but though he was zealous to fulfill the obligations of a citizen, he never entangled himself with partisanship, nor went beyond

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Contact with Liquozone kills any form of disease germ, because germs are of vegetable origin. Yet to the body Liquozone is not only harmless, but helpful in the extreme. That is its main distinction. Common germicides are poison when taken internally. That is why medicine has been so helpless in a germ disease. Liquozone is exhilarating, vitalizing, purifying, yet no disease germ can exist in it.

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the exercise of the simplest duties of the suffrage. During his pastorate at McKendree he was elected, entirely without his own solicitation, to the chaplaincy of the Tennessee State Senate. This office he accepted not as a political favor, but as an additional door of opportunity in his ministry. He was prompt in his attention to the calls of the position, but declined to receive the salary which was about to be voted him from the State Treasury. To the President of the Senate he wrote, in declining the proffered salary, a characteristic letter, reciting the fact that the church paid him a salary which he considered ample, and that as he had, from the first, regarded the chaplaincy as an incidental opportunity in his ministry, he could not consent to receive any compensation for his services therein. Gov. Turney, in 1895, appointed him to membership on the State Board of Charities. To the details of this cause he gave enthusiastic attention, visiting the jails, prisons, asylums and schools under the care of the Board. He also delivered addresses in different places in the interest of the unfortunate classes, and otherwise sought to benefit them through the function committed to him. The Legislature made no appropriation for the expenses of the Board, consequently these undertakings were all at his own cost. But to serve the poor and the unfortunate he felt to be a call from his Master.

A side of the character of Dr. Barbee upon which shone a particularly genial and enduring light was that of his private friendships. There never lived a more loyal or constant friend. His, too, was a soul which drew to it the highest and lowliest alike. The princes of the church made him their confidant, but the tyro, the student, and the undergraduate, itinerant on the remotest mission knew each a nook in that great heart all his own. If a friendship of his life was ever uprooted it was a catastrophe that brought blood with the plucking up. He counted his wealth in his friendships. A friend to him was a lover and one to be beloved. The humblest of his familiars got a chaplet from his hands and a "hail" at the lintel of the door of his heart. The strength and catholicity of his friendship was attested by the religious affiliations of the men who officiated as pall bearers at his funeral. Among them were a Jew, a Roman Catholic and a man of no faith. A Justice of the Supreme Court of Tennessee and a police officer of the city of Nashville walked side by side in front of his coffin. Such was his wide human sympathy, and his simple love of men, that in his death he drew all classes together in a common sense of loss.

Dr. Barbee's home life was simple and beautiful. In the sanctities of his residence he was no wise different from the man whom the world saw walking in the white light which for more than fifty years beat about his itinerant path. As a husband he was that chivalrous knightly man of whom the love-dreamers have often dreamed but seldom seen. As a father he was a type of the Old Testament Jewish sire, who ordered his house after the commandment. The devotion of his

children to him, both in life and in memory, is a testimony to his domestic faithfulness and love. While he was pastor at McMinnville, in 1857, Margaret Rankin, a young and beautiful girl, was converted under his ministry and joined the church. How fitting and pleasing the fact that he should be permitted to lead to Christ the woman who was afterward to become his wife. But it was only after the long drama of war had gloomed and reddened the land that their lives were united. They were married July 18, 1866, at the home of her sister, Mrs. George J. Stubbiefield, in the city of Nashville, Rev. Robert A. Young, D. D., the pastor, officiating. For nearly forty years they walked together, with the love of their bridal vows fresh on their lips and quenched in their hearts. Any one who ever saw the inside of that home, or came near to its holy of holies, remembers something that, with him, will forever exalt manhood and glorify womanhood. For many years the dear wife and mother was an invalid. The patient, suffering grace of the wife was only equalled by the loyal love and tender thoughtfulness of the husband. Esteemed as he was for social fellowships, and admired as he was for commanding talents and a faithful public service, all who loved him, all who called him friend, saw in his knightly devotion to his invalid wife the very crown of his manhood and grace. To him there were born eight children, of whom only four survive, James D. Barbee, David Rankin Barbee, Robert Wendell Barbee, and John F. House Barbee. The wife and mother did not long survive the husband and father. Together they sleep a peaceful sleep with the dust of half their children reposing about them. It is with them as they wished it in their lives.

To sum up the dominant qualities of Dr. Barbee's character would only be to emphasize what this sketch has plainly shown—namely, a man who acted always out of his convictions, who was ever moved by fidelity to duty and loyalty to his home and his friends. Above all these he put on a cloak of fervent charity and lived as in the presence of his God.

While serving as Presiding Elder of the Nashville District, his last appointment, he frequently expressed to his children and intimate friends the belief that he was doing the best work of his life. He entered upon the discharge of these last duties with a peculiar zest. He was happy and contented, while he ripened toward the kingdom of rest. His hold on the City of Nashville was stronger, if possible, than ever before. In a sense he became the pastor of the whole community, marrying and burying more people than any other minister, and his popularity grew steadily to the end. In February, 1904, he was stricken with pneumonia. From this he rallied to a degree, but it was a token of the end. His heart action was weakened and it was foreseen by his physician and friends that his life was rounding toward its sleep. During his months of sickness he received from the people of Nashville and from the widest reaches of his acquaintance such assurances of sympathy and love as

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gladdened his heart. He was deeply and sincerely in love with this life, but felt that to die was to gain, in that it would transport him into the presence of his Lord. He died suddenly and without warning on Dec. 5, 1904. It had been his lifelong wish to die in full work, and this was granted him. Only a few hours from the pulpit, he lay down and died without a pain or struggle. His favorite poem, and one which he frequently quoted, beautifully describes the manner of his change from labor to rest:

Sunset and evening star,
And one clear call for me,
And may there be no mourning at the bar
When I put out to sea,
But such a tide as moving seems
Asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home,
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.
For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

A NOTRE DAME LADY.
I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Ten other sufferers of it that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 187, Notre Dame, Ind.

The best preaching of the Father in heaven is the practicing of the brother on earth.—Ram's Horn.

Many a man who thinks he has the devil's bonds will find that he is in them.—Ram's Horn.

READ THIS.
Lampasas, Tex., Feb. 12, 1903.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—In 1884, my boy was cured of kidney and gravel trouble by the use of your TEXAS WONDER. He suffered from the age of ten months old to two years old, and passed several gravels during the time. I can cheerfully recommend it.
Respectfully, J. B. BRUCE.

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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 trouble 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, 2331 Olive Street.

West Texas Conference

The West Texas Conference met in the town of Lockhart November 1st. Bishop Joseph S. Key presiding. Lockhart is a good town, made up of 2,500 people. It is the shire town of Caldwell County. It has a good court house and a good public school building and a number of good church structures. The business of the place is good; and while the place is a saloon town, yet the moral sentiment of the better class of people is high and influential.

The people of the community opened their doors to the conference and entertained its members royally. Rev. A. W. Wilson, the pastor of our church, did everything in his power to make the conference a pleasant occasion, and he succeeded. We have a good church building. It is a wooden edifice, but large, modern and comfortable. It is elegantly furnished.

When Bishop Key called the body to order, there was a large attendance of the preachers and lay delegates. The Bishop announced a hymn and it was sung with the Spirit and with the understanding also. He led the conference in a fervent prayer. He then read a portion of the 5th chapter of Matthew and gave a very pointed exposition of it. This put the conference in good trim for the session. Sterling Fisher, the former secretary, came forward and called the roll, and the proceedings were launched.

Sterling Fisher was re-elected secretary, also some assistants were given to him. The names of the presiding elders were called and passed. They made brief reports. We give here a summary of their statements. These are not full, but picked up by us in passing. They show the condition of the churches in the bounds of the Conference to be good, spiritually and materially.

Rev. J. H. Stovall, of the San Marcos District, reported that his preachers had all been faithful, that many material improvements had been made, and that good meetings had been held during the year.

J. W. Johnson, of the San Antonio District, reported large improvement materially. A number of the churches and parsonages had been built and 16 of the 18 charges had paid out their missionary assessments in full. Some three or four hundred had been added to the church. Good meetings had been held.

J. M. Alexander, of Austin District, reported considerable progress during the year. Had had large increase in membership and financial matters were in good shape. In Austin we have made good progress especially.

J. F. Webb, of the Beeville District, made a fine report. He had had a good year materially and spiritually. At various points had had good meetings. Old church debts had been paid.

W. H. H. Biggs, of the Llano District, reported a good year. The collections made a fair showing. Much improvement in material matters and many good meetings held. There had been a good increase in the membership.

J. D. Scott, of the San Angelo District, said the work out there had been very successful. Had paid off many old debts, built some new churches and parsonages and improved others. Had good meetings. At San Angelo is building a good church worth \$20,000 and a \$3,000 parsonage. Money for these two enterprises in sight.

J. C. Wilson reported this the best of his three years on the Cuero District. Has helped in several meetings and materially the work had gone forward. The names of the old guard were called. Some of them were not present. They were too feeble to be at conference, but they sent messages to the brethren. Others were present and spoke tenderly when their cases came up. They are a noble band of a once vigorous army whose work laid the foundation of Methodism in these lands. They wrought well in their day; but their active career is over. They are waiting calmly for their release.

The names of the preachers were called and passed. The work went forward rapidly. We never saw business dispatched so expeditiously. When adjournment came, the most of the districts had been taken up. The afternoon session was consumed by

committee work. At night Rev. J. W. Downs of the Texas Conference preached a good sermon to a large and interested audience.

Thursday morning the Bishop led the devotion. A large number of visitors were present, but so far only one connectional man was present—Dr. Lamar, agent of the Publishing House. This accounts for the progress of business the day before. There were no speeches. Among the visitors were Brothers Sears, Biggs, Downs, Brice, Hay, Moore, Hyer, Massey, Nelson, Morris, White, Vaughan and perhaps others. Rev. George D. French, D. D., Agent of the American Bible Society, was mixing with the brethren. Texas has been added to his list of States. For some years we have had no agent, and we were all glad to know that this important work is to be looked after again. Dr. French is a member of the Holston Conference. We have known him for years. He is a brother-in-law to Bishop Hess and we have no better man than Dr. French.

The call of the preachers was resumed and their reports were submitted. Many of these reports were cheerful and full of hope. Brother Vaughan spoke briefly for the Orphanage. Dr. Seth Ward and Rev. J. R. Stewart of the Tennessee Conference were introduced. Dr. Ward is our assistant Secretary of Missions and Dr. Stewart represented the Superannuated Endowment Fund. Rev. Sterling Fisher made an address in the interest of Coronal Institute. The school is in a prosperous condition. It opened with 200 students and the number has continued to increase. It has fifteen members in the faculty. Brother Fisher is in high spirits and feels that his work is very prosperous in all its departments, and his work is most satisfactory to the conference. Coronal Institute is one of our best schools and it is doing a noble work for the church. He stated that the Institute is in need of a building for a boys' dormitory in order to accommodate them; and he asked Bishop Key to exert on the subject. He took the floor and made an earnest appeal in behalf of a building of this sort. A collection followed and something over \$2,000 was secured.

Rev. A. C. Biggs came before the Conference as a messenger from the Texas Conference and asked this body to assume a part of the support of the Conference claimants living within the bounds of the Austin District since this district was ceded by the last General Conference to the West Texas Conference. The matter was referred to the Joint Board of Finance and this Board recommended no action in the matter and the Conference concurred in the recommendation.

In the afternoon, Rev. H. A. Boaz of Polytechnic College preached to a large congregation. He gave a good exposition of Christ as God and as man. In the first thought he showed the heights of divinity to which he was the heir from all eternity; and in the second, he showed the depths to which he descended in his human life as the Savior of men. It was a good sermon and greatly appreciated. At night Rev. J. Sam Barcus of Southwestern University preached to a packed house. He gave an earnest and lucid sermon on the inspiration of a great life-purpose. He held the attention of the audience to the end of his discourse. Brother Barcus is one of our strong preachers; and he has an easy and an attractive style of delivery.

Friday morning the weather was still fair and pleasant and the regular routine of business was continued until the names of all the preachers were called and passed. The brethren were cheerful and hopeful. They spoke most encouragingly. Rev. J. T. H. Miller made a fine report of the Beeville Station. He has built one of the nicest churches in the Conference, and all indebtedness is paid off but a few hundred dollars. He has also added a number to the church. He has done a very excellent work. Dr. Werlein made a good showing for Tenth Street Church, Austin. His people have paid out something over \$6,000 and one hundred and sixty-eight have been added to the church. His people have also made arrangements to support a missionary. Rev. D. K. Porter has had a fine year at Hotchkiss Memorial. His people have changed the location and the name of their church. It will be located nearer the State University; and it will be called University Methodist Church. From all sources they have in sight \$20,000 toward the new enterprise. This is a very important enterprise and its success will give to our Austin Methodists a marked impetus. Tenth Street Church is lending every assistance to the movement. Brother Porter has done four years

of very faithful work and leaves matters in good shape for his successor. Brother Matthews and his people have raised \$10,000 at Elgin for a new church. This is a handsome showing for that congregation and it speaks well for the work of the pastor.

Brothers Bezzo and Meyers were granted a location at their own request. J. W. Harman surrendered his credentials and ceased to be a minister in the church. Dr. Lamar spoke in the interest of the Publishing House. He spoke especially of its new hymn book; its excellencies, its merits, and its mechanical finish were brought out and commended to the brethren. He also spoke of the progress of the new Publishing House building.

Dr. Mouzon stated that the old debt on Travis Park Church, San Antonio, had only been reduced about \$1000. That the uncollected notes originally made had grown so old that those who signed them had almost lost sight of their obligation to pay them; and that the work of paying the deficit would have to be begun anew. But he added that he thought the matter was now in shape to be carried to a successful issue; and he thought that by the next Conference session the most of that old troublesome debt would be cancelled.

Brethren Huddleston, Lewis and Williamson were called to the altar to be received into full connection. The Bishop announced the hymn "Our Souls and Bodies We Resign" and it was sung, the Conference standing and the venerable man lead in an earnest prayer for the three young men to be received. It was a most appropriate preliminary to the solemn act upon the part of the applicants. The Bishop propounded the disciplinary questions and commented upon the meaning of these questions. His address was deeply spiritual, pointed and very direct. His long experience in the ministry has placed the Bishop in a position to talk to young men as a father in the Gospel. He impressed them with the fact that they must have, above all things, a distinct, definite and unmistakable conversion; and next to this is a certain call to the ministry. Not every man who is genuinely converted is called to the ministry. This call, however, must follow conversion. We want men who are converted and who are called to be our preachers. We have never heard a more appropriate address, than this to young men entering the traveling ministry. The three young men answered the questions and they were unanimously voted into the Conference, the vote taken standing; while the brethren sang "Lord in the Strength of Grace," etc., and almost all present went round and shook hands with the young men. It was an impressive and mellow service. We have never seen a similar occasion surpassed in its fervor and richness.

The recent sale of the Episcopal residence at Dallas by the Trustees was ratified unanimously; and they were instructed to make the transfer of the property, and to re-invest the money in such property as will meet the ends of a satisfactory home for our resident Bishop and his family.

Dr. Jno. R. Nelson, Commissioner of Education, was introduced and spoke in the interest of the Medical College. He gave a short history of the enterprise; told of its progress and of its present status. He was given a close and attentive hearing, and his speech made a deep and favorable impression. We have never heard a clearer or a sounder speech before a conference. The whole conference and a large audience sat with attentive ears and responsive hearts to the close of the speech. It was something new in the way of speech making, and the people listened with unbroken attention, and Dr. Nelson put fire and spirit into his address and it went to the point. It was truly a great speech, and one of the best we ever heard on the educational question. Bishop Key followed in an earnest exhortation and a collection followed. \$880 was the result. This is fine.

Rev. G. D. French, D. D. came forward and made a brief but instructive address on the work of the American Bible Society. He was heard with interest, for the Society has had no official representative in Texas for a number of years. Dr. French is a capable man for this work.

The afternoon session met at 3:00 o'clock. A resolution of appreciation of the presence and presidency of Bishop Key was adopted by a rising vote. Also another paper was adopted setting forth the high esteem in which the late Major G. W. L. Fly was held by the Conference. Following this, the brethren voluntarily contributed a fund with which to put a memorial window in the church at Victoria where Major Fly lived and worshiped a great many years, and where his dust is sleeping awaiting the resurrection of the dead. The or-

der of the day having arrived, the Conference went into the election of delegates to the General Conference. The Bishop read the law fixing the number and qualification; and also the law governing the election. The Conference was entitled to three clerical and three lay delegates, as the roll showed 151 members. The first ballot was taken and J. D. Scott and J. W. Johnson were elected. The laymen failed to elect any one on this ballot. The second ballot failed to elect a clerical delegate; but the laymen elected one, V. M. West. The next ballot Rev. Sterling Fisher was elected and Rev. J. W. Stovall and Rev. J. M. Alexander were elected alternates. J. E. Pritchett was elected a lay delegate also G. G. Johnston. Capt. Organ and S. D. Seals are the lay alternates. It took several ballots to accomplish the above results and there was a great deal of good natured spirit in the election.

Friday night was the Missionary Anniversary, and notwithstanding the threatening weather the church was crowded with a large congregation. Rev. B. Harris, chairman of the committee, had charge of the meeting. Rev. E. D. Mouzon conducted the opening exercises. Rev. A. L. Scarborough, the Secretary, read a brief report of what the conference has done during the year. Raised for Foreign Missions \$4,798.00; increase this year over last \$512.08. For Domestic Missions \$7,061.10; increase over last year \$1,120.40. Total for missions \$11,859.12. Added to this, the amount raised for church extension and the Rescue Home and it gives a grand total of \$14,809. This makes a little more than sixty cents per capita, a good showing for this heroic body of workers. For the section covered by this conference has suffered much from droughts and boll weevil for a number of years; but the past year has been a moderately good one, and the people rallied wonderfully to the cause of missions, as the above figures show. Eighty-two charges paid out their assessments in full. The San Angelo District paid out on every charge.

At this juncture Dr. Seth Ward was introduced and delivered the address of the occasion. We give a few of the many thoughts contained in that strong and forceful speech. He had in his hand a bound copy of the minutes of the first Conference Missionary Society ever organized in Texas. It was back in the early forties and Bishop Waugh presided and it was at Rutersville. Thomas O. Summers was the Secretary. This bound copy contains the proceedings of the Society down to the sixties. He quoted many things of interest from the volume. It is a rare piece of history. Its contents are written, not printed. He then proceeded with his address. There was not much that we can strictly call missionary preaching in Mr. Wesley's sermon, yet the great principles of missionary thoughts are found in nearly all his discourses. But today nearly every sermon heard from our pulpits directly or indirectly pulsates with missionary matter. The work has gained a wonderful impetus. Our church is taking on new life and today we have at home and abroad about 2,500 men and women engaged in mission work; and we have 16,711 church members in our Foreign work. And we are having a larger increase in converts in foreign fields, according to the men and money used, than in our work in Texas and our other home fields. I am glad to say that our contributions now to the cause of missions at home and abroad amount to more than \$900,000. This is a wonderful increase over a few years ago. Only four other Church Boards that are ahead of us in our money and workers in mission fields. It only requires six per cent of our contributions to run all the expenses of our Board, the most economical proceeding of any business in all the world. Yet some people think that we spend a great deal of money in running our missionary affairs. But it is a great mistake. But notwithstanding our increased contributions and our economical methods, yet our needs in this field are increasing tenfold. The fields are white unto the harvest, and the calls upon our Board are pathetic and important. On all sides our workers are calling on us for help. But we are often compelled to turn them down for lack of means. Yet our country throughout the South was never so prosperous as now. One great field now offering a wealth of opportunity to the church for Christian effort. Those people are accessible to us. They feel kindly toward this country because of our sympathy with them in their late war with Russia. Their condition is such that they are ready to be taught morals and religion by the people of this western hemisphere. From henceforth Japan will be the key to the Oriental situation; and if the Anglo-Saxon race will give to Japan the Christian religion, it will not be long until the great East will be within the grasp of our Christ. Thus God has opened the old world to us through

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these little brown people. Buddhism found its way into Japan about 1,000 years ago, and for a hundred years it made but little progress. But by and by it gained a hold and is now their dominant religion. Why not put our Christianity among them and give it a chance? It will root out the old religion in less than 100 years. If given half a chance, Brethren, let us heed this call and render obedience thereto. We want to take hold of the work systematically and put behind it our Missionary Board." Dr. Ward then turned his attention to the necessity for arousing our people to the importance of bestirring themselves to larger liberality and his appeal was impressive and effective. His whole address was deep, broad and comprehensive. The above contains only a few of the great thoughts that filled the address from beginning to its close.

Saturday morning the rain was pouring down and the mud was in evidence. But the conference opened as usual. Brother Joyce conducted the religious exercises. After this, the reports began to be made. They came rapidly and were adopted with speech making until the Board of Education came in and the proceedings stopped long enough to hear an excellent address from Rev. J. Sam Barcus. He spoke in the interest of the Southwestern University and his remarks were well received. The Bishop then introduced President Bray of the Lane College and he addressed the conference. He is a very highly educated colored man and his school belongs to our branch of the Colored Methodist Church and was given a warm reception. He said many wise and witty things and kept the conference in a good humor from the beginning to the end. One thing he said brought down the house—"It was said just after the Civil War that the negro never could learn arithmetic. Well, we have shown ourselves to have been adeps in multiplication. Back there we had 3,000,000 negroes. But now we have 5,000,000 and we are still multiplying." Then he made a thrilling appeal in behalf of Christianizing and educating these millions of ignorant people. Again he said: "Thomas Dixon is mistaken in his assumption that no amount of education will ever make a black man a white man. His prediction is a false one. Education is not intended to make white men out of black men. I for one am satisfied with my color. It neither runs nor fades. But the purpose of education is to make an intelligent man out of an ignorant man, to make a good man out of a bad man, and to make law-abiding men out of criminal and vicious men." His speech won favor and a hearty response. He was given a good collection.

