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

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## Editorial.

### A MISLEADING STATEMENT BY THE DAILIES.

The San Antonio Express says:

"The Lance, a prohibition paper, published by Dr. Granville Jones, declares unequivocally that the Prohibitionists have adopted local option as an expedient to gain State prohibition; that when they feel themselves strong enough they will vote and enforce State prohibition. This presents a diametrically opposite opinion to that urged by most local option Prohibitionists, who disclaim any intention or desire to enforce prohibition on the whole State."

In the first place, Dr. Jones never said what the Express says he did. True, he said enough for the Express to infer what it assumes; and this is all that paper needed to give it an opportunity to put local option in a false light before the people. Following in the wake of the Express, the Houston Post takes the same view of the situation in the light of what Mr. Jones said in *The Lance*; and the Post takes much apparent delight in also placing local option in a false position. Both these papers are published in the whiskey-ridden portions of Texas, and they can afford to pander to the anti sentiment in this way—particularly the Express. The Post has thousands of local option readers, but it seems to have no regard for them when it comes to striking a blow at local option. It stands for the liquor dealers and brewers of the State, and it lets no opportunity slip to boost their cause. Both the Post and the Express are contending for "fairness" in our local option laws. They say that when a county goes dry that no precinct in it can call an election and vote wet; whereas, if the county goes wet, any precinct can apply for an election and vote dry. This, they say, is "unfair," and that such a law ought to be changed so as to make it work equally. If the Express and the Post will take the trouble to examine the Constitution of the State, they will find out that the trouble about which they speak is in that document, and not in the law. The Constitution provides for county, precinct and school district local option. So that if a county votes dry, and the antis call a precinct election and vote the precinct wet, where is the county local option for which the Constitution provides? So that if these two papers want the change made in the interest of "fairness," they will have to change the Constitution of the State instead of our local option laws. Hence, the Legislature has nothing to do with this matter, as the Legislature does not make the Constitution.

In the second place, had Mr. Jones, in his paper said the things about local option and State prohibition, which the two dailies allege, that would only be the opinion of one man. Mr. Jones is an able worker in the local option ranks, and he is doing much in its behalf; but he only represents his own sentiments. His paper, *The Lance*, which is an able paper, is his personal property, and it is the exponent of his personal views. In

no sense does *The Lance* pretend to represent, officially, the Texas Local Option Association. He projected the paper on his own responsibility, and he alone is responsible for its utterances. But we add, Mr. Jones never expressed the sentiments put into his mouth by the Express and the Post. He merely said enough for them to draw their own inferences, and this they were quick to do. The great bulk of local option voters and workers are not contending for a State prohibition campaign. We are content with local option, and there is where we are making our fight. And, while we are on this subject, we will go further and say that we have strenuously contended that the politicians ought not to draw local option into the pending State campaign. But the Express and the Post have already done it; and they are being aided in their effort by a gang of antis who undertook the same thing in the last election. And since they have done this and are persistently doing it, local option supporters are being forced to look after their own interests; but they will do it as local optionists, and not as "State Prohibitionists."

### GAMBLING ON HORSE RACING.

Some four years ago the Legislature of Texas passed a law prohibiting pool selling. The law was stringent and pool selling stopped under its operation. However, the pool sellers took the matter into the courts and lost out in the lower courts. It was appealed and the law was sustained by that tribunal. Later on they brought the matter up under another phase, and two of the judges on the Court of Criminal Appeal reopened the case and virtually killed the law. Since then we have had pool selling as usual. The same law that prohibited pool selling also put a quietus on horse race gambling. This feature of the law remained effective. Then the State Fair people began to raise a howl that the law was killing the fair projects. So the last Legislature so amended the law as to permit gambling on races at fairs. As a result county fairs have sprung up all over the State, apparently for no other purpose than to have horse race gambling. At the late Dallas Fair, the gambling on horse racing went wild. Horses from all over the country were shipped in and all the pug-nosed gamblers throughout the land were here to take part in the gambling festival. It was the most popular feature of the fair. Thousands and thousands of dollars changed hands and the evil of gambling received an impetus that will be hard to check in Texas. Missouri, Tennessee and other states have suppressed this form of gambling and now Texas is to become the city of refuge for gamblers. Such are the glaring abuses, even, of the ethics of gambling at the fairs, that the Dallas Fair management has become alarmed. The leaders of this enterprise are busily engaged getting up an amendment to the law to be introduced in the next Legislature for the appointment of a Commission to take charge of this phase of the fair question. The members of the Gambling Commission are to be appointed

by the Governor and it will be in their province to limit the number of places or fairs where the gambling can be carried on. So that the great State of Texas is to become the foster-mother of gambling, and she is to have a Commission giving a monopoly of the gambling to a very few organizations like the Dallas Fair. We are opposed to the movement. If gambling on horse racing is a good thing for the country, then Dallas and San Antonio ought not to be given a corner on it. Let every village, town, hamlet and city in the State have the advantage of it. It is not right to take the privilege away from all other places and turn the exclusive right over to Dallas and San Antonio. Give them all a chance.

But the whole thing is an iniquity that ought to make the moral and law-abiding citizens of Texas blush. It is the very worst form of gambling that can be permitted. It will take the moral sentiment in Texas ten years to get over the evil effects of the gambling mania developed and practiced at the late Dallas Fair. Therefore, if the people will do their duty, they will elect men to the next Legislature who will wipe this moral crime from the statute books of this Commonwealth. An institution that can not live without its association with this sort of a curse to society ought to die a legal death, and the sooner the better. But we hold that gambling is not essential to the success of a great industrial fair. The development of a high grade of trotting and pacing stock can be accomplished without the presence and co-operation of black-leg gamblers. Let the people take this evil under consideration, and govern themselves accordingly.

### OUR ANNUAL THANKSGIVING OCCASION.

The President of the United States and the Governor of this State have announced Thursday, the 30th of this month, as the day for National and State Thanksgiving; and they suggest that our people gather on that day in our several places of worship and properly observe the occasion with appropriate religious services. This is a beautiful custom, and it is meet and right that we should give to it that reverence and heed due its importance. We stand before the world as a Christian nation. True, we have much in our national life that does no credit to our Christianity; nevertheless, the great masses of our people believe in Jesus Christ, and it is the influence of this belief that gives to our government and its institutions the virtue, integrity and stability of which we boast. Take away our Christianity and we would not amount to much as a successful and moral people. And we rejoice to believe that Christian sentiment is making progress and we hope the day will come when all our people will be Christians in deed and in truth. And it is the recognition of our Christianity by our Chief Executive, and its wholesome influence as a saving factor in our national life, that prompted him to issue his Thanksgiving proclamation.

There are many ways open to us to properly

observe the day. First of all, we ought to make it a day of public religious worship. We ought to meet in our Churches, read the Scriptures, sing praises, and offer prayers to God, and listen to such a discourse as will direct us into expressions of gratitude and to serious meditation. Then, too, we ought to make it a happy day in our homes. It will afford an occasion to cease from toil and enjoy the reunion and fellowship of domestic life. It also ought to suggest to us an opportunity to make some one else happy and cheerful. There are those about us with whom the world has dealt harshly and they are bearing heavy burdens. Others are in need and suffering. To hunt them up and make them glad is to meet the approval of the good Father above. Especially we ought to remember our Orphanage at Waco. A box of good things in the way of provisions and clothing, or a money order to be spent in helping the helpless, will confer a blessing, and bring one to the heart thus inclined to help. Let us make the day a glad one by making our Orphanage glad on Thanksgiving Day. So mote it be!

Our fathers and mothers used to sit together at Church with the children, and the habit is a good one. It is a bad plan to permit your children to scatter through the audience when attending Church service. When they sit near you, it is an easy matter to observe their conduct in the house of God.

If you stumble and fall by the way, do not pout and hold somebody else responsible for it. Get up, brush the dust off your clothes, and resolve by the help of God that you will watch more closely the next time and make an honest effort to stay on your feet.

When you enter the Church on Sunday morning, you ought to bow your head in a moment of silent prayer. This will help you to concentrate your mind on the service, and it will prepare you to enter heartily into the worship of God. Were we all to do this, there would be more reverence and less conversation during the preliminaries of the service.

Such is the sanctity of our religious experience that there are some phases to it that need only be known to God and ourselves. Even our closest friend is not always in a position to appreciate our deepest spiritual longings. But God understands and appreciates our innermost thoughts and desires, and to him alone we ought to communicate our religious secrets. They become common and puerile when handled promiscuously.

Mr. Wesley had a very small room joining his sleeping apartment in his London home; and it was his habit, when occupying this house, to arise at 4 o'clock in the morning, retire to the prayer-room and spend the first hour upon his knees communing with God. This explains much of his success as a preacher of great spiritual power when standing before the great crowds that hung upon his sermons.

### GOD'S DEFENSE OF HIS TRUTH.

Important events that are germinal in their bearing on human knowledge and even upon destiny are often unnoticed at the time they transpire.

Kepler said of the book which promulgated his discoveries concerning the motion of the planets, "It may well wait a century for a reader, for God has six thousand years for an observer."

#### Waiting For Observers.

For six thousand years God has waited for observers who could look into the face of great nature and accurately read and honestly report the exact truth about the nature and consequent inherent effects of alcoholic drinks and other narcotics upon the human system. Such observers have arrived in the persons of great scientists, and none too soon, for while waiting for their coming the shores of life have been and are yearly strewn with human derelicts, who embarked on the sea of alcohol in mistaken confidence as to the safety of the voyage.

The twentieth century seeks as no age before it has done to prevent human misery; hence it can not wait, as Kepler could, a hundred years for the mere accidental reading by the masses of these reports of science concerning the dangerous nature and evil effects of alcohol upon human life and destiny. Hence, we behold the providential fact that this republic of eighty million people during the last two decades has legally required these scientific facts to be progressively taught the 22,000,000 children of school age in all its public schools as a part of physiology and hygiene. These truths, thus widely sown, met a different kind of opposition from that which an astronomical discovery encountered in the seventeenth century.

#### Futile Attacks.

When the brewers in this country began to complain of a decline in profits, a certain class of critics, among them moderate drinkers, began through various channels to make the vague charge, industriously repeated to school superintendents and school boards, that the indorsed temperance physiology used in our public schools are inaccurate in their teaching against alcoholic drinks.

These critics were told by the friends and advocates of this study that the truths taught in these books were sustained by standard authorities and touched a vital question of private and public morals, namely, that of the sobriety or inebriety of coming generations, hence the charge of inaccuracy should be proved true or be withdrawn.

Thereupon the committee of fifty, a self-appointed body, organized a costly system of experiments conducted through a period of ten years "to ascertain," they said, "the effects of the occasional or habitual use of a moderate quantity of wine, beer, or spirits upon the health and working powers of man," and "to free our public school system from the incubus (scientific temperance instruction) which rests upon it."

The report of the experiments made by this committee fill two volumes of 800 pages. The results of that report for evil would have been incalculable if only a surface consideration had been given to it, for it presents a seeming array of testimony in favor of that same moderate use of alcoholic drinks that through the centuries has eventuated in the alcoholic degeneracy that has destroyed individuals, families, and nations. But the time for misleading the people in favor of alcohol is passed.

#### The Committee of Fifty Self-Condemned.

An exhaustive investigation was made of every one of these experiments to find what they really did prove, and of all the so-called evidence gathered by this committee of fifty from innumerable sources. This investigation shows that when honestly interpreted their experiments furnish experimental demonstration not of the inaccuracy but of the truth of the testimony of science as presented in the indorsed public school text-books against even the moderate use of alcoholic drinks, and furthermore, that this committee have furnished nothing whatsoever to prove their accusation that the temperance instruction in our schools is unscientific or undesirable, but the reverse, that it is both accurate and desirable.

Now note how God takes care of truth that is essential to the salvation of the people.

The reply to this report of the committee of fifty, a pamphlet of twenty-eight pages, which proves the falsity of their charges, was, all unsolicited by the advocates of this study, on motion of Senator Gallinger, a distinguished physician, made a government document, "Senate Document No. 171," by the unanimous vote of

the United States Senate, February 27, 1904.

Thus a staggering blow was dealt to this effort to overthrow the public school study of the laws of health including those that teach abstinence from alcoholic drinks and other narcotics, a study upon which this nation depends as a means of securing a sound national physique.

When truths essential to human

this fact the International Course of Study.

#### Whole Hearted Support of American Physicians.

American physicians as observers of the results of this form of education are among its warm advocates. At the last annual meeting of the American Medical Association, physicians representing the Society for the

much in world conditions to-day to remind us of the preparation of the Roman Empire for the Advent of Christ. The Christian world more widely than ever before is praying for and looking for a great spiritual awakening. But modern science teaches us that alcoholic drinks even moderately used dull the brain and perceptive faculties, the mechanism through which God with the "still small voice" speaks to the soul. Thus alcohol in the nature of things diminishes the soul's receptiveness to spiritual influences. It is not then a part of the answer to the prayer: "Thy kingdom come" that the voice of science which reveals the soul-destroying character of alcohol has not been muzzled? There is a broad gleam of hope in the statement of a writer in the last Congregationalist that from present indications in the vicinity referred to the "two practical lines along which the churches will work the coming winter are evangelism and temperance."

If this prophecy proves true, it will mean a new awakening to the duty of disseminating these truths against alcohol through the public schools, Sunday-schools, the press, and the pulpit.

MARY H. HUNT.  
Life Director National Educational Association; Director Bureau of Scientific Temperance Investigation, and World and National Superintendent of the Department of Scientific Temperance Instruction of the Woman's Christian Temperance Union.

#### RAILROADING.

Clang, clang, clang, goes the bell of a great passenger engine. Then the hiss of steam and the great engine begins to draw the cars. Loaded with humanity, fathers, mothers, brothers and sisters. They are confident of the engineer in charge. The Superintendent of the division has known him most of his life and has the utmost confidence in him and that he will make the run successfully. The engineer has his orders, he reads them carefully. They leave the city out into the quiet country, past farms, over running streams, through the meadows. All was lovely that fine morning and the engineer's heart leaps with joy as he opens the throttle another notch and feels the engine respond to a higher speed. Then his mind wanders back to when he was a boy on the farm and pleasant memories flit by; the hiss of steam, the vibration of the engine have a lulling effect. He becomes drowsy and at last falls asleep. On speeds the mighty engine. They travel for miles, no one is aware of his condition, all have the same confidence that was placed in him when they left the city, yet he is asleep at his post of duty. The train order in his pocket reads, "Take siding at Q switch for special No. 13." He stirs uneasily, he rubs his droopy eyes, his hand grasps the throttle limply, something seems strange; he rouses, looks out of the window of the cab, like a flash he realizes he has slept, he has passed the siding and just ahead another train, No. 13, is coming like a meteor. The engineer instantly closes the throttle, puts the reverse lever in the back motion, applies the air brakes in the emergency notch, but too late, the engines crash together. There the guilty engineer and the innocent passengers are alike piled into a heap of terrible confusion and death, amid the groans and shrieks of the wounded and dying fire breaks out and, horror of horrors, men, women and children are slowly tortured to death. Such is the modern train wreck of to-day. Then, dear young converts, you sound the bell of testimony for the Lord, you push forward your engine of grace and faith begins to draw the train of a Christian life; the long train of sinners stands for your engine to pull them over on the good track of the Savior. Fathers, mothers, sisters and brothers, have confidence in you to make the run successfully. God, the great Superintendent, has made you able to run this engine and to understand His orders and through His Son, Jesus Christ, he has promoted you to this good run. Will you be firm, stay awake and obey orders? The orders in your heart read that you must side track for all trains of temptations. As you start out on this run you leave the noisy, dirty city of sin, out into the quiet peaceful country and running stream of God's love. On speeds your engine; something whispers to you soothingly, "Let your engine go, you have a good engine, it does not require your attention." You are tired and worn, keep your hand upon the throttle, but rest, rest. That's what you need; just sleep a short sleep, it will rest you; all your fellow passengers have the same confidence in you, but you fall asleep at your post of duty, you awake, my God, you have passed the switch, you look, just ahead is the train of Death, eternal Death, within a short distance, coming swiftly. Instantly you close the throttle to your mistakes and fill spent run;

you apply the breaks to avoid the terrible collision, but too late, too late. The engines of Life and Death meet with a heartrending crash; there you are a guilty engineer in death, in the sight of men, face to face with God, the Great Superintendent, who gave you His orders two thousand years ago, and has through His dispatches read and repeated them to you every day of your life. If you make this kind of a run you have disobeyed Him; you have hurled the confidence of some of your friends into skepticism; you hurl your own soul into an Eternal Hell forever and forever.

L. Z. BROWN.

#### THE SAD STEWARD.

I rode along a country road one early dewy morn. The breath of spring was in the air, and all the world was glad. The life of all the world was ebbing forth to hide away the cerements of ugly winter's sombre garb. I saw its power in sprigs of green upon the mighty oak, and read its beauty in the violet's blush. Its multiform being thrilled the plow-boy's song and planted smiles on faces drawn with care. The King of Day unfurled his banner in the east and slew the morning star with shafts of gold. He sent warm rays of living light o'er hills of emerald green and kissed the diamonds in the dew. And so I rode along in joy, and smiled to think that all the world was glad.

Ere long I joined a fellow-pilgrim on the way. He rode along in silence deep as death—it seemed that he was sad. I wondered much to see him thus, when all the world was drunk with joy, and tried to cheer his soul with chatter light and gay. At length, all baffled in my aim to cheer, my wondering mind relieved itself in speech: "My friend, Fate, hath decreed that I should roam through many lands, and yet in all the men that I have known none have I found so sad as thou."

"Alas!" said he (and in the pathos of that word I read the tragedy of years of pain), "I am a steward of the Church. I live upon a circuit, bleak and bare its people dwell in poverty, tormented by an insect pest. Long years I've labored for my Lord, endeavoring his servants to maintain, and failure mocks my efforts to succeed. My conference meets to-day, and I must come before my board with nothing on my dues."

And, saying thus, my friend drew rein and rode toward a crumbling church, beside whose sagging door there stood the preacher's buggy, old and worn. And so I rode along and grieved to think that one was sad in spite of Nature's merry mood.

I heard the thunders of the Judgment Day, and saw the death of Time. I saw the Angel of the Lord stand on the earth, one foot upon the sea and one upon dry land. His breath blew out the light of stars, and distant worlds echoed his bugle blast. The dying sun went reeling from its base, and dragged in trail of blood through inky skies, all shrouded with the crepe of dying worlds. The earth, fire-girted with the unleashed fires of centuries, swept from its orbit by the power of some Titanic hand, went crashing, crumbling, falling, down the long lanes of space. I saw a host of falling stars, flame-bannered in the agony of death, that seemed like tears an angel might have shed in pity for the world. I saw the sons of men ranked in the sky before God's judgment bar. The Judge of all the earth sat on his throne and spoke men's final doom, as, one by one, their lives were told. At last, within those endless ranks, I saw a face methinks I'd seen before. Upon his white and suffering face deep lines of care were drawn, and failure's tragedy was stamped upon his brow. Bewildered by the clamor of that awful hour, he thought he stood once more before his Conference Board:

"The times are very hard," his faltering voice began; "tis very little I've—" But, lo! from the Judge's face the light of welcome shines. "Another Steward!" rang from out the templed court of heaven. A band of angels swept from out the judgment throne and bore him through the pearly gate. They led him up the street of heaven and played on harps of gold. "Come forward, Job," they shouted, "and see the man who's suffered more than thou!" A century I hammered on the Ark," said Noah, "and yet my task was small compared with thine!" He saw the preachers who had starved upon his work. They gathered round him in happy group and sang a glad, new song! "We starved in one year's time," they said, "and then our souls had peace. But thou hast lived and toiled through many years of pain." He seized a harp and struck the magic chord, his wings began to grow and he disappeared from view behind a rainbow in the Elysian fields of light!

CHRISTIAN SPELLMAN.  
Sedan, Texas.

We shall never have an ideal city until we get ideal citizens.—Ram's Horn.



REV. J. M. SOLLIE, PRESIDING ELDER ALBUQUERQUE DISTRICT, NEW MEXICO CONFERENCE.

progress need defense, Omnipotence is not limited in instrumentalities than can sweep futile objections into oblivion.

#### Great Britain's Move Toward Temperance Education.

Nine months later, November 25, 1904, on another continent the final blow came to this attempt of the committee of fifty to keep from the children of this nation the whole truth against alcoholic drinks and other narcotics. Fifteen thousand physicians, practically the entire medical profession of Great Britain, alarmed by the ravages alcohol is making in that country, petitioned as a method of prevention, for such compulsory study of hygiene and scientific temperance by all pupils in all the public schools of the United Kingdom of Great Britain and Ireland as we have in America. Now, please note what these physicians consider true and what, therefore, they say should be taught about alcoholic drinks.

A committee of their number composed of some of the most distinguished scientific men in the English-speaking world, Sir William Broadbent, chairman, in selecting a schedule of truths that must be taught to save the people and nation from alcoholic degeneracy specified the very facts that are called for in our American Course of Study on this subject, truths that the committee of fifty challenged as inaccurate in the teaching of our indorsed text-books on temperance physiology.

Immediately the same efforts were made in Great Britain that were made here to begof school officials and others with false science in defense of alcohol. At once these distinguished English scholars and scientists through the press exposed the fallacies in the statements of these critics declaring them to be "unwarrantable," "unjustifiable," "misleading," and "reprehensible."

This English committee have sent this Course of Study for adoption to every local school board in England, Scotland, Ireland, and Wales, courteously stating on the title page that it is based on the scheme prepared for use in the schools of the United States of America.

Thus, as we have seen, a scheme of topics or Course of Study on this subject which is approved by the advocates of this form of education in this country and Great Britain has been developed. It is called from

Study of Alcohol and Other Narcotics enthusiastically congratulated the 15,000 British physicians on their action and declare that the public school teaching in America of physiology and hygiene, including the nature and effects of alcoholic drinks and other narcotics, is resulting in better obedience to the laws of health and in a growing sentiment in favor of public sanitation and total abstinence.

Another national medical society, the American Academy of Medicine, at its last annual meeting, in a report showing exhaustive study of the temperance education movement, and especially of its school literature, declares that the development of medical text-books during the same period, and that it is "probable that no other kind of school literature has evolved so rapidly to this (the present) degree of merit; that it is certain that no other country has so good; and that the leading physicians and educators of England almost unanimously, and those of Germany and of lesser governments are urging the American teaching of hygiene and temperance on a physiologic basis."

Thus the charge of inaccuracy perishes, while the cause of truth against alcoholic drinks and other narcotics for the children of the English-speaking race is magnificently defended on two continents.

The Great Master did not mock us in bidding us pray "Thy kingdom come." That kingdom is to come, hence we may confidently hope and expect that when the history of the twentieth century is written, its "decisive battles" will not be those of the drum and sword, but rather those of great moral issues, of truths that are "needed for the healing of the nations," vindicated and so given to the masses as to shape their lives.