Dr. S. H. Werlein introduced a strong paper endorsing the local option movement, and it especially emphasized the attitude of the Advocate

Notes From the Field.

Cisco.

B. A. Snoddy, Oct. 30: We wish to express through the columns of the Advocate our thanks to the Woman's Home Mission Society of Meridian for remembering us so kindly during the year. At the first of the year they sent wife a check for fifteen dollars. And we have just received a nice box of dry goods, valued at sixteen dollars. We are very thankful for such acts of kindness, and pray God's blessings on their worthy deeds; for if there is any one who can appreciate such remembrances, it is a superannuated preacher. I am very thankful to say that my health has greatly improved during the year, and hope to take work at conference.

Marietta, I. T.

J. W. Cummings, Nov. 1: I came from the Texas Conference to the Indian Mission Conference a year ago, and have served the Thackerville charge this year. We have had a good year. Have just finished our work. I have witnessed 122 conversions and received 98 into the church. We are a little behind on our collections up to this time. I am glad to hear of so many people being blessed throughout our land. Praise God from whom all blessings flow.

Troy.

D. C. Ellis, Oct. 20: Owing to the formation of a new work last February I was moved by the Bishop from Pendletonville to this point. I was kindly received by the people of Troy, and in due time received a nice parsonage, which was enjoyed by this pastor and family and I think by the people. The revivals on the work were not as successful as we had hoped. Did most of the preaching in all of them. Had Bro. J. H. Wiseman a few days in one meeting, also Bro. T. K. True, a local elder, in the same meeting. Bro. T. S. Armstrong of Waco was with us four days here at Troy and Bro. J. S. Chapman, our P. E., preached twice for me at Pendletonville. In the four meetings held, we only had eight conversions. Our report at Conference will show a large net loss, mostly by church conferences. Our conference collections will be in full. There may be a small deficit on salary. I am too proud to fail to mention the fact that, led by Sister Young, the church here at Troy presented me a nice \$28.00

suit for conference and wife a \$10.00 dress pattern. We would be base ingrates not to appreciate such kindness and remembrances. We are grateful and remember the givers daily at a throne of grace. The preacher who comes to Troy will find a kind and appreciative people. I and family will carry with us many fond recollections of this people wherever the Bishop may send us.

Grandview.

Geo. S. Slover, Nov. 2: We have had two good meetings during the year, one a co-operative, the other under the auspices of our church. Rev. J. A. Whitehurst of Fort Worth assisted in the latter and did us valuable service; he is splendid help. Eighty-two members have been added to our roll, will have a net gain of forty. The salaries and collections will be paid in full. The Official Board has raised the pastor's salary \$100.00 for next year. Under the leadership of my predecessor was built and furnished one of the nicest frame churches you will find anywhere. We have just completed a renovation and remodeling of our parsonage at the cost of eleven hundred dollars, most of which is paid or provided for. The good women have been putting the necessary things in the parsonage during the year and are now furnishing the new parsonage in keeping with the building which means that it is nice. They believe in doing things right. We have unity in our efforts for the progress of the church. This is one of the most moral, and hence one of the most pleasant towns in which to live, that my lot has been cast. Grandview as a whole, and especially the membership of our church, have been all to the pastor and family that any reasonable pastor could ask.

Bonham Station, Paris.

Wm. A. Thomas: Bonham Station bids fair to make a fine showing at Conference. We have had a hard pull this year, but by the grace of God we have steadily advanced on all lines. We have held two meetings; one early in the spring, and another recently. Bro. M. H. Reed did the preaching in the former and Bro. D. L. Coale in the latter. They rendered us very valuable service. These meetings resulted in 50 conversions and reclamations and 25 additions to the church. Our people are a plucky set. P. E. and P. C. salary will be paid in full. I am very hopeful of the Conference claims. I have organized a Senior League which is doing well. The good people have been very kind to us indeed; they have pounded us twice with lots of good things to eat. The young ladies and also the older ones presented wife and myself with a purse containing a sufficient amount to handsomely dress us both from head to foot. May God's richest blessing continue to be showered upon these faithful people. "We have had a good year, Bishop."

Thornton.

F. M. Winburne, Nov. 2: I have just passed the crucible of the memorable fourth Quarterly Conference, which met at Big Hill yesterday. Dr. Barcus was present and magnified his office in every way. Some of the stewards were absent and nifted their office and our finances, but a few days yet remain and we hope for nobler things. The dear good ladies are hustling for a new suit for our preacher. I do hope and believe all the good women will get to heaven. So while finances may be short I hope I'll come up "well clad." I'll soon be ready to stay or go and herewith submit a brief summary for two years ending: First, visited and prayed in homes of about all of my people. Second, about 150 conversions, painted and partly furnished our nice little parsonage here. Third, revived Steele Creek Sunday school, prayer meeting and fixed up old Church, nicely painted and a new organ. Last, but not least, we will soon have a beautiful new Church costing \$1,100 or \$1,500 at Big Hill. Aren't you glad, for a number of faithful brethren know this is the way "they long sought and mourned because they found it not." So facing the future "here am I," till He says "it's enough."

Crawford.

J. W. Bowden, Nov. 4: We have lost quite a number of members from this charge during the year; 84 by certificate, 15 Church Conferences, 3 withdrawals, 1 death; total, 103. Added 60-25 on profession of faith, 35 certificate and otherwise. We now have only 250 members. Some among our best members, lay and official, have moved away. At one of the appointments (Osage) we suffered a great loss. At the time, it seemed irreparable. More than twenty members moved away, including Dr. Armstrong, a thriffling steward circuit, district and recording. Also our other steward and superintendent of Sunday-school. At the time of the stew-

ard's removal \$27 or \$28 of the preacher's salary was unpaid, but three good women said the preacher must have his pay. So on last Wednesday they came to the stewards' meeting and settled in full, and one of those sisters has furnished us a steward in the person of her son, and in company with those good women came a very worthy and accomplished Presbyterian brother (whose wife is a member of our Church at that place) and united with us, and accepted the office of Sunday-school superintendent. So Osage is not dead, as some thought, neither is it likely to die while there remains in her number such women as Sisters Tubbs, Bennett and Hord. The preacher's salary is behind at three appointments. Conference collections are considerably behind. The great loss of so many members has had a tendency to paralyze to some extent our Conference collections. So many would say we can't pay and meet our obligations to our pastor, but good men are coming in and some say those of us that are left must live close to God and try to do better work in the future. We have had about 70 converts during the year. To God be all the glory for any good that may have been accomplished. There are many kind and big hearted people in this charge. They have been good to me and mine and I pray God that if I am not their pastor another year that the Holy Spirit may direct in the selection of a shepherd that will lead to better pastures and that peace and harmony may continue among our members, and prosperity attend all their efforts for good.

Groveton.

Jesse Lee, Oct. 30: This is our second year in Groveton station. We followed good men that wrought well, and the field is now showing the natural results. While this is, as all saw-mill towns, an unorganized people, and what many are pleased to call "a hard work," it has wonderful possibilities, and if properly handled a bright future. The population of the town is nearly or quite five thousand and is growing rapidly, and until recently I have been the only preacher in the town. The demands on my time have been indeed great. Sometimes for three weeks I haven't had as much as an hour a day that I could spend in my study and often for a week at a time could not retire until after 12 o'clock at night and often not at all; so many sick and dying; so many of them without food or raiment, oh, how my heart has bled. I have collected hundreds of dollars for the relief of the poor this year. The town is divided. One side is called "the mill side" and the other "the town side," and there is very little mixing among the people. All the churches are on the town side. I suppose there are at least two thousand people on the mill side that are not members of any church, and very few attend any church. This is the problem that confronts us now. What can we do with them? They need the gospel, and yet won't come over to church. Can't Methodism build another church in Groveton? I answer yes, and we must do it. Answer amen, brethren. Many good people here. Our Sunday-school is doing a great work. It makes the preacher's heart rejoice to hear the reports on Sunday: "good lessons, perfect lessons." We hope to "be full" at Conference. Our church is growing. Prohibition prohibits. Six in jail and more to follow. We convicted every case the last court.

Morgan.

R. F. Dunn, P. C., Nov. 3: We are now "rounding up" our work for Conference. There have been added to our membership this year about 150 members, and the larger part of these have been received on profession of faith. Our Church and parsonage at Morgan have received about \$300 worth of improvements. This has been done mostly through the efforts of the Home Mission Society. We sold the old church at Walnut Springs for \$340 and have begun work on the new church, which is to cost about \$3,500 when finished and furnished. The year's work has not been all that we desired it to be, but we thank God for that measure of success which has attended our labors during the year. To Him be all the glory for every advancement made and every degree of success achieved. I have been much engaged and much concerned for the large part of neglected territory around this charge. Like a great many of our circuits and stations this charge has much unoccupied territory where we have not people enough for self-supporting Churches. These people will not go more than a few miles to Church in the towns and cities. If we reach them we must go to them. Other Churches are doing it, and occupying the field, while we, in many cases, are not. Much of the strength of these communities has moved into towns and cities, and we have, in many instances, discontinued these country

Churches, and moved into the towns to leave these people destitute of preaching, so far as we are concerned. Some may say "they are not worthy the cost and effort to reach them, if they will not support the gospel sufficiently to have regular preaching." But we must not expect to reap where we are not sowing. It is from the rural population that we have gotten most of the best material, in the ministry and membership of our Church, and it is suicidal to neglect this source of our supply. If much of the financial strength of these communities has gone to build up the Churches in cities and towns, is it right to refuse these people a share of Home Mission funds while we provide for the destitute in the cities? If we are true Methodists the "world is our parish." I have held four meetings in these neglected places since the fourth Sunday in September, and while it was in the midst of cotton picking season, I had encouraging results at all these meetings. At the last one I received seven members by baptism. I hope that our bishops, presiding elders and Conference Boards of Missions will do something to remove the reproach of our neglect from Methodism.

Gatesville.

Neal W. Turner, Nov. 6: This week completes the first year of my ministry; and as the time is so near to the meeting of the Annual Conference I have been made to meditate upon the past few months' labors. And in this meditation I have first of all made a close self examination, and asked the question, "Have I been faithful and diligent in the discharge of my duty as a pastor?" I can answer that I have tried by the grace of God to advance his cause among men, and to be faithful to the trust committed to me; and while failures and mistakes have been made, and some duties have been neglected, still I am sure that much good has been accomplished on the Gatesville Mission. The following will give in condensed form the accomplishments of the year so far as the visible results can be determined: One Sunday-school organized, doing good work, with about 50 in regular attendance. One Senior Epworth League with 21 active members was organized at Winfield Chapel, and is increasing both in numbers and interest. Also at the same place we have organized a very enthusiastic Woman's Home Mission Society with 15 active members. The result of our meetings was the salvation of 21 persons and a general spiritual uplift among the entire membership. The church at Winfield Chapel has had improvements made to the amount of \$55.00. The pastor and his wife were the happy recipients of a very unexpected, but most appreciated surprise a few days ago, when the good women presented my wife with sufficient finances to defray her expenses to the Annual Conference. We have served a good people and have learned to love them; and our prayer and exhortation is that they may continue to "abound in good works;" and the assurance is, that in yonder world they shall have "A crown of life."

Annona and Williams Chapel.

W. R. McCarter, Nov. 5: We are finishing our work for the year. Bro. Casey has just gone from us, having held our fourth Quarterly Conference. Our reports were not quite in full, but will be by the time of our going to conference. The year has been very pleasant and in the main prosperous. No crops to amount to anything are being made in this country, and consequently a great number of our people have moved out of the country, others have gone seeking employment expecting to return of course when the country is more prosperous. We held two revival meetings in our charge, both gracious and successful, being of great benefit to the church. On account of some sickness in my family I could not hold any revival meeting here at Annona; we are going to have our meeting

(Continued on page 13.)

This body of ours is a wonderful repair shop, in which nature is constantly at work replacing the worn-out tissues. Under normal conditions this work goes on smoothly, and the body is kept in perfect condition—healthy. But when from over-work, mental strain or accident, the vitality consumed and the natural waste is in excess of what nourishment and rest can replace, the body suffers correspondingly. Nerves unstrung, weak, exhausted, enfeebled condition, wakeful nights, irritable temper, loss of appetite, deranged digestion, headache, neuralgia, poor memory mark the victim of excess waste—lost vitality. The system needs a nerve medicine—a nerve tonic. Nothing else will answer. Dr. Miles' Restorative Nervine is prepared for just such cases. It feeds the nerves, and gives energy and vitality to the whole system. Try it to-day. Miles Medical Co., Elkhart, Ind.

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Give the Drafts a thorough trial when you get them and then if you are fully satisfied with the benefit received, you can send us One Dollar. If not, you have only to say so, and they cost you nothing whatever. Hundreds of thousands of persons have tested Magic Foot Drafts without paying a cent in advance—you have the same opportunity. If we can't cure you we don't want your money. No other remedy ever stood such a test—there is no other remedy like Magic Foot Drafts, which cures after doctors and baths and medicines fail—after, in many cases, thirty and forty years of suffering. Thousands have written us happy letters of gratitude which can be seen by anyone at our office.



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Because this great medicine relieves stomach pains, frees the constipated bowels and invigorates the torpid liver and weakened kidneys

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"Pears to me it's about time you was gettin' a new carriage." When you agree with your friendly advisor, make your last run with the old, worn-out vehicle here and see what a slick turnout we have to replace it. Many years of life in the stylish and staunch vehicles we are showing now. When you see the P. & O. Co. name plate on bugles on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue which will be sent free to any address.

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Sores Covered Neck and Cheeks—Itched Day and Night—Nothing Did Me Any Good—Was Growing Worse.

CURED BY CUTICURA AT COST OF \$4.50

Miss Nellie Vander Wiele, of Lakeside, N. Y., writing under date of April 18, 1904, says: "I do wish you would publish this letter in the newspapers, so that others suffering as I have may see it and be helped. I suffered for many months with an awful skin disease, sores covering my ears, neck, and cheeks. Scabs would form and they would swell, and itch day and night. Then they would break open and bleed and matter run out. I had tried many different remedies, but none of them did me any good. I was growing worse when I tried the Cuticura Remedies. The first application helped me, and when I had used two cakes of Cuticura Soap, three boxes of Cuticura Ointment, and three bottles of Cuticura Resolvent, I was completely cured."

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Cuticura Soap, Ointment, and Pills are sold throughout the world. Puter Drug & Chem. Corp., Sole Proprietors, Boston. Send for "How to Cure Skin Humours."

The Home Circle

CONFESSIONS OF A SEXTON.

If my confession is to be a perfectly candid one, I must state at the start that I have always felt that I am peculiarly fitted by nature to be the sexton of a church. In the first place, I am an optimist, as a man certainly needs to be if he is to be a sexton for many years.

Secondly, I am a patient man—more patient than Job, for he answered back when grumbled at, and I never do except by pointing occasionally to the thermometer when some one tells me the room is freezing cold.

Thirdly, I am a modest, contented man. When some rare soul tells me how well the wheels of my quiet machinery are running, I do not immediately feel called upon to resign my office in the hope of having the position of a president thrust upon me.

And fourthly, I am methodical. I sweep the church on Fridays and dust on Saturday afternoons. I give so many whisks of the duster to each pew, and I put three hymn-books in each long centre seat and two in each shorter side pew. I set my watch by the jeweler's every Saturday, so that the bell may be rung on the proper second; and I always know just how many taps to give, and when to close with the double tap.

Now having described myself, let me say a word about the church. There are some of the very best people in the world in my church, and sometimes I have thought that even a pessimist could get along as sexton in this most thoughtful, most appreciative of churches.

I must confess, however, that even among these are people who expect the sexton to do miracles in the way of ventilation; that there are those who cannot stand a draught but will persist in sitting in one; that there are other cold-blooded ones who will choose the seat farthest from the register and then blame the sexton.

I have had compliments from two people at the close of the same service; one that the air was stifling, the other that it was cold and draughty.

And then I must confess that there are a few even among us who will decorate until dark Saturday evening or early Sunday morning, leaving a scattered mess to be swept up; that sometimes even our choir expects the sexton to know by instinct when to have the church open for rehearsals; and that sometimes our women—bless 'em—want the seats dragged out of the lecture-room, the unsightly big stove removed, the piano put into another corner, the primary chairs and tables stacked away, and sometimes rockers and rugs brought from near-by homes for an evening social.

Not that I mind so much doing these things; they are part of my work. But I do groan inwardly—inwardly, mind you—at doing needless work.

Sometimes in preparing for a social, a group of ladies will say, "Oh, let's put the piano over there between those two windows."

So I put my shoulder to the wheel and move the piano. Pretty soon another group comes along and says: "Who moved the piano? It will never do to have it there; the music won't sound well." And so I trundle the thing back.

It is the same with the seats; one woman says, "Put them all side ways, sort of free and easy," and then another doesn't like arrangement, but wants them all removed except a few around the sides of the room. And so my work has been doubled many a time because of the want of the head of the social committee, that makes all its plans and knows what it wants and remembers that there is just as much work to be done after a social as before, with less enthusiasm to carry it through.

Often I have had plenty of willing hands to help remove a heavy object, and the next day had to scour the neighborhood to find a man to help me get it back into place. And once, just once, let me whisper, after a Christian Endeavor social, I washed all the dishes and then took the dish towels home to rinse out.

But you are not to suppose that such things as these can happen often in a church like ours, or that when they do happen it is with the intention of getting the church's money's worth out of the sexton. It is pure thoughtlessness. Indeed, the church sexton is perhaps the most likely person in the world to fall a victim to other people's thoughtlessness; certainly no one will indorse more heartily than he those old lines,

"More evil is wrought by want of thought."

Then is wrought by want of heart." I have sometimes been tempted to think—for I am an optimist, you remember, and know it is only thoughtlessness—that the best cure would be to have the sextonship a sort of training school through which each member of the church should pass. I am

sure that such a course would result in more genuine sympathy and appreciation than usually falls to the lot of a sexton.

It is said that a man never knows he has a stomach until it gets out of order, and I sometimes think a church never knows it has a sexton until something goes wrong.

If I should ever be promoted to the pastorship, I shall take particular pains to let my sexton know when he pleases me.

Now do not smile at this presumptuous supposition, I said I was an optimist. So I am, and I am optimistic enough to see golden opportunities from my lowly point of vantage. If a minister is one who ministers, then I may claim the title even now. I believe I have it in my power to be my pastor's best helper, not only in anticipating and quietly providing for his comfort and that of his hearers, but I may install myself as chief watchman on the wall.

It may be my blessed privilege to let the pastor know of this or that young person who left the evening service hastily for the fear of showing his emotion; to let the pastor or the deacons know of the stranger who sat in the rear pew; of the Sunday-school boy who hung about pretending not to want anything, but who was really hung-ringing for an encouraging word; to speak a word here and there about the choir's faithful work at their rehearsals which nobody else has so good an opportunity as I to know about; it always delights me to feel that I have been the instigator of some appreciative word.

A sexton's life is a life of little opportunities, and these opportunities are as varied as you can imagine, from speaking "the word in due season" at some crisis which only the sexton may have chanced to see, to rolling a restless baby in a carriage up and down the sidewalk while his mother listens to the sermon, or scrubbing up a dirty little child from some wretched home, so that the contrast between her and the other children will not be too great.

Should these humble confessions fall into the hands of other sextons, let me say to them, never mind if some of your people forget and leave things helter-skelter for you to clear up; others will say, "How good you were, Mr. Sexton, to take all this trouble for us! There are not many such." Never mind if you've worked for a day or two getting ready for some fashionable wedding, warming the church, waiting on the decorators, personating the minister at the rehearsal, and then have spent the best part of another day getting the flowers out and things generally into shape, and when it was all over had to remember that the pastor's wife had all the fees there were and you hadn't even a "thank you;" there will be other weddings where "our obliging Mr. Sexton" will come in for a generous share of the remembrances.

If some committees keep you up half the night with their conference; there will be others who will say, "No need of your staying here to wait for us, Brother Sexton; we can turn off the light and lock the door as well as you can."

Cheer up, brother sextons. Be patient, be faithful, be good-natured. The world, even the Christian world, is a good deal like a looking glass, it reflects a good-natured face.

And if perchance, brother, these confessions should meet the eye of some that are numbered among the "powers that be" in the church, and next Sunday you should happen to get a hand-shake that is a bit heartier than usual, let us both smile and be glad.—Q. E. D., in The Congregationalist.

BROADEN A CHILD'S MIND.