Among the moral battles of our age when seen in the light of all its consequences, none will be recognized as more powerful for good than this signal defeat of the formidable effort to overthrow the American compulsory public school system of instruction as to the physiological reasons for obeying the laws of health, including those that teach total abstinence from alcoholic drinks and other narcotics.

#### The Duty of the Hour For Our Churches.

Observers tell us that we are in a new fullness of time; that there is

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## Devotional and Spiritual

### MAKING HASTE.

The men of our times cannot be accused of indolence in business. There are sluggards and men who seldom do a full day's work for their employers. A few men may be found who, having inherited a comfortable fortune or made enough money in early life to keep them in luxury all their days, have retired from the active pursuits of the world, and live in idleness. But most rich men are still as eager as ever to push business and lay up more and more. This is an age of haste.

Parents are in haste to bring their children to maturity and push them into society. They cannot allow them to complete their studies or properly prepare for the stern realities of life. They must begin early, rush through whatever preparation is to be made, and enter upon a profession or into business in youth or early manhood.

Business men push their business so strenuously that they break down early. Nervous diseases are far more common now than formerly. Few men take time to eat properly in the morning or at noonday. The only meal for which they allow themselves sufficient time is the evening meal. The pressure of social life destroys the night for multitudes. Night after night is spent in pleasure, and the body and mind have little rest.

In these days of high pressure much work is done at night. There are multitudes who work at night and sleep in the daytime, if they sleep at all. There can be no doubt that this way of living cuts short one's years and impairs the energies of body and mind prematurely. It would be too much to ask that there should be no night work. But much of it might better be done by day. The country would be better off in the long run if most of the work now performed at night were left for the day.

Little account is made of life. Little thought is given to the home and the finer, tenderer relations. It is work, work, work. And the work must be done in haste, regardless of the laws of mind and soul and spirit. There was a time when men feared to ride behind a steam locomotive which made fifteen miles an hour, the consequences were dreaded. But to-day the demand for fast time is so peremptory that railroad and steamship companies are taxing every energy to break the record. Men talk about "rapid transit."

"twentieth century express," "the fastest fleet afloat," as though these were the chief signs of advancing civilization. It would be folly to wish that we might still travel at the slow rate of the last century. No sensible man wishes to go back to the early days. But let us be sober. In due time the highest speed will be reached, but he is not wise who joins with the multitudes of reckless seekers after new things in the senseless clamor for the highest speed before we are prepared for it. It is well to put on the brakes and go slowly.

There are some things more important than record-breaking. To get rich swiftly is very desirable to some men, but the desire is always attended with danger and is usually fatal. Why not expend some of the energy now given to the pursuits of wealth in improving the home? Why not take time to guard the home against the evils that now threaten it? What will it profit us if we shall become the richest people in the world and our homes be neglected? What will it profit us if our railroad trains and steamships make the fastest time and our children grow up without character? Why not take time to cultivate our own better natures? What will it signify to have a great name as a financier and be an indifferent father or husband?

In our eager haste after the things of this world we are in danger of forgetting that there is a God above us. May it not be said with truth that we are forgetting? The claims of God are being ignored. Men are trying to appear to the world as Christians while they are trampling on the laws of the Creator. They are trying to make black appear white, and wrong right. But the rottenness of injustice and iniquity will be manifest. Yea, it is manifest. When we consider that the bankers' row in the prisons was never so full as it is now, and yet many bankers who ought to be there are still at large; when we see how rapidly divorcees are multiplying and how shamefully families are being wrecked; when we read the daily record of dishonesty in the highest business circles, we must tremble for the future of our country. It is time to stop and think and hear the voice of God. He is speaking to us in tones of warning. Men do not mean to go wrong, but the speed of the times bewilders them. They cannot stand the pace. To live right one must be sober.

Who can be sober while living in such a whirl.

A very poor woman said to a missionary, "How can I go to church when I have to work all day on Sunday and every day in the week?" It was a question not easily answered. The rich merchant might say almost the same. How can he think about God and his soul when he must use all his mind thinking about his business? It is with the rich as it is with the poor. There is no time to be sober, no time to reflect, no time to pray. But it is high time to stop and take breath and be composed.

"The world is wide,  
In time and tide,  
And God is guide;  
Then do not hurry!"  
—Exchange.

### A LITTLE HEART FLOWER.

Oliver Wendell Holmes used to say that there lived a little flower in his heart called Reverence, and he found it needed watering once a week. This saying may be taken as a quiet "apologia" on behalf of reverence—a grace which he may have regarded as in danger of vanishing. It may also be taken as a plea on behalf of weekly worship; and, if we are to believe a great deal that we hear, this also is one of those things the need for which is not now very strongly felt.

The two—reverence and worship—are in point of fact closely related. Reverence does not tend to worship, and worship does, or ought to, increase reverence; as Holmes puts it, water the little flower. Mr. Ruskin looks upon reverence as "a function of the human spirit;" with the result "that if men can get nothing else to reverence they will worship a pool or a stone or a vegetable."

The reverence we feel and cultivate in worship certainly reacts upon character. It helps to sweeten and mellow the disposition, and dignifies the daily intercourse of life. And perhaps the most that can be done to counteract the general drift in the direction of irreverence is that each one for himself should abide much in the secret place of the Most High.—Selected.

### THE CHRISTIAN'S TREASURES

The constant question in the haunts of business men is, where shall I find a safe investment? Our Divine Master anticipated all such questions when He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break

through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth; for he earned his daily bread with a tentmaker's needle. But in God's sight he was a millionaire. He would say, "I know whom I have believed, and \*\*\* that He is able to keep that which I have committed unto Him against that day." The great apostle had made Jesus Christ his trustee. He had put his affections, his soul, and his everlasting hopes in his Savior's hands; and when he reached heaven he knew that he would find the great deposit safe. He had laid up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brownstone mansion or in an attic—congratulate himself that what is more precious to him is the keeping of his Savior.

The grand old tentmaker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make and which we sacrifice in order to keep a clean conscience add to our wealth, for they make us "rich toward God." Hoarding money, stealing time from prayer and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee; He keeps His books of remembrance. He will reward everyone according as his works shall be. Two talents will pay a grand dividend; yes, and even one talent will sparkle when some humble mission school teacher presents her class on the last great day and says, "Here am I, Lord, and these children I brought to Thee!" When we speak of salvation as by grace and not "of works," we must not forget that other truth, that God will judge us all according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pelf and profit and fame and ease and emolument will stand to his credit up there; and the results of this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the judgment morning breaks? People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if any one will call that hard-working soul poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he had led to Jesus. What a Croesus the old tinker of Bedford will be when he comes into full possession of his inheritance.

Benjamin Chidlaw in the hard struggles of his boyhood sewed the skins of trapped animals into mittens in order to earn a few shillings, that log cabin experience fitted him for his great work as a pioneer of Western Sunday Schools. I should not wonder if troops of children will salute him up in the Father's house. To John Eliot the converted Indian will be a star in his crown. Judson must have already met his "treasures" brought home from the mission fields in Burma. I have just been reading the letter of our young American brother, Mr. R. P. Wilder, announcing the conversion of that Brahman in India; his soul was filled with joy, for such a con-

vert may make a breach in the wall of heathenism through which ether will pour in. Who says that investments in foreign missions do not "pay?"

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and in His service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needle-women have their saving banks at God's right hand. Those banks never break. The only change from heavenly treasures is their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks in to steal. It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long life in glory. God keeps His record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake will find sure remembrance there. "Follow Me, and thou shalt have treasure in heaven," says the Master. My dear reader, how much real estate have you got?—Christian Advocate.

There is some duty which God has made ready for you to do to-day! He has built it like a house for you to occupy. You have not to build it. He has built it, and he will lead you up to its door and set you with your feet upon its threshold. Will you go in and occupy it? Will you do your duty which he has made ready? Perhaps it is the great comprehensive duty of the consecration of yourself to him. Perhaps it is some special task. Whatever it is, may he who anticipated your love by his own in giving you the task, now help you to fulfill his love with yours by doing it. Amen.—Phillips Brooks.

### PASSING OF PORRIDGE. Makes Way for the Better Food of a Better Day.

"Porridge is no longer used for breakfast in my home," writes a loyal Briton from Huntsville, Ont. This was an admission of no small significance to one brought up on the time honored stand-by. "One month ago," she continues, "I bought a package of Grape-Nuts food for my husband, who had been an invalid for over a year. He had passed through a severe attack of pneumonia and la grippe combined, and was left in a very bad condition when they passed away.

"I tried everything for his benefit, but nothing seemed to do him any good. Month followed month and he still remained as weak as ever. I was almost discouraged about him when I got the Grape-Nuts, but the result has compensated me for my anxiety.

"In the one month that he has eaten Grape-Nuts he has gained ten pounds in weight, his strength is rapidly returning to him, and he feels like a new man. Now we all eat Grape-Nuts food, and are the better for it. Our little 5 year old boy, who used to suffer from pains in the stomach after eating the old fashioned porridge, has no more trouble since he began to use Grape-Nuts, and I have no more doctor's bills to pay for him.

"We use Grape-Nuts with only sweet cream, and find it the most tasty dish in our bill of fare.

"Last Monday I ate 4 teaspoonsful of Grape-Nuts and cream for breakfast, nothing else, then set to work and got my morning's work done by nine o'clock, and felt less tired, much stronger, than if I had made my breakfast on meat, potatoes, etc., as I used to. I wouldn't be without Grape-Nuts in the house for any money." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

# A Test Will Tell

What Ligozone Will Do for You--And it is Free.

You who are waiting—we ask you again to try Ligozone; to try it at our expense. You'll regret this delay when you learn what the product means to you.

Do as millions have done—stop doubting; give Ligozone a test. Then judge it by results. Germ diseases—and there are scores of them—call for a germicide. Those are the diseases to which Ligozone best applies. Don't cling blindly to old-time remedies, if you don't find them effective. Let us prove the power of the new.

### What Ligozone Is.

The virtues of Ligozone are derived solely from gases. The formula is sent to each user. The process of making requires large apparatus, and from 8 to 14 days' time. It is directed by chemists of the highest class. The object is to so fix and combine the gases as to carry into the system a powerful tonic-germicide.

Contact with Ligozone kills any form of disease germ, because germs are of vegetable origin. Yet to the body Ligozone 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. Ligozone is exhilarating, vitalizing, purifying; yet no disease germ can exist in it.

We purchased the American rights to Ligozone after thousands of tests

had been made with it. Its power had been proved, again and again, in the most difficult germ diseases. Then we offered to supply the first bottle free in every disease that required it. And over one million dollars have been spent to announce and fulfill this offer.

The result is that 11,000,000 bottles have been used, mostly in the past two years. Today there are countless cured ones, scattered everywhere, to tell what Ligozone has done.

But so many others need it that this offer is published still. In late years, science has traced scores of diseases to germ attacks. Old remedies do not apply to them. We wish to show those sick ones—at our cost—what Ligozone can do.

### Where It Applies.

These are the diseases in which Ligozone has been most employed. In these it has earned its widest reputation. In all of these troubles we supply the first bottle free. And in all—no matter how difficult—we offer each user a two month's further test without the risk of a penny.

Also most forms of the following: Kidney Troubles, Liver Troubles, Stomach Troubles, Women's Diseases, Fever, inflammation or catarrh—impure or poisoned blood—usually indicate a germ attack. In nervous debility Ligozone acts as a vitalizer, accomplishing remarkable results.

### 50c. Bottle Free.

If you need Ligozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist ourselves for it. This is our free gift, made to convince you; to let the product itself show you what it can do. In justice to yourself, please accept it today, for it places you under no obligations whatever. Ligozone costs 50c. and \$1.

### CUT OUT THIS COUPON

Fill it out and mail it to The Ligozone Company, 458-464 Wabash Ave., Chicago.

My disease is.....  
I have never tried Ligozone, but if you will supply me a 50c bottle free I will take it.

W27.....  
Give full address—write plainly.

Note that this offer applies to new users only. Any physician or hospital not yet using Ligozone will be gladly supplied for a test.

Ascites—Anemia  
Bacillid  
Blood Poison  
Bowel Trouble  
Coughs—Colds  
Consumption  
Contagious Diseases  
Cancer—Catarrh  
Dysentery—Diarrhea  
Dyspepsia—Dandruff  
Eczema—Erysipelas  
Fever—Gall Stones  
Gottre—Gout  
Gonorrhoea—Gleet  
Hay Fever  
Influenza—La Grippe  
Leucorrhoea  
Malaria—Neuralgia  
Piles—Quinsy  
Rheumatism  
Scrofula—Syphilis  
Skin Diseases  
T. Dermoid  
Tumors—Ulcers  
Throat Troubles

# Northwest Texas Conference.

This large body held its recent session at Hillsboro, one of the most prosperous and up-to-date towns in Texas. It has a population of nearly 19,000. It has five good banks, several public school buildings, and a large number of churches. The elegant court house occupies a position in the center of the square, and the buildings for business purposes are on the four sides of it. And many of them are handsome structures. It has a number of railroads, and a good station. It has round and about it a very fertile, black land country. It produces everything, and the whole country is well-to-do and prosperous. The country is under local option, and it prohibits their majority the last time was 2200. It knocked the breath out of the anti and they have not yet returned to consciousness. Our church is a large, handsome structure, with all the modern improvements. We have 600 or more members and it is one of the best appointments in the conference. The auditorium is roomy, and when the Sunday school room is thrown with it, there is ample space for the visitors. There are other rooms for the transaction of other business, such as committee work. Rev. E. A. Smith, the wide-awake pastor, had made good arrangements for the Advocate and Publishing House force. The lot was also a large one and the preachers found ample space for their social groups to get together and exchange compliments. And they made good use of it.

Wednesday morning was bright and beautiful. There was not a cloud in all the sky. The preachers gathered early and their greeting was full of soul and brotherly love. Promptly at 10 o'clock Bishop Hoss entered the pulpit and announced the conference hymn "And Are We Yet Alive?" It was sung only as the Methodist Texas Conference can sing it. "The house was full of members and visitors. We have not heard better music. Dr. Horace Bishop led the opening prayer. It was devout and unctuous. All through it there were numbers of responses. The spirit of devotion was marked. In fact the spiritual element was manifest from the start. After the prayer the conference sang "Happy Day." The Bishop then read from the sixth chapter of the gospel according to St. Matthew, and he gave a most searching exposition of it. The Bishop has a keen insight into the meaning of the scriptures, and he is remarkably felicitous in the manner of expressing himself. It is always instructive and inspiring to sit under his ministry. We have never heard him when he was in a happier mood in this respect than at the opening of this conference. At the request of the Bishop, Rev. J. M. Barcus, the former secretary, came forward and called the roll. The most of the members answered to their names. There are some three hundred ministers and fifty-six laymen in the membership of the body. Rev. John M. Barcus was re-elected secretary and was given a number of good assistants. The President of the Board of Stewards of the local church was introduced to the conference, and he made a pleasant address of welcome to the conference. Bishop Hoss made the response.

The presiding elders made their reports. We have never heard better reports on all parts of the ground. Their districts had all had good revivals, a great many conversions, and accessions. They had built and renovated many churches and parsonages. Their work had gone forward greatly. The Brownwood, the Vernon and the Colorado districts were all up in every assessment; and these are the districts comprising much of the missionary territory within the bounds of the conference. Several of the districts reported a number of new churches organized, some twenty-four.

The names of the old brethren were called and several of them responded feelingly, and the brethren heard them gladly, especially the memorable Andrew Davis made a thrilling talk. So did the noble Brother T. N. Reeves.

At this juncture Rev. Seth Ward, D. D., was introduced and spoke to the conference. He referred to the fact that just twenty-four years ago he applied to this conference for admission on trial, and that he had never ceased to thank God that the brethren received him and started him out on his career as an itinerant preacher. He then launched into his subject and made a very fine address. He dwelt upon the fact that in the earlier years it was rare that you heard a specific sermon on missions. Even Mr. Wesley preached but few sermons that can be classed as distinctively missionary sermons. But now you never hear a sermon but that it is full of the missionary spirit. Thirty-four years ago

we had but four or five men and women in our foreign fields. We now have above 700. Then we were only paying for home and foreign missions \$35,000; now we are paying over \$300,000 annually. These figures show a marvelous increase during the past third of a century. He then pointed out the increased needs of the work, and showed the extent of the field yet to be occupied. He also showed that the religion now dominant in Japan was taken there, and that if that holy religion can find its way among those people, he believed that Christianity can do likewise; and that if a perverted form of our religion can get hold of Latin-America, way cannot our true religion find its way into the hearts of those people? All that is necessary is to furnish the men and the means, and the work can be accomplished. The best way, he asserted, to direct special funds is to put it into church buildings in those fields. Whenever we get into churches we can hold our ground and do our work. He advocated the plan of annual conference every year, building at least one church in a foreign field. He also spoke of our increased activity to carry on such work. The money is in the possession of our people if we can get them to divide it with the Master. In his concluding remarks he showed that only a profoundly religious church will be an active missionary church. When the people are thoroughly religious, then they are thoroughly missionary. The address was good throughout, and it made a deep impression.

Bishop Hoss followed with a talk on his observations while in Brazil. He related many incidents illustrative of the needs of that field. A collection for a Brazilian mission church took itself without any effort, and it amounted to \$200.

Dr. Jno. R. Stewart, of the Supernannate preachers' Fund, was introduced and spoke to the conference on the state of that work.

In the afternoon Brother Mimms, pastor at Taylor, preached an able and forceful sermon on the text, "I am the way, the truth and the life." There was a large audience present and they gave good heed to the sermon.

A committee of nine was appointed to hear the charge of heresy against Rev. J. W. Rowlett, with Mr. W. L. Neims as chairman. Dr. Horace Bishop and Rev. Jerome Duncan represented the Church, and Rev. J. Sam Barcus and Mr. Alexander the defendant.

Rev. Andrew Davis in his talk said "My body is infirm and decaying, eyes are dim, my limbs tottering, and the vigor of manhood gone; but as I look over this physical wreck, I find my religion fresh and sound." And there was a meeting under the auspices of the Joint Board of Finance, and speeches were made by Brothers Armstrong and Robertson. Dr. Monk followed in the leading speech of the occasion. It was broad, full and comprehensive. This conference takes great interest in their old preachers.

Thursday morning was another bright and beautiful day. The conference convened and the hymn "Come Thou, Almighty King," was sung with the spirit and with the understanding, after which Brother J. M. Roberts, a conference member, led in an earnest and deeply spiritual prayer. The hymn "My Faith Looks up to Thee" was sung, and the Bishop read the 103rd Psalm, with comments, "Who forgiveth all thy sins." God never forgives sins by piece-meals. He makes a clean sweep of them: "He will not always chide." I used to think this meant that God would not always keep back his chiding, but that is not it; He will cease chiding and comfort us. "Like as a father pitieth his children." This is the tenderest passage in the chapter. Pity is an instinct of the human heart; so God pities us. "He knoweth our frailties." God does not deal with us as a pure spirit, or as angels, but as infirm human beings. He knows how to make allowances for us." The Bishop's remarks were to the point and full of spirit.

The names of the supernannated were taken up and referred. Rev. E. L. Armstrong was not able to be present. He has been bed-ridden for a number of years. He sent a thrilling letter to the conference. It was read by the secretary and listened to with interest and reverential respect.

J. A. Walkup made an interesting report of his work during the year. He had preached a good deal for the brethren and for two years he filled Groesbeck station. Rev. S. C. Littlepage gave an account of his work, and also a description of his new home,

which the brethren helped him to build. The conference enjoyed the old man's talk.

There were eighteen young men who appeared at the altar for admission with full connection in the traveling ministry, and the Bishop propounded the disciplinary questions and expounded them. They were a fine body of men and well equipped for their work. "You are now entering upon a critical period in your ministry. You must now be made up in your mind. If not, this is the best time to turn back. We have had you on trial long enough to test you; and the conference is ready to receive you. I hope you are ready to take this step. We do not invite you to the allurements of an easy life; but if you give yourself up to it, you will find it to be a joyous life. The man who gloriously forgets himself, will find the ministry a true and a noble life. There is no place for selfishness in this life. It is not enough for you to have a rational understanding of this life, but you must have a definite religious experience. This must be at the bottom of your life-purpose. You must go further and grow in grace. There is no standstill in this life. The man who makes no progress, withers and dies. You must go forward. The ideal Christian life is a life without sin. Are you reaching out and striving after it? A decent life is not to be lightly esteemed; but decent morality is not enough. You want the highest, and the noblest that there is in Christian life. What you have been in the past is well enough, but what are you now? You must be grand men. And you must be competent preachers of the Gospel of Christ. This is to be your one chief and supreme work—to preach the Gospel. Of late there has been a tendency toward a colloquial style of preaching; but I insist on the higher style of ministry. Put thought into your sermons, and give to them continuity. Weld your sermon matter until it will hold together from the beginning to the end. Avoid the commonplace in your preaching, and get at something out of the ordinary. Bring out things new and old from God's rich treasury. Such preaching will tax your utmost ability. It is no easy task to preach a rich gospel sermon. Read good books and master their contents. Especially do your best to master the Bible. After you have been in the ministry for twenty years, you will not then have gotten it all. Take great texts and camp by them. Put them in your mental vats and let them soak. But you must be pastors also. Visit your people. If you have to neglect anybody, do not neglect the poor and the suffering. To be a pastor means more than visiting; it means to empty your hearts into the needs of the people. See that all our people get our books, especially our hymn book and discipline. When I go into a home and find novels on the table, and no Bible, or hymn book or discipline, it does not take me long to gauge the piety of that home." The address was filled with pith and point. It was not only helpful to the young men who stood before the Bishop, but for the whole conference listening to it. It was up to the level of the Bishop's best and this is enough to give a proper idea of it. At its close they were received.

In the afternoon the ladies of the local Church tendered a reception to the members of the conference and the visitors at the rooms of the Y. M. C. A. They had the rooms decorated. A large crowd gathered and a program was rendered. Speeches were made, and instrumental and vocal music was rendered. Refreshments were served. Then followed a fine social diversion of two hours which was indulged in. The ladies did themselves credit, and the conference greatly enjoyed it.

Thursday night was devoted to the educational anniversary. A great audience was present. There was no standing room. Many were turned away. Dr. James Campbell had charge of the service. Rev. S. C. Littlepage led the opening prayer. The singing was especially fine. There was but one speaker and he was Bishop Hoss. He had the occasion all to himself and he made fine use of it. We picked up a few of the great thoughts that fell from his lips. We do not give them in their order, for the speech was compact and logical. "The time for defending the cause of education has long since passed. We all believe, to some extent, in education. I believe in universal education. Every child, whether humble or otherwise, ought to have the best possible advantage. In the make-up of our society the state has charge of our primary education. To a large extent this is correct. Yet state education is not without its perils. A skeptical teacher can do our children great harm. So can an immoral teacher. But I thank God that in the most of our Southern states the Bible can be read without comment; it is true, in our public schools. This is a recognition of the

Bible. Hence I am not here to make any war on our state schools. The most of our secular teachers are at least nominally Christian men and women. Thos. Jefferson, one of the most far-seeing and wide-visioned statesmen of this or any other land, made a mistake when he founded the University of Virginia in his efforts to exclude religion from it. His successors corrected his error, and today the University of Virginia is manned by Christian men. You can not separate religion from education. And while you co-operate with our public schools, nevertheless there is a work in education that the state can not do. There is something here for the Church today. The state can not and does not educate our ministers. The University of Texas is not supplying our pulpits with preachers. Do not understand me to advocate only the education of preachers in our Church schools. That is monasticism. As religionists, we are not willing to commit the whole of higher education to the state. We want our boys and girls taught something else beside text books. As Methodists, we want our boys and girls in their high education to know something of the faith and hope of their fathers and mothers. We want them placed under religious influences while at college. Education without religion is a misfortune. But education with proper religious training is the greatest blessing that can come to our children. There is a great deal in the atmosphere of a school. The Church school has about it a religious air. The pupils breathe it and come up under it. It gives me great pleasure to note the fact that all your schools in Texas are having marked prosperity. I rejoice in the success of the Southwestern University. I trust the time is coming when our rich men will empty their wealth into the needs of this university. I also rejoice in the great success of Polytechnic and the North Texas Female Colleges. They are showing wonderful vigor, and their influence is being multiplied tenfold. What is it that our church schools will not do when they reach their brightest development? What we need to do is to read the signs of the times. There are wonderful doings here for us. May God deliver us from a wicked and a narrow Methodist. We have added another feature to our Church education. One year ago we had a medical college only in name; but today we have one of the handsomest small medical college buildings in America. We would not have had this building had it not been for Jno. R. Nelson. It is well equipped and has 36 students, just about as many as they can handle at present. It has cost \$46,000, and there is only \$20,000 of debt on it, and the institution is so handled that it will pay the interest on this principal and reduce the principal \$1,000 annually. So the business of the medical college is in fine condition."

At this juncture, Dr. Hammond, our educational secretary, arrived and Bishop Hoss introduced him, and said: "Dr. Hammond will now furnish you with the peroration." The Doctor spoke practically and pointedly for a few minutes.

A surprise was sprung on the audience at the close of Dr. Hammond's speech. The Polytechnic College, in its school of Fine Arts, had arranged a program of instrumental and vocal music, complimentary to the Conference, and it was rendered with fine effect. Professors McDowell, Hemphill and Schrimmer, were the people who did the performing and the singing. All of them were called back time and again, such was the popular enthusiasm. It was a treat as rare as it was unexpected, and was greatly appreciated.

Friday morning was another beautiful morning. The weather was ideal. Rev. L. A. Webb opened the morning exercises with prayer. The Bishop read a passage from Isaiah and commented on the same. After the minutes, the order of the day was called and the conference went into the election of delegates to the General Conference. The Bishop announced that the conference was entitled to seven clerical and seven lay delegates—fourteen in all. After the ballot the tellers retired to a private room to count the vote. The conference proceeded with the regular business.

Rev. Gorge D. French, D. D., the agent of the American Bible Society, was introduced and spoke in the interest of that great cause. He was given an attentive hearing.

The lay tellers reported their ballot, and W. E. Williams, N. G. Rollands, S. W. Scott and J. D. McCowan were elected. A second ballot was ordered.

The names of undergraduates were taken up, made their reports and the characters passed. The names of eleven transfers were announced. This is a popular conference and it is large in its territory; so that there is room for men in this conference.

## LET YOUR STOMACH HAVE ITS OWN WAY.

**Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.**

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill-treatment before it "balks," but when it does you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach; in fact you will forget all about having a stomach, just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much-needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine as of them. In fact, physicians are prescribing them all over the land, and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

Rev. R. F. Brown, of Albany, announced that he had in his charge the oldest subscriber to the Texas Advocate, perhaps, in the State. Her name is Mrs. Mary Cole and she has taken it ever since it was the Wesleyan Banner. We would love to see her and shake her hand.

The clerical delegates elected to the General Conference were J. R. Nelson, J. M. Barcus, W. L. Neims, O. F. Sensabaugh, B. R. Bolton, J. G. Putman, H. A. Boaz—all elected on the first ballot. R. S. Hyer and J. M. Roberts were elected lay delegates on the second ballot.

Seventy-five copies of the Advocate go to the Bartlett postoffice. The official board of the Church at Temple take charge of all the assessments and the pastor gives himself no concern about the finances. This is as it should be, but it is the exception to the rule. Rev. Jerome Duncan made a most excellent showing for Fifth Street, Waco. He did a heroic work. J. K. Parr was elected the seventh lay delegate to the General Conference. This completed the election. Rev. T. S. Armstrong made a most excellent showing for Morrow Street, Waco; so did Rev. C. R. Wright, of Austin Avenue. Dr. Neims did three years of successful work at Georgetown.

Rev. James Campbell, Rev. J. R. Morris and Rev. Jerome Duncan were elected clerical reserve delegates to the General Conference.

In the afternoon Rev. W. H. Vaughan, of the Orphanage, preached to a good congregation and received a contribution for the great interest. At night, the Anniversary of the Church Extension was held. The leading address was delivered by Rev. H. D. Knickerbocker, of Dallas. Bishop Hoss followed with an earnest talk. He said he was too tired to make a speech. But his remarks were very strong. A collection of \$1,600.00 was received. Brother Knickerbocker was formerly a member of this conference and he is at home among the brethren.

Saturday morning Rev. F. M. Winburn, a veteran in the Conference, Continued on Page 9.

Notes From the Field.

Calvert Station.

G. E. Cameron: We are nearing the close of one of the most pleasant and profitable years we have ever experienced. We have had a fine revival. Every department of the church is well organized and doing efficient work.

Mt. Selman.

J. W. Kelley, P. C.: The Lord has graciously blessed us on the Mt. Selman charge this year. We had good meetings over the work until the entire community became a hospital, and we had to suspend protracted efforts.

Riverside.

Mrs. Nettie Traylor Alford: The ladies of Riverside have completed the building of the M. E. Church. On Sunday, November 19th, we dedicated this church to God.

Trinity and Messenger.

F. B. Wheeler, Nov. 14: My first year's work is almost at a close. Forty-nine members, mostly adults, have been added to the Church and we expect the number to be fifty before conference.

Park.

J. N. McCain, Nov. 20: On the 5th day of December, 1904, Bishop Hoss "read us out" for this charge. We found no parsonage on our arrival, but Bro. Powell and his good wife opened their doors and said "come in and make yourself at home."

Columbia and Brazoria.

Morland Whaling: In the Advocate for November 16, W. A. Crawford challenges the churches of the Northwest Texas Conference to match the very fine record made in Bruceville.

Royse.

J. M. Holt, Nov. 17: We closed out on the Warren charge last Sunday, and left for home Tuesday to look upon the faces of loved ones, whom we had not seen for six months, and here we are under our own vine and fig tree; had a hard work and short pay, but had a good time.

and two by baptism; also baptized thirteen infants. Removed nineteen—seven by certificate, five by Church Conference, seven withdrawn. Baptist faith predominates, about ten to one (preachers), so you can guess at the rest.

Port Arthur.

S. H. Allison, Nov. 21: Our fourth Quarterly Conference is in the past. Our beloved, O. T. Hotchkiss, we are sorry, was sick and could not be present, but J. W. Treadwell was with us and assisted very much in looking after the interest of the work and he preached four fine sermons.

Nevada.

L. W. White, Nov. 21: Our beloved Pastor, Rev. S. A. Ashburn, left today for Sulphur Springs, the seat of the North Texas Conference, with collections up in full, save a small deficit on conference claims, having paid all bills with some change in his pocket for a rainy day.

Rusk Mission.

W. W. Adams, Nov. 21: The fourth quarterly conference for Rusk Mission convened at Finley's Chapel on the 13th inst, with our much esteemed Presiding Elder, J. B. Sears, in the chair. The conference was not well attended and prospects for future development were not very flattering.

Cancer of the Face Cured Without a Scar.

Dallas, Tex., R. F. D. No. 6, Feb. 2. Drs. Bye & Leach, Dallas, Tex. Dear Doctors:—I had what was termed skin cancer on my face. When I commenced the use of your treatment it was spreading slowly.

port; those who know the general conditions say it is a good one, and if under the Providence of God we are returned next year, we shall, by His help, try to do still greater things.

THE METHODIST SANITARIUM.

The most important movement started in the Southern Methodist Church in years, to my mind, is the establishment of a great sanitarium. Those who have been compelled by ill health to go to a sanitarium for an operation or treatment realize the needs of an institution of this kind in Texas, possibly more than others who have been more fortunate and have never had an occasion to know from experience the value of an up-to-date sanitarium.

J. W. BLANTON, Gainesville, Texas.

PAYING THE PREACHER.

I read with interest your article headed pay your preacher; salary in full, and I consider it timely, for as a class Methodist preachers are poorly paid, but I consider some of them as being responsible for being poorly paid. I have been a steward for a long time and I find it much easier to collect money for some preachers than others.

NORTH TEXAS UNIVERSITY SCHOOL.

Think of it! At the close of the eleventh week of our session, our enrollment has reached 230 and new students continue to arrive. On the basis of the present enrollment, the total will reach 300 this year. This wonderful beginning is very encouraging indeed.

TORTURE AND HUMILIATION

For Fifteen Years Face and Body Mass of Itching Sores—Could Not Express Suffering—Doctors Failed—Had Lost Hope

CURED BY CUTICURA AT COST OF \$1.25

"My head was one mass of scabs, my forehead was covered down almost to my eyebrows, and I had to wear my hat all the time. My body was covered with spots in size from a pinhead to as large as a silver dollar. A white, crusty scab would form and itch, and words cannot express the torture and humiliation I suffered for fifteen years. I tried many doctors, and all kinds of treatments, but could get no help, and I thought there was no hope for me.

COMPLETE TREATMENT For Every Humour \$1

Complete external and internal treatment for every humour, consisting of Cuticura Soap, Ointment, and Pills, may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humours, eczemas, rashes, and irritations, from infancy to age, when all else fails.

boys sent them home with a score of 28 to 9 in favor of N. T. U. S.

The Bible work under Miss Kendrick, is progressing nicely. The class is doing out-line work in the New Testament. Miss Kendrick is an inspiration to her students. Ten new commercial desks have been ordered to accommodate the already crowded department.

The uniforms for the young ladies have been received, and were worn last Sunday. The military uniforms for the boys have been ordered and are expected soon. Examinations for the second report have just been held. The results show a decided improvement. Good work is being done in all departments.

PREACHER WANTED.

For Wayland Mission, in the Weatherford District, I desire a single man, or man with a wife, of good preaching ability. Salary about \$400. No parsonage. Applicant will send recommendation of presiding elder.—E. F. Boone, P. E., Weatherford, Texas.

PREACHERS WANTED.

I want a preacher for a county seat railroad town of 1500 people in western Oklahoma—a \$500.00 station with parsonage. Must be active and energetic—neat in dress and of good social qualities. Apply to Bishop Hoss at North Texas Conference or to the writer, Weatherford, Okla. I also want two circuit men. One for a charge with parsonage, salary about \$350.00. One for a charge with no parsonage. \$75.00 appropriation and what the people will pay.

# The Home Circle

## THE WORLD.

The world is such a pleasant place  
For any child to be,  
With pleasant things to sing about  
And pleasant things to see,  
And other little children near  
And pleasant roads to go,  
And many things a-happening  
Which only children know.

The world is full of apple trees  
And stony walls to climb,  
And buttercups and meadow-sweet  
And all the summer time,  
And singing brooks where cowslips  
grow  
And children wade and fish,  
And blackberries as large and sweet  
As any child may wish.

The world is full of giants bold  
And princesses and elves,  
When little children sit alone  
And whisper to themselves,  
The world is full of blocks and dolls  
And toys a rainy day,  
And little children everywhere  
Who always want to play.

The world is full of lullabies  
And loves for little heads,  
And mother-dears to sit beside  
The sleepy trundle beds,  
And pretty dreams to run among  
As far as you can see—  
The world is such a happy place  
For any child to be.  
—Congregationalist and The World.

## PELICAN PINEY.

Ned was out in the pineapple acres trying to find some ripe fruit for supper. It was a very interesting place to explore, especially for a Northern boy on his first visit to Florida. The "pines," as Uncle Will called them, were all sorts and sizes—little plants just set out, and full-grown ones several feet high, with stiff, sharp-pointed leaves protecting the fruit tucked away in their midst. Most of them had only little crimson bunches yet, but off in one corner Ned found two ripe ones, and was just going to carry them off when he saw a huge feathered thing lying huddled up in one of the alleys between the rows of pineapples.

"Uncle! O, Uncle!" he called, "please come here a minute."

Uncle came and looked. "Why, it's a pelican," he said. And then, as he stooped and examined it, "Wounded, too—poor thing!" he said pityingly.

"Perhaps we could cure it if we took it home," suggested Ned.

"I'm afraid not," said Uncle doubtfully. "Still, it wouldn't do any harm to try. We'll let Moses bring it along in the cart; it's too heavy to carry."

When they got home they found Mr. Pelican wasn't hurt so badly after all, and Auntie May's nursing agreed with him so well that in a week he was walking around. Ned thought he was the queerest mixture of pretty and ugly he had ever seen. His feathers were beautiful, especially the rich reddish ones on the neck. But such clumsy, sprawling feet, with toes joined together in a sort of web! And, queerest of all, a tough, skinny pouch underneath his long, flat bill. Ned wondered what it was for till "Piney" (as he called him, from the place where he was found) began to fish for his dinner. He perched out on the end of the long dock and watched till a fish came along. Then down he plunged, grabbed the fish, stored it away in his pouch, and so on till he had enough. Whenever he got hungry, all he had to do was to take a fish or two out of his convenient lunch basket.

Ned was afraid that Piney would go away when he got well. Perhaps he was a wee bit grateful, and perhaps he thought Uncle Will's dock had as nice fish near it as any other place on the lake. Anyway he stayed and soon got so tame that he would waddle round the grounds after Ned just like a dog.

The one member of the family who disapproved of Piney was the old cook, Lily. "Seems lak he jes' know when Ah got mah po'ch swep' up," she said. "Den he low he'll trail dose feet along an' spile it. Ole Mars' Dobbil in dat bird; you all better watch out." So whenever she heard a certain shuffle on the porch, Lily

would peek around the corner; and if no one was with Piney, he was likely to be "shooed" off the porch in a hurry.

One afternoon every one had gone sailing, and, queerly enough, Piney had not appeared. Lily was rocking away, singing "De Year ob Jubilee" in the best of spirits, when she heard a step outside. Up she jumped, and round the porch she ran, slashing frantically with the broom and crying: "G'way, now, yo' pernicketty old!"

And that's as far as Lily got, for her broom hit—not Piney, but the young minister from down the lake. Over the edge of the porch he went—just like Piney—and actually rolled in the sand! Poor Lily! All she could say at first was: "Mas' Prechah, O Mas' Prechah!"

But the sand was soft, and "Mas' Prechah" wasn't hurt. So he sat on the edge of the piazza and listened with great bursts of laughter, to Lily's explanations. As he went away, smoothing his crushed hat, whom should he meet but Piney, waddling up the trail with Ned!

"So this is your pelican, is it, Ned?" he asked with a twinkle in his eye. "Better teach him to wear hats if you don't want his head cracked."

After her mistake Lily did a little extra scrubbing, but put the entire blame of the happening on Piney. "Hub-uh," she would say, shaking her head wisely, "What Ah tell you 'bout dat biggety bird?"—Central Presbyterian.

## HOW ELEANOR MANAGED.

The last time Eleanor practiced it Aunt Callie stood on her "E-clef side" and Aunt Barbara on her "G-clef side," and mamma behind, right opposite middle C. They all counted one, two, three, four under their breaths, and Aunt Barbara kept time with her toes. They all looked anxious, and just before she got to the Bad Place, Eleanor was sure she heard them all holding their breath—as if you could hear that!

"O!" sighed Aunt Callie.

"O dear!" sighed Aunt Barbara.

"O dear me," mamma sighed from her place behind Middle C. For Eleanor had played the Wrong Note again, just as they had been afraid she would. Her little pink-and-white forefinger had "played" when it ought to have been the thimble finger next door. The little forefinger always did!

"And it will then," groaned Aunt Barbara in mamma's ear; "you know it will, Elizabeth."

"Yes, I know," groaned back mamma, "and make a discord!"

A discord there, when they wanted the little piece played so perfectly—when they had all drilled Eleanor so carefully!

Eleanor whirled round on the piano stool and gazed up guiltily into their three faces. "It doesn't seem 'sif I was on the other end of that finger!" she wailed. "It plays itself; I don't play it."

"I think Nellie plays beautiful," spoke up dear old grandma across the room. "It sounds all right to me. You're getting the child all wrought up. Come here, deary, and let grandma calm you down!"

It was a comfort, even when you know grandmother could not tell things apart—waltzes from hymns and "Home, Sweet Home" from "May-blossom Quickstep." It helped to be hugged up close and said "There, there!" to Eleanor's courage began to come back.

"I will play it all right," she declared. "I will keep the wrong finger still and make the right one go. I guess a little girl with three music teachers ought to be able to play a piece at a school 'zamination!" And so they said no more.

But the three music teachers shuddered a little when "Miss Eleanor Lyon" was called out, and a very erect, very determined little figure in crispy skirts mounted the school platform and perched on the tall piano stool.

"Mercy!" breathed Aunt Barbara. "She's putting her finger in her mouth!"

And then Eleanor played her piece. Just before she got to the Bad Place, the three music teachers stiffened in their seats and looked anxious. The child was getting so very near to the Wrong Note—she was there!

Straight through the Bad Place played the little thimble finger, just as it ought to play. Not once did the little forefinger touch the Wrong Note.

"O!" breathed one, and "O!" breathed the other music teachers in great relief.

"Well," dear old grandmother said when they all got home, "you played it all right, didn't you deary, just as I said you would?"

"Yes'm, I had to because I'd prom-

ised El'nor Lyon I would," laughed the child. "But you can't guess how I managed, grandma."

Grandma looked curious, and so did mamma, and both the aunts came across the room to hear what Eleanor Lyon did.

"I bit my finger," Eleanor said. "That's what. The right finger, you know. I just bit it hard the last minute, and then I played the finger that tingled. It reminded me."

The three music teachers gazed at each other an instant, and then at calm little Eleanor Lyon.

"You little martyr!" cried Aunt Barbara; but grandmother said, "Come right straight here, deary, and let grandma kiss it."—Constantine Hamilton, in Youth's Companion.

## THE BIRDS OF COLORADO.

As we left even farther behind us the wintry desolation of our high hunting grounds, we rode into full spring. The green of the valley was a delight to the eye; bird songs sounded on every side, from the field and from the trees and bushes beside the brooks and irrigation ditches; the air was sweet with the spring-time breath of many budding things. The service bushes were white with bloom, like shad blow the Hudson. The blossoms of the Oregon grape made yellow mats on the ground. We saw the chunky Say's ground squirrel, looking like a big chipmunk with on each side a conspicuous white stripe edged with black. In one place we saw quite a large squirrel, grayish, with red on the lower back. I suppose it was only a pine squirrel, but it looked like one of the gray squirrels of Southern Colorado. Mountain mockers and the handsome, bold Arkansas kingbirds were numerous. The blacktail sage sparrow was conspicuous in the sagebrush, and high among the cliffs the white-throated swifts were soaring. There were numerous warblers, among which I could only make out the black-throated gray, Audubon's and McGillivray's. In Glenwood Springs itself the purple finches, house finches, and Bullock's orioles were in full song. Flocks of skinks passed with dipping flight. In one rapid little stream we saw a water ouzel. Humming birds—I suppose the broad-tailed—were common, and as they flew they made, intermittently and almost rhythmically, a curious metallic sound. Seemingly it was done with their wings.

But the thing that interested me most in the way of bird life was something I saw in Denver. To my delight I found that the huge hotel at which we took dinner was monopolized by the pretty, musical house finches to the exclusion of the ordinary city sparrows. The latter are all too plentiful in Denver, as in every other city and, as always, are noisy, quarrelsome—in short, thoroughly unattractive in looks, in song, and in ways. It was delightful to hear the males singing, often on the wing.—From "A Colorado Bear Hunt," by Theodore Roosevelt in Scribner's.

## THE ART OF VISITING THE SICK.

"From the tender mercies of our friends, good Lord, deliver us!" sighed the invalid.

The nurse smiled as she deftly rearranged the pillows.

"Didn't you enjoy your caller?" she asked.

"Do you know," observed the patient, with apparent irrelevance, "that visiting the sick is an art which very few possess? I've noticed it especially since I've been convalescing. Now, Mrs. Carmichael, who has just called, is one of the best women who ever honored her friends and acquaintances, and I wouldn't for the world hurt her feelings by declining to see her. But do you know what her conversation was about to-day? She related me with a detailed account of her own typhoid experience; how she had a perforation, and dear knows what all. She had typhoid so much worse, according to her statement, and suffered so much more than I, that I really felt ashamed of myself for pretending to have it at all."

"There's Edith Sayres, who dropped in yesterday. Maybe you heard her greeting. 'Well, aren't you having a fine time tucked up here with a nurse to wait on you while the rest of us poor mortals are boistering with dressmakers and milliners. You look so well that I believe you've been pretending to be sick to get a little rest.'"

"Of course, it was foolish of me, but I could have cried. I felt so hurt, although I knew at the time it was just her idea of being cheerful. She was not as bad as Aunt Agnes, who told me I looked dreadful, simply dreadful. Her husband's sister had typhoid and when she thought she was nearly well, she died, leaving five little children. She was glad I had gotten through so far, but I must remember I wasn't out of the woods yet. Then it was a pity I had been sick, for it

had been such an expense to father, having the nurse and the doctor's bills. It was kind of them to keep my place at school for me, but they were likely to give it to some one else, any time, for there were such lots of teachers wanting positions. I had a good cry after she left, I felt so depressed."

"Cousin Margaret thinks that any old thing in the way of clothes is good enough to visit the sick in, and though she has some real pretty dresses, she'll come flying in here looking so mussy that it makes me nervous."

"Well," commented the nurse with a smile, isn't there any one of your friends who has the art of visiting the sick?"

"Is there," repeated the invalid, "haven't you noticed for yourself how much good Dorothea Kent's calls do me? They are better than a tonne. She's always dressed so carefully that it's a pleasure to look at her. Her voice is quiet and nicely pitched. It isn't loud nor yet that horrible sickroom whisper that sets your nerves on edge. She saves up every bit of news she can think of to tell me, and at the same time doesn't make me feel that I am missing a lot of good times. I always hear through her who has inquired after me, and it is pleasant to know you're remembered when you're out of the world. She doesn't hurry off after a short visit, and she doesn't stay long enough to tire me. I suppose the whole secret is tact, and that she does possess more than her share of it."