Expand the child's mind by showing him from time to time scenes from all sides of life. Take him to-day to studios, and let him see how pictures are made; next week to silk factories, to learn the poetry of labor; and afterward to a brickyard and an iron foundry, not forgetting the claims of great churches and monuments upon an elevating education. The alternation of city and country is a delightful stimulant. When travel is possible, we should give the child glimpses of mountains and sights of the sea, and let him become acquainted with mountaineers and fishermen, even as he ought in town to know something of the ways and thoughts of the workmen, so that he may come to feel sympathy with all sorts of people, and understand the merit of labor. Actual experience of this kind is worth infinitely more than the theorizing in school-books. It is not particularly interesting to a child to read that he should be grateful to all the people who supply him with his daily comforts—to the farmer, the banker,

the manufacturer, the bulldozer. But when he sees how grain grows, and is converted into flour, how furniture is wrought from blocks of wood, and threads woven into cloth, the whole history of the objects about him is revealed. The different parts of life become connected, and he gets a sense of the thread of harmony which runs through it all. And he has a moment of satisfaction, coming through a feeling of kinship with the world which is more useful than gratitude upon general principles.—Woman's Home Companion.

FIT YOURSELF FOR THE PLACE.

You would like to occupy a prominent place; you would like to be honored, looked up to, respected, talented. Suppose to-day you were offered the place you would like to fill, could you fill it? Not at all. Are you fit for it? By no means. And if by some mysterious miracle you could be thrown to-day into the place your heart desires, you would simply dishonor yourself.

If you wish a place among the learned you must fit yourself to occupy a position with the learned. If you wish to fill a place among the wise, you must seek and cultivate wisdom. If you wish to fill a place among the rich, you must fit yourself for all that such a position involves. If you would live to be the head of an intelligent and intellectual household, you must cultivate intelligence and intellect. If you would like to be the husband of a noble woman, you must seek to be a noble man. If you would like to be the wife of a learned and cultivated man, you must become learned and cultured yourself, so that you would not disgrace and disgust him.

When the time comes to fill a position, it is too late to prepare for it. The preparation must be made in advance; and if you have any high ideals or hopes, you should begin to work towards them the very first thing; for the higher the position of a fool the more he shows his folly. There are thousands of positions which men covet that they are unable to fill, simply because they have neglected to do what they might have done to fit themselves for better things.—Unknown.

A DOG WITH A WOODEN LEG.

I once knew a woolly little poodle in the Philippines that was a regimental mascot. During a fight near Cavite, its left hind leg was shot off. The little fellow was carried as tenderly to the rear as if he had been a human comrade. The little fellow eventually recovered. Being unfit for further campaigning, he then became a pet in the surgeon's home. The wife had made for him an artificial hind leg, fitting neatly over the stump with a laced-glove top and having a little rubber pad for the foot. On this the dog soon walked with ease, and by degrees learned to use it readily, as if it were an actual leg, even scratching with it. One day, however, as he was scratching behind his ear, the wooden leg hung in his hair and pulled off. The poor little fellow's perplexity was ludicrous. Finally he shook his head and ears till the wooden leg flew off. Then he took it in his mouth and bobbed on three legs to his mistress, to have it put on again.—Selected.

UNLUCKY FRIDAY.

Once upon a time I was in a railroad accident. It was one of the only two I have ever experienced, and I have traveled over seven hundred and fifty thousand miles on trains and steamers, three times as far as from here to the moon.

A broken wheel threw the train off the track. The car I was in was shattered very much. Seated just ahead of me was an elderly lady who was suffering from rheumatism. It was necessary to change cars. I helped her off the car, carried her valise, and gave her the support of my arm. Behind us came a noble looking English lady with her husband by her side.

She was scolding him well for starting on their journey on Friday. "I told you, James," she said, "something would happen if we should start on Friday."

"Madam," said I, "do you know that Columbus set sail to discover America on Friday?"

She looked at me with indignation and said: "Sir, in my opinion it is a great pity America was ever discovered at all."

So she held to her opinion that Friday was an unlucky day. The old lady who had the rheumatism was convulsed with laughter, while the English lady went on ahead of us, scolding James for daring to disregard her warning not to start on Friday.

If there is such a thing as luck, surely the American Republic has had its full share among the nations of the earth, and this republic was created by thirteen colonies of the mother country. It can be proved that thirteen is the most lucky number there is, if interesting coincidences

may be considered indications of "luck."

There is no such thing as luck. There is such a thing as Providence. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."—Bishop C. C. McCabe in The Christian Advocate.

JUST HOW MUCH?

"I would do anything to get an education," said Joe, savagely thumping the down sofa-pillow till a fine fluffy dust flew from seams and corners.

"Just how much would you do, Joe?" said practical Uncle Phil, interestedly. "As much as Elihu Burritt?"

"How much did he do?" inquired Joe. "Was he a boy without any chance?"

"No, indeed," said Uncle Phil, who never sympathized with whining Joe's way of looking at things. "As many chances as you have or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew!" said Joe, as if he, too, saw a pair of bellows at hand. "How old was he? Older than I am, wasn't he?"

"About sixteen, when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work as hard as that," said Joe, after awhile, with a ashamed-face look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faintly and sulkily given up the thought of going there. Uncle Phil's words, however, had put in a new light.—Christian Outlook.

THE BIRD THAT TOLD

Dudley wasn't very good-natured. It was a warm afternoon.

"How would you like to eat supper outdoors?" said mamma.

"O, goody!"

"Papa won't be home so you and Helen and I will take something in a basket and go down to Squaw Lake. Run and find Helen."

Dudley ran outdoors. "O Helen!" he called, "we're going down to Small Ache, and eat our supper in a baxit."

Helen bounced out of the hammock, and was in the house before her brother.

Mamma was getting ready brown bread sandwiches and apricots and cookies and milk.

"O, can I have a papercot now, mamma?" Dudley was very fond of apricots. Mamma gave him two.

"I think you'd better have your shoes on, my boy. Briers are bad for bare feet."

Helen ran to find her shoes.

"I don't sink we better stop now, mamma. Sides I can't wear 'em, 'cause my sore toe isn't got well."

"Let me see."

Dudley stood on one foot, and thrust five little toes up over the edge of the sink.

"Why, there's no sore toe there, child."

"I sink it was the iver foot."

Five more little toes showed up.

"Nor there," said mamma, looking carefully. "Well—it's so warm—never mind his shoes, Helen. I suppose they'll fret him."

It was cool and shady by the lake. Mamma put the basket in a bunch of tall ferns at the foot of a big tree, and they all went down to the water's edge to find conch shells. There were ever so many, and Helen filled her handkerchief with them. Dudley amused himself by digging his toes into the sand and watching the holes fill with water. It was such fun! He would never have dreamed of crying if a sharp stone had not hurt his foot.

"I know just the place for a boy with a hurt foot," said mamma. "It's on the shawl under that big tree."

Dudley limped slowly away into the shade, and after much fussing found a soft place to lie down. Soon his little nose sniffed something.

"I smell papercots, I do believe. Maybe they grow on this tree. I sink I'll climb it and see." He jumped up quickly. "O, I most stepped into our baxit. Here's where the papercots are! How many? One, two, free, four, ten, eight, and—O, lots more. I sink I'll take one. Course I'll ask mamma. Maybe I better have two, free. O, dear I've squeezed 'em! Course they're spoiled now. Course I better eat 'em, 'cause nobody wants 'em now."

Dudley ate the fruit, and threw the stones away.

"You—you—took three-e-e! took thr-ee-e!" cried a bird voice overhead.



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Dudley started and looked up into the tree. A brown bird was whisking his tail and flitting about.

"You took thr-ee-e!" it repeated.

Dudley threw a stick. It touched one of the lower branches, and the bird flew away.

It was a very quiet little boy that mamma and Helen found sitting in the middle of the old gray shawl when they came up.

"We'll have supper now. This little boy is hungry. Hand us the basket, Helen."

Dudley brightened up while mamma told the children stories of the woods and seashore as they ate sandwiches and cookies.

"Here's the biggest apricot. Dud can have it," said Helen, dropping it into his outstretched hand.

"Took—took—thr-ee-e!" called the thrush from the tree-top.

Dudley's apricot rolled away in the grass, while he hid his face in mamma's lap and burst into tears.

"What is it, dear?" said mamma, anxiously.

"I did take free apricots, mamma. I was going to tell you," he sobbed, "but they got all squeezed, an' I—I—didn't. 'At old b-bird fought I was a f-fief, an' he mus' t-tell."

"Took—took—thr-ee-e!" sang the thrush, and mamma understood.

They had a sober little talk then. When it was over Dudley felt much better.

"I'm glad 'at frush told," he said as they finished the apricots, "cause I might have forgotten if he hadn't membered for me."—Sunday School Times.

TAKES TIME

Some Years Getting There and What Happened Then.

The poison in coffee does not always work its mischief swiftly—sometimes it fastens its hold upon the victim by slow degrees that are not noticeable for a while. But once it begins, the day will surely come when the coffee must have relief.

A lady writes from Cal.: "We were great coffee drinkers in our home, using it at every meal and frequently drinking it in the evening with friends, and it was not until after the lapse of years that we began to realize that it was doing us harm. My symptoms were not so bad, although my health suffered in many minor ways, but my husband became afflicted with the most painful somach trouble. He could not assimilate his food properly and everything he ate gave him great distress. We were slow to suspect the truth, but we now see that it was caused by the use of coffee.

"At last he determined to quit using coffee altogether, and like a good wife, I did so, too. We worried along for a month without any hot table beverage, till one day a friend happened to say to me 'I am using Postum Food Coffee now, and feel so much better for it.' I told her that we had tried it and did not care for it, and she said it must have been because it wasn't properly prepared. So I bought a package and prepared it strictly according to directions. We were astonished and delighted at the results.

"We have been using Postum Coffee for a year, now, and I rejoice to be able to tell you that it has cured my husband of his dyspepsia. This is a statement that does not seem to have the significance it ought to have. If I could make you understand how intense his sufferings used to be, you would realize what a deliverance Postum wrought for him.

"My own health has also greatly improved and the credit for all must be given to Postum." Name given by Postum Co., Battle Creek, Mich.

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My Dear Here for the also wit the high the six test wo

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THE ROLL OF HONOR FOR BOYS AND GIRLS OF SIXTEEN YEARS OF AGE AND UNDER

My Dear Boys and Girls:

Here I come with the roll of honor for the New Testament series and also with the names of those making the highest general average during the six or seven months of our contest work.

So you see I am not ready to quit yet, in fact, my quitting seems almost as difficult for me as finding time in which to do the work. I remind myself of an old lady I once knew. Several times during each visit to her neighbors, she would rise and say: "Well, I must go, but say, have you heard," etc. Then she would begin to relate some bit of news or gossip, and would take her seat again. Her leave-taking usually occupied about as much time as her visit. However, I suppose this is the last of our contest work at least for a while, but I will show my appreciation of your requests by continuing to write you an occasional letter when I have time. You may still write me whenever you wish, and I will keep your letters on file, until I can answer through The Advocate.

I have again been unavoidably delayed in writing the personal letters. I am not yet half through, so I will excuse your impatience and will try to finish the list before a great while.

It pleases me that such a number of you—both boys and girls—have written so sweetly of your mothers. There is no truer test of beauty and nobility of character than the way you treat your mother. Help her cheerfully—not grudgingly—and, in every way you can, show her that she is very dear to you.

Several of you gave correct descriptions of the pink-eyed people—the Albinos—and those of you who had not heard of them, can now find the definition in the dictionary. The names given of the pink-eyed lower animals were white rabbits, rats, mice, prairie dogs, and guinea pigs; but no one mentioned the white elephant.

No, Ruth, I have not forgotten your letter, and will write to you soon.

Price, I am glad you feel that the contest work has been so helpful to you. So many of my boys and girls write that they have found it beneficial to them, and they seem so very appreciative, that I feel fully repaid for every effort that it has cost me.

Della, I do not wish you to feel that you are giving me up. I shall love my boys and girls just the same, and shall at any time take pleasure in doing all I can to help them. Since our contest began I have received letters and papers from about four hundred boys and girls and I call them all mine. I love them all and I want them to be useful as well as happy; then the world will be better for their having lived in it. Quite a number of our contestants are children of preachers, but we have many others and some who are not even of Methodist families.

Esther, I am anxious to know how you succeed with the study of music by correspondence. You must be an excellent and determined student.

Bessie G., your letter was appreciated, although you could not send the

answers to the questions. I know you and many others are quite busy now with home work, school work, cotton picking, etc.

With the same love for my boys and girls, Mrs. ELSIE MALONE McCOLLUM.

Names of the boys and girls who deserve special mention for having made the required per cent. on at least three of the four papers on the New Testament:

- Jennie D. Fowler, Llano, Texas. Jane Bulkely, Crowell, Texas. Irene Wheeler, Stone Point, Texas. Eugene B. Germany, Grand Saline. Garvin Germany, Grand Saline, Tex. Della Young, Lovelace, Texas. Prebble Walker, Sharp, Texas. Price Scott, Mickey, Texas. Ruth Wilkerson, Knob, Texas. Albert Walker, Fate, Texas. Lillian Marshall, Lincoln, Ark. Mary Simpson, Edna, Texas. Lena Simpson, Edna, Texas. Exa Hargrave, Sulphur Bluff, Texas. Annie Hamill, Godley, Texas. Eugene Naugle, Prosper, Texas. Florrie Marshall, Sulphur Springs. Jewel St. Clair, Sulphur Bluff.

*Number of New Testament papers receiving 100 per cent.

Names of the boys and girls receiving the highest general average for the six months' contest work:

- Della Young, Lovelace, Texas. Prebble Walker, Sharp, Texas. Leatha McKay, Arp, Texas. Mary Simpson, Edna, Texas. Lena Simpson, Edna, Texas. Lillian Marshall, Lincoln, Ark. Camella Rogers, Leona, Texas. Lillian Mackamson, Leona, Texas. Eugene Naugle, Prosper, Texas. Melrose Roberts, Brownwood, Texas. Price Scott, Mickey, Texas. Linda Washington, Del Valle, Texas. Jewel St. Clair, Sulphur Bluff, Texas. Exa Hargrave, Sulphur Bluff, Texas. Robt. Montgomery, Hext, Texas. John K. Montgomery, Hext, Texas. Myrtle Cloud, Proffitt, Texas. Mamie Cloud, Proffitt, Texas. Albert Walker, Fate, Texas.

Della Young and Prebble Walker, on every honor roll for the six months.

Leatha McKay received five stars on one series of five papers. Louise Everett submitted the neatest papers.

Mrs. ELSIE MALONE McCOLLUM.

BACK TO TEMPERANCE PLEDGE SIGNING.

A New Crusade on an Improved Plan.

A half century or so ago encouraging men to "sign the pledge" was the principal method of saving the human species from the ruinous effects of the drink habit. In time it became apparent, however, that the licensed dram shops operating as training schools in the drink habit were making drunkards faster than the temperance evangelists could get them to "sign off," and practical minds began to cast about for more effective means of staying the ravages of the liquor fiend upon the human family. Those engaged in the laudable work of pulling men out of the stream of intemperance, as it were, awoke to the realization that their work was practically fruitless so long as there were hundreds of men up the river pushing their weaker fellows into the stream for every one engaged in pulling them out. So came about the agitation for prohibition—a righteous demand that the government instituted for the protection of its people, should stop the drink dealers from pushing their fellow beings into this stream of destruction, and for half a century the fight has been pressed along this line of legal prohibition to the neglect somewhat of "pledge-signing" and "moral suasion" in favor of personal abstinence. Now, it is well for the law to thunder out "thou shalt not steal"—prohibition—and to enforce its prohibition of theft with severe penalties, but there still is need for the school, the home, the pulpit and the press to press upon the consciences of the old and the young the "moral suasion" logic in favor of individual honesty. So in the temperance work. Let us have prohibition and by law stop the heartless men who are, so to speak, pushing their fellows into the stream of death, but forget not there are thousands already in the stream struggling and sinking into the gulf of despair, appealing to us to be pulled out, and that there is every incentive for ever lover of his race to join in the work of rescue.

Then remember that there are thousands more, of the coming generation especially, who need to be instructed and warned against going in reach of these men who for "greed of gold" are pushing their fellows into this river of ruin. Let the mother pledge her babe at her knee to shun the haunts of the

deadly liquor snake—the public "drinking joint with its gambling adjunct and its scarlet annex"; let the school continue to tell the truth to the impressible youth about the ruinous effects of alcohol upon the physical human beings; let the pulpit and the Sunday-school continue to press upon the Christian conscience the duty to avoid alcoholic drink as the deadliest foe of spiritual life; let commerce continue to emphasize the fact that drinking is an effectual bar to advancement in the business world; let all these powerful agencies continue their work in the interest of a sane and sober humanity, and still there is ample room for a most potent ally of these agencies in the temperance reform which has just entered the arena in Texas, although operating for years elsewhere. Based upon the actual experience of British old line life insurance companies a Texas company has just announced a Total Abstainers Department at ten per cent. lower premium than for ordinary risks. It is true this life insurance company makes this departure purely as a business matter, and it is true that it does not do an unbusiness-like thing in offering insurance to total abstainers at a lower rate, for it has been fully demonstrated that total abstainers on an average actually live more than one-fifth longer than moderate-drinking policy holders. Yet because of its important bearing upon the temperance work in Texas, this company ought to receive the cordial encouragement of every Christian and of every philanthropist in the State in this heroic step that presents such powerful incentives for a more temperate and consequently a more useful and more honorable Texas manhood. Every mother ought to feel impelled to encourage her sons to secure abstainers' life insurance policies as a protection against the temptation to drink. It will prove a hundredfold more effective than an ordinary promise not to drink, or even a signed temperance pledge, and will give the same protection as ordinary life insurance. For like reasons every wife will do well to encourage her husband to give preference to the total abstainers' policy in placing his life insurance. For the same reasons a young man who carries a total abstainers policy upon his life thereby throws around himself a powerful protection against the temptations of bibulous society and commends himself most strongly to the consideration of prospective employers, prospective life companions, and in fact, to all thinking persons who appreciate temperate manhood.

Let's have a new crusade of money-saving, manhood-preserving pledge-signing among young men and young women of Texas in the form of abstainers' life insurance policies at reduced premium rates. Let every young man place a total abstainers' life insurance policy in the hands of his mother or his fiancée as a protection to himself as a guarantee of a clean life. For, be it known, that abstinence from drink means almost certain abstinence also from a life of impurity. Let husbands join with their wives in taking out joint abstainers' policies, pledging both to total abstinence and thereby secure the greatest possible guarantee of a "white life for two," as well as protection for the one left behind, should either be called hence. Let every one encourage his or her young friends to shield their lives with the abstainers' policies as a protection against the "disease of inebriation," as well as against the uncertainty of life.

This is not an advertisement of the insurance company. It will do its own advertising in its own way. The purpose here is simply to call the attention of the friends of temperance and sobriety to this chance to advance the cause.

Let's have a new crusade of money-saving, manhood-preserving pledge-signing among young men and young women of Texas in the form of abstainers' life insurance policies at reduced premium rates. Let every young man place a total abstainers' life insurance policy in the hands of his mother or his fiancée as a protection to himself as a guarantee of a clean life. For, be it known, that abstinence from drink means almost certain abstinence also from a life of impurity. Let husbands join with their wives in taking out joint abstainers' policies, pledging both to total abstinence and thereby secure the greatest possible guarantee of a "white life for two," as well as protection for the one left behind, should either be called hence. Let every one encourage his or her young friends to shield their lives with the abstainers' policies as a protection against the "disease of inebriation," as well as against the uncertainty of life.

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BLAYLOCK PUB. CO., Dallas, Texas.

OUR CONFERENCES.

Northwest Texas Hillsboro.....Nov. 15 (Bishop Rees.)
North Texas Sulphur Springs.....Nov. 22 (Bishop Rees.)
Texas, Pittsburg.....Nov. 28 (Bishop Key.)

A FEW CONFERENCE NOTES.

Lockhart gave to the conference a handsome welcome and a royal entertainment. Every man seemed to think he had the best home.

Rev. A. W. Wilson looked well after the comfort and convenience of all, and made himself very accommodating and untiring in his efforts to give the best thought and attention to the needs of all the brethren.

Rev. Buckner Harris is now on the retired list, but he takes great interest in the conference proceedings. His health is very good and he is as cheerful and bright as the youngest member of the body.

Rev. J. W. Stovall, after a useful term in the presiding eldership, goes to Gonzales as pastor. He is one of the strong men of the conference.

Rev. Thos. Gregory, after serving Gonzales four years, comes to Lockhart. He is a trained preacher, a man of clear judgment and sound thought.

Rev. New Harris, having served San Marcos four years, goes to University Church, Austin. He made a popular record during his term of service there, and now he has the responsibility on his hand and heart to put forward that important enterprise at Austin.

Rev. F. E. Buchanan went from Cuero to the Beeville District, as one of the new presiding elders. He is young, vigorous and full of fire and hope, and we predict for him a successful career in that office.

Rev. J. F. Webb went from the Beeville District to Beeville Station. He had closed out a successful term as presiding elder, and now he drops into the pastorate as naturally as

though he had never been out of it. He made a successful executive.

Rev. Theophilus Lee went from Burnet to the Llano District. He is no novice in this position, as he has filled it before. He is one of the robust and devoted men of the conference and will render efficient service on that important work.

Rev. W. H. H. Biggs, after a good term on district work, goes to Alice Station where he will again take up the pastorate. He is a faithful and consecrated man and no one has served the presiding eldership more satisfactory than Brother Biggs.

Rev. D. K. Porter goes from University Church, Austin, to the San Marcos District. He is also a new man in this line of work, but he has the elements of success in his make up and he will succeed.

Rev. H. M. Whaling transferred from Huntsville to this conference, and was stationed at San Marcos. He is a scholarly and successful pastor, and rendered four years of good service at Huntsville.