"Probably the doctor knows what he is about when he sometimes shuts out all visitors, but there are all varieties of callers, and some are as undoubted tonics as others are depressants."—Elsie Duncan Yale, in the Presbyterian Banner.

## THE PANCAKE WOMAN.

Children in cities are well acquainted with the waffle-man, but a traveler through Japan describes his equivalent, who appears as a pancake woman. He says:

"One of the delights of the children in Japan is the pancake woman, who, with her little brazier and its copper frying-pan, offers great attraction to the urchins who gather round her stall."

"She is usually found on the corner of the street nearest the schools, and when the boys and girls clatter out with their wooden clogs and satchels of books, what a welcome sight than the pancake woman waiting on the corner for them! With a bowlful of delicious batter, a ladle and a cake-turner, she is ready for the onslaught."

"Her withered smile and wheedling tones draw the hungry crowd as well as the crisp smell of a sample pancake baked on the griddle."

"For a small coin worth one-tenth of a cent a blisful child may fry and turn his own cakes and eat them fresh from the griddle as he fries them. Happy is he who comes with a stringful of cash in his kimono sleeve and who can fry and eat to his heart's content."

## THE LAME PLOVER.

It was a beautiful summer morning, and Uncle John was obliged to drive out to his farm.

"Would you like to come with me, Teddy?" he asked as the horse was brought round to the door.

"Yes, sir!" Teddy answered, eagerly. "I just guess I would."

The sun was bright, and the country road was green and sweet with delightful odors, and Teddy trotted around in the fields like a young colt. Uncle John was driving along home at a smart trot, when all of a sudden he stopped the horse quickly and cried out:

"Teddy, do you see that?"

And there, right under the pony's feet almost, were a whole family of little plovers.

Teddy was so delighted that he could scarcely speak.

The tiny birds were just as quiet as could be, because their mother had taught them not to make a noise when any danger came near them. But they were dreadfully frightened, for they see they had been nearly run over.

"You may get out, Teddy, and run along the road for a short distance," said Uncle John.

And when Teddy saw that the little plovers were not alone, but that their father and mother were with them, the minute Teddy's feet touched the ground, the old birds began to make a fuss. Probably they thought he was a cruel, bad boy that was coming to steal their birdies.

The mother "cheeped" and all her little family followed her into the grass at the roadside, but the father bird ran along in front of Teddy, back and forth, and seemed to want the little boy to play with him.

Uncle John smiled.

"Try to catch him, Teddy," he said. Teddy tried, but found it was not an



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easy thing to do. It was queer, too, for the plover dragged one wing along in the dust and seemed to be quite lame, but just as soon as the little boy would get near the bird and think he could put his hand on it, he would find it was a little ahead of him all the time.

He followed it along the road for three or four minutes, Uncle John driving slowly after him, till all of a sudden, when the father plover thought the mother bird had had time to get their wee family through the fence into the field and to hide them safely in the long grass, he rose straight up into the air, and away he flew back to them before Teddy had time to think.

"Wasn't it too bad to fool a boy like that?" Uncle John said as Teddy climbed back into the buggy. "You see the father bird was only pretending he was lame, so you would think you could catch him, and then while you were chasing him, he knew the mother plover would be hiding the little ones. If you were to go back now you couldn't find them anywhere."

"Oh," said Teddy, "but I wouldn't have hurt them. Why did they want to hide from me?"

"Well, you see," said Uncle John, "they didn't know you had an Aunt Anna, who has taught you to be kind to every living thing."

"That's so," said Teddy, soberly, and he wondered if he would ever know as much as Uncle John did.—E. C. Buckham.

## MIND MOTHER.

This is to be a "mind mother" sermon. There are two ways in which you ought to mind everything she says:

Mind her the first time she speaks. When she says, "Mary, please bring me some coal or water, or run to the store," don't answer. "In just a minute, mother." Little folks' minutes are a great deal longer than the ones the clock ticks off. When you say "yes" with your lips, say "yes" with your hands and feet. Don't say "yes" and act "no." Saying "Yes, in a minute," is not obeying, but doing "yes" is.

## SOUND SLEEP.

Can Easily Be Secured.

"Up to 2 years ago" a woman writes, "I was in the habit of using both tea and coffee regularly."

"I found that my health was beginning to fail, strange nervous attacks would come suddenly upon me, making me tremble so excessively that I could not do my work while they lasted; my sleep left me and I passed long nights in restless discomfort. I was filled with a nervous dread as to the future."

"A friend suggested that possibly tea and coffee were to blame, and I decided to give them up, and in casting about for a hot table beverage, which I felt was an absolute necessity, I was led by good fortune to try Postum Food Coffee. For more than a year I have used it three times a day and expect, so much good has it done me, to continue its use during the rest of my life."

"Soon after beginning the use of Postum, I found, to my surprise, that, instead of tossing on a sleepless bed through the long, dreary night, I dropped into a sound, dreamless sleep the moment my head touched the pillow. Then I suddenly realized that all my nervousness had left me, and my appetite, which had fallen off before, had all at once been restored so that I ate my food with a keen relish."

"All the nervous dread has gone. I walk a mile and a half each way to my work every day and enjoy it. I find an interest in everything that goes on about me that makes life a pleasure. All this I owe to leaving off tea and coffee and the use of Postum, for I have taken no medicine." Name given by Postum Co., Battle Creek, Mich.

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

## 15 Cent Cloth Dolls.



**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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Do not Send Stamps.

Pride and Pimples

The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

**HEISKELL'S OINTMENT**

the magic healer of all skin diseases—with a half-century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals scaly, itchy eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.

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**THE BURNING OF SERVETUS.**  
H. H. Peters.

Servetus was born in Spain about 1509. He was educated at the University of Saragossa. He became very proficient in the classical languages, mathematics, philosophy, astronomy and geography. Later on he studied law, theology and medicine. He became dissatisfied with the Catholic faith, and this dissatisfaction led him to make further investigations in the matter of religion. In 1531 he published his "Errors of the Trinity," in which he displayed his great argumentative power in showing up the inconsistencies and absurdities of the prevailing notions on the Trinity question. In 1534 Servetus came into contact with John Calvin. They naturally compared notes. They were on the point of holding a public discussion; but Servetus did not appear at the appointed time. He probably thought it useless to argue the matter with Calvin. Later on he published his "Restitution of Christianity." In this he spoke in particular against infant baptism, calling it a "figment of Satan."

For seven years (1546-1553) he carried on a correspondence with Calvin. He was harsh in his criticism, and irritating in his questions to Calvin. He propounded so many difficult questions to Calvin, that the latter decided to answer all of them at once by sending Servetus a copy of his "Institutes." Servetus was evidently delighted with this opportunity. He went through the book with care and criticism. He cut and slashed; he marred and annotated; he poked fun at Calvin, and was almost indecent in some of his remarks on certain passages. Calvin said, "There is hardly a page that is not defiled by his vomit." Servetus had a profound reverence for the Scriptures, but not much for Calvin's interpretations. He believed in Jesus Christ as the Son of God, but denied his pre-existence as the Son of God. He denied that the preincarnate Logos was the Son of God. This was his crime as Calvin looked upon the matter.

Servetus was first tried by the Catholic authorities at Vienne. Calvin furnished the evidence against him. At first the trial was unsuccessful, as they could not find sufficient evidence of the prisoner's guilt. But in few days the matter was revived, and Calvin was induced to give up a few personal and private letters and also to hand over the marked copy of his "Institutes," which Servetus had so badly mutilated. At this trial Servetus denied his true name, and stated positively that he had never written any books except on medicine. On being shown the notes in the "Institutes," he finally acknowledged them, but said he had

written them inconsiderately, and for purposes of debate. He submitted to the Holy Mother Church, from whose teaching he had never wished to differ. At the second examination he said, with tears in his eyes, that he was not Servetus, but that he had heard of Servetus, and carried on correspondence in his name with Calvin, in order to continue the discussion and get further information. But he was cast into prison to wait further developments. He escaped from the jail at 4 o'clock in the morning. After his departure it was discovered that the "Restitution" had been printed in Vienne. The fact of heresy was now easily established. The civil court, without waiting for the ecclesiastical, sentenced Servetus for heretical doctrines, for violation of the royal ordinances, and for escape from the royal prison, to pay a fine of one thousand livres, to be carried in a cart, together with his books, on a market-day, through the principal streets, to the place of execution, and to be burnt alive by a slow fire.

Servetus escaped this doom, but went to Geneva to one worse. He arrived in Geneva about July 15, 1553. Calvin caused his arrest, and became his persecutor and indirectly his proscriber. Things were in a deplorable condition in Geneva at this time. Calvin was held in contempt by many and himself was regarded as a heretic. Servetus was put in prison. He was given books and writing material, but was denied the right of counsel. The law of Geneva demanded that the accuser should become a prisoner with the accused. Who was the accuser? Calvin's private secretary. The trial began twenty-four hours after the arrest and lasted two months. The deed of accusation consisted of thirty-eight articles, drawn up by Calvin for the use of the Council. These were fortified by references to Servetus' books, especially the "Restitution of Christianity," both the manuscript copy, which Servetus had sent to Calvin, and the printed copy. Servetus was evasive, but more truthful than at Vienne. He offered to submit the differences to public and popular discussion with Calvin. Calvin pretended to be willing, but the Council refused to consider the matter. Two days after the trial began, Calvin appeared in person as the accuser of Servetus, thus not only acknowledging himself favorable to the proceedings, but also anxious about them. The result of the first trial was unfavorable to the prisoner, but not decisive.

But Calvin was determined to smell the fumes of the burning body. The original prosecution was discharged, and the case was handed over to the attorney-general. A new indictment of thirty articles was prepared, which dealt more with the dangerous tendencies of Servetus' heresy than with the heresy itself. Servetus now defended himself with ability, and Calvin used the pulpit to counteract the influence favorable to Servetus. The prisoner demanded release from prison on the ground that he was neither guilty of crime nor immorality. In case he should not be released he asked for the aid of an advocate acquainted with the laws and customs of the land. This was refused on the ground that there was "not one jot of apparent innocence which requires an attorney." But this was the very thing to be proved. Servetus' friends then wished to leave the matter to the Swiss churches. Servetus was in favor of this. Calvin did not like it, but did not openly oppose the plan. The Council decided that Calvin should extract in Latin, from the books of Servetus, the objectionable articles, word for word, contained therein; that Servetus should answer in Latin; and that Calvin should make his replies in the same language. Calvin extracted thirty-eight propositions. Within twenty-four hours Servetus had prepared his defense. It was bold, clear, keen, violent and bitter. Calvin replied within two days in a document of twenty-three folio pages, which was signed by all the fourteen ministers of Geneva. The three documents were presented to the Little Council, on Tuesday, the 5th of September. On the 15th of September Servetus petitioned that his trial might be transferred to the Council of Two Hundred, or Larger Council. The Little Council did not act upon this petition, but returned the three documents to him for his final reply. In this closing reply he called Calvin such pet names as liar, impostor, miserable wretch, a hypocrite and a disciple of Simon Magus. But the matter was to go before the churches or Switzerland. They did not have much interest in Servetus, nor mercy for him. It is probable that his bitter denunciations of Calvin had reacted. When the returns were in, the Council decided unanimously to burn Servetus alive. When he heard the last words of the sentence, he exclaimed, "The sword! in mercy! and not fire! Or I may lose my soul in despair."

Farel, who was leading him to the place of execution, said, "Confess thy crime, and God will have mercy on your soul." Servetus replied, "I am not guilty; I have not merited death."

In one of the loveliest places of nature, on a little hill south of old Geneva, hidden in the autumnal leaves of the oak-trees, was prepared a funeral pyre. The Lord Lieutenant led a gloomy procession to this quiet retreat. The doomed man followed. He united with the people in prayer. The executor bound him by iron chains to a stake amidst the fagots, and put a crown of leaves covered with sulphur on his head. His awful book was bound by his side. Soon the flames reached him. The spectators fell back with a shudder. The mortal frame of Servetus, in the forty-fourth year of his fitful life, was being consumed by the flames of envy and rage. In the last moment of his suffering, in the midst of smoke and anguish he was heard to say in a loud voice, "Jesus Christ, thou Son of the eternal God, have mercy on me."

To what extent was Calvin responsible for the death of Servetus? What was the crime of Servetus? He was not a criminal. He was moral above the average. He was a heretic, from Calvin's viewpoint. I do not doubt but that he was wrong on many points. Who is not? Calvin was wrong. Servetus was about as near the truth as Calvin. But John Calvin had made up his mind to have the life of his enemy. Seven years before the death of Servetus, Calvin wrote, "Servetus lately wrote to me, and coupled with his letter a long volume of his delirious fancies, with Thraconic boast that I should see something astonishing and unheard of. He offers to come hither, if it be agreeable to me. But I am unwilling to pledge my word for his safety; for if he does come, and my authority be of any avail, I shall never suffer him to depart alive." Servetus died because John Calvin had for seven years cherished the idea of his destruction. Servetus made mistakes and did wrong. He was vacillating and bitter. He was determined and a disturber of established notions. But the history of the trial clearly shows that he was not a criminal, and that John Calvin was his bitter persecutor and untiring proscriber, and that Michael Servetus met his doom in the envy and wrath, the bigotry and jealousy, the narrowness and egotism of Calvin.—Christian Standard.

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**ORIGIN OF COTTON THREAD.**

The origin of sewing cotton was told at a cotton manufacturers' meeting by the head of the great thread house of Paisley, Scotland. It was discovered in 1803 by his grandfather, who had a little business in Paisley, making silk twine for heddles, which were used by every weaver. The silk came from Hamburg, and in 1803 Napoleon caused the stock held there to be burned, in order to hamper British trade. The weavers were in distress, but James Clark conceived the idea that cotton yarns could be twisted together to form the twines.

The experiment succeeded, and from this grew the idea that cotton could be substituted for flax in the manufacture of sewing thread, and would not be so coarse and harsh. He began the manufacture of the thread in a very small way. It was at first put up in skeins, and had to be wound into little balls by the purchaser, and then Mr. Clark invented the modern spools. He had them made by a wood-turner, half a gross at a time. They cost him sixpence a dozen, and he charged the purchaser of the thread a half-penny for the spool, which, however, was refunded when the spool was returned. The ladies of Paisley used to come to his shops with their spools, and wait while he wound the thread on them. From this small beginning grew a great industry.

We call the attention of Ladies' Aid societies or other organizations of the Church to our ad in this issue. The cloth doll should sell for 25 cents at Church socials. If the ladies make them up they should bring more. Send 15 cents (coin, no stamps), for sample. Special rate in lots of one gross or more. O. K. Novelty Co., Dallas, Texas.

Half the foes without are born of fears within.—Ram's Horn.

In a deeply interesting essay which ex-President Grover Cleveland has written for The Youth's Companion, and to be published during 1906, on "The Country Lawyer in National Affairs," he shows and accounts for the predominance country-born and country-bred men, especially lawyers, have had in national affairs. Of the eighteen Presidents since Jackson, more than half have been country lawyers.

Little Ada, on being told the story of Lot's wife, who was turned into a pillar of salt, asked her mother, anxiously, "Is all salt made of ladies?"

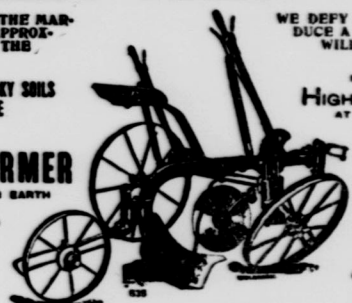
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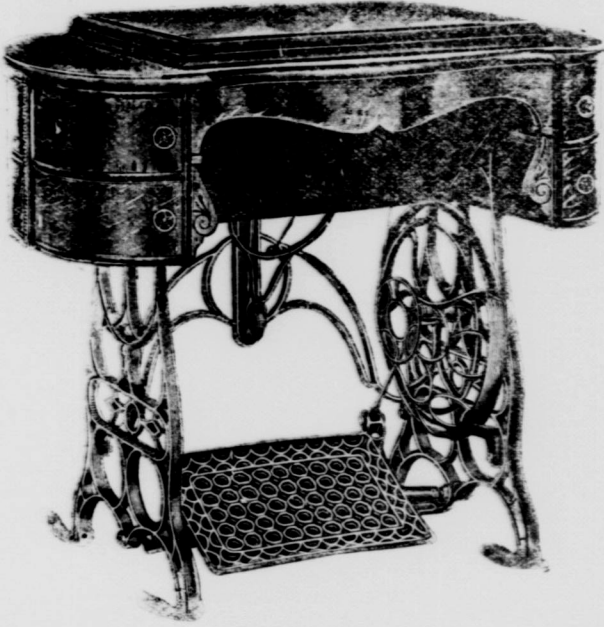
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#### OUR CONFERENCES.

North Texas, Sulphur Springs, Nov. 22  
(Bishop E. E. Hoss.)  
Texas, Pittsburg, Nov. 29  
(Bishop Key.)

In this issue appears an article under the caption "The Sad Steward" which is exceedingly well written and it is well worth reading. We should be pleased to have other contributions from the same pen. Rev. J. C. Wilson, of Cuero, Texas, in sending the article, says in a private note: "Here's something from a young German, twenty-three years old, and a steward on a circuit in the Cuero District. He is a country boy, and has promise of a fine Christian man in him. His Church paid his assessments in full this year. I think some of the stewards in the State would appreciate this in the Advocate."

#### TRAVIS PARK CHURCH, SAN ANTONIO.

We are in receipt of a copy of the Year Book of Travis Park Church, and it makes a most praiseworthy showing of that devoted people and their earnest pastor. It also has a history of the progress of their Church for several years. One of its most important enterprises was the inauguration of the new Church project by Dr. J. M. Moore during his pastorate. He and his people bought an adjoining lot and put up one of the handsomest structures in Texas. To do this they had to assume a debt, the most of which they provided for. No enterprise like that can be built without debt. But they are working that out nobly and by next conference it will probably all be paid. One of the most faithful among the many faithful members of this Church, is Brother Louis Oge. For twenty years he has been connected with this noble band, and during that time he has given and handed thousands of dollars of money. Since the erection of the new building, more than ten thousand dollars of its debt has been cancelled, and the good work is going on. The congregation is one of the truest in Texas. The good women in their organizations have done and are still doing much to forward that great enterprise. We have no better Church than Travis Park. Dr. Mouzon has done a most successful year's work, and this Year Book shows that they have 923 members, a total attendance of Sunday-school pupils during the year of 1102, 67 Epworth Leaguers, 112 members of the two missionary societies, and good memberships in the young peoples' and juvenile societies. For all purposes the congregation raised and disbursed \$9,193.99. This is a remarkable showing; and with their present advantage what is it they will not do in the years to come? All honor to such a congregation!

#### NORTHWEST TEXAS CONFERENCE NOTES.

The Northwest Texas Conference can congratulate itself on having one of the best entertainments in its history. Rev. E. A. Smith and his good people at Hillsboro did everything that could have been desired to make the members of the conference and the visitors have a good time. They left no comfort unprovided.

The editor and his wife, together with Brothers Hearon and Clark, were delightfully entertained at the good home of Brother and Sister George W. Brown. They are Methodists of the best type and their hospitality knows no limits. They had many of their old friends with them, also, and their communion was delightful.

Every man thought he had the best home; and there was no restriction placed on the wives of the preachers. Hillsboro threw open her doors to the good wives of the brethren and they were there in force. And they enjoyed it. These hard-worked women need a little recreation, and conference occasions afford them a good opportunity to experience it.

The old men of the conference were given the right of way. When their names were called they talked as long as they pleased and the brethren listened to them gladly. Brothers Littlepage, Davis, Long and several others told of their struggles and their continued interest in the Church.

The election of delegates to the General Conference was the most remarkable in its result ever known in a conference of this size. They were entitled to fourteen, seven lay and seven clerical. On the first ballot, the entire delegation for the preachers was elected; and the majorities of the successful men, ranged from 114 to 138. Nelson lead with the highest number, Bareus followed with 130, Nelms with 123, Sensabaugh with 122, Bolton and Putman with 120 each, and Boaz with 114. Sensabaugh, Bolton and Boaz are new men. The others have been elected before. It took the laymen four ballots to elect their number, and there were only forty-seven voting.

There were several connectional men on hand and they spoke to their hearts' content; and they spoke well. Dr. DuBose occupied one hour in behalf of the League; Dr. Atkins did likewise for the Sunday-schools; Dr. Ward had the same time for Missions, and Dr. Hammond took two sets at Education. Dr. Hyer was the only local man who had much show up to the time we left Saturday night. His speech was a model of pure English, deep thought, wide view, eloquent delivery, and it occupied about thirty minutes in delivery. He was often cheered as he proceeded and when he sat down it was a sort of an ovation. Dr. Hyer has a warm place in the hearts of the preachers. We presume the other school men got in their work Monday.

Dr. Louis Powell of the Little Rock Conference was given a good hearing in the interest of his new Church enterprise at Hot Springs. It was burned down in the late fire and many of the people lost their all in the same calamity, and they are calling on the Church at large to help them rebuild a structure that will do credit to Southern Methodism in that great watering place. The brethren gave Dr. Powell a good contribution.

Bishop Hoss presided with great satisfaction to the brethren. He is quick to see parliamentary points, and he throws humor enough into the proceedings to make them spicy; and yet he never drops to the commonplace. His comments on the scriptural lessons at the morning prayers were pertinent and full of thought. His addresses from time to time were excellent. The brethren made good use of him in their several anniversary meetings. He is a free horse and works in all sorts of harness. His sermon on Sunday is said to have been a great

effort. He is a man of wonderful resources. All you have to do is to call him out and you get something fresh and to the point on most any subject under discussion. And he was a model of politeness and courtesy to all. The humblest brother, whether in the ministry or laity, approached him with as much familiarity as those entrusted with higher responsibilities.

The Advocate fared well at the hands of the conference. The committee on books and periodicals made complimentary reference to the paper, and a special committee on temperance did likewise. The Advocate is very popular with the Northwest Texas Conference. Such was the press of the business of the conference, and the large number of connectional men to speak that we did not deem it wise to take the time of the body to say anything publicly on the subject. In fact the Advocate has reached a stage when it does not need much speech-making in its behalf at conference.

Rev. W. L. Nelms was worked to a finish. He was chairman of the Rowlett Committee, and was on other important committees. Rev. Horace Bishop was also a busy man. He had his hands full from the beginning to the close. There is no more careful and painstaking member of the conference than Horace Bishop. He is now one of the veteran members of that body, having practically spent his life in its service. He is also a wonderfully well-informed man, and his spirit is kind and brotherly.

They have some of the finest presiding elders in this conference to be found anywhere. Just look at them: Campbell, Sensabaugh, Bolton, Putman, Turner, Chapman, Morris, Griswold, Boone, Bareus, Sherman, Miller, and the dean of them all—E. A. Bailey. This old war-horse has seen wonderful service and his spirit is as bright as that of a boy. His experience is rich and deep and his consecration undivided. No wonder the conference accomplishes such service. It has leaders who bring things to pass.

We wish we could mention by name about one hundred men over there about whom the public prints say but little. They do not fill what we call the leading appointments; neither do they get before the public eye. In fact, you rarely ever hear one of them say anything in public. Some of them are on the firing line, others are on the outside row, and others still are doing the hardest work of the conference, and we do not hesitate to say that they are the bone and sinew of the conference. They bear its burdens, develop its work, and prepare the way for larger success. They are grand men.

Dr. H. A. Boaz made a remarkably fine showing for Polytechnic College. He has astonished the natives in the success of his work. The brethren showed their high appreciation of him by sending him to the General Conference. He has associated with him in the work of canvassing for and managing the business of the college Rev. J. D. Young, who is an adept at that sort of work. As a result they have more than 500 students in the college and they are still coming. They have a very excellent faculty. Several members of the faculty gave the conference a happy surprise in the way of a fine program of music.

Dr. Hyer reported Southwestern University as in the midst of one of her most prosperous years. Her halls are crowded with pupils and the faculty are doing some of their best work. Dr. Allen was present and reports the Annex in fine state, and full to overflowing. Bishop Hoss made a fine speech in the interest of these schools and stressed the obligation of the conference to look well after them and their welfare. There is no school in the land excelling Southwestern in the quality of work being done.

The Switzer girls filed into the Church on Saturday by the score, and

their gray uniforms showed them off to fine advantage. The whole conference turned and looked at those girls as they marched into the building. Professor Switzer has built up a most excellent school for girls at Itasca. He is one of the best school men in the Church.

Rev. G. S. Hardy made a fine report of Clarendon College. We have no more important institution in that conference than Clarendon College. It is located in the Panhandle, far away from the other colleges, and it gets hold of those hardy boys and girls and develops them into well-trained men and women. Many of them go to Southwestern when they finish up there. It is a good school and merits its success.

In the case of Rev. J. W. Rowlett, on a charge of heresy, the committee brought in a verdict of not guilty, five for acquittal and four for conviction. When the verdict was reported to the conference two propositions were presented. The vote being taken resulted as follows: On the first proposition on unacceptability, ayes 126, noes 81; second proposition, to locate, ayes 82, noes 121. This left him a member of the conference in good standing, and when the Bishop read the appointments, Rowlett was sent back to First Church, Weatherford. Before the vote was taken, he made a very earnest statement of his belief, promised to desist from preaching anything objectionable henceforth, and expressed himself willing to go to any appointment in the conference. His spirit was exceedingly mild and in good taste, and this did much toward conciliating the brethren.

Only one new presiding elder was made. Rev. J. G. Miller was sent from the Vernon District, after three years of excellent service, to Brownwood station; and Rev. W. H. Howard who had served Missouri Ave., Fort Worth, for three faithful years, was placed on the Vernon District. Rev. W. B. Andrews goes from Brownwood to Cleburne. He did most excellent work out West, and he is one of the leading men of the conference. There were other important changes, but the lateness of the hour and the hurry to reach the North Texas Conference prevent us from making mention of them.

#### COMPLIMENTARY ACTION.

At the West Texas Conference the following resolution was adopted:

Resolved, That the West Texas Conference regard with profound interest the mighty stride which the cause of local option is making throughout the state. We desire to place ourselves on record as being not merely passive observers of this great moral triumph, but as in lively co-operation with all persons and agencies that are striving by proper methods to crush the sale and consumption of spirituous liquors. We appeal to all public officers to enforce the statutes relative to the sale of spirituous liquors, and heartily commend those who have had the courage and fidelity to administer their office according to law. In this connection we emphatically indorse the attitude of the editor of the Texas Christian Advocate, Dr. G. C. Rankin, who has evinced great courage and ability in arousing the people of Texas to the magnitude of the great iniquity.

And in reporting it to the Galveston News, Captain S. M. Lescane, the efficient and gentlemanly reporter for the conference, made the following comments on the action:

To attend a session of the conference and hear the reports, the statements and declarations made by the able and influential ministers and delegates, it soon becomes apparent that it does not require one to be a prophet or the son of a prophet to see the rapid headway that the cause of local option, temperance and morality is making within the jurisdiction of this conference, which with ministers, local preachers and the laity, includes a membership of about 25,000. Presumably other denominations are working along parallel lines. The men composing this conference are not fanatics nor are they enthusiasts, but, on the contrary, they are able, practical men who recognize the fact that their fight for temperance and local option will be contested every inch of the ground; that their successes and triumphs will have to be achieved

in a prudent, conservative and business-like manner. They make no railing accusations nor bitter denunciations against those who hold to or espouse the anti or saloon side of the question, but it is evident to the "looker on in Venice" that they are enlisted for the war, and, like Banquo's "spirits" will not down. Whenever their victories come, whether that be in the near or distant future, they will be achieved largely through a system of education in the way of character building and the molding of public sentiment. Note their Sunday school and Epworth League statistics, the enrollment, the progress and the headway that their denominational schools, colleges and universities are making. It is assumed that other great denominations are fostering and promoting the same character of education, and are growing and meeting with like success in their various and similar church institutions. They all point to their rescue homes, orphanages and other benevolent institutions and works of charity as monuments to their faith, doctrines and purposes, while on the other hand they point with sorrow to the jails, penitentiaries and chain gangs as the victims of the vices and immoralities which they are combating. They recognize the young people of today as the citizens of tomorrow. It is to this class that they are looking for ultimate victory, and it is this class whom they are endeavoring to impress with their teachings, principles and ideas of honesty, honor and morality. The conference is largely composed of young men of intelligence and courage who are not afraid to contend for their convictions of right on all questions affecting society, the integrity of the people or the public welfare. They esteem and hold that these principles are above petty loyalty, and the day is not far distant when the candidate will have to come with a record untarnished by any of the vices which these people are fighting before he can command their patronage or their influence.

Whether we agree or disagree with these people and their policies and principles, the "coming events" are casting their shadows before them, and they are so plain that the "way-ward" though blind ought to see them. Let any intelligent man who may doubt the correctness of this statement go to one of these annual conferences and hear the speeches, reports and discussions, and then talk with the members privately, and he will come away convinced that the facts as herein stated and that the coming issues as outlined are rapidly forcing themselves, and it is useless to shut our eyes upon them.

#### PERSONALS.

Rev. and Mrs. George B. Adams of Como have announced the marriage of their daughter, Miss Nellie, to Mr. Martin M. Garrett, which event took place Nov. 15th.

Rev. W. M. Foster of Cold Springs, and Rev. M. C. Dobbs of Bryson, made made the Advocate a brotherly visit recently. They were looking well, and ready for conference.

Mrs. Franklin Moore, wife of the good pastor at Celeste, dropped in to see us a few days ago. She is an intelligent and earnest Christian woman and much interested in Church work.

We had a delightful visit this week from Marvin Thomas, son of Rev. O. P. Thomas of the North Texas Conference. We are always delighted to meet the sons and daughters of our ministers. They are among the best in the land.

Rev. A. W. Wilson has been changed by Bishop Key from Llano Station to Gonzales, to take the place of Rev. J. W. Stovall, who died soon after the adjournment of the West Texas Conference. Brother Wilson is a most excellent man and he will be well received by the Gonzales people.

The article in last week's Advocate under the head, "Some Steps of Progress in the Temperance Movement," and signed James Johnson, was written by Rev. J. R. B. Hall, and ought to have had his name to it; but one of those mishaps known only to a printer the other name got attached.

Rev. James Burrow of the Midland Methodist has kindly sent us a copy of the Holston Annual, and we have gone through its pages with much interest. Sixteen years were spent in the active work of that conference and we were born amid its hills. The Annual is a fine piece of work.

Mrs. J. W. Stovall, widow of Rev. J. W. Stovall, has presented to the Southwestern University, the fine library of her lamented husband, Brother Stovall was a man of fine reading and he owned one of the best libraries in the State, and the University will prize the gift, not only because of its



great value, but also because of the fact that Brother Stovall was the President of the Board of Curators at the time of his death.

Rev. J. J. Morgan of our University School at Terrell, and his venerable father Joseph Morgan, made us a fine visit the past week. Brother Morgan has been out West for a little rest, getting ready for his hard school work this fall and winter, and he has returned in good condition and fine health.

NORTHWEST TEX. CONFERENCE.

Continued from Page 4. made a good report in which there was much that was serious and a great deal that was humorous and pathetic, and then he asked for a reference of his name to the committee on Conference resolutions for a superannuated relation. All the brethren love Brother Winburn. The brethren also made an offering for him, which he greatly appreciated.

Rev. Dr. James Atkins, Dr. H. M. DuBose, Dr. Lewis Powell, and Dr. Moore of the Cumberland Church, were introduced. Also Judge M. M. Brooks, of the Court of Criminal Appeals, was introduced and made a few felicitious remarks.

Dr. R. S. Hyer, Regent of Southwestern University, was introduced and he made a strong speech in the interest of the University. "The education you want is like the gospel you preach, it must be of the genuine article. Though it may be a hackneyed statement still it is true that Methodism, as an organized movement, was born in a University. When Mr. Wesley went forth with the Bible and a cultured mind to the common people, it meant that education and religion were to be for all people. Hence we have a mission to all classes—the cowboy, the farmer, the poor child and the family of the rich. We preach a universal religion and we must practice a world-wide education. The one is not complete without the other. To do this we must endow our institutions of learning. In our great Northern schools there is at their command from \$2000 to \$4000 to the student. Our colleges, recognized by our General Board as doing first-class college work, have from all sources a million and a half of money in the way of productive endowment. Southwestern has no endowment excepting our conference collections, and these properly estimated will amount to \$160,000 of practical endowment; for the amount received is equal to five per cent of the foregoing aggregate. I do not think our preachers ought to be called upon to contribute to an endowment fund, yet they all do this, but they hold the key to the situation. They have access to the hearts and minds of the people. Through the preachers we ought to get at the wealth of the laity. Why should our preachers feel this obligation? Because their Divine Master has said of them, "Ye are the light of the world." The church cannot afford to relax its efforts in the work of education. There is distinctive religious influence in church education. We have schools that test the physical fitness of boys before they can enter. They weigh them, measure them and grade them according to a high physical and mental standard. But they give no special heed to the religious standard. But the church takes this element into account. It not only trains them physically and mentally, but it also look after the religious weal. The blood of Jesus Christ is a part of church training." These are a few of the thoughts gleaned from this remarkable speech without respect to their connection. Dr. Hyer gave many examples of the kind of work done at Southwestern University. He pointed to men adorning all stations in the church and the State. All in all, it was one of the completest and yet one of the most succinct speeches on the subject, we have ever heard. As he sat down, Bishop Hoss said: "It would be impertinent to add a single word to that speech." It aroused much enthusiasm in the conference.

Dr. DuBose followed in a lengthy speech on the Epworth League work and our literature for our young people. His address contained wisdom, wit and humor, and held the audience from start to finish. Dr. J. D. Hammond followed in the interest of the General Board of Education. Dr. James Atkins, of the Sunday-school Board, spoke with power on the Sunday-school interests of the church.

At the afternoon session the Conference received a telegram of greeting from the Baptist State Convention at Dallas, and a brotherly response was returned in the name of the Conference. The Conference also sent a telegram of greeting to the venerable Bishop, J. C. Keener, at New Orleans.

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Rev. Lewis Powell, of the Little Rock Conference, spoke in the interest of our Church building in Hot Springs. We were burned out in the great fire there sometime back and he is seeking to rebuild the property.

Dr. Alonzo Monk, of the First Church in Fort Worth, has the largest Sunday-school in Texas Methodism. He has 567 pupils, teachers and officers in actual attendance. There is no other school that comes up to this, so far as we know.

Saturday night was the Missionary rally and it was an intensely interesting occasion. Suitable addresses were made and the anniversary was a success.

Sunday was the high day of the Conference. The love feast was rich. The sermon by Bishop Hoss was great. Following it was the ordination of a large class of Deacons. Sunday afternoon was a pathetic memorial service. A number of the good men had fallen during the year, and touching tributes were paid to their memory.

At night Dr. James Atkins preached an appropriate sermon and Bishop Hoss ordained a class to the eldership. The pulpits of the city were filled by our ministers and the people thronged all the places of worship.

APPOINTMENTS.

GEORGETOWN DISTRICT. J. S. Chapman, P. E. Georgetown Station—W. L. Nelms; John F. Neal, supernumerary. North Georgetown Circuit—J. S. Huckabee. Hutto Circuit—J. G. Pollard. Taylor Station—J. C. Minnis. Taylor Bohem an Mission—To be supplied. Granzer Circuit—J. B. Berry. Bartlett Station—M. A. Turner. Salado Circuit—R. J. Tooley. Holland Circuit—E. Gallagher. Belton Station—E. Hightower. Temple First Church—M. S. Hotchkiss. Seventh St.—A. W. Hall. Belton Circuit—W. C. House. Troy Circuit—J. F. Tyson. Moody Station—J. H. Wiseman. Florence Circuit—J. M. Owen. Rodgers Circuit—H. B. Clark. Bruceville and Eddy—To be supplied. Commissioner of Education for Southwestern University—W. L. Nelms.

WACO DISTRICT.

J. G. Putman, P. E. Waco, Austin Ave.—C. R. Wright. Fifth St.—Jerome Duncan. Morrow St.—T. S. Armstrong. Elm St.—S. A. Barnes. Rosenville Circuit—G. J. Irvin. Mt. Calm Station—A. D. Porter. Mart Station—J. H. Braswell. Reisel Mission—D. C. Stark. Whitney Station—A. E. Carraway. Morgan and Walnut Circuit—R. F. Dunn. Hewitt Circuit—W. N. Curry. Lorena Circuit—C. B. Smith. West—J. A. Ruffner. Aquilla Circuit—R. V. Galloway. Abbott Circuit—W. H. Crawford. Peoria Circuit—S. C. Baird, supply. Penelope Circuit—W. T. Kinslow, supply. Hubbard City Station—George F. Campbell. Texas Methodist Orphanage—W. H. Vaughan, Manager. Commissioner of Education, Medical Department, Southwestern University—John R. Nelson.

CORSICANA DISTRICT.

Jno. M. Barcus, P. E. Corsicana First Church—J. A. Whitehurst; Jerome Haralson, supply. Eleventh Ave.—A. L. Moore. Corsicana Circuit—W. Vinsant, supply; W. K. Rucker, supernumerary. Kerens Circuit—I. F. Harris. Rice Circuit—S. J. Rucker. Alma Mission—T. W. Sharp. Barry Circuit—J. H. Walker. Blooming Grove Station—J. M. Armstrong. Irene Circuit—George W. Kincheloe. Frost Circuit—N. E. Gardner. Brandon Circuit—Walter M. Griffith. Dawson Circuit—R. W. Nation. Richland Circuit—E. L. Howell. Wortham Circuit—S. P. Newill. Mexia Station—W. C. Hilburn. Cotton Gin Circuit—P. O. Vinson, supply. Groesbeck Station—J. M. Wynne; E. T. Harrison, supernumerary. Thornton Mission—Jesse P. McAfee. Horn Hill Circuit—R. H. Heizer. Coalgate Circuit—R. E. L. Stutts.

WAXAHACHIE DISTRICT.

James Campbell, P. E. Waxahachie Station—W. H. Matthews. Forrester Circuit—R. A. Hall. Italy Station—R. A. Walker. Milford Circuit—W. B. McKeown. Hillsboro, First Church—E. A. Smith. Line St.—J. Earl Crawford. Lovelace Circuit—L. A. Reavis. Itasca Station—C. L. Browning. Grandview Station—Frank Singleton. Alvarado Station—R. E. Goodrich. Venus Circuit—E. Lindsey. Mblothian Station—M. K. Little. Maypearl Circuit—S. H. Morgan. Owilla Circuit—W. H. Harris. Ferris Station—J. D. Odum. Palmer and Boyce Circuit—C. A. Clark. Ennis Station—Horace Bishop. Bardwell Circuit—E. R. Patterson. Bristol Circuit—Jesse Smith, supply. Red Oak Circuit—I. E. Hightower. Bethel Station—Sterling Richardson. Financial Agent Texas Christian Advocate—G. W. Owens.

FORT WORTH DISTRICT.

O. F. Sensabaugh, P. E. Fort Worth, First Church—Alonzo Monk, Sr. Missouri Ave.—C. V. Oswalt. Mulkey Memorial—G. S. Slover. Central—W. P. Moss. Peach St.—J. P. Mussett. Polytechnic College—J. H. Stewart. Glenwood—C. W. Daniel. City Mission—I. Z. T. Morris. North Ft. Worth—W. M. Lane. Rosen Heights and Diamond Hill—F. M. Neal. Riverside Mission—G. F. Winfield. Azle Circuit—W. T. Gray. Smithfield Circuit—M. C. Chaffee. Grapevine Circuit—M. S. Leveridge.

Cresson Circuit—E. J. Maxwell. Arlington Station—Ed. R. Wallace. Mansfield Circuit—P. M. Riley. Joshua Circuit—M. M. Morphis; J. W. Dickinson, supernumerary. Cleburne, Main St.—W. B. Andrews. North Side—C. W. Hearon. Grandview Circuit—G. W. Shearer. Godley Circuit—C. E. Clark. Covington Circuit—B. H. Kennedy. Blum Circuit—A. L. Bowman. Kennedale Circuit—J. J. Creed. President Polytechnic College—H. A. Boaz. Business Manager Polytechnic College—J. D. Young. Agent Polytechnic College—R. C. Armstrong. Student in Polytechnic College—N. C. Bell. Student in Southwestern University—G. Bryant. Conference Agent for Superannuate Homes—C. E. Brown.

WEATHERFORD DISTRICT.

E. F. Boone, P. E. Weatherford, First Church—J. W. Rowlett. Counts Memorial—J. R. B. Hall. Weatherford Mission—A. P. Smith. Aledo Circuit—W. A. McVey. Springtown Circuit—J. D. Crockett. Peaster Circuit—G. D. Wilson. Whitt and Bethesda Circuit—H. B. Owens. Mineral Wells Station—L. A. Webb. Millsap Mission—B. F. Alsop, supply. Santo Circuit—J. D. Livingston. Gordon and Strawn—J. P. Patterson. Ranger Mission—B. R. Wagner. Breckenridge Circuit—G. G. Hamilton. Crystal Falls Mission—R. B. Vaughan, supply. Throckmorton Mission—W. P. Davis, supply. Elasmly Mission—H. P. Shrader. Graham Station—E. V. Cox. Graham Mission—S. D. Cook, supply. Farmer Mission—J. M. McCarter. Palo Pinto Circuit—M. L. Story. Wayland Mission—To be supplied.

GATESVILLE DISTRICT.

S. W. Turner, P. E. Gatesville Station—J. W. Story. Ocelot Mission—W. E. Caperton. McGregor Station—W. P. Garvin. Crawford Mission—B. A. Evans. Valley Mills and Clifton—J. S. Tunnell. Meridian Station—J. D. Hendrickson. Jonesboro Mission—T. M. Dalton. Hamilton Circuit—J. W. Holt. Evans Mission—Neal W. Turner. Pearl Mission—S. T. Cherry. Killen and Nolanville—W. P. Edwards. Copperas Cove Circuit—O. C. Sweeney. Turnersville Circuit—S. P. Linscomb. China Springs Mission—J. W. Bowden, supply. Brookhaven Mission—To be supplied; J. W. Montgomery, supernumerary. Cranfill Gap Mission—K. M. Turner, supply.

DUBLIN DISTRICT.

E. A. Bailey, P. E. Dublin Station—O. P. Kiker. Greens Creek Circuit—C. S. Cameron. Stephenville Station—H. M. Long. Hockabay Circuit—J. E. Watts. Stephenville Circuit—R. A. Clements. Bluffdale Circuit—S. P. Brown. Irrell—J. C. Carter. Fairy—C. F. Kiker, supply. Granbury Station—W. H. Terry. Granbury Mission—H. M. Major. Glenrose Circuit—W. D. Gaskins. Duffay Circuit—J. H. Clark. Hico Station—J. E. Stephens. Carlton Circuit—M. C. Dickson. DeLeon Station—N. W. Rogers. DeLeon Circuit—D. C. Ellis. Gorman Station—W. J. Lee. Carboon Circuit—C. E. Statham. Cisco Station—J. R. Henson. Cisco Circuit—To be supplied. Eastland Circuit—L. B. Tooley. Desdemona Mission—J. T. Owens, supply. Student in Vanderbilt University—Thos. Hanks. Student in Southwestern University—Jesse H. Boedridge.

BROWNWOOD DISTRICT.

B. R. Bolton, P. E. Pioneer Mission—E. T. Bates. Brownwood Station—J. G. Miller. May Circuit—Mac M. Smith. Indian Creek Circuit—L. A. Clark. Cross Plains Circuit—R. A. Snoddy. Brans Creek—G. W. Harris. Santa Anna Circuit—J. W. Pattison. Coleman Station—W. J. Hearon. Coleman Mission—H. T. Mulkey. Glen Cove Circuit—A. F. Stodgel. Ballinger Station—E. P. Williams. Winters Circuit—R. B. Young. Robert Lee Circuit—J. M. Baker. Blanket Circuit—Frank M. Jackson. Comanche Mission—J. W. Fort. Comanche Circuit—T. B. Hilburn. Gustine Mission—T. W. Ellis. Wingate Mission—A. E. Turney. Rising Star Circuit—D. A. McGulre. Sice Springs Circuit—C. W. Macune. Proctor Circuit—J. J. Canafax. Olga Mission—Wm. T. Jones. Talpa—C. G. Shut.

ABILENE DISTRICT.

John R. Morris, P. E. Abilene Station—D. L. Collier. Abilene Mission—J. A. Biggs. Tower Circuit—J. N. Vincent. Merkel Station—C. S. Field. Merkel Circuit—R. J. McElrath. Caps Circuit—W. Young, supply. Tye Circuit—C. H. Ledger. Sweetwater and Roscoe—R. S. Heizer. Sweetwater Mission—J. C. Moore, supply. Loraine Mission—To be supplied. Roby Circuit—J. L. Hollers. Haskell Station—J. H. Chambliss. Haskell Mission—M. J. Beavers, supply. Pinkerton Mission—L. L. Mills. Stamford—R. B. Evans. Anson Circuit—Z. B. Pirtle. Truby Mission—D. A. Shaw, supply. Nugent Circuit—N. J. Peebles. Albany and Moran—R. P. Brown. Aspermont Station—W. B. Martin. Aspermont Mission—To be supplied. Putnam Circuit—G. H. McAnally. Baird Station—C. B. Meador. Clyde Mission—E. L. Sisk. Avoca Circuit—C. D. West. Hitson Mission—W. H. Smallwood, supply.