Rev. I. K. Walter transferred to the Indian Mission Conference. He served twenty-seven years in the West Texas Conference, and no man ever gave more devoted labor to that section than he.

Rev. William Monk looked like an old patriarch among the brethren. For a great many years he did hard and exacting service all over Texas, and now he is an old man, full of faith and of the Holy Ghost, calmly waiting for his release.

WHAT OUR ENEMIES THINK OF US.

A great many of the local and daily newspapers in Texas have spoken very kindly of us since our re-election for another year, and we thank them for their kind words.

Rankin in his Christian spitball says that "The doctrine of eternal punishment is one of the cardinal doctrines of the Scriptures. This doctrine may sound harsh to delicate ears, and it may be very distasteful to some people, but even God cannot govern mankind without the fear of punishment on the one hand and wholesome rewards upon the other."

Another one, whose editor is a better judge of rum than religion, says:

If Dr Rankin and his paper, the Texas Christian Advocate, would display the same energy in fighting official corruption and graft that they display in helping outside liquor dealers, by forcing upon the various counties a prohibition that does not prohibit, they would do the State a service where they are now doing it a harm.

Quite a number of the members of the Legislature have signed a petition to the Governor, asking for a called session of the Legislature to correct section one hundred and twenty of the Terrell election law, passed by that body at its recent session.

of that higher influence he once wielded as a disciple of the meek and lowly Nazarene.

The Advocate is more genuinely feared and more thoroughly hated than any paper in Texas. It stands by the good, the pure, the upright; and it condemns the low, the groveling and the corrupt in all departments of life.

At its late meeting, the Joint Board of Publication of the Texas Christian Advocate re-elected Rev. Geo. C. Rankin editor of the Advocate for the ensuing year, which makes the eighth time Dr. Rankin has been thus honored.

Resolved, 1. That we commend most heartily the editorial management of the paper, and especially the fearless, but wise, manner in which it deals with all public questions pertaining to the moral and general good of our people.

Resolved, 2. That we also are highly pleased with the work of the publishers, and their liberal policy in providing us with one of the neatest and handsomest publications in the Advocate family.

This keeps the Texas Christian Advocate squarely in politics, and it gives Bro. Rankin carte blanche to make Rome howl next year.

Professor S. H. Moore of Georgetown brightened up this office with his genial face this week. Brother J. M. Munger, of Kaufman, made the Advocate a good visit. Mrs. S. A. Stueckert of Burleson was in the city this week and made the Advocate a pleasant visit.

PERSONALS.

Professor S. H. Moore of Georgetown brightened up this office with his genial face this week.

Brother J. M. Munger, of Kaufman, made the Advocate a good visit. So did Brother Bryant of the same place.

Mrs. S. A. Stueckert of Burleson was in the city this week and made the Advocate a pleasant visit. She is here visiting her son.

Rev. and Mrs. S. J. Rucker have subjected themselves to the congratulations of their many friends on the arrival at the parsonage on Nov. 4 of a very fine girl babe.

We had a pleasant call from Rev. I. W. Clark of the McKinney District the past week. He is rounding up for Conference and will have a good report from his section.

Dr. P. D. Coulson, of Robert Lee, was in the city taking in the Fair this week and made the Advocate a pleasant visit.

Brother W. W. Aisbrook of Corsicana dropped in to see the Advocate force this week. We are always glad to have our brethren give us an opportunity to see them when they come to the city.

Rev. and Mrs. S. W. Miller of the North Texas Conference have issued cards announcing the marriage of their daughter, Miss Marcia, to Mr. Charles A. Fouts.

While at Lockhart, we were most delightfully entertained at the good home of Mr. and Mrs. Gus Story. They have every comfort and luxury about them, and their care of us was unstinted.

is a staunch old Presbyterian, a devoted local optionist and a fine lawyer. The devotion of his children to him is beautiful, and the Judge is a first class man.

Rev. J. M. Binkley, the Nestor of North Texas Methodism, spent last Tuesday in the city and paid his respects to the Advocate force.

Mr. Hugh King, of the old North State, made us a pleasant visit the past week. For a long time he was in Dallas and other Texas cities conducting business colleges.

We are in receipt of an invitation to the wedding of Miss Maude Elsie Rankin of Midland and Rev. Thomas Barcus, which happy event took place in the Methodist Church at Midland Thursday of this week.

We learn that Col. Smith Garrison, of Timpson, will make the race for State Treasurer. He is one of the truest men in Texas and will grace any position of trust in the State.

A CARD FROM BISHOP HOSS.

In view of all that has been said and published in regard to the Episcopal residence in Dallas, I think it due myself that I should say a few words.

First, then, I did not intrude myself upon the Methodists of Texas, but consented to come to the State upon urgent solicitation and definite written promises.

Secondly, after waiting two years for the fulfillment of those promises, I was, in November last, by formal written note from the Executive Committee of the Board of Trust, put in possession of the residence, without a hint or an intimation that my tenure of occupancy was to be temporary.

Thirdly, two weeks after my departure from the United States, without a word to me or to my family, the property was sold, and I was notified of the fact while holding the Brazil Mission Conference.

I do not wish to make any comment on this transaction; the brethren concerned in it doubtless acted according to their best judgment.

METHODIST SANITARIUM.

This is to say in brief, that my heart did rejoice when reading your article in advocacy of the needs of a Methodist Sanitarium for Texas; yes, I have often wished that our church would fully understand her great opportunity and mission in setting herself to work for the good of humanity.

I am a poor man without much of this world's goods, and have obligations to look out and provide for, still, I feel that we owe to our less fortunate a debt; and so now, to get your motion before the house, that it can have proper consideration.

Waco, Texas. W. L. TUCKER.

WEST TEXAS CONFERENCE.

Continued from Page 4.
on that subject, and the paper was adopted by a rising vote.

C. F. Annis was granted a location at his own request. Brother Sessions represented the San Angelo Training School and presented a good showing for that excellent school. It is doing a fine work in that section of the conference.

A memorial to the General Conference asking for Brown, Coke and a few other counties to be ceded to the West Texas Conference, brought on a spicy discussion. Some of the brethren said that this was missionary territory and not desirable; but others took strong ground that it was otherwise; and that it requires this section to straighten out the lines of the San Angelo District. There are sixteen big counties in this district, nearly all of which is traveled by private conveyance, requiring a trip of over four hundred miles to go through it and around it. When the vote was taken on the memorial it was adopted by a large majority.

The conference voted to hold its next session at San Angelo by a large majority and it was then made unanimous. Yeakum and San Marcos also asked for it, but the "Queen City of Concho" won the prize.

Sunday was a high day in Lockhart. The love feast conducted by Rev. B. Harris pitched the spiritual tone on a high key and when the Bishop took charge of the service it was in good care. He preached with power and the tide of feeling rolled high. Dr. Stewart preached in the afternoon and Dr. Ward preached at night; both were good services. The other city pulpits were occupied by the conference brethren and the services were well spoken of. The conference adjourned Sunday night.

CONFERENCE NOTES.

Bishop Key surprised and pleased the conference by the rapid dispatch of business in the opening session.

Secretary Fisher also pleased the conference by moving the reference of long papers to committees with out being read to the body.

Tuesday night the Brotherhood meeting was addressed by Dr. French, of Holston Conference in a strong plea for the widows and orphans of the association.

The old time faces and presence of John S. and Theo. Gillett were greatly missed, one too unwell and the other too far away to come.

Some of the brethren thought a little strangely of the whys and wherefores of so many presiding elders of the Texas Conference being present. But they were welcome.

To the pleasure of the brethren, I. K. Waller once more resumed his place on the effective list.

Dear old Bro. Leaton sent a sweet message to the conference about his faith in the eternal city. Heaven to him is not far off.

Never was an Annual Conference more admirably entertained than by the people of Lockhart.

The passing of the old men of the conference from place and large fields of labor in the conference is no longer a source of grief to them, for their places are quickly filled by young men strong of body and sound in doctrine.

Never before did we hear so many preachers say, in making their reports, "Collections in full, Bishop."

Added to the sorrow felt at the death of F. H. C. Elliott was the regret that he was not a beneficiary of the Conference Brotherhood.

The conference received with much interest the memorial of the W. H. M. Society for co-operative committee work in the management of the San Antonio Rescue Home.

A. W. Wilson was so popular and so much loved in Lockhart that there was an universal expression of regret than the West Texas Conference cannot.

The school men were here in force representing great progress in their wide field of labor.

A warmer hearted band of brothers than the West Texas Conference cannot be found in American Methodism.

The old Bishop shows a genial, tender spirit that has a fine effect upon all the brethren.

Board of Church Extension made

an advance of over \$300 in the collections this year.

The resolution of thanks to the Galveston News for its full and correct report of proceedings was well merited.

Probably the most eloquent and pathetic speech made to the conference was that of a colored man, Rev. J. A. Bray, President of Lane College. The brethren threw handfuls of money on the table before him.

The Bishop urged the preachers to see to it that those received into the Church were converted.

A brilliant sermon was reported to have been preached in the Presbyterian Church on Sunday by E. D. Mouzon.

The Episcopal Church here was as still as death during our session. It is the oldest Episcopal Church in Texas.

The Campbellites, Baptists and Presbyterians took large stock in the work of entertaining conference.

Sterling Fisher's appeal in behalf of a collection for Coronal Institute started the ball of collections, and John R. Nelson kept it rolling in a fine collection for Southwestern University.

The memorial to go before the General Conference for change of boundary lines of the conference was warmly advocated by J. D. Scott the leader of our General Conference delegates.

The recommitment of report of Board of Finance and adoption of second report shows that conference can be trusted for doing justice.

Bishop Key's administration gave great satisfaction and a resolution to that effect was passed.

The attendance at the session on the part of many citizens was good, yet in as small a town as Lockhart hundreds of people did not seem to know there was such a body here transacting Church business.

It was very evident during the session that the old-timers were about laid on the shelf.

The young men are to the front, and it is well, for successful work in West Texas Conference is no small matter.

Simeon Shaw has the rustling qualities of the average Georgia preacher, and he will make us a valuable man.

It is difficult sometimes for some of the brethren to keep from trying to convert the Annual Conference into a legislative body.

The influence in the conference of the mountain section is growing.

Every school connected with the conference was reported in a prosperous condition.

MINUTES

Of the Forty-seventh Session of the West Texas Annual Conference of the Methodist Episcopal Church, South, held at Lockhart, Texas, beginning November 1st, 1905, ending November 5, 1905; Bishop Joseph S. Key, President; Sterling Fisher, Secretary; post office of Secretary, San Marcos, Texas.

Question 1. Who are admitted on trial? Gaston Hartsfield, Sydney C. Dunn, James T. Weems.

Question 2. Who remain on trial? Brantley A. Meyers, W. D. Amack, T. A. Matthews, Marshall P. Morton, S. J. Upton, J. A. Foster.

Question 3. Who are discontinued? August S. Swanson at his own request.

Question 4. Who are admitted into full connection? H. D. Huddleston, J. D. Lewis, Marcos Williamson.

Question 5. Who are readmitted? C. W. Godwin.

Question 6. Who are received by transfer from other conferences? A. F. Jones, a deacon from St. Louis Conference; W. W. Nunn, an elder from Pacific Conference; W. F. Hardy, an elder from Texas Conference.

Question 7. Who are the deacons of one year? Wm. H. Nelson, Jas. Walker Black, Reuben A. Waltrip, Augustus Y. Old, Orreneth P. Hatfield, E. Thurston Campbell, Robt. L. McIntyre, J. E. Martin, Chas. M. Rabe, Mason K. Fred, Stonewall L. Burke, A. P. Jones, Robt. Paine.

Question 8. What traveling preachers are elected deacons? Marcos Williamson, H. D. Huddleston, J. D. Lewis, Rex B. Wilkes are in this class.

Question 9. What traveling preachers are ordained deacons? None.

Question 10. What local preachers are elected deacons? J. T. Osborne, J. R. Raggsdale, F. T. Pollard, Sydney C. Dunn, James T. Weems.

Question 11. What preachers have died during the past year? P. H. C. Elliott.

Question 12. Who are supernumerary? None.

Question 13. Who are superannuated? None.

Question 14. What is the number of Epworth Leagues? 127.

Question 15. What is the number of Epworth League members? 2,832.

Question 16. What is the number of Sunday-school teachers? 1,551.

Question 17. What is the number of Sunday-school scholars enrolled during conference year? 17,881.

Question 18. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? \$5,500.

Question 19. What has been collected for the foregoing account, and how has it been applied? \$1,905.29.

Question 20. What has been contributed for missions? Foreign, \$1,728; domestic, \$7,061.10.

Question 21. What has been contributed for Church Extension? \$1,812.75.

Question 22. What has been done for the American Bible Society? \$153.72.

Question 23. What has been contributed for the support of presiding elders and preachers in charge? Presiding Elders, \$9,415.50; preachers in charge, \$61,523.05.

Question 24. What has been contributed for the support of Bishops? \$732.23.

Question 25. What is the number of societies, and of houses of worship owned by them? Number of societies, 221; number of houses of worship, 226.

Question 26. What is the value of the houses of worship, and what is the amount of indebtedness thereon? Value, \$445,759; indebtedness, \$22,631.

Question 27. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 115; number of parsonages, 110.

Question 28. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$125,890; indebtedness, \$2,810.

Question 29. What is the number of districts, and of district parsonages? Number of districts, 7; number of district parsonages, 6.

Question 30. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$19,400; indebtedness, none.

Question 31. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 2; amount of damage, \$107.50.

Question 32. What are the insurance statistics? Insurance carried \$190,411.50; losses sustained, \$7.50; premiums paid, \$1,379.60; collections on losses, none.

Question 33. What are the educational statistics? 1,787.

Question 34. Where shall the next session of the conference be held? San Angelo.

Question 35. What are the preachers stationed this year? (See appointments.)

APPOINTMENTS.

AUSTIN DISTRICT. J. M. Alexander, P. E. Austin, Tenth St.—S. H. Werlein. University Church—New Harris. First St.—T. A. Matthews. South Ave.—V. D. A. Cook. Bastrop Station—C. H. Booth. Columbus Station—C. S. Mills. Eagle Lake Circuit—Supplied by Wm. Nickels. Elgin Station—L. C. Matthis. La Grange Station—W. D. Wendel. Manchaca Circuit—R. S. Pierce. McDade Circuit—R. S. Collier. Manor Circuit—C. M. Rabe. Smithville Station—O. F. Hatfield. Weimar Circuit—J. E. Buck. West Point Circuit—To be supplied. Walnut Circuit—Supplied by C. C. Young. Webberville Circuit—J. A. King.

BEEVILLE DISTRICT. F. B. Buchanan, P. E. Alice Circuit—W. H. H. Biggs. Beeville Station—J. F. Webb. Brownsville Station—To be supplied. Corpus Christi Station—S. B. Beall. Floresville Station—M. A. Black. Goliah Station—M. L. Lynn. Kennedy Circuit—H. B. Henry. Kingsville Circuit—J. A. Foster. Lavernia Circuit—J. T. Osborn, supply. Mathis Circuit—J. P. Garrett. Middletown—B. H. Passmore. Oakville Circuit—J. J. Calloway. Pleasanton Circuit—To be supplied. Rockport and Aransas Pass—M. T. Allen. Stockdale Circuit—J. W. Black.

CUERO DISTRICT. J. C. Wilson, P. E. Cuero Station—I. T. Morris. Clear Creek Mission—Supplied by Hiram Glass. Edna Station—R. A. Waltrip. El Campo Circuit—F. Jones. Platonia Station—A. Y. Old. Ganado Circuit—To be supplied. Hallettsville Circuit—R. S. Adair. Leesville Circuit—J. D. Burke. Nursery Mission—To be supplied. Pierce—To be supplied. Port Lavaca Mission—Wm. H. Nelson. Rancho Circuit—Marcos Williamson. Runge Circuit—W. A. Govett. Palacios Mission—To be supplied. Shiner Circuit—L. M. Carter. Victoria Station—J. E. Martin. Yoakum Station—L. B. Ellis.

LLANO DISTRICT. Theophilus Lee, P. E. Bandera Mission—B. L. Glazner. Blanco Circuit—To be supplied. Bertram Circuit—J. A. Pledger. Burnet Circuit—M. J. Allen. Boerne Mission—M. P. Morton. Center Point Circuit—F. A. White. Cherokee and Valley Springs—J. R. Mood. Johnson City Circuit—R. B. Wilkes. Kerrville Station—Jesse T. King. Kingsland Circuit—F. J. Perrin. Llano Station—A. W. Wilson. Liberty Hill and Leander—Z. V. Liles. Marble Falls—E. G. Hocutt.

San Saba Station—A. L. Scarborough. San Saba Mission—B. A. Myers. Willow City—R. L. McIntyre. Conference Secretary of Missions—A. L. Scarborough.

SAN ANGELO DISTRICT.

J. D. Scott, P. E. San Angelo Station—Simeon Shaw. San Angelo Circuit—J. T. Weems. Center City Circuit—W. B. Moon. Brady Station—T. Davis. Brady Circuit—To be supplied. Goldthwaite Station—R. D. Moon. Junction City Circuit—H. D. Huddleston. Lampasas Station—W. T. Renfro. Lometa Circuit—W. T. Hardy. Mason Circuit—P. B. Summers. Menardville Circuit—W. R. Campbell. Miles Station—J. D. Dorsey. Miburn Circuit—M. K. Fred. Ozona Station—W. W. Nunn. Paint Rock Circuit—S. J. Drake. Pontotoc Circuit—S. J. Franks, supply. Sherwood Circuit—S. C. Dunn. Sterling City Circuit—S. L. Burke. Sonora Circuit—Robt. Paine. Water Valley Circuit—D. C. Ross. Garden City and Stiles—F. T. Pollard, supply. Principal San Angelo Training School—T. F. Sessions.

SAN ANTONIO DISTRICT.

W. J. Johnson, P. E. Bexar Circuit—L. B. Gordon. Carrizo Springs and Batesville—E. Y. S. Hubbard, supply. Cotulla Circuit—T. G. Woods, supply. Del Rio Station—R. A. Rowland. Devine Circuit—V. J. Boone. Eagle Pass Station—J. E. Morgan. Hondo Station—C. E. W. Smith. Laredo Station—V. G. Thomas. Moore Circuit—To be supplied. Pearsall Station—J. J. Franks. Rock Springs Mission—W. L. Barr, supply. San Antonio, Prospect Hill—A. B. Davidson. Sherman Street—J. D. Lewis. South Heights—E. T. Campbell. South Flores St.—J. A. Smith, supply. Travis Park—E. D. Mouzon. West End—A. J. Weeks. Utopia Circuit—J. D. Worrell. Uvalde Station—C. W. Perkins. President San Antonio Female College—J. E. Harrison.

SAN MARCOS DISTRICT.

D. K. Porter, P. E. Buda—S. J. Upton. Belmont—To be supplied. Dripping Springs—J. S. Simmons. Gonzales Station—J. W. Stovall. Kyle Station—W. A. Dunn. Luling Station—J. T. H. Miller. Lockhart Station—Thos. Gregory. Pleasant Grove—C. W. Godwin. San Marcos Station—H. M. Whaling. Seguin and Mill Creek—G. M. Hall. Staples Circuit—J. C. Russell. Tilton Circuit—To be supplied. Waelder and Thompsonville—To be supplied. President Coronal Institute—Sterling Fisher; Gaston Hartsfield, professor.

TRANSFERRED—E. P. Ledbetter to Tennessee Conference; J. W. Long to Montana Conference; N. G. Ozment to North Texas Conference; E. E. Swanson and T. J. Swanson to Southwest Missouri Conference; W. C. Bracewell and W. M. Crutchfield to Texas Conference; I. K. Waller and J. J. Shaw to Indian Mission Conference.

CHURCH EXTENSION.

In the month of March the Executive Committee approved following applications to General Board:

Table with 2 columns: Application, Amount. Includes University Ch., Austin, donation \$1,000.00; And loan of 5,000.00; Later on for same Church donation of 1,500.00; And loan of 4,000.00; Sherman St. Church, San Antonio, donation of 1,000.00; And loan of 1,000.00; West End Church, San Antonio, donation of 300.00; And loan of 2,000.00; Kingsville Church, donation of 1,000.00; And loan of 1,000.00; Brownsville Church, donation of 1,500.00; And loan of 1,000.00; Total \$20,000.00.

And approved following applications from W. H. M. So. to General Society:

Table with 2 columns: Application, Amount. Includes Laredo parsonage, donation \$250.00; Prospect Hill parsonage, donation of 400.00; And loan of 400.00; Leesville parsonage, Cuero District, loan of 300.00; Total \$1,350.00.

Received from all pastoral charges current year, by districts:

Table with 3 columns: District, Assessed, Paid. Includes San Marcos \$327.27 \$260.00; San Antonio 379.26 349.00; Cuero 314.27 212.50; Beeville 287.10 237.50; San Angelo 352.05 287.50; Llano 315.26 277.30; Austin 388.71 319.90; Totals \$2,360.00 \$1,949.79.

Table with 2 columns: Description, Amount. Includes Paid last year on same assessment \$1,643.03; A gain of 306.76; Retained to Gen. Board 974.90; Remitted by Con. Board 974.90; Balance from last year 28.36; Incidentals 8.20.

Following donations have been made at present session: Brownsville Church \$300.00; Lake Victor Ch., Burnet Co. 120.00; Del Valle Ch., Travis Co. 25.00; Hext Ch., Menard Co. 100.00; Sherman St. Ch., San Antonio 120.00.