VERNON DISTRICT.

W. H. Howard, P. E. Vernon Station—W. R. Thornton. Vernon Circuit—M. L. Moody. Quanah Station—R. B. Bonner. Quanah Circuit—J. B. Wood. Chillicothe Circuit—A. T. Culbertson. Crowell Circuit—M. W. Clark. Seymour Station—W. E. Lyons. Seymour Circuit—K. S. Van Zandt. Munday and Goree—L. W. Carleton. Matador Circuit—J. T. Hicks. Wellington Station—J. B. Curry. Quail Circuit—Frank Hughes. Childress Station—J. T. Bloodworth.

Estelline Circuit—M. D. Hill. Paducah Mission—R. L. Jameson. Spring Creek Circuit—L. E. Riddle. Knox City Circuit—S. L. Culwell. Childress Mission—E. H. Butterfield, supply. Turkey Mission—C. D. Pipkin, supply.

CLARENDON DISTRICT.

J. M. Sherman, P. E. Clarendon Station—B. W. Dodson. Piemon's Mission—W. A. Derrick, supply. Claude Circuit—M. E. Hawkins. Canadian Circuit—Sam'l B. Sawyers. Miami Circuit—J. A. Laney. Higgins Mission—J. C. Carpenter. Amarillo Station—C. N. N. Ferguson. Channing and Dumas—J. W. Hunt. Dalhart Station—C. L. Cartwright. Silverton Mission—W. A. Gilleland. Memphis Circuit—Ben Hardy. Canyon City Station—W. B. Wilson. Hereford Station—T. S. Barcus. Hereford Mission—Victor Trammell. Tulla Mission—A. W. Waddill. McLean Circuit—W. L. Harris. Hansford and Ochiltree Mission—Leslie Robeson. Rowe Mission—Donald B. Doak, supply. Stratford Circuit—J. B. Blackwell. Panhandle Mission—R. M. Morris. Umberger Mission—T. F. Robeson, supply. President Clarendon College—G. S. Hardy. Principal Clarendon College—S. E. Burkhead. Professor Clarendon College—L. Buford Sawyers.

COLORADO DISTRICT.

J. T. Griswold, P. E. Colorado Station—S. J. Vaughan. Colorado Circuit—M. Phelan. Big Springs Station—C. A. Evans. Midland Station—N. B. Read. Gomez Mission—C. H. Smith; A. B. Roberts, supernumerary. Tahoka Mission—J. O. Gore. Lubbock Circuit—J. P. Callaway. Snyder Station—M. H. Hudson. Dickens City Mission—O. P. Clark. Plainview Station—C. M. Shuffler. Hale Center Circuit—J. J. Rape. Floydada Circuit—J. T. Howell. Galt Mission—A. H. Hussey. Chalmers' Mission—J. T. Trice, supply. Snyder Mission—J. W. Childers. Dunn Circuit—To be supplied. Plainview Mission—Jno. C. Chambers. Gaines County Mission—To be supplied. Stanton and Lometa—J. A. Sweeney.

TRANSFERRED—J. B. Davis to North Texas Conference; G. W. White to West Texas Conference; C. S. Walker to Indian Mission Conference; J. L. Cannon to Little Rock Conference.

MINUTES

Of the Fortieth Session of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, held at Hillsboro, Texas, beginning November 15, 1905, ending November 20, 1905; Bishop E. E. Hoss, President; Jno. M. Barcus, Secretary. Postoffice of Secretary Corsicana, Texas.

Question 1. Who are admitted on trial? James N. Vincent, Julius E. Crawford, Benjamin H. Kennedy, Gideon J. Bryant, Homer T. Mulkey, Victor H. Trammell, Leslie Robeson, Wesley B. Martin, Maum Phelan, John C. Chambers, Hiram B. Clarke, James H. Clark, Jesse H. Baldrige, Neal W. Turner, Frank M. Neal.

2. Who remain on trial? Jesse W. McAfee, Zebedee L. Howell, Chas. E. Clark, Albert L. Bowman, R. F. Brown, John A. Swinney, J. A. Laney, P. M. Riley.

3. Who are discontinued? None. 4. Who are admitted into full connection? Archibald C. Bell, Rollie A. Clements, Lonnie B. Sawyers, Robt. E. Goodrich, Chas. W. Macune, R. E. L. Stutts, Chas. W. Hearon, Geo. F. Winfield, Tolbert M. Dalton, Samuel T. Cherry, Samuel L. Culwell, James W. Childress, Albert E. Turney, Robt. L. Jameson, J. Winfred Hunt, James O. Gore, Jno. T. Howell, Madison L. Story.

5. Who are readmitted? None.

6. Who are received by transfer from other conferences? J. W. Holt, Texas Conference; J. W. Patterson, Missouri Conference; M. C. Chaffee, North Mississippi Conference; A. F. Stodgel, Texas Conference; W. D. Gaskins, Texas Conference; N. E. Gardner, White River Conference; J. J. Rape, Texas Conference; S. H. Morgan, Texas Conference; N. J. Peebles, St. Louis Conference; M. D. Hill, Indian Mississippi Conference; Samuel P. Wright, Los Angeles Conference; J. B. Blackwell, Indian Mission Conference; B. F. Gassaway, Indian Mission Conference; Frank Singleton, from Indian Mission Conference.

7. Who are the deacons of one year? A. L. Moore, Everett R. Patterson, Anderson W. Hall, Samuel P. Nevill, Levi E. Riddle, Claud H. Ledger, A. D. Livingston, Sterling E. Richardson, Walter M. Griffith, Rollie A. Clements.

8. What traveling preachers are elected deacons? Archibald C. Bell, Lonnie B. Sawyers, Chas. W. Macune, Chas. W. Hearon, Tolbert M. Dalton, Samuel T. Cherry, Samuel L. Culwell, Robert L. Jameson, J. Winfred Hunt, Jno. T. Howell.

9. What traveling preachers are ordained deacons? Archibald C. Bell, Lonnie B. Sawyers, Chas. W. Macune, Chas. W. Hearon, Tolbert M. Dalton, Samuel T. Cherry, Samuel L. Culwell, John T. Howell.

10. What local preachers are elected deacons? W. Yeargin Switzer, James N. Vincent, James Osgood Crook, Chas. D. Pipkin, Calvin A. Ferguson, Frank M. Neal, George L. Piyer.

11. What local preachers are ordain-

A Bad Stomach

Lessens the usefulness and mars the happiness of life. It's a weak stomach, a stomach that can not properly perform its functions. Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent. Accept no substitute.

ed deacons? W. Yeargin Switzer, James N. Vincent, James Osgood Crook, Chas. D. Pipkin, Calvin A. Ferguson, Frank M. Neal, Geo. L. Piyer.

12. What traveling preachers are elected elders? Lewis A. Reavis, Frank Hughes, Benjamin A. Evans, Matthew C. Dickson, James B. Curry, Thomas Hanks, Thos. W. Sharp, Geo. G. Hamilton, James B. Berry, Oliver C. Sweeney.

13. What traveling preachers are ordained elders? Lewis A. Reavis, Frank Hughes, Benjamin A. Evans, Matthew C. Dickson, James B. Curry, Thos. Hanks, Thos. W. Sharp, Geo. G. Hamilton, James B. Berry, Oliver C. Sweeney.

14. What local preachers are elected elders? None.

15. What local preachers are ordained elders? None.

16. Who are located this year? G. G. Ellis, John A. Tavis.

17. Who are supernumerary? J. W. Dickinson, A. B. Roberts, Jno. F. Neal, W. K. Simpson, E. T. Harrison, J. W. Montgomery, W. K. Rucker, L. G. Rogers, J. Haralson, S. C. Vaughan, W. J. Lemons.

18. Who are superannuated? A. Davis, Samuel Morris, S. S. Scott, W. F. Graves, E. M. Sweet, H. C. Jolly, L. F. Collins, H. W. South, Daniel Morgan, A. Long, J. J. Davis, W. V. Jones, I. N. Reeves, J. P. Hulse, R. W. Welborn, E. L. Armstrong, O. Rowland, M. Mills, G. F. Fair, J. T. L. Annis, J. A. Hyder, C. S. McCarver, J. A. Crutchfield, N. B. Bennett, W. H. Moss, H. M. Glass, J. A. Walkup, S. C. Littlepage, J. R. Steele, C. W. Irvin, J. E. Walker, J. M. Bond, B. F. Gassaway, S. P. Wright, F. M. Winburne.

19. What preachers have died during the past year? F. P. Ray, D. T. Holmes, S. E. Houck, L. M. McLaughlin, Chas. Davis, T. W. Rogers.

20. Are all the preachers blameless in their life and official administration? 21. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? 78,848.

22. How many infants have been baptized during the year? 1338.

23. How many adults have been baptized during the year? 3545.

24. What is the number of Epworth Leagues? 263.

25. What is the number of Epworth League members? 9009.

26. What is the number of Sunday schools? 586.

27. What is the number of Sunday-school teachers? 4747.

28. What is the number of Sunday-school scholars enrolled during Conference year? 48,488.

29. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? \$12,560.

30. What has been collected on the foregoing account, and how has it been applied? \$10,815.59; applied to claimants, \$12,984.61.

32. What has been contributed for Church Extension? \$2897.53.

33. What has been done for the American Bible Society? \$633.66.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding Elders, \$25,360.25; Preachers in charge, \$167,245.66.

35. What has been contributed for the support of Bishops? \$2554.65.

36. What is the number of societies and of houses of worship owned by them? Number of Societies, 550; number of houses of worship, 543 7-12.

37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$1,179,566; indebtedness, \$44,991.32.

38. What is the number of pastoral charges, and of parsonages owned by them? Number of parsonages 220.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$244,483.20; indebtedness, \$8910.66.

40. What is the number of districts, and of district parsonages? Number of districts 13; number of district parsonages 12.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$39,057.50; indebtedness \$2390.00.

42. What number of churches have been damaged or destroyed during

### 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. Lehmborg, Fredericksburg.  
 Secretary—A. K. Ragsdale, Dallas.  
 Treasurer—Theo. Bering, Jr., Houston.  
 Junior Superintendent—Mrs. C. W. Henry, Cleburne.

#### THE READING COURSE FOR 1905-6.

The reading course for the present year consists of three books as follows: "Self-Culture," by Prof. John Stuart Blackie, of the University of Edinburgh; "A New Era in Old Mexico," by George B. Winton, editor of The Christian Advocate, Nashville; "The Blue Flower," by Henry Van Dyke. These three books are in uniform style, bound in green and stamped in gold. They are beautiful and belong to the class of books which John Ruskin names as "books for all time." They cost \$1.50, postpaid, from Dallas.

As State Third Vice-President, I feel the responsibility of the success of the literary department. I venture to make the following suggestions for the reading of these three books:

1. Begin with "Self-Culture." Devote December and January to this book. Then take up "The Blue Flower" and devote six weeks to it. Conclude with "A New Era in Old Mexico," and devote from February 15 to May 15 to it. This assignment of the work is made advisedly.

Suggestions for the first book, "Self-Culture:" Hold weekly meetings, say Monday or Tuesday night. Begin early in the week before other matters engross the hours. One hour and a half is long enough to continue the meetings. Take for the first lesson Prof. Blackie's lecture on the imagination beginning on page 22, embracing paragraphs 6 and 7. This is a very interesting lesson and all the Leaguers should be present at the first meeting. Read the lesson through, first allowing every member to read some part of the lesson. Then take it up in detail. As many sets of the course as possible should be secured. At least one set for every two families represented in the League.

In addition to the lesson an imaginative poem may be read such as Longfellow's "Christmas Bells," or "The Wind Over the Chimney." The list is too long to attempt to make further suggestions. Roll call may be responded to with quotations on reading, or study, or any other suitable subject.

These suggestions will be continued, provided they are desired by the Leaguers. If you desire the suggestions to continue, drop me a note. Suggestions for the entire course will be printed if they are desired.

W. A. PALMER,  
 Third Vice-President.

Waco, Texas.

#### THE EPWORTH ERA.

The Epworth Era should be in the home of every Epworth Leaguer in the Church. First, because it is the

## Tutt's Pills

**FOR TORPID LIVER.**  
 A torpid liver deranges the whole system, and produces  
**SICK HEADACHE, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.**  
 There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove. **Take No Substitute.**

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**BLYMNER'S CHURCH BELLS.** UNIQUE ORGAN TONE. OVERSOUND. LOWER PRICE. OUR FREE CATALOGUE. SELLERS EVERYWHERE.  
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**PISO'S CURE FOR CONSUMPTION.**  
 CURES WHERE ALL ELSE FAILS.  
 Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

official organ of the League; second, because in editorial merit, it has no superior; third, because in mechanical makeup, it is equal to the best publications in the country; fourth, because in point of illustrations, it is achieving great success. In addition to these reasons, it should be remembered that valuable suggestions may be found in the Era along all lines of League work. The contributions found in the Era are of a high order. With reference to Texas Leaguers, permit me to urge all Third Vice-Presidents to make a canvass for subscriptions. Ask your pastor to speak of it at the morning service. The Era gives a great deal of space to Texas matters, and we should show our appreciation of this honor by securing a list of subscribers. Any hustling Third Vice-President can secure a list of ten subscribers in two hours.

W. A. PALMER,  
 State Third Vice-President.  
 San Marcos, Texas.

#### EPWORTH ERA ECHOES.

"The Big Springs Texas Epworth League reports fifteen Epworth Era subscribers in a membership of twenty-four—not an ideal proportion, but a good one, and one that shows growth."

"Mr. A. K. Ragsdale, Secretary of the Texas State Epworth League, is what is aptly styled a live wire—that is, he is a conveyor of energy to other people. His latest circular to the Texas Chapters, of which he has kindly sent us a copy, is a model of brevity, comprehensiveness and point."

"Texas is the greatest League State in the South, having within its border about one-fourth of the Chapters in the whole Church. Just now a splendid work of Era extension is being carried on, and the Era circulation is coming up with even pace as the work prospers in all departments. Such things are not hard to account for, as the following extract from a letter from Mr. Ralph A. Porter, President of the Dallas District League, will show: "We not only enjoy the Era, but find it an absolute necessity in our League work. It has certainly improved in the last twelve months, and it occurs to me that every Leaguer who wishes to do efficient work should be a subscriber. I am going to do all I can to increase its circulation on this district."

Has your Secretary sent in the postal to State Secretary? We want a complete roll of all the Leagues in Texas.

Many of the Assembly pledges remain unpaid. Please take this up among your first duties for the new conference year and forward your amount for improvement fund. We must get ready for the large attendance next summer.

#### A LIVING CHURCH OF DYING MEN.

Some years ago, I read Bishop McTyeire's sermon on that much discussed text "Upon this rock will I build my Church and the gates of hell shall not prevail against it." I don't remember the sermon; I cannot even call to mind where I saw it. About all I remember of it is that the Bishop said the word translated "hell" meant "the grave," and that the entire statement of the Master amounted to this: Out of dying men will I build a Church that shall never die, and the very great strength and clearness of the Bishop's argument convinced me that he was right about it.

On the 10th day of October, 1868, I was licensed to preach. The Quarterly Conference was held at Uncle Zack Westbrook's house, near where the town of Kerens now stands in Navarro County. About one month later I attended the session of the Northwest Texas Conference at Springfield, in Freestone County. As well as I remember, there were forty effective men in the conference at that time. John F. Neal was then admitted into full connection. Horace Bishop and this writer, with eight others, were admitted on trial. Fred Cox, George W. Graves, T. W. Hines, W. F. Cummins, W. R. D. Stockton and W. E. Hale were the young men of the Conference—that is they were not gray. The Bishop, David S. Doggett, stately, scholarly and saintly, is long since dead. The presiding elders are all dead; the Secretary is dead. In fact, if any of the "old guard" now answer to their names beside John P. Mussett, John F. Neal and Horace Bishop, I do not now recall their names. W. F. Cummins is local living in Dallas. The last I know of A. A. Cornet, (one of the recruits) he was a presiding elder in the Louisiana Conference. I am doing supply work in the Indian Mission Conference, and I know not if any of the others be living.

Then the four presiding elders had hard work traveling in buggies and on

horseback to serve a district of ten or twelve pastoral charges. Now the Northwest Texas Conference has thirteen presiding elders' districts with about eighteen pastoral charges in each, paying its superannuates as much as they once received for a hard year's work. Verily out of dying men Christ is building his Church and the "stone cut from the mountain without hands" is rapidly covering the earth.

In attempting to account for all this we need but to say: There is no limit to the resources of the great Head of the Church. But in the contemplation of this subject I love to think of Jesus transfigured in the holy mount before Peter and John and James, while in the halo of light that radiated from the body of the beloved Son of God Moses and Elias appeared, talking with Jesus about his disease which he should accomplish at Jerusalem, proving not only the continuous conscious existence of the soul after death but in the spirit-land the immortal mind continues to dwell upon the things that it dwelt upon in this life. The Church has all the men it ever had. Doggett still lives; Marvin lives; Pierce lives; McTyeire lives; Kavanaugh lives; Parker lives, not to mention the long list of royal names annointed by them who out of great tribulation have gone up to wash their robes and make them white in the blood of the Lamb.

"One family we dwell in Him. One Church above, beneath. Though now divided by the stream, The narrow stream of death."  
 J. C. S. BAIRD.

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

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

FRANK J. CHENEY

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1882.

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

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.  
 Sold by all Druggists.

Take Hall's Family Pills for constipation.

You cannot sanctify the devil's business by running it under a steeple.

#### A NOTRE DAME LADY'S APFAL.

To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia, write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no chance of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 52, Notre Dame, Ind.

The happiness that flows from the bottle flies out with the cork.—Ram's Horn.

#### SKIN PARASITES

Live on, multiply in the skin of the sufferer from tetter, itch, ring worm, and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Terminate will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 50 cts. at druggists, or by mail from J. T. Shaptrine, Savannah, Ga.

No life is godly until it has the habit of giving.

#### If the Baby is Cutting Teeth.

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

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of a God.—Jacob.

#### READ THIS.

Lampasas, Tex., Feb. 12, 1898.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—In 1894, 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 gravel during the time. I can cheerfully recommend it.

Respectfully,  
 J. B. BRUCE.

#### TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder 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, 1911 Olive Street.

## After all — his wife had the right answer



A CERTAIN MAN had saved up \$100. And he was figuring how to make the most out of it.

He could put it in the Savings Bank, and the interest would be two cents a day; or he could loan it to a neighbor without security and get four cents a day.

Being puzzled which to do he called his wife to help him. Now his wife had taught school, and knew a short cut to the answer.

"Neither two cents nor four cents per day," said she, "will add to our happiness, but I have long had my heart set on a piano for little daughter. She needs it now, and it will mean much to her in after years."

Now it happened the man was just as much wrapped up in his little daughter as his wife was, but he had scarcely realized how rapidly the little girl was growing up.

And as they talked it over the idea grew on him.

—Did they get the piano?  
 —Well, I should say they did. And what's more, they got a good one—the very best their money would buy.

And they bought it direct from the factory at the factory price. That saved them about \$100 (the usual middle selling expense and profit).

Have you already guessed that it must have been an

### Epworth Piano

—Yes—that's correct.

I wish every mother who has a little daughter and no piano could read my new piano book. It's both interesting and instructive. I will send it free if you'll send me your address. Just write this way: "Send me that free Epworth Piano book as advertised in Texas Christian Advocate."  
 Williams Organ & Piano Company  
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GO VIA

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as no where else for the reason that no other section now offers Really High-Class Lands at Low Prices and that the Agricultural and Stock-farming possibilities of this section are the equal of, and in some respects better than three to five times higher-priced property located elsewhere.

In a word: Many magnificent opportunities are still open here to those possessing but little money, but prompt investigation and

**QUICK ACTION**

are advisable, as speculators have investigated and are fast purchasing with a knowledge of quickly developing opportunities to sell to others at greatly increased prices.

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## FOR THE X=MAS HOLIDAYS



ANNOUNCE SPECIAL LOW RATES TO THE OLD STATES IN THE SOUTHEAST Tickets on Sale December 21, 22 and 23.

LIMITED TO RETURN 30 DAYS FROM DATE OF SALE. QUICK DIRECT CONNECTIONS THROUGH THE THREE PRINCIPAL GATEWAYS TO THE SOUTHEAST If You Are Thinking of Going Back to the Old States for the Holidays Just Talk it Over With THE SANTA FE AGENT. W. S. KEENAN, G. P. A. Galveston.

### GENERAL CONFERENCE ENTERTAINMENT.

The Committee on General Conference Entertainment, consisting of R. W. Millsaps, B. M. Burgher, H. Y. Mc Cord, T. S. Hutchinson and W. F. McMurry, met in Nashville, Tenn., April 5, 1903, and after hearing representatives from Louisville, Ky., Chattanooga, Tenn., Asheville, N. C., Atlanta, Ga., Birmingham, Ala., Parkersburg, W. Va., and New Orleans, La., passed the following resolution:

"Resolved, That whatever place may be selected for holding the General Conference in May, 1906, it is with the distinct understanding that this committee shall be satisfied as to price of entertainment, place of meeting, and in all other matters where the comfort and convenience of the Conference is involved."

It was further determined that at least one year before the date of the next General Conference, a committee consisting of B. M. Burgher and W. F. McMurry should visit the place to be subsequently chosen, with full authority to act for this committee in the matter of approving arrangements, and making contracts with the local committee.

Balloting was then begun for the place of meeting for the next General Conference, and after several ballots, Birmingham, Ala., was selected.

The special committee named above met in Birmingham in May, 1905, and were encouraged by the progress already made by the local committee, but as arrangements had not been completed, could not finally approve the same. It was apparent to the committee at that time that the Birmingham brethren had found the conditions unusually difficult, inasmuch as their hotel facilities were hardly adequate for the normal demand. This condition is due to the phenomenal growth of the city of Birmingham. Her commercial interests are such that large numbers of visitors are going and coming all the time. We also learned that large hotels had been projected which could not possibly be finished by the time of the meeting of the General Conference. The Birmingham brethren, however, were enthusiastic and hopeful, and we expect to hear favorably from them a little later.

On Sept. 2, the Chairman of the Local Committee wrote as follows: "We have just secured a meeting of our General Conference Entertainment Committee, who have instructed me, as chairman, to write you that in view of the fact that you ask us to provide for four hundred persons with only two in a room, and one to a bed, that we find that our hotel facilities are not sufficient to enable us to do this. The best proposition we can make and be on the safe side, is to give the bishops and fraternal delegates each a room to themselves, and in other cases it will be necessary to put three to four in a room, and in many cases, two in a bed, in order to get them in our first class hotels, and give the accommodations that would satisfy the delegates and be satisfactory to us, and our people generally."

We could not consent "to put three to four in a room, and in many cases two in a bed."