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

Table with 2 columns: Name, Price. Includes University Ch., Austin Co. 100.00; Millett Ch., Coalinga charge 160.00; Carl Ch., Travis Co. 65.00.

Total \$1,120.00. General Board has assessed Conference Board \$2,363.00, and it has been apportioned to the districts as follows: San Marcos \$322.40; San Antonio 240.10; Cuero 314.50; Beeville 308.25; San Angelo 359.00; Llano 322.40; Austin 394.55. THEO. LEE, President. H. G. HORTON, Secretary.

Officers W. H. Mission Society.

President, Mrs. T. W. Moore, Seguin. First Vice-President, Mrs. W. E. Smith, Seguin. Second Vice-President, Mrs. M. E. Gerhard, San Antonio. Third Vice-President, Mrs. Theo. Lee, Burnet. Corresponding Secretary, Mrs. T. A. Brown, 609 Westland St., Austin. Treasurer, Mrs. R. Shaeffer, San Antonio. Recording Secretary, Mrs. R. L. Stanfield, San Antonio. Press Superintendent, Mrs. S. H. Werlein, Austin. The society has made following donations: Devine parsonage \$50.00; Leesville parsonage 100.00; Pontotoc parsonage 150.00; Palacios parsonage 150.00; Total \$450.00.

If the Baby is Cutting Teeth. Be sure to use that old and well-tried remedy Mrs. Winslow's Soothing Syrup for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

"The preaching that the world needs most is the sermons in shoes that are walking with Jesus Christ."

Rich, warm, healthy blood is given by Hood's Sarsaparilla and thus coughs, colds and pneumonia are prevented. Take it now.

ADVICE WANTED.

We are planning to publish a collection of Revival Songs for use in revival meetings. We want all the suggestions we can get to help us in preparing a suitable and useful little book of this kind. Anyone who has a favorite revival song—one or more—or a suggestion of any kind will please write us. Do not be backward but write us fully. SMITH & LAMAR, Dallas, Texas.

WANTED.

Three preachers to supply works in Cuero District. One for a station—Pierce; one for Gonzales and Louise (two Sundays each), and one for Palacios (a circuit). These works, with the appropriations, will pay from \$60 to \$80. Palacios has a parsonage. Want active, intelligent young men, or men with small families. Send recommendations. J. C. WILSON, P. E., Cuero, Texas.

Beeville District—First Round. Floresville, Nov. 18, 19. Kennedy, Nov. 22. Alice, Nov. 24. Corpus Christi, Nov. 25, 26. Goliah, Dec. 2, 3. Mathis, Dec. 6. Pleasanton, Dec. 9, 10. Stockdale, Dec. 13. Lavernia, Dec. 16, 17. Rockport and A. P., at A. P., Dec. 21. Beeville, Dec. 24. Middletown, Dec. 27. Brownsville, Dec. 30, 31. Kingsville, Jan. 2. Oakville, at Lebanon, Jan. 7. District Stewards will meet at Beeville, November 30. F. B. BUCHANAN, P. E.

Cuero District—First Round. Victoria, Nov. 11-12. Runge, at Runge, Nov. 18-19. Hallettsville, at H., Nov. 22-23. Rancho, at Rancho, Nov. 25-26. Platonia, Dec. 2-3. Yoakum, Dec. 3 (at night). Port Lavaca, at P. L., Dec. 6. Ganado and Louise, at G., Dec. 9-10. El Campo, Dec. 10-11. Pierce, Dec. 12. Palacios, at Palacios, Dec. 13-14. Edna, Dec. 16-17. Nursery, at Nursery, Dec. 20. Cuero, Dec. 23-24. Shiner, at Shiner, Dec. 26-27. Leesville, at Leesville, Dec. 29-31. Clear Creek, at Rocky, Jan. 5-7. I call the District Stewards to meet in Cuero at 7:30 p. m., on Nov. 16. A full attendance is desired. J. C. WILSON, P. E.

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. Make all remittances for State League dues and assembly pledges to A. K. Ragsdale, Secretary, Dallas, Texas.)

State Epworth League Cabinet.

- President—Gus W. Thomasson, Van Alstyne.
- First Vice-President—Rev. A. D. Porter, Mt. Calm.
- Second Vice-President—Miss Belle Taylor, Houston.
- Third Vice-President—W. A. Palmer, San Marcos.
- Fourth Vice-President—C. A. Lohmberg, Fredericksburg.
- Secretary—A. K. Ragsdale, Dallas.
- Treasurer—Theo. Bering, Jr., Houston.
- Junior Superintendent—Mrs. C. W. Henry, Cleburne.

THE WOMAN'S HOME MISSION SOCIETY AND THE LEAGUE ASSEMBLY.

When the Epworth League Assembly was launched an attempt was made to add to the program the feature of the Woman's Home Mission work, but the time was too short in which to secure the necessary speakers. We were assured, however, by the good women at the head of this department that they were in hearty accord with our plans and would, at the proper time, give us their co-operation in a substantial manner. We are pleased, therefore, to note the beginning of the fulfillment of this promise. Last week the North Texas Conference session of this Society was held in Denton, and took definite action regarding the Assembly, and we are permitted, through the courtesy of Sister Archer, the Secretary, to give our Leaguers the resolutions which were adopted. If we had ever had any misgivings as to the future of this enterprise they would be dispelled now, for whatever the women undertake must come to pass. The co-operation of this Society means the establishment of a Bible School, the enlightenment of our young people on the subject of missions, and their instruction in this work, which is, after all, the most important commission with which we are entrusted. Now, that the North Texas Conference has led the way, we sincerely trust the other Conferences will unite in making the endorsement and co-operation unanimous. We feel sure that this will be done. The resolution follows: "Whereas, The State Epworth League has established a permanent seashore assembly home, as a religious and social rendezvous for Methodism, at Epworth, Corpus Christi, and

Whereas, Our Home Mission Societies are urged to co-operate with them, West Texas having already taken the initiative; therefore be it Resolved, that we see in this move a great opportunity for establishing a summer Bible School, and therefore join heartily in the movement.

- MRS. L. H. POTTS.
- MRS. L. P. SMITH.
- MRS. P. C. ARCHER.
- MRS. J. F. BENNETT.
- MRS. W. H. JOHNSON.

NOTES.

We want to remark that the cabinet officers of the State League are co-operating heartily with us in the interest of an active campaign of work. Every Vice-President has contributed at least one article to this department since the adjournment of the State meeting, two months ago, and some of them have contributed more. They are all planning for a forward movement, and we expect this to be a great year. The article on "Hospital Work," appearing in this issue, comes to us through the Second Vice-President, and should have a careful reading by our Leaguers.

The Pacific Methodist Advocate has a splendidly edited League Department, but we are not informed as to who the editor is. We are of the opinion that the work is being done by one of the State Officers, from the intimate knowledge shown in State affairs.

The Epworth Herald gives the following plan for maintaining interest in League work where several Chapters exist in the same town, viz.:

The San Francisco Epworth League Alliance is very successfully working



a unique plan of having joint socials between two or more chapters. The plan is for one chapter to invite a neighboring chapter as its guest for the evening. A short program is prepared, so as to allow plenty of time for the members of the two societies to become acquainted. Some tactful plan or game is generally adopted to "mix up" the memberships, and before the evening is spent nearly everyone feels at home and realizes that it has been a very enjoyable time. Another thing generally used at these joint socials to promote that Christian cordiality and freedom which should exist among all Epworthians and their friends is the light refreshment corner.

Mrs. J. C. Moore is arranging to organize a chapter of Junior workers at Kingston, Texas. There are more new chapters being organized in Texas now than at any previous time, which is, we think, a good indication of a deepening of the League work.

It is expected that a great many cottages, perhaps fifty or more, will be built at Epworth by the time of the next Encampment, and arrangements are being made for this work to be done all at one time. Architects will submit plans to the joint committee meeting on the 8th instant, and such as are approved will be referred to the lot owners for their selection.

Take this hint: Begin your plans now to attend the next Encampment. Make it your summer outing. Great things are in store. G. W. T.

HOSPITAL WORK.
(Mrs. A. C. Ellis.)

I take my subject to mean visiting the sick in hospitals. You know St. Paul says, "For as we have many members in one body and all members have not the same office; so we, being many, are one body in Christ, and everyone members one of another."

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy, according to the proportion of our faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching," etc.

I believe that we should have the "gift of ministering" to our suffering fellow-man, before we undertake this work. I do not mean to say that it is necessary for us to hear a loud and trumpet-like voice from heaven, proclaiming to us that we are called of God to visit and comfort his suffering children, but Whittier tells us in the following beautiful lines how the summons comes to most of us:

Oh, gently by a thousand things,
 That o'er our spirits pass
 Like breezes o'er the harp's fine strings,
 Or vapors o'er a glass,
 Leaving their token, strange and new,
 Of music or of shade,
 The summons to the right and true,
 And merciful is made."

Until we have had this summons to "the right and true and merciful," we are not prepared to be and to do what Christ would have us be and do in the sick-room.

Sick people in hospitals, I find to be just like sick people anywhere else, with the exception that they are away from home. Sometimes a sick person is sent to the hospital, because the disease from which he is suffering cannot be properly treated at home, for the reason that it is impossible to have all the paraphernalia of a hospital in a private home; or it may be that the sick one is taken ill away from home, and it becomes necessary to remove him to the hospital; or possibly disease fastens upon one who has no home, in which case there is no choice with him. He is compelled to go to the hospital so as to receive proper attention.

In every instance the patient is away from home, and in most cases away from loved ones, and is dependent for sympathy and cheer almost entirely upon visitors—perhaps strangers.

If he has loved ones at home, how he misses them in his hours of suffering and weakness; and if he has no home and no one to love him, who but God knows, how long and tedious are the hours of pain and enforced idleness, and how many sad and maybe bitter, thoughts fill up those long hours.

What deed more Christ-like and beautiful than to visit and try to brighten the life of that one who is doubly and unfortunately—sick and alone.

Visitors should, of course, be governed by the rules and regulations of the institution. Visits should be made within the hours allowed to visitors. The visitor should not feel at all hurt when he is refused by physician or nurse, to see a patient; he should not prolong his visit when the physician tells him he may stay "only a very

few minutes." He should not interfere in any way—not so much as by a look—with the physician's directions.

Some one will say, "Oh, why waste your breath, telling us things that we know already?" Perhaps you do know, but, in my small experience, I have seen intelligent people who became possessed with the idea, the moment they entered the sick-room, that they were both physician and nurse, judging from their actions and conversation.

I believe it is useless to visit the sick from a sense of duty only. There must be real sympathy for the patient, or the visit is worse than wasted. We must make these visits because we want to, not so much because we ought.

If I were sick, all those who visited me just because they were afraid it would not "look well" if they didn't, would have my permission to stay away.

If there is no love in your heart for the suffering ones, you may be sure that you have not the gift of ministering to them, and I would advise you to exercise some gift which you are sure that you possess.

The sick-room is the place to wear your daintiest, prettiest clothes, your brightest, most pleasant smile, the place to speak your most cheerful and comforting words; indeed it is the place to be your very best, forgetting yourself in the effort to make another happy. It is the place to carry your brightest and most fragrant flowers, and your choicest fruits. It is the place to read in your sweetest, clearest tones, and to sing your softest and most beautiful notes. It is the place to point the suffering sinner to the Savior, and to read his favorite psalms and gospels to the afflicted Christian.

Who can do all this so well as the Epworth Leaguer, whose young life is consecrated to Christ, whose spirits are buoyant, and whose future is bright?

How the sick wait and watch and long for a sight of the bright face, and the sound of the cheery voice. How the short visits break the monotony of the long tiresome days for the sick one, and cause him to take fresh courage and a stronger grip on life. What pleasure the little acts of kindness bring.

A sick man said, not long ago, to one whom you would probably say was not extraordinary in any way: "Your face is more welcome than that of an angel, and your voice is sweeter than music." An invalid lady said to that same person: "My child, you remind me of a ray of sunshine on a dark winter day." A little child who was lying white and wan on a hospital cot, said: "I forget how bad I want to go home while you are with me."

Thus it is that when one exercises the gift which he possesses, he is rewarded by the knowledge that his labor of love is appreciated. While the thought of reward is far from his mind, yet it surely comes to him, and blesses and sweetens his own life.

VISITORS' POINT OF VIEW.

I do not believe a better location could have been found in the State of Texas, than Corpus Christi, for our Epworth League Encampment. It is an ideal place in every respect. The managers had prepared well and amply for our comfort, convenience and pleasure. Everything was far beyond our expectation, as we realized the short few weeks in which they had to plan and work. We are grateful and appreciate all they did for us. Our first encampment was a great success from every standpoint.

MRS. R. W. HENRY,
 Cleburne, Texas.

I think Epworth an ideal resort, and with the proposed improvements, such as the water supply, sewerage system and other things the committee are going to do, you will induce many to enjoy the pleasure of attending the Encampment. I shall use my influence to bring some, and unless providentially prevented will be glad to meet with you next year. Wishing you must success in your grand work.

MRS. S. P. LAWLEY,
 Oakville, Texas.

To say that we enjoyed everything that was prepared for us at Corpus Christi by this excellent committee does not half express it. The great choir itself was an inspiration, besides such a feast from our most noted speakers and preachers.

The location is the very best you could have selected, the bathing so delightful. The entire ten days we were there we never saw a sign of insect life. I could most heartily recommend this place for any hunting a spiritual feast or pleasure trip.

MRS. M. C. WALKUP,
 Fort Worth, Texas.

The Assembly Committee succeeded admirably in making the Epworth Encampment a wonderful success; in

fact, from my point of view there was nothing left to be desired, and I never enjoyed a more perfect outing. I am most grateful for the courtesies extended myself and family.

The success of the encampment established the wisdom of the committee in their selection of a site as nearly perfect as could be found along the Texas coast and no location more delightful could be found anywhere.

The beach, the breeze, and the bathing are each unsurpassed and unsurpassable. Mosquitoes were conspicuous by their absence.

The program was splendid and young Methodism has much to look forward to in the annual encampment where rest, recreation and religious instruction are so pleasantly combined.

JEFF T. KEMP,
 Cameron, Texas.

To say that I was pleased with my stay at Epworth hardly expresses it. I was delighted and my enthusiasm on the subject has never abated. It is my opinion that a better location could not have been found. The delightful breeze, the splendid beach, the absence of mosquitoes, together with the intellectual and spiritual feast afforded, make Epworth an ideal place for the assembling of Texas Leaguers.

With best wishes for abundant success in this work, I am,
 NANNIE PHILPOTT,
 Itasca, Texas.

We enjoyed our trip very much. Our party does not think you could have selected a better location. The beach, bay and breeze are fine, and the improvements very nice indeed.

Of course, we expected to use bars, but even the mosquitoes gave way for our enjoyment. We have for many long years needed this Encampment for our young people. We Christians have been very negligent in our duty to the young. We have so few amusements, but now such an outing as young and old can have, we need no longer say we provide nothing. Everything in Epworth tries to obey God's law—no Sunday excursions, no saloons, no ice cream parlors and no mail on the Sabbath. God's day kept holy! If we could only have our towns like that, we would have a little Eden here below. I sincerely hope that by the prayers of all good people, success will attend every effort for all that is good, pure and noble in the youth of our land.

We appreciate the kindness of you all, and hope next year to bring quite a crowd from our little town.

MRS. GEO. S. GAYLE,
 Edna, Texas.

I had the pleasure of attending the first encampment of the Texas State Epworth League and my most sanguine expectations were fully met. There was a feast spread for all who would leave their busy lives behind and come to this beautiful seaside for a fortnight's enjoyment.

All things considered, I think the location the most desirable one to be found in the State, because, to me, camping on the coast suggests a beautiful emblem, and my observation tells me that there is no better location on the coast of Texas.

I am glad the Epworth Leaguers have a place where they can come together once a year and gain spiritual strength.

ALONZO REES,
 Center Point, Texas.

We never enjoyed an outing more. I think the location for the permanent home of the League ideal, the improvements adequate and comfortable, except the dining hall, which should be much larger. The beach

HOW Mrs. Keith Made Christmas Money

MRS. GEORGE KEITH, of Scranton, Pennsylvania, writes:

"For three years I have paid for my own clothes, bought Christmas presents for the children and earned my own spending money by representing THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST among my friends and neighbors. The prize money received each spring has been added to the fund which we are saving to buy our own home. Any mother will appreciate how much satisfaction this has given me."

IN ADDITION to paying liberally for every subscription secured this winter, we shall give

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Each month not less than \$5000 will be given to 325 persons who do the best work during that month. Everything necessary will be sent on request.

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and the breeze far surpassed anything we have ever enjoyed anywhere, and we did not have a mosquito the entire ten days. We have never had more preaching, singing, oathing and fishing at one time in our lives; in fact we never had a greater variety of pleasures in any one ten days of our lives.

The Church will doubtless derive great good from the encampment. Those who attend will be stimulated to greater activity in the work at home. The souls saved at the first encampment more than recompenses for all costs and trouble expended in the establishment of the location. Have told hundreds of our good time and they all say they want to go next year.

SAM H. JOHNSON,
 Marlin, Texas.

It gives me great pleasure to commend the Epworth League Encampment as a whole.

The location is ideal, the beach and breeze unsurpassed. The party with me were very comfortable and all delighted not to find any mosquitoes.

I think the improvements wonderful considering the limited time.

The program was interesting and instructive and no doubt will be better each year. The Encampment will be of great benefit to Methodism, affording a religious meeting and a delightful outing in one.

I endorse the Encampment fully and hope to be able to go next year.

MRS. R. L. STANFIELD,
 San Antonio, Texas.

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Cannot be done unless you have good health. You cannot have good health without pure blood. You may have pure blood by taking Hood's Sarsaparilla now. You cannot realize the good it will do you until you try it. Begin taking it today and see how quickly it will give you an appetite, strength and vigor and cure your rheumatism, catarrh or scrofula. All liver ills cured by Hood's Pills. 3c.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature...

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...

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

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

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

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges...

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood...

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels..."

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OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

WRIGHT.—Mrs. Mary E. Wright (nee McClure) was born in Arkansas, April 10, 1835; professed religion and joined the M. E. Church, South, at about 9 years of age, afterwards developing into one of the strongest Christian characters with which the Church was ever blessed. She was happily married to J. E. Wright, October 30, 1856. She came to Shelby County, Texas, in 1862, and in her home, near Newborn Camp-ground, many of God's servants have been refreshed and encouraged as eternity only will reveal. Sister Wright was the mother of twelve children. Though her husband and seven children preceded her to Heaven, she still had reasons to rejoice over five noble young men, ranking among the best citizens in our country. After several months of suffering, with a cancer on her hand, and knowing the end was near, she called her friends about her and with a halo of glory as from the heavenly world on her face she spoke of her prospective home on high and exhorted all to meet her in Heaven. On Sunday, July 9, 1905, about her usual time for starting to Sunday-school and Church, she went to join the Church triumphant. Sister Wright was universally loved and was one of the strongest friends the Church has had in this section of the country. She will still live, not only in our memory, but in the lives of those she has trained for God's service. In the midst of a large concourse of friends her remains were laid to rest in the Newborn Cemetery by her presiding elder, her pastor and her local preacher friend, W. A. POUNDS, Center, Texas.

FOREHAND.—John Ellis Forehand, the oldest son of Wm. and V. L. Forehand, was born near Palmer, Texas, July 25, 1884. Here he grew up to manhood. He was converted and joined the Methodist Church when about 13 years old, under the ministry of Rev. James Walkup. Ellis was a good boy and lived a devout Christian. He loved home, parents, brothers and sisters. His last illness was brief. He was taken with congestion and only lived about four days. On Sunday morning, September 10, 1905, he called his relatives and friends about his bed and requested them to meet him in heaven. He then prayed and sang, "Old Time Religion." He smiled when friends came in to see him. About 6 p. m. his spirit went to God who gave it. His funeral was preached at Palmer by his pastor on Monday evening, under the large tent, where we were conducting a revival and where he had attended his last religious service a few nights before. A large congregation gathered to pay the last sad rite, and his body was laid to rest in the Palmer Cemetery. I. E. HIGHTOWER, Palmer, Texas.

RICHARDS.—R. D. Richards died at his home in Blooming Grove, Texas, September 21, 1905. He was born in Columbus, Miss., June 23, 1859; moved to Texas in 1882; was converted and joined the Methodist Episcopal Church, South, in 1867. On April 30, 1884, he was happily married to Miss Maggie Burris. This union was blessed with nine children, six boys and three girls, all of whom are living. In his death the Church has sustained a great loss. The writer has known him intimately for over three years and a truer or a more faithful man I never knew. He was true to God and he loved his Church. He was the preacher's friend. He was a willing and efficient helper in Church work. It could truly be said of him that he both knew and loved the doctrines of Methodism. He was abundant in good works. He loved the Sunday-school. He was Superintendent of one school for over ten years; served as steward for four years, and was teacher in our school here at his death. He was a devoted husband, a loving father, a devoted Christian and a good citizen. We shall miss him. He has left behind him a potent influence for good. May his mantle fall upon his boys. May grace, wisdom, and strength be given the bereaved wife. After awhile she shall join her beloved companion and together they shall await one by one the approach of the children till all are safely housed beyond the land of shadow. R. B. EVANS.

ADDY.—Lee Addy, son of A. C. and Nora Addy, died September 16, 1905, aged 25 years. He was born and raised in Hopkins County, Texas, on his father's farm; was converted while young, under the ministry of Rev. W. T. Morrow, and joined the M. E. Church, South; was a faithful worker in the vineyard of the Master, wherever his lot was cast. He was the pride and hope of his parents' home. He was the highest type of young manhood. He chose teaching as a profession. He was universally beloved. While teaching he was stricken with fever in a very malignant form, and came to his grandparents at Rosalie, Texas. We did all that willing hands could do, for we loved him as our very own, but could not save him. It was sad news to send his parents, that "Lee is dead." While his voice is stilled here forever and we hear his footsteps no more on earth, he has joined the Heavenly Choir. Dear parents, brothers and sisters, put your trust in God, and when the cares and sorrows of life are over, we will all go up and be with him forever.

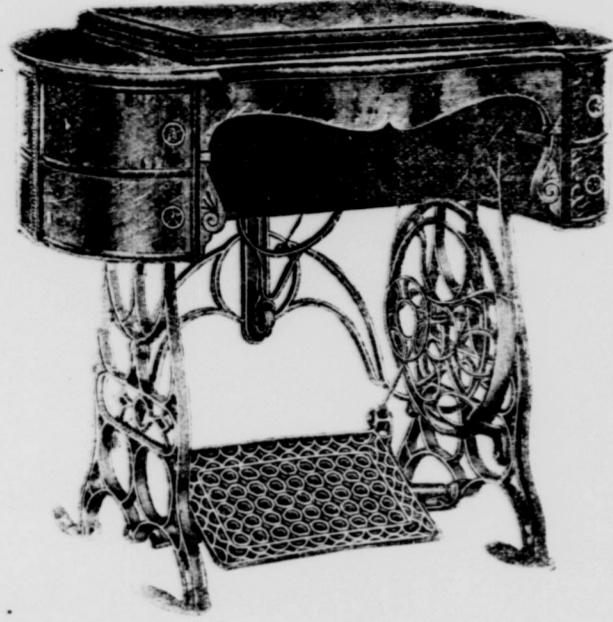
HIS GRANDMA DOUGLASS, Rosalie, Texas.

CLIFTON.—Mary Jane Clifton (nee Speights) was born in Louisiana November 20, 1839, and departed this life at her home at Pendleton, Texas, November 14, 1904. She was married to J. A. Clifton in April, 1855, and to this union were born seven children, five boys and two girls. Two of these preceded her to Heaven. She professed religion at the old Camp Ground, near Milam, Texas, and ever lived a true, consistent Christian. Her religion was of that type that commanded the respect of all who knew her. She was a devoted mother, a kind, affectionate wife and a thoughtful neighbor. Her patience and faith in Christ overcame her sufferings. She never murmured nor complained, but was ready to depart and be with Christ. Truly a saint in Israel has gone. Her voice will no longer be heard in the congregation singing praises unto her God, but she has joined the band up yonder to sing anew the song of Moses and the Lamb. She leaves a companion and two daughters and three sons to mourn their loss, but their loss is her eternal gain. May God sanctify this sad event to the good of husband and children and may His grace sustain and comfort them. W. S. EASTERLING.

HOLCOMB.—The death angel has come to the home of Mr. and Mrs. R. H. Holcomb and claimed as its own their sweet little babe. Mary Elizabeth was born November 2, 1903, and died at the home of her grandparents, August 23, 1905. Her stay on earth was short but the fragrance of her little life will linger long in blessing the dear ones who are left behind. She was a precious child, the delight of her grandparents and father and mother, and much loved by her little sisters. She was a little sunbeam, but now the light has gone out in the home but shines bright in Heaven, beckoning to loved ones to come home. No sweeter angel has gone from us to join the innumerable host above. They planted her little body in God's garden, knowing that the Gardener will care for his own. May this sad event be sanctified to the spiritual good of father and mother, and may the grace of God be present and sufficient to sustain and comfort the loved ones. Heaven will be much nearer now to father and mother as they have a bright little boy and girl awaiting their coming. Her uncle, W. S. EASTERLING, Geneva, Texas.

WYNN.—Dulcia Jewell Wynn, daughter of Brother and Sister R. G. Wynn, was born Nov. 21, 1897, and was transplanted from earth to heaven Sept. 14, 1905. The funeral services were held in the First Baptist Church at Garland, conducted by Rev. Owens and the writer; she was laid away in the K. of P. cemetery Dulcia was a bright and beautiful child, had a lovable disposition, and so was loved by all who knew her. She was just the age when she was beginning to be so much help for her mother and will be missed the more that awful disease, membrane croup, and suffered extensively, yet without a murmur, and was so patient. The only word was after death struck her she said to her papa, "How can I leave little sister?" (Meaning the baby.) Everything was done that medical skill knew, but God knew best. It is impossible for us to understand the providence of God, but we do know that our Heavenly Father "doeth all things well," and to him we commend the fond parents and loved ones. In this sad hour, for help and consideration. Thank God she is not dead; only crossed over the river, and will be waiting and watching for all the loved ones coming. R. B. MORELAND, Additional Obituaries Page 14.

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



This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction. The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature. This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-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 bearing which run about eighty per cent easier than any other form. To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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

Table with 2 columns: Machine type and Price. Automatic Lift, No. 44: \$24.00; Ordinary Drophead: \$23.50; Upright: \$22.00

The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address:

BLAYLOCK PUBLISHING COMPANY, DALLAS, TEXAS.

TEXAS MIDLAND RAILROAD

Table with 2 columns: SOUTH BOUND and NORTH BOUND. Lists arrival times for Houston, Galveston, St. Louis, and Kansas City.

operated over a smooth and dustless track in connection with Frisco System on the North and H. & T. C. on the South, forming through connections in Union Stations at Paris and Ennis for St. Louis, Kansas City, Chicago, Memphis, Houston, Galveston, Beaumont, Austin and San Antonio. THE SHORT LINE BETWEEN NORTH AND SOUTH TEXAS. Cafe Cars—Meals a la Carte served enroute on trains 5 and 6 at reasonable rates. F. B. McKAY, General Passenger Agent, Terrell, Texas

2 FAST TRAINS DAILY FAST TRAINS 2

AFTER JANUARY 8TH, BETWEEN TEXAS AND MEXICO 3 1/2 HOURS—1 1/2 DAYS SAN ANTONIO TO MEXICO CITY.

302 MILES SHORTEST I. & G. N. 15 Hours 20 Minutes Quickest Laredo & National R. R. of Mexico.

Correspondingly as Quick from All Texas Points via I. & G. N. New Fast Service Between Dallas, Fort Worth, Austin and San Antonio After January 8th. ASK AGENTS, OR WRITE L. TRICE, D. J. PRICE, 2d Vice-Pres. & Gen'l Mngt. Gen'l Pass. & Ticket Agent, Palestine, Texas.

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 Maestri St., Dallas, Texas.

NOTES FROM NOVEMBER BULLETIN, W. F. M. SOCIETY, M. E. CHURCH, SOUTH.

"The interpretation of Christ to others is the greatest work of life. The need of the social group to which you belong is that you shall discover, appreciate, and interpret Christ to those about you."

Prayer and Thanksgiving.

What are some of the causes which should prompt special thanksgiving and prayer from us as Christian Women and as members of the Woman's Foreign Missionary Society?

1. Peace Between Japan and Russia.

With thanksgiving for the return of assured peace between Japan and Russia, let there be prayer for these two nations; that they may be greatly blessed in their political and religious life, receptive of all truth, and walk in the ways of righteousness and peace.—The Missionary Herald.

2. Revivals in the Mission Fields.

The widespread spirit of revival on the mission fields has brought many of our pupils to a personal knowledge of Jesus, and many missionaries have been led to a fuller experience of the power of the Holy Spirit. There is space in the Bulletin to mention only a few of these blessed experiences, but from all quarters of the world come marvelous accounts of the descent of the Spirit and his wonder-working power.

From China comes the good news of a revival in McTyre School which resulted in the conversion of about twenty of the pupils. Miss Nicholson, in the Annual Report, says of it: "We rejoice to know that we have had a revival in McTyre and some of our hardest girls have made a full surrender. Sixteen in one night made the decision for Christ. It was a sight over which I am sure the angels rejoiced. Dr. Allen assisted us in the meetings, and I have never seen the grand old man more filled with the Spirit. I think it is the first time in the history of the school that we have ever had a week's special services for the girls. The meeting has been a wonderful one, and Dr. Allen's joy is as great as ours."

It is impossible to give here any adequate account of the revival in Korea. Fuller information about it may be obtained from the last annual report of the Board of Missions. Dr. Hardie says of it:

"Through the whole series of meetings the people followed the lead of those who had first been convicted, and confessed their sins in public. On two or three occasions the pressure of conviction was so strong that it was impossible to preach. As soon as preaching was commenced, the people began to rise and confess their sins. It seemed as though every text quoted and every sentence uttered cut to the heart, and before the meetings were closed nearly every member of the Church and many others were converted. The testimony of all was that they had never before known anything of religion as a personal and living experience. The lives of nearly all attest to this day that they were indeed made new creatures in Christ Jesus. Such struggling against sin and such marked and constant victory by the new converts it has not been my privilege to witness before."

Mexico also has come in for her share in the showers of blessing, and Miss Holding writes of the work in Laredo: "At the opening of the year Brother Mood again kindly consented to conduct our revival services. His earnest efforts with the individual soul generally resulted in its conversion. During the revival a number were converted, and twenty-six united with the Church."

Miss Case, Principal of Mary Keener Institute, reports a gracious revival, and twelve children converted. Miss Tydings, Principal of MacDonell Institute, Durango, writes: "Before mentioning anything else, I must tell you that we have seen fifteen of our pupils converted lately."

Brazil continues the chorus of praise. Miss Glenn, Secretary of the Brazil Mission, says: "We have great cause for rejoicing, because during the past year at all points the work has prospered. Our schools have taken on a stronger and more permanent growth; many instances of conversion have resulted from our school-room labors."

From Havana, Miss Carson, Principal of the Eliza Bowman School, writes: "These boarding pupils have been such a satisfaction to us, making us know that our labor has not been in vain in the Lord. Six of them have been converted and united with our Church. These girls are very

anxious about their families, and are praying earnestly for their conversion."

3. Missionary Awakening Among the Young People.

One of the most significant and hopeful movements of recent date is the greatly increased interest of the young people of the Church in mission study. In a most interesting leaflet, "Testimonials from Successful Mission Study Classes," issued by the Young People's Department of the Board of Missions, the following statements are made of the rapid growth of this work:

"Ten years ago mission study was practically unheard of in the Churches, last year nearly fifty thousand young people were engaged in the systematic study of missions. . . In one denomination, which has taken the lead in the work, there were enrolled last year 17,264 members."

In our own Church the number of mission study classes has, in the last two years, increased from 42 to 178, and the membership from 469 to 2,151. The benefits from this systematic study of missions are incalculable, and no more potent influence is at work among the young people of the Church at the present time.

Items From the Field.

Mrs. Trueheart reports the health of our missionaries good, those who have been sick having sufficiently recovered to return to their work.

Laredo Seminary has opened well, considering the difficulties occasioned by the injury to the buildings in the storm last spring and the consequent work of repairing.

Miss Carson, of Havana, and Miss Toland, of Matanzas, have both moved into larger and more convenient houses, and the schools have prospered well. Misses Glenn, Smith, Flooding, and Davis, of the Brazil Mission, and Misses Tydings and Roberts, of Mexico, are now at home on leave after long periods of service in the field. The Bulletin hopes to bring its readers into closer acquaintance with each of these young ladies and their work in a later number. Do not fail to note that their stay at home may be filled with the truest rest, physical and spiritual, which means their better equipment for work in the field.

"CHRISTUS LIBERATOR"

(Next in Study Course of W. F. M. Society.)

It is not necessary to say more concerning the urgent need for the systematic study of foreign missions by the members of the auxiliaries. This need is fully recognized, and is provided for by the Committee on the United Study of Missions, which this year offers us a well-written and deeply interesting outline study of Africa. The greatness of the subject makes it impossible to give more than an outline but that is done so clearly and attractively that any leader of a class or Chairman of the Programme Committee of the auxiliary can extend the study indefinitely.

Some of the leading features of "Christus Liberator" are as follows: A good map; an introduction upon the geography, races, and history of Africa, by Sir Harry H. Johnston; well-chosen literary selections at the close of each chapter; a table showing the principal societies maintaining missions in Africa; an excellent short African bibliography; and an index.

The great value of the book, however, lies not so much in these accessory points as in the main subject-matter, which so strongly puts before the reader Africa's appalling need and the work that is already being done by Christ the Liberator.

The price is, paper, thirty cents; cloth, fifty cents.

The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—Francis E. Clark.

The following special to the Dallas Morning News, of recent date, will be read with interest, showing, as it does, the important enterprise thus inaugurated by the W. H. M. Society of North Texas Conference:

Denton, Tex., Oct. 27.—The Woman's Home Mission Society of the North Texas Annual Conference closed its afternoon session today with launching the Methodist Dormitory at Denton in connection with the College of Industrial Arts.

This movement has been in contemplation for some time, but it took definite shape this afternoon when the Home Missionary Society unanimously resolved on its construction. A beautiful site has been secured on a commanding hill overlooking the city

and immediately adjoining the College of Industrial Arts.

The Home Mission Conference attended the college chapel services this morning in a body and inspected the building, grounds, etc., during the visit. The members of the conference were highly pleased with the institution, and when the matter came up before the business session this afternoon they were enthusiastic for the dormitory.

A collection was made, with a liberal response from the delegates, which resulted in \$1,500 being raised in a few minutes. Another collection was taken tonight.

The building will cost possibly \$25,000. Eight acres have been secured for dormitory grounds. It is the purpose of the movement to give in the dormitory Bible and Christian training in addition to the high educational and industrial features now provided. While the dormitory will be under the care of the Methodist Episcopal Church, South, it will not be sectarian in any way, but is designed to train Texas girls for Christian work.

Commerce Auxiliary, W. H. M. Society.

Our Society observed "Week of Prayer and Self-Denial" from October 16 to the 22. Our pastor, Bro. Hicks, preached a splendid Home Mission sermon on Sunday, Oct. 15, previous to our "Week of Prayer."

Our Society has a membership of 91. We carried out the program prepared by the Board. A special leader was selected for each afternoon. Our President led in the first service, then others every afternoon during the week, each service being very interesting. We each felt that we had been strengthened and blessed from the week's services. Our self-denial and free-will offerings amounted to \$21.00. At the close of the last day's service, (Saturday) the meeting was turned in to an experience meeting, each one telling how much they had been benefited and blessed spiritually, and the knowledge and inspiration we had gained from the week's program. We had very interesting and instructive talks on each topic, and some excellent papers were also read. We intend sending a box to a needy preacher's family just as soon as we can secure a blank from the Supply Department. Four boxes have been sent within the last year by our Society to the Orphan's Home, at Waco; two boxes were sent Sept. 1st, amounting to almost \$100.00. Our delegates have returned from the annual meeting of the W. H. M. Society, North Texas Conference, at Denton, and report a most delightful time, and with fine reports concerning the annual meeting.

We are extremely anxious for a new church and parsonage, and have been working very hard with that aim in view, making money in different ways. We served a "hot chile stew" last Monday night, and realized nearly \$20.00 from it. We are now planning to have a bazaar just before the holidays. We would like very much to know what the other auxiliaries are doing to make money, those that are trying to help in building them a new church or parsonage. We hope when this is accomplished to some time have the pleasure of entertaining the annual meeting of the W. H. M. Society of North Texas Conference.

MRS. L. W. RUTLAND, Cor. Sec.

W. H. M. Society

The Woman's Home Mission Society of Dublin, Texas, is composed of a band of about thirty. Sometimes we lag and grow indifferent, but we are rallied by our consecrated and efficient President. All our officers are energetic, and we, under such influences, are aiming high.

We sent a box to the ladies of Alamogordo, New Mexico, for their bazaar this spring. So we are helping in our Master's vineyard.

Our pastor, Rev. O. P. Kiker, makes our Bible study course very instructive and up-lifting.

Our delegate to the annual meeting of the Conference Society at Midlothian brought us a fine report, and received a great blessing herself.

May the grand work continue until we can cover the immense field open to us.

MRS. J. N. READ, Press Superintendent.

Dublin, Texas.

(We are sorry the foregoing report, sent during our absence from home in the summer, has been overlooked, but we give it now, with the ring of encouragement it contains, trusting others may be benefited by the reading.—Ed. Woman's Dept.)

Our Deaconesses.

It was in May, 1902, at Dallas, Texas, that the General Conference, after a long and powerful discussion, created the office of the deaconess, in connection with the Woman's Home Mission Society, enlarging, thereby, its constitution.

Our brethren up North were far

ahead of us in the formation of this important office. Fourteen years ago deaconess work was first commenced in Boston, in a hired house with two workers, and the following year, the Wesley Deaconess Institute was established, and now there is a wide demand for Wesley deaconesses which cannot be supplied.

The order of the deaconess is by no means new; for Paul, though seemingly, adverse to woman's evangelical work, recognized woman's help in the work of the church, and from the Apostolic constitution, a collection of ecclesiastical instructions that grew up in the Eastern Church, we find the first clause reads: "She was a door-keeper at the woman's entrance" and, again, Ignatius, who died a martyr, not long after the beginning of the second century, recognized the office in a letter bearing his name, in which he said, "I greet the door-keeper of the Holy doors, the deaconesses, who are in the Lord."

The order reached its highest perfection during the fourth century. Then the decline, and the secluded life of the nun took the place of the active ministrations of the deaconess. But once more the order was reinstated, when the Kaisersworth deaconess home in 1836 was formerly opened, and now the good work is steadfastly growing and spreading.

Jesus when here on earth was the first to elevate woman, the first to place her untried feet upon the plane she now occupies. He noticed the great degradation of woman when he found her hitherto to a plow beside an ox, and placing His tender, loving hands beneath her, raised her up. Woman was His friend. He loved her, and she ministered unto Him; she did not desert him when trouble came; she anointed him for burial; and was the first to see him after the resurrection, and now there are a mighty army of them working for Him, led by Him, all over this great world, among them our deaconesses; all ready to exclaim:

"Lead thou me on,
O beautiful light,
Still nearer and nearer my God
Till I feel the joy of His presence
So bright.

And walk in the paths He has trod."

So great has been the recognized power of the deaconess work in the North and East that the glow, which at first crept slowly, has burst with glorious splendor over our Western horizon, and the Northwest Texas Conference awoke; and now, we, too, have these good women, fast spreading their holy influence through the West; so the deaconess movement continues to grow in favor with God and man.

A candidate for deaconess work must be at least twenty-three years of age, a single woman or a widow. She must be a member of the Methodist Church, South, in good standing. She must hold a certificate from the Woman's Board of Home Missions. No salary is paid her; the work of this order being done for the love of Christ and in His name. A simple uniform shall be worn, consisting of black dress and bonnet, with white lawn ties and white turn-over collar and cuffs.

With the great Christ love beaming from her eyes and with her motto "For Jesus' Sake" stamped on her very appearance, she goes about doing her duty, ministering to the poor, caring for the sick, providing for the orphan, comforting the sorrowing, and seeking the wandering. The white tie as the insignia of service indicates that she has given herself and her time to the church. She has been well named "the mother of the household of faith." She makes Christianity practicable, ministering to the daily needs of humanity, in the name of the church, so they can no longer say, "No man cares for my soul." She is and object lesson to this money-loving age.

The Northwest Texas Conference now has ten deaconesses, forty volunteers, who are scattered over the work, and ten other trained workers, who have charge of the settlement homes.

So the good work of these women goes on; but a great deal cannot be reported, the loving, sympathetic hand clasp, the bright smile, the talks that put new courage in the heart, these remain in the soul, and the deaconess goes on and whispers "Let me do good and never know, to whom my life a blessing brings." Little things, 'tis true, but they have already led to great things. Even now we have two magnificent homes backed by bands of loyal Methodist women ready for the Master's service.

One of these homes, the Homer Toberman, is a handsome three-story structure, costing \$7,500. This was a donation to the Home Mission Society from ex-Mayor J. R. Toberman and wife, in memory of their son, Homer, who died Jan. 4, 1901, with the buoyant flush of youth still on his brow, being only 29 years of age.

Our Texas Deaconess Home—the Rebecca Sparks—is in the City of Waco. The heart of every Texas

WANTED—Girl or woman (white), to do general house work for family of two in the town of Channing, Texas. Good salary. Address Box N, Channing, Tex.

ALFALFA The greatest money maker ever introduced to Southern farmers. Makes good land better. Makes poor land good by enriching soil. Once well set seed indefinitely. We are headquarters for this great seed. Large quantities now arriving from best German and Turkish Growers. Imported seed has less injurious weed and grass seed than Home Grown, which we also furnish. We are booking orders for Fall shipment at very low prices, which are sure to advance as sowing season approaches. Write for Alfalfa Circular No. 6. Established 31 years. Holway Seed & Floral Co., Dallas, Texas.

should leap with joy at the thought of this monument to Christianity with in our borders. This home is a handsome cottage of seven rooms, and our deaconess in charge is Miss Elizabeth Taylor.

Miss Taylor is a gifted woman of marked intelligence, and education, and she is now devoting her bright life for the good of humanity, and the glory and honor of God.