On Sept. 13, 1905, the chairman of the Local Committee communicated to us a proposition to care for the Conference, placing "not more than two in a room, and one to a bed," provided the church would pay \$2.25 per day. Neither of the propositions referred to above were satisfactory to the Special Committee, and this fact was reported to the chairman, R. W. Millsaps, who called the Committee on General Conference Entertainment to meet at Asheville, N. C., Oct. 10, 1905.

The first action of this committee in the meeting at Asheville, is as follows: "Resolved, That if it the sense of this committee, that if Birmingham, Ala., which has already been selected as the place of meeting of the General Conference can possibly meet the conditions already imposed by this committee, that the place of meeting of the General Conference should not be changed." A representative from Birmingham was then heard. Asheville, N. C., was represented by a strong delegation consisting of Bishop Smith, mayor of the city; Rev. Frank Siler, D. D., Rev. James Adkins, D. D., president of the Board of Trade, and others. A little later, Dr. Dowman, pastor of First Church, Atlanta, Ga., presented a flattering offer from Atlanta.

It was decided that before any final action should be taken, the Special Committee should again visit Birmingham. This committee met the Local Committee at Birmingham at the Morris Hotel on the morning of Oct. 12. At that time the local committee representing Birmingham, presented a proposition to the Special Committee to entertain the General Conference at the regular rate of \$2.00 per day, with not more than two in a room and one to a bed in their best hotels. The committee without hesitation, accept-

ed the proposition of Birmingham, as all the conditions had been met, and rejoiced that there was no necessity for a change of place of meeting.

The committee regrets very much the financial responsibility the Birmingham brethren have been compelled, under the circumstances, to assume. They did it willingly and gladly, and would not have felt kindly toward the committee, had they not been permitted to do so. The General Conference will go to Birmingham, and the brethren who compose that body are promised good entertainment, and are assured that there will be no uncomfortable crowding of delegates in the rooms.

The Committee on Entertainment has decided that any member of the Conference who desires to look after his own entertainment, may have the privilege of doing so by notifying the Local Committee at Birmingham, and may draw \$2.00 per day from the treasurer of the General Conference Entertainment fund with which to provide for himself. The Local Committee agrees to this proposition.

It has also been arranged with the committee at Birmingham, that any member of the Conference who desires to be accompanied by his wife during the session of the Conference, may have entertainment for her at the same place where he is entertained, by paying the local committee the same price, namely, \$2.00 per day, that the Church pays for his entertainment.

The committee has striven diligently to complete arrangements for the entertainment of the General Conference, which will secure for the members of that body, entire comfort. The Birmingham brethren have agreed with us at every point, and the matter is now in their hands.

The committee desires to express its appreciation of the proposition which came from the cities mentioned above, at its first meeting; and also to make special mention of the very liberal propositions made by Asheville, N. C., and Atlanta, Ga., at the meeting held Oct. 10.

We also desire to express our appreciation of the liberality and brotherly kindness of the Methodists of Birmingham. Any thought of change of place of meeting was not due to a lack of appreciation on the part of the committee, of the representatives of Alabama Methodism. Birmingham is a wonderful city. There are twelve thousand Methodists in the Birmingham District, and the presiding elder serves that district without the necessity of being absent from his home a single night in the whole year. It is a city of beautiful homes, magnificent churches, and marvelous commercial activity. If it had been possible for hotels already projected to have been completed by the time of the meeting of the General Conference, the local committee would have had no difficulty. In making it possible for the Conference to be held in Birmingham in spite of unfavorable conditions, so far as the hotel facilities are concerned, the Local Committee has done nobly, and deserves the thanks of the entire Church.

W. F. McMURRY,  
Secretary.  
R. W. MILLSAPS,  
Chairman.

#### WHITHER?

Some years ago a Methodist preacher, who was then a presiding elder, and wore the honorary title of D. D., in an article in the New Orleans Christian Advocate, denounced as "a species of idolatry" the praying directly to Jesus our Lord—"the great God, even our Savior, Jesus Christ."

Two years ago a doctor of divinity, a member of another conference of our church, preaching at a camp meeting, where, by special invitation, he was a representative man, asserted that at the session of his conference in the fall before the great Missionary Conference of April, 1901, when the call of the Missionary Secretaries was heard, asking the Church to "pray for the presence and power of the Holy Ghost" at that Missionary Conference, he nudged the preacher sitting by him, and asked him, "What is the matter with the Holy Ghost? Has he gone away? Is he asleep?"

In the Texas Christian Advocate of Aug. 31, page 3, is copied without note or comment, from the Nashville Christian Advocate, a communication from the pen of the Rev. J. W. Clegg, headed "The Laws of the Holy Spirit," in which occurs this paragraph:

"Sovereignty is nowhere ascribed to the Holy Spirit; it is the Father and the Son who send, give or pour out the Holy Spirit. It is Christ who reigns in the soul, regenerated and sanctified by the Spirit. Prayer is nowhere enjoined to be offered to the Holy Spirit, and those prayer-hymns addressed to Him, while forcibly expressing the sentiments of longing hearts, are nevertheless of doubtful theology."

In what wise does the Louisiana presiding elder differ from the Unitarians? And in what wise does the D.

D., who ridicules "prayer for the presence and power of the Holy Ghost," and the Rev. J. W. Clegg, differ from the teachings of Alexander Campbell? Are they Trinitarians? Do they believe in the Trinity God? Do they believe in the Divinity or God-head of the Holy Spirit?

A perusal of "Watson's Institutes," or even "Binney's Theological Confess" would be helpful. If the Holy Ghost be one with the Father and with the Son, then "Worship God" (Rev. 22:10) is as much an inspiration to pray to the Holy Spirit as it is to pray to the Son or to the Father. The only difference between the Rev. J. W. Clegg and the Campbellites is that he admits the direct influence of the Holy Spirit in the human heart in regeneration, etc., but he and they seem to be in accord in ascribing to the Holy Spirit a very subordinate position, if any, in the Trinity. Certainly the Rev. J. W. Clegg does not agree with the teachings of Methodism.

T. L. MELLEN.

Biloxi, Miss.

#### This is What They Say.

Those who take Hood's Sarsaparilla for scrofula, eczema, eruption, catarrh, rheumatism or dyspepsia, say it cures promptly and permanently, even after all other preparations fail. You may take this medicine with the utmost confidence that it will do you good. What it has done for others you have every reason to believe it will do for you.

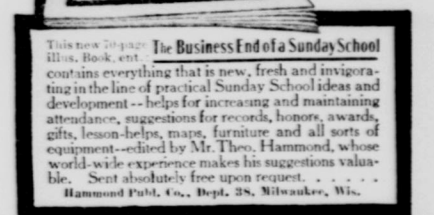
Constipation is cured by Hood's Pills, 25c.

"There's a motive beyond all hurt. There's an impulse beyond all fall. There's a purpose divine and great. Embracing our counsels all."

#### WANTED.

Three preachers to supply works in Cuero District. One for a station—Pierce; one for Ganado and Louise (two Sundays each), and one for Palacios (a circuit). These works, with the appropriations, will pay from \$500 to \$600. Palacios has a parsonage. Want active, intelligent young men, or men with small families. Send recommendations. J. C. WILSON, P. E. Cuero, Texas.

## Sunday School Workers



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AFTER JANUARY 8TH, BETWEEN TEXAS AND MEXICO 24 1/2 HOURS—1 1/2 DAYS SAN ANTONIO TO MEXICO CITY.  
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302 MILES SHORTEST I. & G. N. 15 Hours 20 Minutes Quickest  
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After January 8th.  
ASK AGENTS, OR WRITE  
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D. J. PRICE, Gen'l Pass. & Ticket Agent.

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 Maston St., Dallas, Texas.

I KNOW IN WHOM I HAVE BELIEVED.

I know I am going to a beautiful clime, Where the silvery notes of the Angels do chime; Where all is bright and sweet and fair And dwell with the ransomed ones over there.

In a vision, before mine eyes unfold A glorious city, its streets of pure gold, And inhabitants clothed in all spotless white, Where they live forever, for there is no night.

No darkness e'er enters this beautiful place, Nor can it, where the light is the Lamb's Holy face; No sorrow nor death shall ever come there, Where Christ is the King, and each of us heir.

Heir to a throne of great riches and love;— O! the beauties and joys that await us above! I'm longing each day to taste and to see The wonderful treasures in store for me.

Holy Lord and Redeemer, I ask Thy great grace; Though dark it may be, that the light of Thy face May shine ahead always, and lead my soul on To the glory and light of an unending dawn.

MRS. W. C. KITTS, Dallas, Texas.

The annual week of prayer and Thanksgiving of the W. F. M. Society was observed last week by the auxiliary of the First Methodist Church, Dallas. The meetings were held in the comfortable parlors of the parsonage, where the smiling face of the pastor's wife greeted one and all at the door, and where sweet flowers arranged by her kind hands gave added brightness and cheer for the gathering of the members.

W. H. M. SOCIETY.

The Woman's Home Mission Society, of Alto, Texas, is composed of only fifteen members. But still we feel proud of our little band. We have some faithful workers who stand by the Church and its cause. We have raised this year for our church \$44.38, for parsonage, \$25.00; for district parsonage, \$5.00.

Although our numbers are few we feel that we have been blessed, and feel very much encouraged. May the good work go on and may others see our good works and join our hand. MISS PEARL CARR, Recording Secretary.

NOTES FROM REBECCA SPARKS DEACONESS HOME.

I have had charge of the Rebecca Sparks Deaconess Home, Waco, Texas, since June 1, 1904; and these months have been full of work and duty, but there has been much joy and peace in the fulfillment of these duties.

When I arrived in Waco, I found six girls in the Home. As you all know, the Home is utilized as a co-operative home for working girls, those away from home and depending on their own efforts for maintenance, who must work for small wages and necessarily pay all they make for a respectable and comfortable boarding place, and still be without the safety and influence of a Christian home.

Part of the time I did all the work in the Home, for it was impossible to get a cook, and my ignorance in regard to managing colored help added to our problem. This has been solved for the last two months, however, for we were fortunate to secure a lovely little woman, Mrs. Douglas, who has relieved me of the housekeeping and

does the cooking. We are glad, too, that we could give Mrs. Douglas the place, as she and her tiny girl were practically homeless.

The number of girls in the Home has varied from six to ten; at present we have eight, but hope soon to get two more, ten being our limit, owing to our small house.

Early last summer I succeeded in securing girls for an Industrial Club, and since have met weekly with them and teach them plain sewing. This I find profitable to the children, and a means of reaching the mothers.

We are in close proximity to the woolen mills, and because many of the mothers work during the day in the mills the children are sadly neglected. Their mental and moral training is entirely relegated to outside influences, not to say almost totally to the street! Realizing that the street is "the main school of crime," we have felt the need of doing more for "these little ones," who must be deprived of the advantages and privileges that should be their natural heritage. To do this, it seemed absolutely necessary to provide more room as we deemed the Home for girls important and preventive work. So trusting to the faith and generosity of the women of our Conference, we decided to erect a building suitable for a Day Nursery and Kindergarten.

This building was completed about Jan. 15th, and is a neat, comfortable house of two rooms, and a vestibule. The two rooms may be thrown together, thus making a fair sized assembly room, which will be convenient and useful in many phases of our work.

Our plan is to do regular settlement work for the woolen mills people; to give the children the training in homemaking and housekeeping that they are deprived of now—to train hand, mind and will, in the things that are necessary to a wholesome, well-directed life.

Our plans reach to the mothers, but these we cannot hope to do so much for, because of their limited opportunities, and especially, because, the mature mind is much more difficult to influence than the one in the formative period. My heart goes out to these mothers who must toil from day to day, with no recreation, no pleasure, and whose lives are narrowed and restricted to the daily routine of mill drudgery; poor houses, poor cooking, which must be done hurriedly, for they cannot afford cooks, all without a ray of hope for any other existence, or any of the brighter and better influences that point and help to a higher plane of life.

Do we wonder that the children are neglected? Can we question what the generation of tomorrow will be? Do we not already know?

Nor can we hope to escape the consequences, for these children are in our midst, they go to our schools, they will influence our own children; and their poisoned minds, and hearts, will count one for one at the polls, and determine the inevitable result, if we permit these conditions to exist.

My sisters, this is our day of opportunity! Christ has no hands, no feet, no voice, in this world, today, but those of His followers. This is our opportunity, or one of our opportunities, for laying up treasures in heaven. Shall we neglect it? The call for laborers is urgent. But you have duties at home, you say. Granted—but your part in this great harvest may be the sowing of some one; the fitting and preparing of some one, or else providing the necessary equipment for the work that is so urgent.

The Master not only requires workers, but tools, and equipment for the workers; not, only soldiers, but armor and provisions for the soldiers; each one has his or her place in the Master's economy. Pardon me if I relate a little story that may be familiar, but significantly illustrative:

"A woman dreamed one night that she died and was received into heaven. A bright angel was guiding her through that city whose light is the face of the Lamb of God. As they walked through the streets the angel pointed out the mansions that were ready, and that were being prepared for "those who would overcome." One, attracted her attention, "That," said the guide, "is for Mr. Blank."

"Oh," she replied, "he was my gardener, and he lived in a tiny cottage; he might have had better, but he gave away so much to the poor, and to the church."

"Soon a small cottage was seen, "That," said the heavenly guide, "is yours."

"It is too small," she remonstrated, "I had a mansion on earth. I will not know how to manage in so small a house."

The angel sadly replied, "The Mas-

ter-builder does the best He can with the material sent up."

Our opportunity—what will we do with it? Slight it? And some one else receive our reward? The world shall be must be brought to Christ, and if our part is neglected, some one else will hear the summons, and answer, "Here am I Lord, send me."

My sisters, the field in Waco is white to the harvest. Little children are holding out pitiful hands, crying, "Come over and help us." Mothers, and young girls and boys are asking help by their narrow, barren lives, lives deprived of all that make life worth while; lives which are deprived of all knowledge of the Christ life, and its meaning to this life, with its uplifting and ennobling influence and power to save.

"Pray ye the Lord of the harvest that He will send forth laborers into the harvest," but we must help to answer our prayers.

MISS ELIZABETH TAYLOR, Waco, Tex.

MISSION WORK IN BRAZIL.

(A paper read by Mrs. G. Beaumont, of the Auxiliary W. F. M. Society, First Methodist Church, Dallas, at an afternoon meeting of the auxiliary devoted to the study of mission work in Brazil, during the Week of Prayer and Thanksgiving.)

In the opening of our Missionary work in Brazil, the missionaries were violently opposed by the Catholic priests in every way. They taught the people that these Protestant women worshiped and served the devil, and that if any of them hired them to work their money would turn to ashes. Wherever the priests found a copy of the Bible they tore it into fragments.

The Bible to the masses of the people of Brazil was, and is now to a great extent, an unknown book.

The people were really afraid of the missionaries, and did not want them to come into their houses, sometimes closing the door in their faces if they made an attempt to visit them. The first schools had but a very few pupils at their openings, and these were children from the very poor class, or little orphan children with no one to care for them.

Now, though the priests still oppose the missionaries, they have lost their influence to some extent, for the schools are well patronized by all classes, a number of the brightest and most interesting and attractive pupils coming from the very best Catholic families. Many persons come (some men, but mostly women) to the teachers privately, to talk with them, and to solicit something to read, that would help them to understand the new belief, as they were growing tired of being forbidden to read for themselves.

One woman wanted something to read and went to the priest to ask for it. He gave her the picture of a saint and sent her away.

Now the missionaries are gladly welcomed to a great many of the homes of the people, even to some of the Catholic homes. The Brazilians are a hospitable and very agreeable people socially, and during the vacations the teachers often go by invitation to some of the homes of the boarding pupils, out on the immense coffee plantations, and have a very pleasant and helpful rest, and enjoy the social life very much.

The teachers say the Brazilian children are bright and learn very fast, and as a rule are more easily controlled than American children, and soon become much attached to their teachers. They are a musical people, all being very fond of music, and of singing. The children learn the Christian hymns very quickly. They read, recite and sing in the Portuguese language, except those who wish to take the English course. They recite verses from the Bible and join in the devotional exercises of the schools. There are now a large number of schools, both day and boarding, and several colleges under the care of our missionaries.

And what cheers and comforts these dear self-sacrificing sisters, our missionaries, is that there are frequently sound conversions among the pupils, and also among the people of the homes of the scholars. In every letter from there comes up the earnest cry, "Oh! for more laborers in this beautiful and promising field, now white to the harvest."

"God's work in Brazil is going on bravely despite the desperate efforts of the priesthood and the Catholic Church."

MARRIAGES.

Atkinson-Pallan.—At the Cleveland Hotel, Cleveland, Texas, September 17, 1905, Mr. C. C. Atkinson and Miss Vernia Pallan, Rev. J. C. Cameron officiating.

Harris-Sorshy.—At the parsonage in Montgomery, Texas, September 24, 1905, Mr. H. J. Harris, of Waller County, and Miss N. V. Sorshy, of Montgomery, Rev. J. C. Cameron officiating.

Fling-Stewart.—At the home of the bride's parents near Montgomery,

Texas, October 18, 1905, Mr. H. W. Fling, of Tyler, Texas, and Miss Elizabeth Stewart, Rev. J. C. Cameron officiating.

Holt-Binford.—At the home of the bride's parents, Driens, Texas, November 15, 1905, Mr. Harry H. Holt, of Frisco, Texas, and Miss Sallie B. Binford, Rev. J. C. Cameron officiating.

TO THE FRIENDS OF GOOD GOVERNMENT IN TEXAS.

It is of the utmost consequence that every friend of good government in Texas should qualify as a citizen by paying his poll tax before February 1, 1906, and be prepared to cast his ballot for the best interests of humanity, home and native land as occasion may arise. Let not the friends of temperance and sobriety in Texas fancy that the battle with the rum power is ended. In the language of the immortal Paul Jones, "We have just begun to fight." We may rest assured that "our friends the enemy" are now selecting the pro counties they will undertake to recapture next year and are providing voting credentials for every man whose vote they can control. "Forewarned is forearmed." Let every man in Texas, who believes that the best interests

of society, government and humanity at large would be promoted by the suppression of the booze trade with its "gambling adjunct and scarlet annex," see that his poll tax is paid in time to make him a part of the government so that when the fight is brought on he can join in resisting the efforts of the rum power to recapture the territory, now free from its ruinous domination. Eternal vigilance is the price of freedom from rum-corrupted politics. See that your own poll-tax is paid and pass the word along the line to other patriotic, law-loving citizens.

Yours for clean government, H. H. HALSELL, G. C. RANKIN, G. B. TURNER, H. M. DURRETT, H. A. IVY. Executive Committee, T. L. O. A. Newspapers please copy.

Preachers Wanted—San Marcos District.

I need a preacher for the following charges: Tilton Circuit, Waelder and Thomsonville Circuit, and Belmont Circuit. Please write me at once and have your presiding elder to write me. D. K. PORTER, P. E. San Marcos, Texas.

Cloth Doll and Suit of Clothes 30 cents. The Daisy Doll with full suit of clothes is printed on cloth in colors. Suit consists of Dress, Skirt, Waist, Jacket, Bonnet or Hood. Doll is to be cut out and stuffed. Children amuse themselves and learn much in dressing and undressing these dolls. Doll is thirteen inches high when made up. Price, 30 cents each. O. K. NOVELTY CO. Dallas, Texas.

SYRUP FOR SALE. Any reader of the Advocate who loves Good EAST TEXAS SYRUP can have a sample of the Ribbon Cane or the "Seeded Ribbon Cane" (Sorghum) by writing W. O. STAMP, GILMER, TEXAS, R. F. D. No. 5

The St. Louis Southwestern Railway Company OF TEXAS. Now has heavy steel rails, and ballast, over practically the entire system. is equipped with high-speed engines, modern wide vestibule day coaches, free reclining chair cars, parlor cafe cars and Pullman's latest style of sleepers. In addition, we lay claim to the fact that our train crews are second to none in efficiency and courteous bearing to the traveling public. JOHN F. LEHANE, Gen. Freight & Pass. Agent, Tyler, Texas. R. C. FYFE, Asst. Gen. Frt. & Pass. Agent, Tyler, Texas. A. K. RAGSDALE, Pass. & Ticket Agent.

WHEN YOU TRAVEL SELECT A RAILWAY AS YOU DO YOUR CLOTHES KATY SERVICE (MISSOURI, KANSAS & TEXAS RAILWAY) SUGGESTS COMFORTABLE AND CONVENIENT TRAINS. THE "KATY FLYER" AND KATY DINING STATIONS. MEALS MODERATE IN PRICE UNSURPASSED IN QUALITY AND SERVICE. ONE PRICE 50¢

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North Texas

Female College

and Conservatory of

Music and Art.

"Kidd-Key College."

(Sherman, Texas.)

The first pupils' recital of the year was given in the auditorium of the North Texas College on last Friday evening.

The program was as follows:

Minuet, A. Major.....Paderewski

Butterfly.....Miss Agnes Sears.....Grieg

Impromptu, A. Flat Major.....Schubert

"Oh, Dry Those Tears".....Del Riego

Barcarole, G. Minor.....Rubinstein

Leherzo.....Miss Jessie Davis.....Wilson

Valse Noble, Op. 29, No. 1.....Bird

Cavatine, (Violin).....Raff

Monologue.....The Miller's Bill

.....Isabel Fiske

Romance, D. Flat Major.....Schulhoff

"I Know a Lovely Garden".....D'Hardlot

Carmenita.....Lane Wilson

.....Miss Aubrey Dean

Prelude.....Chopin

Melodie.....Paderewski

"Gloria".....Buzzi-Peccia

Serenade.....Meyer-Helmund

.....Miss Bess Butler

Fantasia Impromptu, Op. 66.....Chopin

Murmuring Zephyrs.....Nieman-Jensen

.....Miss Cleome Benzini

My Marguerita.....Old French

Old World Serenade.....Meyer-Helmund

Miss Emma Caldwell; Violin Obligato,

.....Mabel Skiles

La Piccola, Op. 4.....Leshetzky

Staccato Caprice.....Vogrich

.....Miss Laura Murphy

On the evening of November 27th Mr.

Kruger will give a recital with the following program:

Praeludium, A. Minor.....Bach

Sonata, Op. 27, No. 2, C-sharp Minor.....Beethoven

Adagio sostenuto, Allegretto, Prestoagli-

tato

Nachstueck, Op. 23, No. 2.....Schumann

Si Visum Jetais.....Henselt

Recitative and Romance, "The Evening

Star," from Tannhauser.....Wagner-Liszt

Hungarian Dance.....Brahms

Fenzyauber from Der Ring des Niebe-

lungen.....Wagner-Brass n

Jen des Ondes" Consolation, from "A la

Campagne".....Leshetzky

Staccato Etude, C. Major, Op. 23

.....Rubinsten

Nocturne, Op. 27, No. 2.....Chopin

Two Etudes, Op. 10, No. 5, Op. 25, No. 1

.....Chopin

Polonaise, Op. 26, No. 6.....Chopin

Valse de l'Opera—"Faust" de Gounod

.....Liszt

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NORTHWEST TEX. CONFERENCE.