The Rebecca Sparks Deaconess Home, at Waco, Texas, was made possible by the untiring efforts of the Methodist women of Waco, led by the indefatigable faith and courage of that remarkable woman, Mrs. Rebecca Sparks whose zeal and efforts are mighty and boundless, urged on by a pledge of two thousand dollars made by the Northwest Texas Conference. This pledge fired the enthusiasm of those noble women of Waco, for they knew this additional help meant success towards the building of that blessed place of refuge for God's unfortunate. Only \$700 of this pledge has been paid. Every member of all the Home Mission Societies in the Conference have been assessed one dollar per member a year until this righteous debt is liquidated.

With God as our provider we need not fear to start with our money but give cheerfully and freely. The First Church, Waco, Tex. last year paid \$50 and our little neighbor, Cent Memorial came up loyally with the whole thing sold.

Dear sisters, let's unfurl the ensign of our Lord the only flag allowed above the Stars and Stripes of glorious America, and in happy crowds gather around it, brave and strong, and do our whole duty, knowing that it means so much to so many of Christ's forlorn children, and to us it is so little; but little things make the happiness of this life, and we can work and take to our hearts those thoughts: "There's never a rose in all the world But makes some green spray sweeter;

There's never a wind in all the sky But makes some bird wing flutter;

There's never a star but brings to heaven

Some silver radiance tender; And never a rosy cloud but helps To crown the sunset splendor; No robin but may thrill some heart, His dawn-like gladness voicing;

God gives us all some small, sweet way To set the world rejoicing."

MRS. S. E. HEARTSILL.

OLD FASHIONED FARE. Hot Biscuits, Griddle-Cakes, Pies and Puddings.

The food that made the fathers strong is sometimes unfit for the children under the new conditions that our changing civilization is constantly bringing in. One of Mr. Bryan's neighbors in the great state of Nebraska writes:

"I was raised in the South, where hot biscuits, griddle-cakes, pies and puddings are eaten at almost every meal, and by the time I located in Nebraska I found myself a sufferer from indigestion and its attendant illness—distress and pains after meals, an almost constant headache, dull, heavy sleepiness by day and sleeplessness at night, loss of flesh, impaired memory, etc., etc."

"I was rapidly becoming incapacitated for business, when a valued friend suggested a change in my diet, the abandonment of heavy, rich stuff and the use of Grape-Nuts food. I followed the good advice and shall always be thankful that I did so."

"Whatever may be the experience of others, the beneficial effects of the change were apparent in my case almost immediately. My stomach, which had rejected other food for so long, took to Grape-Nuts most kindly; in a day or two my headache was gone. I began to sleep healthfully and before a week was out the scales showed that my lost weight was coming back. My memory was restored with the renewed vigor that I felt in body and mind. For three years now Grape-Nuts food has kept me in prime condition, and I propose it shall for the rest of my days."

"And by the way, my 2 1/2 year old baby is as fond of Grape-Nuts as I am, always insists on having it. It keeps her as healthy and hearty as they make them." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book "The Road to Wellville" in pkgs.

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North Texas Female College and Conservatory of Music and Art.

"Kidd-Key College,"

Sherman, Texas.

The Oratorio Society held their first meeting of the session last Thursday evening. The membership this year is at least a third larger than last, and some of the more enthusiastic ones hope to hear the "Atonement" by Coleridge Taylor given by a chorus of two hundred voices. We have seen so many things around us grow from such small beginnings to such large proportions that we feel all things are possible to those who are willing to labor and to wait.

A year's work with a well organized Oratorio Society is no small culture in itself. The Oratorio Libretto always deals with the most elevated moral and spiritual themes, such as the creation of the world, the coming of Christ, and that greatest of all tragedies enacted upon Mt. Calvary; such subjects allied with the soul-inspiring strains of the great masters of harmony have a power to uplift the human heart and ennoble man.

The officers of the Oratorio this year are: Miss Lulu Zook, President, and Miss Della Skiles, Secretary and Treasurer.

These young ladies have been with the organization for several years, and have much enthusiasm in the work. Mr. Detweiler will conduct as heretofore.

The first pupils' recital of this year will be given Friday evening by young ladies from the classes in piano, vocal and elocution.

The recital of Mr. Kruger has been delayed awaiting the arrival of the new Everett concert grand. This will make four full length concert grands in the Conservatory equipment.

A new, new book case for the books, contributed by the Kidd-Key Shakespeare Club, fills the last space in the library. This handsome case is the gift of the Alumnae Association, to whom the librarian and the club send hearty thanks. Judge E. H. Hendry, of Mineral Wells, has been a guest of the college for several days. Mrs. Hendry and her two young granddaughters are members of our college family.

Mrs. L. A. KIDD-KEY, President

UNANSWERED LETTERS.

Nov. 1-C. S. Cameron, sub; E. P. Patterson, sub; J. H. Wiseman, sub; W. H. Harris, sub; M. C. Dobbs, sub; C. S. Field, sub.

Nov. 2-C. B. Garrett, sub; S. N. Allen, sub; J. C. Huddleston, sub; J. J. Canfield, sub.

Nov. 3-G. W. Harris, sub; C. A. Evans, sub; S. R. Twitty, sub; J. C. Carter, sub; J. E. Vinson, sub; T. M. Dalton, sub; T. W. Ellis, sub; Geo. W. Davis, sub; J. M. Armstrong, sub; C. R. Wright, sub.

Nov. 4-Chas S. Field, sub.
Nov. 5-C. D. West, sub; W. B. Martin, sub; W. C. Hubbard, sub; L. P. Smith, sub; Ed Morgan, sub; Lee Sanders, sub; S. W. Miller, sub.

Nov. 7-G. W. Harris, sub; J. T. Howell, sub; J. J. Creed, sub; J. A. Wyatt, sub; M. K. Little, sub.

Nov. 8-M. H. Neely, sub; S. L. Ball, sub; Ed R. Wallace, sub.

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, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula, completely cures catarrh, and taken in time prevents consumption. We cannot 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.

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Tiny Tim is a darling of a doll printed in oil colors on cloth, to be cut out and stuffed with cotton. Tim is dressed in up-to-date clothes. When made up doll is 13 1/2 inches in height. Full instructions on each sheet. Very simple. Dolly Dimple is a girl doll, same size as Tim, and handsomely dressed. Price prepaid 15c. each, or both for 25c. O. K. NOVELTY CO. Dallas, Texas.

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In 2 weeks doing nothing, when M. L. Smith of Ft. Worth, Texas, started a health diet that a soap-bananae already started—each daily money coming in—goods going out. People everywhere have tab-wash, wash, jewelry, etc., for the "Gray Flamingo Soap." Guaranteed, pure-gold, silver, nickel metal plating, soap to new goods, let out process, taught free quickly, experience unnecessary, all cost, home or hotel, or traveling all or part time that pays \$15 to \$50 weekly—you can. Write today for new offer, soap, and hundreds of items from successful agents—free to all. Gray & Co., Flamingo Soap, 56 Grand Bldg., Cincinnati, O.

NOTES FROM THE FIELD.

Continued from page 5.

here yet, however, just as soon as possible. Our people received us kindly, and have been continuous in showing their appreciation of pastor and family. The pounding started before our coming and has continued to this day. The pounding given us a few days ago, however, was in every respect the most colossal and brilliant of all, beginning about 7:30 and continuing until late in the evening, and before their going we had some good songs by the young people, after which we consecrated ourselves more fully unto the Lord and his services. These pounding occasions are times when the people get very close to the preacher and his family. Each pound however small or large expresses some love or good will that is always treasured up by the preacher and carried forward by him into his future life. We trust that the good Lord will reward each of these, both now and hereafter. About the first of June our people gave us \$30.00 with which to pay our expenses at Georgetown while attending the Theological Institute. We are building our new church notwithstanding bad crops. Will have it about done by Conference. The property when completed will be worth \$1,000 or \$1,200. The salary of preacher and presiding elder, also conference collections, will be paid in full. We have made some improvements on our parsonage and also on parsonage property during the year, adding much to our comfort as well as helping the appearance of the property. So we are serving a noble people, and we sincerely hope that the good blessings of Almighty God may continue to follow them and rest upon their endeavors to build up the cause of Christ.

Greesbeck.

J. A. Walkup, Nov. 5: I have been filling out the unexpired term of Rev. W. W. Mess, who has moved to Corsicana to fill the vacancy there. I have had a pleasant work, and I believe, have done some good. This charge will be paid up in full in all of the departments of work. All collections paid. The W. H. M. Society is a live, wide awake society, and has done quite a good work. They have furnished the inside of the new church to the amount of nearly \$1,000. This charge built a beautiful new church last year, and have been worshipping in it since March. When conference meets I will turn this charge over to the conference, and be ready to take up the revival work again. The Lord has wonderfully blessed me in my work, and I trust Him to the utmost.

Grand, Okla.

W. F. Meador, Nov. 6: I have just closed a very successful year's work on Grand Charge. There has been one hundred and five conversions to the church. My conference collections are all up in full. The pastor's and P. E.'s salary not quite all paid. This has been a good year for Beaver District. The pastors have all had good success in their charges this year and now we go to Conference at Lawton, to meet together and tell of the ups and downs of the past year, and go out to do one more year's work. May the Lord bless you all in your work down in Texas is my prayer.

Blooming Grove Circuit.

S. P. Nevill, Nov. 6: We are closing out our second year's work on this charge, and in many respects they have been very pleasant and profitable. We have had some good meetings and many souls have been born into the kingdom of God. We have had many things to hinder us during the year, but we will, we think, make a fair report at Conference. There are many good people in this charge. To them we are closely drawn. May God bless and keep them in the prayers of one who has under God tried to serve them faithfully.

Rockwall.

W. J. Holder, Oct. 31: We are closing up our second year here. Our people are planning for greater things next year. The Rockwall people feel like they are able to assume the responsibilities of a station, and are laying their plans accordingly. We have a splendid W. H. M. Society; and yesterday Sister Deshields came over and organized a W. F. M. Society with 21 members. The Rockwall congregation will pay everything in full and more too. And we are hoping to be able to report everything in full from each appointment in the charge. We are making a personal canvass of the membership for our Conference claims. These have been two of our most pleasant years. The good people have stood by us in many hard places, and shown their appreciation of our efforts in many ways, which has endeared them to our hearts forever. They have pounded us, in sea-

son and out of season, at the rate of four or five times a year; and such poundings as they have been! Only a few days ago we were awakened from sermon making to behold our back gallery literally covered with things to eat and things to wear and a nice wad of things to put in your pocket. But wife appropriated the last named article; and she has been a little distant toward me ever since. So much so that she has purchased a lot of head-gear and other useful things for herself and the children, and never asked my advice. Well, I thank the Lord for such people and such a wife.

Stephenville.

Henry M. Long, Nov. 6: How swiftly the time goes by! It seems as but yesterday when, upon entering a new field of labor, we sat down to plan the work of the church for the Conference year; the months have chased each other in hurried succession, and have not waited for the perfecting of all our plans, nor for the realization of all our hopes. Prepared or not, our lease of time is gone and we are soon to leave to the journals of our respective charges the history of our sayings and doings. Under the blessings of God, and the efforts of faithful men and women, we are able to report some progress in this pastoral charge. An old debt of about \$1,000.00 on church property has been provided for; two good meetings have been held—old citizens say the best in the history of the town,—and during the year more than 200 members have been added to the church.

No pastor could be shown more uniform kindness by his people, and none ever had to go with him a more loyal and consecrated band than is found among the 58 members of the W. H. M. S. They are to this church as the right arm of power, and their systematic and persistent efforts the Lord has graciously honored this year. We would tell more of these excellent people, and make special mention the recent profuse pounding, but lest some designing preacher should cast his angle eye this way and be tempted to wish in vain, must desist. The names of Jno. R. Henson and A. P. Lowry are held in high esteem by this people for most valuable services rendered by them in the meetings.

A good Christian woman has just made a bequest to Christian Education aggregating now \$3,750.00, and directed same to the "Endowment Fund" of Southwestern University. The acting pastor of the Stephenville church at time of her death is made executor of the will.

Quanah.

Robt. B. Bonner, Nov. 2: In common with all our Texas brethren we are "rounding up" for Conference. The Lord has been good and has so abundantly blessed our labors that we will be able to make a splendid report for this charge. Some years ago Quanah was a flourishing little city, claiming from four to five thousand people. But, like many other towns, it has had its "ups and downs." The Frisco extended a branch of their system down through Southwestern Oklahoma to Quanah. This was some help to the wholesale interest, making Quanah a wholesale center for an extended bit of territory. But on the other hand some six or eight towns sprung up along this new road, cutting off the retail trade of a large scope of country north of Red River. Then came a drouth, also reverses in the cattle interest. This was more than the town could stand. All interest suffered more or less. We are glad to report, however, that all this has passed, and that our town is recovering. More people are moving in. The country is developing more and more into a farming section. Crops are fine; cotton has averaged a half bale, or more, to the acre. There has been more feed raised than can be gathered and properly cared for. Commercial interest is increasing. Our merchants tell us that business is better than has been for a long time. Our banks report larger deposits than for years past. Everything is encouraging and everybody is hopeful. As stated above, when the reverse came, all interests suffered. The Church was not exempted. In spite of the faithful efforts of one of our best pastors, the records show a net loss for the past two years. But with the church, as with other interests of the town, the tide has changed. The Lord has given us during the year about fifty professions and reclamations with nearly fifty accessions. Instead of a loss, we will be able to report a net gain of from twenty-five to thirty. The charge is well organized. Indeed we found it so. Our predecessor, Bro. C. N. N. Ferguson, did a splendid four years' work and left it in good shape. We have all societies called for by discipline. The finances are in better shape than usual. Our collections are already in the hands of our Conference Treasurer, and our stewards say the

salary will be in full. We have recently held a two weeks' meeting in which we were assisted by Bro. J. A. Whitehurst of Fort Worth, and Bro. J. A. Travis of Crowell. Bro. Whitehurst preached for us 10 days. He is a strong preacher. He did us faithful work. His work will abide. We enjoyed both his preaching and his fellowship. We feel under obligation to him and will long remember his goodness in helping us. Bro. Travis came over and led the singing for nearly a week. He was faithful, and helped us much. He made some sacrifice to come, which showed his devotion to the cause, and his brotherly kindness toward us. We appreciate his help and feel grateful to him for it. The people gave hearty co-operation throughout the meeting. The immediate visible results were 24 professions and reclamations and 17 accessions. The church was also much strengthened. We have a kind and generous people. We leave them, and have tried under the Lord to serve them faithfully.

ROGERS.

J. F. Tyson, Nov. 6: We have had about 60 conversions to date on the Rogers Circuit and 120 accessions. Our church at Heidenheimer was repaired nicely and was dedicated second Sunday in August by Bro. Chapman, our presiding elder. We are under special obligations to Bro. J. S. Hucksabee, R. A. Walker, A. W. Hall, M. S. Hotchkiss and F. A. Ragsdale for the efficient assistance rendered in revival work. Conference collections and pastor's salary will be reported in full and over. The appointment is with your Bishop.

NEW BOSTON.


T. A. Fuller, Nov. 6: Our fourth Quarterly Conference will meet here November 11, 1905. We will pay our pastor and presiding elder in full. Our people love our presiding elder, Rev. J. T. Smith, and hope he will be returned to our district. Our pastor, Rev. Stuart Nelson, has remitted all his conference collections; he holds receipt for same. We would ask for his return, but he has served us well and faithfully for four years. We regret to have to give up. The charge to which he is sent, will get a good preacher and an honorable Christian gentleman.

FAMILY SORROWS.

Sorrows of some kind come into every home, but the greatest sorrow is to know and feel that some loved one is tied body and soul to a habit that he or she cannot control. We must not blame them, but try to help them, for they cannot help themselves. If any reader of the Texas Christian Advocate has a father, mother, wife, husband, son, daughter or friend who is suffering from the Morphine Habit, have them write to Dr. Rutledge, 476 Ellicott Square, Buffalo, N. Y. If they will not write, you do it for them. Your loved one or friend wants to stop, but can't. Your help and the Doctor's Remedy will save a life and make a happy home. The Remedy never fails.

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SCHOOL LANDS.

General Land Office, Austin, Texas, October 30, 1905.—The third list of school lands which will come on the market from January 1, 1906, to July 1, 1906, will be ready for free distribution in a few days. This list will embrace over a million acres and directions how to purchase the land. This is the last list of the lands that are in what is supposed to be the most desirable territory. The list will be sent free to every one requesting it. I specially desire to put it in the hands of every one that contemplates trying to get a home on these school lands which are being sold on most reasonable terms. If you want a list let me know. JOHN J. TERRELL, Commissioner General Land Office.

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OBITUARIES.

See Also Page 11.

HUMBLE.—Arthur Jones Humble, the only son of Jesse E. and Della Humble, was born in Leander, Williamson County, Texas, Oct. 13, 1885, and died in Austin, Texas, on the night of September 28, 1906, aged 19 years, 11 months and 15 days. Our community has never received a greater shock, nor sustained a greater loss than in the sad and sudden death of Arthur Humble. Last Thursday at 4 o'clock p. m., while at his post of duty, managing his ginners in Leander, and in the words of his partner, "trying his best to produce the best sample of cotton for his patrons"—by accident his left hand was caught in the saws of one of the gin stands, and he was drawn into the gin to his shoulder, having his hand and entire arm terribly lacerated and torn by the saws. The southbound H. & T. C. passenger was held at the station for 20 minutes, and his parents and Dr. Robertson accompanied the unfortunate boy to Austin, where Dr. Robertson, assisted by several leading city physicians, dressed the wounded arm and hand out at the Seton Infirmary, and there were great hopes of his recovery until after 10 p. m. But despite the aid of skillful physicians and careful nursing at 11 p. m. he quietly passed into the beyond. The writer has known the young gentleman intimately the past three years, and always found him manly, courteous and differential in his associations and relations with every one, especially toward his seniors. He possessed admirable traits of character, and had in him the elements and principles of true manhood and genuine worth. He seems to have been by nature a machinist and was preparing to begin a course in mechanical engineering just as soon as the present ginning season was over. Just a few days prior to his death it was my privilege to have him tell me of his future plans, and he manifested an ambition and an enthusiasm, which undoubtedly would have enabled him to have become a master mechanic and a great machinist some day. He was industrious and energetic, far beyond the average young man of his age and with his opportunities. His good mother said to him a few days before his sad accident, "My son, the life you have chosen will be one of constant hardest toiling," and he replied, "Oh, mother, my ambition is to become a hard and skillful worker, one capable of managing a great machine which moves a great industry." One of our leading farmers said to me, "Arthur would have developed into one of the greatest, most reliable and most popular gin men in the State. But he was not only honest and industrious, he was also a good boy with high and noble purposes. Reared in a Christian home by loving, thoughtful parents, he bade fair to become an exceedingly useful Christian citizen. Last July—the last day of our great Leander revival—I had a long private conversation with him about the interests of his soul, in which he expressed the highest regard for Christianity, and the religion of his parents, and promised me to love and trust God and to try to become a good Christian man. And that night at his father's bedside he and his sister consecrated their lives to the service of Christ. It was a joyful night in that happy home. He had not definitely decided about his Church affiliation, but in all probability would have united with the Presbyterian Church. He was a devoted son, a loyal and loving brother, and a genuine friend. He belonged to one of the best families in this section of the State. His father is one of the leading merchants and bankers of the county. The funeral on Friday afternoon was by far the largest I have ever seen in the country, an evidence of the esteem in which he and his family are held. At 6 p. m. we lowered the beautiful casket to the tomb, and after the grave had been transformed into a mound of snow white roses and evergreen wreaths, the great assembly turned away with lonely hearts and tearful eyes. Farewell, my dear, brave, noble boy. But thank God, in my heart, I believe 'tis for but a while—very short perhaps—for with your good father and mother and sisters, and many relatives and friends, I am bound for the "Promised Land," and I expect to find you over there. May God's peace fill the hearts of his dear parents and sisters. L. V. LILES. Liberty Hill, Texas.

BURKE.—Horace Cuyler, infant son of Rev. S. L. and Zara Burke of Sterling City, Texas, was born in the parsonage March 8, 1905; died Oct. 16, 1905, after a stay of 7 months and 8 days. This sweet little innocent suffered much during the last three months, but now he rests. Bro. Burke's people were kind and sympathetic towards their pastor and did what they could to share the sorrow of the parsonage inmates. The writer conducted the funeral service on the evening of the 17th, and at 4 o'clock we laid the precious little form away to wait the resurrection. When the ladies strewed the grave with beautiful flowers, I thought of a more beautiful flower lying there, underneath, whose tiny leaves angel hands had tenderly folded up, to be transplanted in the garden of God where it should bloom forever. Yes, Bro. Burke, the Christ whom you have preached to others as their only hope and comfort, will now sustain you by His grace. Just lean upon His arm. D. C. ROSS. Water Valley, Texas.

McLENDON.—J. A. McLendon was born in Chambers County, Ala., and died September 28, 1905, at the age of 18. He was converted and joined the Methodist Church when but 13 years old; came to Ben Arnold, Texas, with his parents in 1901. He spent last year in Southwestern University, and was getting ready to return to school when he was taken sick. His was one of the saddest deaths that ever occurred in Ben Arnold. He leaves a father, mother and one sister to mourn his death, together with a host of friends; but we weep not as those who have no hope. Joe was a bright and promising young man. To know him was to love him. We are made to wonder why one so bright, so noble, and so good was taken. But the Lord doeth all things well. The day before he died he sang, "I am going home to die no more," and just a few hours before his death he sang, "It is so sweet to trust in Jesus." One of his teachers and several of his classmates came from Georgetown to the burial. Bro. C. F. Smith conducted the funeral service.

ADKINS.—On July 7, 1905, William Rufus Adkins accidentally shot himself while hunting. Thus tragically ended a very useful life. He was born in Alabama, April 19, 1879; died at his home near Canton, Van Zandt County, Texas, July 8, 1905; came to Texas in very early life; was married to Miss Cora Russell, July 31, 1893; was converted and joined the M. E. Church, South, in the summer of 1902 and remained a faithful and consistent member till his death. He was a very sweet singer and a great lover of sacred music and was ever ready to sing praises to his Maker. He was greatly loved by all who knew him. A great concourse of people followed his body to its last resting place. The religious services were conducted by Rev. B. F. Fincher. He leaves a wife and one child, a sweet little girl, and a mother, besides many friends, to mourn his death. To the loved ones we would say, "look up" and determine by the grace of God to meet Rufe in heaven. As he so often sang with and for you here, he now sings with the angels in the paradise of God. Be faithful and you shall see him again. A. J. McMAHON. Canton, Texas.

GOOLSBY.—L. D. Goolsby was born in Houston County, Texas, June 15, 1870, and died September 5, 1905. In 1892 he was converted and joined the M. E. Church, South, in which he lived a devoted Christian life until he was called to his reward above. He was a devout husband, a loving father and a good neighbor. He leaves a sorrowing wife and daughter and a host of friends to mourn their loss. We sorrow, but not as those who have no hope, for we expect to meet him in the heavenly land where sickness, death nor parting will be no more. May God, the Father of all, watch over the wife and precious little girl until they shall meet again on the shores of sweet deliverance. There we shall see his happy face again and enjoy that sweet reunion forever. R. B. JONES, P. C.

DITMORE.—Ralph, the son of Bro. and Sister Pink Ditmore, died after a few days' illness at their home in Tom Green County, Texas. He was 19 years, 3 months and 23 days old. His death was very sudden and unexpected. To give our children up to the cold embrace of death is hard enough when we are expecting it, but to meet a perfect surprise in that way is almost more than one can endure. Yet, while we lean upon His everlasting

arm and walk by faith, His grace will prove a sufficient support and solace for us amidst all our sorest trials and saddest bereavements. Ralph was a very bright and promising boy. He possessed a lovable nature, and was a great joy to his once happy but now heart-broken parents. Yes, Bro. Ditmore, yourself and family are made sad and your home lonely by the demise of your dear boy, but a newly forged golden link now connects you with heaven, in which fact your souls should find comfort, and be enabled to turn your tear-dimmed eyes heavenward with fixed purpose to meet your boy there. D. C. ROSS. Water Valley, Texas.

EDWARDS.—Mrs. Mary Eliza Strickland Edwards was born in Giles County, Tenn., April 1, 1850. She professed religion and joined the Methodist Episcopal Church, South, in 1872. She was married to H. B. Edwards September 4, 1872. To them were born nine children, one of whom died in infancy. The eight living children were all baptized in infancy and are now Christians and members of the Methodist Church. In December, 1876, Brother Edwards and his family came to Texas and settled near Nash, in Ellis County, where they have since lived, except three years in Brazoria County. For twenty-six years the family has lived in the Nash community where Sister Edwards died, September 6, 1905, at 9 p. m. She had long been in poor health and had suffered much, but without complaining. She knew the end was drawing nigh and waited and suffered patiently for it. She met death like a true heroine of the cross, with a courage that only faith in Christ can give. Her last hour was triumphant and peaceful. She left a loving mother's message and blessing to her children, all of whom were present with her except one, who was detained in a distant state. She left a most satisfactory testimony to her loved ones and friends that the grace of God was sufficient for her in death as it had been in life. She did not go alone "through the valley of the shadow of death," for the blessed Saviour was with her. His rod and His staff, they comforted her. A good woman is gone. She is missed, but her loved ones and friends know where to find her. They mourn, but not as those without hope. As a wife, Sister Edwards was in the truest sense a helpmeet, a real and true partner with her husband in life's toils and pleasures, its burdens and joys, its adversity and prosperity. She was an industrious, economical housewife and an affectionate, devoted companion. As a mother she was tender, self-sacrificing, loving, though positive and firm. There was order and discipline in her home, but it was by love. She was consecrated to her home; its purity and happiness. The influence of her home life was sanctifying and it will be felt by her children and their children. For four years I was her pastor and was much in her home. I know whereof I speak. Her home was the preacher's home and there was always a glad and hearty welcome there for him. I loved to preach to her. I loved to hear her songs of praise and shouts of victory. With her loved ones we sorrow and weep, and with them we hope and expect to meet her in Heaven. J. D. ODOM.

GREEN.—Martha E. Green (nee Preslar) was born December 8, 1880; died January 2, 1905; was married to E. L. Green March, 1898. Sister Green was converted in early life and joined the M. E. Church, South. She had that dread disease, consumption, yet she was patient and was willing to go and be at rest. The writer visited, talked and prayed with her during her sickness. She was a good woman. She leaves a husband, four small children, father, mother, brothers, sisters and a host of friends to mourn her departure from earth. We laid her body to rest in the cemetery at Sanco, Coke County, Texas, to await the resurrection of the just. ABE LONG.

REED.—James Isaac Reed, son of Mr. and Mrs. J. F. Reed, was born at Dresden, Texas, November 22, 1894; died of black jaundice, near Bazette, Texas, August 15, 1905. He was an obedient and affectionate child, especially fond of his mother; he was very considerate of her wishes, striving to be helpful to her in any way he could. Being convinced that he was going to die, he expressed to his father readiness to go and asked him to meet him in Heaven. The bereaved weep not as those who have no hope. Following the footsteps of Christ through life's journey, they may confidently expect to meet this dear boy in the better land. May God comfort, abundantly bless, always guide, and keep them to the end. J. M. ARMSTRONG.

CLEVELAND.—The death angel has visited the home of Mr. and Mrs. J. L. Cleveland and claimed for its own their sweet little girl, Jaine Meredith was born September 27, 1903, and died October 18, 1905. This was indeed a hard stroke for the parents. She was sick only a few hours; her stay on earth was only a short one, but oh, what a ray of sunshine she was in that home and how she had entwined herself around the heartstrings of father, mother and the other little children of the home. Weep not, dear ones, as those who have no hope. We know where to find her, for our Lord has said: "For of such is the Kingdom of Heaven; the Lord giveth and the Lord taketh away; blessed be the name of the Lord." L. B. SAXON, P. C.

BEVELS.—On the eve of September 7 the death angel came into our community and took for its victim our little friend, Shelton Bevels. When that dreadful disease, congestion, fastened its grasp on this precious child it was plainly seen ere another day dawned his little soul would be gone to the God that gave it. The voice of little Shelton is hushed forever; that home, once so happy, is now desolate and sad. We will never hear his sweet voice and his sweet songs any more, but in the choir celestial he sings to-day. He so often talked of heaven and told his mamma he wanted to live with his papa and the angels. And to-day if we could lay back the curtain of life and take one peep into heaven we would see him robed in garments of spotless white enjoying the blessing there. The little barque was frail but the voyage was not long, and Shelton has already touched the pearl strewn shores of a brighter and lovelier land, there awaiting the coming of mamma. EMMA CRUMPLER. Newsome, Texas.

RATLIFF.—Sister Nancy Ratliff was born June 8, 1827, in Anson County, N. C., and died at her daughter's, Mrs. M. L. McCarley, near Orphan Home, Texas, August 18, 1905. She professed religion at an early age and lived a consistent Christian to the end. Since I have been her pastor she was afflicted and never was able to attend Church, but to talk to her in the home was an inspiration. Hers was a strong faith in God, and she has gone to receive her reward in Heaven. To those who weep we would say look up, grandma is not dead, only now prepared to live, where sickness and sorrow will never be known, but where joy will be forever. May the grace of our blessed Christ abide with the daughter and loved ones until they all meet again, is the prayer of their pastor. R. B. MORELAND.

SIMS.—Martha Helen Sims (nee Ferrell) was born February 25, 1847, in Sumter County, Ala. In December, 1865, she moved with her parents to Texas, settling in Freestone County.

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Indispensable in making finest breads, biscuit and cakes. The greatest culinary help of modern times. Young housekeepers find the beginning of their success in cookery in its employment.

NOTE—Imitation baking powders are lower in price, but they are mostly made from alum and are injurious to health when taken in food.

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ANNUAL CONFERENCE NOTICES.

Northwest Texas Conference.

It is important that I should have all your receipts and statements not later than November 11th.

SAM'L B. SAWYERS, Secretary Auditing Com.

The Board of Missions of the Northwest Texas Conference will meet Monday evening, November 13, at 7:30 o'clock, at the Methodist church in Hillsboro.

HORACE BISHOP, Pres. of Board.

The committee and class of the second year will meet at the place appointed for them at Hillsboro on Tuesday morning Nov. 14, at nine o'clock. All members of the class who have taken the correspondence course will please bring their certificates.

W. W. MOSS.

The Presiding Elders of the Northwest Texas Annual Conference will please meet in the Methodist Episcopal Church, South, in Hillsboro, Texas, Thursday, Nov. 14 at 2 o'clock p. m.

E. A. BAILEY, P. E.

The class of the first year will meet in the Baptist Church, Tuesday, Nov. 21, at 8:30 a. m.

L. P. SMITH, Chairman.

Committees and Boards will meet at following places: Committees of examination—For admission, main room, Cumberland Presbyterian Church; first year, Sunday-school room, C. P. Church; second year, Y. M. C. A. parlor; third year, Y. M. C. A. library; fourth year, Central Christian Church; Missionary Board, room Cumberland Presbyterian Church; Joint Board, main room Cumberland Presbyterian Church; Board of Education, Sunday-school room, Cumberland Presbyterian Church; Board of Church Extension, Central Christian Church; Sunday-school Board, Y. M. C. A. parlor; Epworth League Board, Y. M. C. A. library.

We will have a committee to meet those who have not received cards giving name and address of host.

E. A. SMITH.

The presiding elders of the Northwest Texas Conference are urged to meet with the Board of Missions Monday evening, the 13th inst., at the Methodist Church in Hillsboro. The Board wants to adhere to its policy of making appropriations to the work, not to the man. Then the Bishop and his counselors can adjust the appointments to missions as they do the other appointments.

HORACE BISHOP, President.

Railroads Rates

For the meeting of the Northwest Texas Conference, at Hillsboro, the railroads have agreed to sell tickets at one and one-third fares for round trip. Tickets on sale at all coupon offices, Nov. 14-15, good to return Nov. 23.

JOHN M. BARCUS, Sec. N. W. Tex. Conf.

The Committee and class of the first year are called to meet in Hillsboro Tuesday morning, Nov. 14th, at 10:30 a. m.

J. SAM BARCUS, For Committee.

The class for admission on trial, Northwest Texas Conference, will meet Tuesday morning at 10 o'clock at such place as the pastor may designate.

G. S. HARDY, Chairman.

Texas Conference.

The committee on admissions and readmissions of the Texas Conference, and all candidates to come before the said committee, will please meet in the infant class room of the Methodist Church in Pittsburgh, Tuesday night, November 28th at 7 o'clock.

O. T. HOTCHKISS, Chairman.

The class of the fourth year will please meet at the Methodist Church in Sulphur Springs, Tuesday morning, Nov. 21, at nine o'clock. Let all that have been examined bring their certificates.

A. L. SCALES, For Committee.

The class of the second year will meet in the Methodist Church Nov. 20.

W. A. STUCKEY.

Candidates for admission on trial in the Texas Conference will meet the examining committee in Pittsburgh at nine o'clock Tuesday morning, Nov. 28. Please be on time, for we expect to close our work at 10 o'clock that night.

B. H. GREATHOUSE, Chairman.

Railroad Rates—Texas Conference.

The railroads transerving the territory have granted a rate of one and one-third fare for our annual session at Pittsburgh, Texas, Nov. 29, 1905. When you buy your ticket, paying full fare, procure a certificate from the agent, showing that you have paid full fare, and that signed by the Secretary will entitle you to a return rate of one cent per mile.

JAS. W. DOWNS, Sec. Texas Conference.

To the Presiding Elders of the Texas Conference:

Bishop Key requests the presiding elders of the Texas Conference to meet him in Pittsburg at 9:00 a. m., Tuesday, Nov. 28th.

I insert this notice at the Bishop's request.

JOS. B. SEARS.

North Texas Conference.

All the roads traversing our territory have made a rate 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.

R. G. MOOD, Secretary. Bowie, Texas, Nov. 1, 1905.

The committee and applicants for admission on trial, North Texas Conference, please meet at the Methodist Church in Sulphur Springs, Texas, at 9 o'clock a. m., Nov. 21, 1905. Written examination on branches of English education will be required.

W. D. MOUNTCASTLE, Chairman. Clarksville, Texas.

We will provide homes only for members of the North Texas Conference, connectional brethren, visiting pastors and wives of preachers whose names reach us not later than Nov. 12.

W. A. STUCKEY Sulphur Springs, Texas.

I have made arrangements with the First National Bank of Sulphur Springs to receive the North Texas Conference deposits and receipt for

same. I have sent them a good supply of deposit slips. You can call there and settle on arrival. This arrangement will accommodate many who get busy soon after arrival. Remember there is no business more important than settling with the conference-teller promptly on or before the first day's session of conference.

B. M. BURGHER, Conference Teller.

To the members of the North Texas Conference: For the past two years your Secretary has had to advance his own money to complete the payments for having the minutes printed. The task is heavy enough of itself, without my being embarrassed with a deficit. Please bring up the assessment for printing minutes in full.

R. G. MOOD, Sec. Bowie, Texas.

The class of the first year will meet Tuesday, November 21, 1905, at 8:30 a. m., in the Baptist Church, in the city of Sulphur Springs. Written examinations will be given. Let every member of the class, to be examined, be present on time with paper and pencil.

L. P. SMITH, For the Committee.

To the Members of the North Texas Conference:

The Joint Board of Finance would call attention of the pastors to paragraph 137, in the discipline. It might save you some trouble and expedite matters if you would give such information by letter to the Secretary before Conference commences.

We desire to get full information with reference to the necessities of these claimants at the earliest practicable moment.

P. C. ARCHER, Sec. McKinney, Tex.

ATTENTION, TEXAS PREACHERS.

My book, "A Missionary Church," will be on sale at all the conferences in Texas, and I hope you will see our Book Agent and supply yourselves with it. The book has been strongly endorsed by Seth Ward, J. T. Smith, Gus Garrison, Bishop Key, and others. The author believes it ought to be in every Methodist home in Texas, and that it will be very helpful in arousing a missionary spirit among our people.

Price, 10 cents a copy, or \$1.00 per dozen.

W. W. HORNER.

Sulphur Springs.

W. A. Stuckey: We have just closed one of the greatest revivals ever held in Sulphur Springs, which resulted in 250 conversions and reclamations, and a great spiritual uplift to all Christians. In fact, our town is completely revolutionized. Feuds in churches and lodges of long standing have been settled; card clubs have been broken up; some have quit dealing in cotton futures. The manager of the opera house and one of his ushers have resigned; many Christians who were indifferent are now enthusiastic workers; and the banner of Christ floats in proud triumph over our town.

The meeting was conducted by Rev. John B. Andrews of Siloam Springs, Ark., and his singer, Rev. J. Allen Ray. Brother Andrews is one of the greatest revivalists I have ever known. He is a pulpit artist. The secret of his success lies in the simplicity of his preaching; his fearless attacks on sin; his zeal for the salvation of souls; the charm of his singing, and his absolute dependance on God. J. Allen Ray is a young man of sterling worth and bright future. He is a fine singer, and knows how to manage a choir. He did some excellent preaching while here, and contributed largely to the success of the meeting. As a token of our appreciation of their labors, they were presented with \$530.00, and the town feels that it never made a better investment.

As a result of the meeting, I have received into the church sixty seven members, with about forty more to follow. The Baptists have received thirty-six. Most of the conversions were at the altar in the old-fashioned way, and consisted largely of adults, among whom were some of the leading characters of the town. I have received into the church during the year 158 persons, and will have a rounded report for Conference.

This is the third year I have served this charge as pastor, having served a term of two years before my present pastorate. During this time I have received into the church 343 members. These people are very dear to me. It was here I spent seven years in college, and many of those who were recently converted were old college mates of mine. Myself and family are under many obligations to these people for the many kindnesses shown us in the past. May the richest blessings of God ever abide with them. We are looking forward to the session of our Annual Conference with joyous anticipations.

WANTED.

Two or three bushels good pecans, the largest and best the State produces. Write me how many you have and what you ask for them.

W. C. EVERETT, Dallas, Texas.

RESOLUTIONS OF RESPECT.

To the Officers and Members, Fourth Quarterly Conference, Fulshear, Texas:

Dear Brethren: We, your Committee appointed by the chair, while in session duly assembled, to draft suitable resolutions on the death of Dr. R. L. Harris, do with sad hearts, respectfully submit the following resolutions:

Whereas, God, our Heavenly Father, in His goodness and wise judgment, has deemed it best to remove from this earth, and from his many friends and Christian associates, our beloved Brother, Dr. R. L. Harris, to the home his Savior prepared for him, and,

Whereas, That in his death this body has lost a useful and faithful member, one whose wise counsel we greatly miss; that our church has lost a worthy steward and a devoted and able defender of her cause; therefore, be it

Resolved: That in his death we, as a church, mourn his loss and keenly feel that we have lost a faithful brother and able help for the cause of Christ, the loving wife, a devoted husband, his children, a kind and loving father.

2. That, while we mourn his loss, we bow in humble submission to the will of Him who doeth all things well; to Him whom our devoted brother delighted to serve, we commend the bereaved ones, knowing "that all things work together for good to them that love the Lord."

3. That these resolutions be spread on a sacred page of the minutes of the Fourth Quarterly Conference of the Fulshear-Brookshire Charge of the Brenham District of the Texas Conference. That a copy be sent the Texas Christian Advocate for publication, and a copy be sent the family of the bereaved.

W. L. NESBITT.

NATH BROOKSHIRE.

GEORGE D. DOZIER, Committee.

By W. L. NESBITT, Rec. Sec.

APPOINTMENTS OF THE GERMAN MISSION CONFERENCE.

Western District.

A. E. Rector, P. E.

San Antonio and Senior—J. C. Winkel, New Fountain—Henry Jordan, Cibolo and Elm Creek—Rev. Koch, Tchuaeana—W. D. Wiemers, New Braunfels and Maxwell—C. H. Waltersdorf, Fredericksburg—Robert Moerner, Llano—C. A. Lehnberg; W. Lehnberg, Assistant, Noxville and North Llano—To be supplied.

Eastern District.

W. A. Knolle, P. E.

Houston Station—E. A. Konker, Houston Mission—F. Mumma, East Bernard—P. H. Hensch, Cuero and Colletto—F. W. Radetzke, Bellville and Peters—H. W. Weise, Grassyville—J. A. G. Rabe, Bartlett and Byersville—J. G. Mueller, Waldeck and Indian Creek—L. F. Helekmann, Editor Missions Freund—J. A. G. Rabe.

GENERATION OF PREACHERS AND TEACHERS.

On October 21st and 22nd, the Fair Brothers, B. T. Fair, Esq., 68 years of age, E. F. Fair, E. H. Porter, 66 years of age, Rev. Geo. F. Fair, member of the Northwest Texas Conference, aged 62 years, Rev. J. A. Fair, local preacher, M. E. Church, South, aged

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Christmas Programs Free

We are preparing a Christmas Program which we will send to any Sunday school that will promise to write us fully about the occasion. The program is simple and easily operated by the average school. Much care has been used in its preparation and we are sure much good will result from its general use. Please fill out the order blank below for all you will need and return to us, and the programs will be sent as soon as ready. Please order a sufficient number to supply the Congregation that will be present.

Smith & Lamar, Dallas:

Please send me

Christmas Programs as advertised above, and I will use them and write how the day was observed.

Name

P. O. State

Date

60 years, and Rev. N. E. Fair, minister in the Congregational Methodist Church, aged 56 years, sons of Ellis and Nancy H. Fair, met in Centerton, Benton County, Ark. On Sunday, October 22, 1905. Three of the brothers—George F. N. E., and J. A., preached in Centerton Church and E. F., and S. T., and W. E. Sittons, their brother-in-law led in prayer. Of these brothers and their children, five are preachers, and twenty-nine are, or have been, school teachers. The five brothers had not all met together for 31 years. Of their 35 children all are members of the Methodist Church but five. We visited our old home and the cemetery where our father and mother, and our two sisters are sleeping, awaiting the sound of the first trumpet when the dead in Christ shall rise, and be caught up together to meet the Lord in the air, and shall ever be with the Lord. May we all be in that glorious meeting, where we shall live and praise God forever and ever.
GEO. F. FAIR.
Painview, Texas.

NEW RICE Beautiful Clean Rice delivered to your station, freight prepaid, per 100 pound sack:

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- Extra Fancy Japan (Whole Grain)..... 5.60
- Cracked Rice..... 5.00
- Rice Grits..... 4.50

Send for samples, if you prefer. Order now before Rice advances as it is sure to do.
J. ED. CABANISS, Rice Grower, Katy, Texas.

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MANY WILL GO TO
CALIFORNIA, OREGON
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WHY NOT YOU? Let us tell you about it.
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Is the Only Line With its Own Rails From
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