Continued from Page 9.

the year by fire or storm, and what was the amount of damage? Number of churches damaged, 7; amount of damage, \$1592.50.

43. What are the insurance statistics? Insurance carried, \$444,098.00; losses sustained, \$1335.00. Premiums paid, \$4335.38; collections on losses, \$11,676.

44. What are the educational statistics?

45. Where shall the next session of the Conference be held? Brownwood.

46. Where are the preachers stationed this year? (See Appointments).

REPORT OF THE JOINT BOARD OF FINANCE.

To the President and Members of the Northwest Texas Conference, 1905: Dear Fathers and Brethren:

1. We have collected for the Bishops' Fund during the year \$279.20; received from the teller at the close of last conference after our report, \$18.50; miscellaneous, \$3.00 and have received from the teller at this conference \$2250.72, making a grand total of \$2551.42, all of which we pay to our agents, Smith & Lamar.

2. We have collected for delegates' expenses during the year, \$55.97; received from the teller at the close of last conference after our report, \$5.10, and have received from the teller at this conference \$516.39, all of which we pay to our agents, Smith & Lamar. There is a shortage in this collection of \$51.52, which amount we have apportioned to the several districts along with other collections, and request that a collection for the completion of this assessment be taken and remitted to our treasurer not later than April 15, 1906.

3. The assessment made upon this conference for Bishops' Fund the coming year is \$2628.

4. We estimate the amount necessary for conference claimants the coming year at \$12,500.

5. We have apportioned all of these assessments to the several districts in the conference as per scale furnished us by the presiding elders.

6. The reserve fund left with our treasurer at our last session was \$500. From this fund we have paid during the year to Rev. B. A. Snoddy, Rev. W. J. Lemons, Rev. C. W. Irvin, Mrs. X. M. McLaughlin, and Mrs. S. E. Houk \$50 each; leaving a balance of \$250 in the hands of the treasurer, which we now turn into the general collection for this year.

7. It affords us much pleasure to again acknowledge the receipt of a donation for our conference claimants, from our good Brother, L. Blaylock, Publisher of the Texas Christian Advocate, amounting to \$270. On behalf of these claimants, we extend to Brother Blaylock our hearty thanks, and commend this great interest to all others who may feel disposed to aid in a good cause.

8. We have elected Rev. R. B. Bonner to the vacancy made in our board by the death of Rev. N. M. McLaughlin, and Rev. B. A. Snoddy, a member of this board, having been superannuated at our last conference, did not participate in our deliberations this year.

9. Sisters E. R. Barcus, J. Fred Cox, Joseph Parker, James Peeler and G. W. Swofford; Revs. C. S. McCarver, J. A. Walkup and C. Rowland, and the children of Rev. J. T. Hosmer, deceased, all understanding the pressing demands made upon us, ask for no appropriation, but gladly yield to those who are in need. This most generous act on their part enables us to the more largely provide for those in need, and is an exemplification of that love and charity to be found in the hearts of all good Methodists. We highly commend them in this act and pray rich blessings to abide with each of them. We have made no appropriation to a few others whose names appear upon our roll, because they are not in need of help from us at this time, considering the demands and funds on hand.

10. We have received for conference claimants during the year \$1240.43; from the teller at the close of last conference after our report \$72, the Blaylock donation of \$270, balance of reserve fund from last year of \$250, from our anniversary and miscellaneous this year \$182.86, and from the teller at this session \$9482.63, making a grand total of \$11,497.92.

11. We have received from our agents, Smith & Lamar, \$16, being our proportion of the Calvin Bequest, and which we have appropriated to the widows and orphans along with the general apportionment.

12. Brother J. R. Milam, a layman of Glen Rose, Texas, has tendered to us and donated to our Church a nice home in that town for one of our superannuates, of the value of \$1,200 and has requested us to suggest to him a superannuate to occupy the home. We have adopted suitable resolutions of appreciation, ordered a copy sent to Brother Milam, and have suggested

to him the name of Rev. F. M. Winburn. Brother W. J. Boaz of Fort Worth, furnished Rev. T. W. Rogers a home in that city free of rent for some time before he died, and is still furnishing the widow of Brother Rogers the same home. We have adopted suitable resolutions of thanks and ordered a copy sent to him of our high appreciation.

13. There has been referred to a communique from the Board of Trustees for the superannuate endowment fund of the Methodist Episcopal Church, South, through its agent, Rev. John R. Stewart, relative to and soliciting our co-operation in the great work committed to that board by our last General Conference, requesting us to see that a suitable person shall visit each of our District Conferences, present this cause, take collections, write articles, keep in touch with all our pastors, etc. After duly considering the same and fully appreciating the need for the enlargement of this endowment, we conclude that this board and conference should co-operate with said trustees in the great work committed to them, and to this end we have requested Rev. J. M. Armstrong, chairman of this joint board to appoint a suitable person, explain this work, take collections and donations therefor, and to otherwise co-operate and make prominent this cause, such person to receive no salary but actual expenses only, from collections taken by him, and we ask the conference to confirm this action.

14. We direct the special attention of all of our pastors to paragraph 127 of our Book of Discipline, touching written reports of superannuates within their bounds. If our pastors will observe this law, the business of our board will be greatly aided, and more exact justice done in all cases coming before us. With the written statement from each claimant required, and obtained by us, the written statement of the pastor would give us all information, and thereby save the pastor the time hunting us and personally representing a case, as well as our time in hearing him.

15. We recommend that the Board of Missions be assessed \$125, the Board of Church Extension, \$75, the Board of Education, \$65; the Sunday School Board, \$25; and the board for the American Bible Society, \$15 for the purpose of defraying the expenses of our Conference Journal.

16. After due deliberation and prayerful consideration, we have disbursed the conference claimants' fund in our hands as follows:

Table with columns: District, Name, Amount, Total. Lists contributions from various districts like Georgetown, Waco, Corsicana, Waxahatchie, Fort Worth, Weatherford, Abilene, Dublin, Brownwood, Gateville, Vernon, Clarendon, Colorado, etc.

THE YOUTH'S COMPANION For the Entire Family Circle. Includes a photo of a family and promotional text for the 1906 volume, mentioning 225 writers and a free offer for new subscribers.

Advertisement for Mrs. L. A. Kidd-Key, President of the Independent Business College in Dallas, Texas. Describes the college as the finest business college in the South.

Advertisement for Chartier's Electric Short-Hand, claiming it's the greatest for shorthand.

Advertisement for Rev. C. S. McCarver, Real Estate and Rental Agent for Polytechnic College in Ft. Worth, Texas.

Advertisement for Parlin & Orendorff Co. in Dallas, Texas, featuring an illustration of people and the slogan 'WE'VE EXPLODED'.

Advertisement for Parlin & Orendorff Co. in Dallas, Texas, describing a vehicle and its features.

Table titled 'General Calvin Collection, Fund' listing names and amounts for various districts.

Text regarding the class of the first year will please meet the committee in the Methodist church at Pittsburg Tuesday morning at 9 o'clock.

Text regarding the class of the second year will please meet in the Methodist Church at Pittsburg, Texas, Nov. 28th, at 9 a. m.

Text regarding the class of the third year will please meet the Committee in the Public Library in the city of Pittsburg, Texas, on November 28th, 1905, at 9 a. m.

Text regarding the class of the fourth year will please meet at the Methodist Church in Sulphur Springs, Tuesday morning, Nov. 21, at nine o'clock.

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

Text regarding candidates for admission on trial in the Texas Conference.

Text regarding railroad rates for the Texas Conference.

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

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**SPURLOCK.**—John Spurlock was born April 30, 1833; was married to Amanda E. Balthrop in 1859, and in 1860 he came to Hunt County, Texas, settling near where Wolfe City now is. He was converted in 1878, and made a useful and devoted member of the Cumberland Presbyterian Church until the day of his death, September 1, 1905. Bro. Spurlock was a pioneer in Texas, and bore many of the hardships and privations incident to frontier life. He early established a large acquaintanceship, the circle of which grew larger and stronger through the passing years. There was a fascination in the old-fashioned campmeetings—the good old day of honesty and integrity—for him, and he delighted in reminiscences of these frontier days. He volunteered his services to defend his country's rights in the Confederate cause, and fought bravely through that terrible conflict. He loved the Confederacy and the veteran to the depth of his soul. Of course, he was a zealous advocate of the principles of government advocated by the Democratic Party. He was firm in his conviction of right, and if he seemed harsh and uncharitable to his opponent, his extreme positions were atoned for in the fact that a conscience void of offense, directed him, and he was always to be found upon the good side of every moral issue and always supporting the moral and upright man for public office. He was a good citizen in every sense of the word. Some years ago he removed to his last home near Jacobia. While he never amassed great wealth, he was provident and made a great success of his life, and was able to give to his children a good advantage. He was not a member of the Methodist Church, yet for his wife and children he was devoted to its interests. Even after the death of Sister Spurlock, he continued to pay her annual contributions to the support of the Church. He left a good name and a strong character as a heritage to his children. They are all grown, all married except one. Two daughters, and five sons, one of whom is Rev. E. L. Spurlock, attended his last illness and mourn his death. They have all professed religion and are members of the Methodist Church. Sister Spurlock was the complement of his life. Through three years of solitude he mourned her death, but this crucible of suffering more thoroughly prepared him to meet her with the Lord. He found great consolation in the gospel and spoke often with faith and confidence in its power. We laid his tired body to rest beside his wife and confidently expect to see them both in the sweet bye and bye.

**JNO. E. ROACH.**

**GRIFFIN.**—Little Monnie Vere-Griffin was born November 6, 1898, and died October 11, 1905. During the hours of her last suffering she said to her mamma one day, "Mamma, I will be so glad when I cross the river." She was converted in our meeting at Whitehouse in July last, and it was my privilege to take her into our Church. A brighter little conversion I don't think I have ever seen than was hers. She was a very devoted child with a most lovable disposition, which won for her the love and friendship of all who knew her, and among her little associates she was looked upon as a perfect little model. She had strong faith in her Lord, who said: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven," making little children the very type of fitness for the kingdom of heaven. A sweeter little Christian I have never seen than was this precious little girl. She has gone from this world, in which there are so many heartaches and so much suffering, death and despair. Dear father and mother, brothers and sisters, let us not wish her back to be so sorely tried thereby, but let us look beyond into heaven's bright gates, where little Monnie is becking us to come, and where all its peace and love forever more.

**J. J. RAPE.**

**TURNER.**—Mrs. Cathrine B. Turner (nee Baxter) was born in Chambers County, Alabama, September 7, 1842. She moved to Texas with her parents in March, 1852. She was happily married to John W. Turner in August, 1862. Six years later she was converted and joined the M. E. Church, South, in which she lived a consistent member until her death, which occurred at her home in Gregg County, Texas, October 27, 1905. Sister Turner was the mother of two children, one of whom, and her husband, died some years since. Being left alone with one child, she made her home with a single brother, and a more affectionate sister I have never seen. She was a good neighbor, and a most loving mother. For almost three years I have served as her pastor, and being often in her home and meeting her regularly at Church, I unhesitatingly say she was a devout Christian. She was buried at Mt. Moriah in Gregg County, Texas, on October 28, 1905.

**M. F. DANIEL.**

**SPRUIELL.**—William Roscoe Spruiell was born July 25, 1902, in Hill County, Texas. He died August 2, 1905. Little Roscoe was a bright and cheerful little boy, and was the pride of the home. He was the oldest of two children, and his parents had the brightest hopes and expectations of his future. It was very sad for them to be disappointed, and for their darling to be taken from them, but God knew best. They can only have the sweet memories of his short life, and the consolation that he is at home with God in heaven to live forever. Perhaps it is best that he never knew of the wickedness and sin of this world. His character was never stained by sin, but his soul was spotless. He is now a saint in glory. The death angel entered the home and snatched little Roscoe from the bosoms of loving parents. Oh! never think that he is gone forever. Live lives that are pure and sometimes he will greet you, as you are united in heaven to live throughout eternity.

**P. VINSON.**

**BEVERS.**—A. Virgil Bevers, son of Jno. and Mrs. Mollie Bevers, was born in Faannin County, Texas, February 19, 1874, and died at his home near Ladonia, Texas, June 20, 1905. Oct. 18, 1896, he was happily married to Miss Estelle Champion. To them was born one child, a little daughter, now seven years old. Bro. Bevers was converted in 1897 and united with the Methodist Church. He loved the Church and its institutions. His father's home had been the home of the itinerant preacher. Virgil Bevers emulated many of his father's worthy traits of character. His mother's love and counsel had much to do with shaping his early character. Honorable and upright in all his dealings with his fellowmen, a devoted husband and affectionate father. For several weeks he was a great sufferer, but bore up with patience and fortitude, expressed himself as being ready to go, but was anxious to live for the sake of those he loved. He asked many who came to visit him to promise to try to meet him in heaven. Such was his request made to his wife and dear little girl. May the blessings of our heavenly Father rest upon the wife and daughter, mother, brothers and sister and may grace sustain each of them and give them a happy reunion in our home over there.

**F. L. McGEHEE.**

**CARTER.**—Mrs. Roxanna Elizabeth Carter was born July 12, 1852, in North Carolina; came to Mississippi when but a child and lived until grown. She was married to Ransom Carter November 22, 1872, and came to Texas, where she lived until God called her home July 19, 1905, after an illness of three weeks. She bore her sufferings with great patience. She was the mother of ten children, four of whom have already passed over the river. She leaves a husband and six children to mourn her absence. She was a true wife, a loving mother, and a friend to everyone. She professed religion at the age of seventeen and lived a faithful Christian until death claimed her for his own. She was ever ready to lend a helping hand to those in need. Yes, we miss her dear presence, and her loving voice we cannot hear. But we know she has gone to that beautiful mansion that was not made with hands. May her good walks and ways be an example for us all that when this life with its sorrows and disappointments are all over we may clasp her dear hand once more where farewell tears are never shed and parting shall come no more. God bless them all in the prayer of her daughter.

**JOHNIE.**

**CARRICO.**—The subject of this sketch, Mrs. S. W. (Katie) Carrico, was born in Greene County, Alabama, February 8, 1856; died at the family residence in Pecan Gap, Oct. 28, 1905. She was twice married; her first husband's name was Cockrell. Of this union there are three children living, two sons and a daughter. Of the second union there are two children living. These together with her husband feel keenly their loss of one whom they all loved and trusted. Sister Carrico was a warm hearted Christian, a loving mother and a devoted wife. She was perfectly resigned to die. She has gone to the "saints everlasting rest." May heaven's blessings rest upon the sorrowing ones left behind.

**N. C. LITTLE, P. C.**

**WOOD.**—Mrs. Emma B. Wood (nee Dudley) was born in Rusk County, Texas, September 10, 1883. She was happily married to Mr. O. Wood October 6, 1901. To them were born two precious children, both of whom preceded her to the heavenly home. Sister Wood professed faith in Christ and joined the M. E. Church, South, in 1903. She was Superintendent of the Junior Epworth League in Kilgore, and, as such, proved herself an efficient leader of the young. As a daughter she was loving and obedient; as a sister she was thoughtfully

affectionate; as a wife she was perfect, loving and obedient to her husband; as a mother she was very affectionate; and as a neighbor she was kind indeed. She passed to her rest October 8, 1905. The funeral services were conducted by this scribe in the Methodist Church at Kilgore, attended by a large crowd of weeping relatives and friends. The remains were carried to the cemetery in Kilgore, and there deposited to await the call of God, when she shall arise to answer to him, her Heavenly Father. May the God of love and mercy bless the bereaved husband, mother, sisters and brothers. May they all meet in the home of the blessed, where they may rest forever.

**M. F. DANIEL.**

**HOUSTON.**—Mrs. Mattie Houston, wife of L. B. Houston, was born in Calhoun County, Mississippi, March 31, 1852. In 1899 she, with her family, moved to Bell County, Texas. Early in life she professed faith in Christ and joined the M. E. Church, South. Her life was a living exemplification of Christian religion. Eight children—six boys and two girls—with her husband, survive her, most of whom, if not all, are endeavoring to meet her in the better life, where there is no doubt she has gone. Sister Houston was a good woman. Her life was beautiful. The Spirit of the Master was in her controlling her outward life. Not a murmur nor complaint escaped her lips, but she is gone. May the family all meet her in heaven. Her pastor,

**C. S. CAMERON.**

**ARNOLD.**—R. J. Arnold was born in Abbeville District, S. C., September 30, 1815. He was converted and joined the M. E. Church in Mississippi in 1849. From Mississippi he moved to Texas in 1879, and settled near the McKenzie Memorial Church, of which Church he lived a consistent member until his death, Nov. 2, 1905. He was married to Jane L. Logan in 1842. Their home was blessed with eleven children, all of whom lived to have families of their own. Ten of the children will read his obituary, and weep on account of the loss of a devoted father. He lived to see and start for glory the fifth generation. At his grave stood his wife, children, grandchildren, great-grandchildren, and great-great-grandchildren, all looking to the time when they would meet around the great white throne with a happy welcome of their leader. After spending a long life of 90 years, he fell asleep in Jesus. His life of great piety was a benediction to all who came in touch with it. His faith was strong, and his death triumphant. May God's grace sustain the broken-hearted wife and loved ones and make them an unbroken family in heaven.

**H. M. COSBY.**

**WALSTON.**—The death angel has visited our home again and plucked another sweet flower from our household. The angels came for little Ollie at the age of four years. Ollie has gone to meet her mother and two little sisters that have gone to live with Jesus. Little Ollie was living with her grandmother when she died. She was a bright and loving little girl. Oh, how we miss her in our home! We can never hear her sweet voice here any more, but we know where to find her. May her broken hearted father live so as to meet his family in heaven where parting will be no more.

**KATE WALSTON.**  
Avery, Texas.

**AMONS.**—Little Thelma, infant daughter of J. W. and Dona Amons, was born October 10, 1904, and died October 1, 1905. She was a beautiful child with bright eyes and a sunny disposition. She was, indeed, a well spring of joy to her father and mother. For some time she had not been well, but her condition was not thought to be serious till a few days before her death. All that medical skill and the ministry of loving hands could do was done for her, but in vain; the Father knoweth best, so he took the little flower, which had bloomed so short a time or earth and transplanted it into more congenial soil. To the bereaved we would say, weep not for your darling; for she is forever safe in the arms of Jesus. Only be faithful to God and his cause and you shall meet little Thelma again in the "Father house."

**FRANK HUGHEN.**

**WOMACK.**—Capt. W. A. WOMACK, after a lingering illness, passed peacefully to his reward, October 26, 1905, from his home in Blossom, Texas, Born near Macon, Georgia, May 29, 1837; he moved with the family to Chickasaw County, Mississippi, when a child, and grew to manhood there. He enlisted in Company B, 31st Mississippi Regiment, and made a brave and faithful soldier for the Southern Confederacy, and carried to his grave her battle scars. He was converted in the army, and joined the Church, and

made just as faithful a soldier for his Lord. He was married near his home in Mississippi, January 27, 1859, to Miss Sarah E. Thompson. To them were born six sons and six daughters. One son died in infancy, the rest with his faithful companion remain to mourn his absence. Five of the daughters are members of the Church, and it is to be devoutly hoped that the other, with her brothers, will join sisters and mother in service to God that they may compose an unbroken family in heaven. Bro. WOMACK came to Lamar County, Texas, in December, 1878, and has been one of her best citizens ever since. One of his marked characteristics was his decision of character. His side on a question of Church or State was never long in doubt. This, together with a reasonable conservatism, made him a desirable factor in the community.

**J. A. WYATT.**

**McDANIEL.**—James McDaniel was born in Washington, Arkansas, November 11, 1856, and went to rest from his home in Stockdale, Texas, October 5, 1905. His parents came to Texas in the spring of 1865, and settled on the Eclato, near Stockdale. Here Bro. McDaniel grew up to manhood, and lived until several years ago when he moved to his place in town. He was married to Miss Eddie Wheeler, August 6, 1883, who, with five children that survive him, one son and four daughters, mourn the loss of a noble and affectionate husband and father. Being a man of quiet and kind nature, love of home was with him a ruling passion. His strict devotion to the welfare of his family deepens the sense of loneliness and helplessness that is felt without him, but while the earthly home is dark, the heavenly home is made brighter to them by reason of his presence there. Bro. McDaniel joined the Methodist Church some fourteen years ago under the ministry of Rev. J. A. King. His conversion wrought a clearly marked change in his life. The temptations against which he had to struggle were strong, but he did not surrender his faith in God, and faith gave the victory. At all times until unable to do so because of failing health, he was regular in his attendance upon the ordinances of the Church, and ever generous in its support, and deserved the high esteem in which he was held for honesty, uprightness of character, and Christian integrity. For several months Bro. McDaniel suffered from an illness that gradually became more distressing in its character. Sometimes the shadows are dark here, but on the other side there is no sickness, no darkness, no pain of parting. May heaven's blessing rest upon the bereaved family and large circle of relatives.

**J. W. BLACK.**

**KILLINGSWORTH.**—Miss Lula May Killingsworth, daughter of Lee and Lula Killingsworth, was born in Gregg County, Texas, September 29, 1890, and died August 18, 1905. She was converted at a meeting in Longview last year, but did not join the Church. May was a bright, sweet and lovely girl, and was just blooming into beautiful womanhood when the death angel took her away from this old sin-cursed earth and carried her to the mansions in the skies. She was kind and obedient to her parents and affectionate with her sister and brothers, and loved by all who knew her. No matter where she was, nor how many girls were with her she would kneel down and pray at night. What a good example for other girls to follow. Her death was a great shock to her loved ones, but they know where to go for comfort and help in their great bereavement. May God bless all the bereaved ones and help them to meet her in heaven in the earnest prayer of their pastor.

**W. W. HORNER.**

**WILEY.**—Pet, baby daughter of Jno. G. and Julia Wiley, was born June 1, 1899, and died October 20, of a malignant attack of tonsillitis. Her sickness was of short duration, but her suffering was intense. Just a few minutes before her death, she threw her arms around her papa's neck and said, "Papa, I have been thinking about dying." It is with a sense of painful regret that we think of her as being no more in this world. Her pleasant and affable disposition easily made her a favorite of the entire community. She contributed much toward the unbounded hospitality of her father's home. Though she is gone, her influence like sweet aroma will linger with us amid life's shifting scenes. To the bereaved ones we would say, so live that you may meet her in a land beside purer streams and amid flowers where sickness and death and separation are unknown.

**CHAS. P. MARTIN.**

To sell on line Floyd and Hale Counties. 900 acres rich prairie. Shallow water, good crop. 50 cattle. \$8,000.00. Terms easy on part. No trade.

**W. M. MASSIE,**  
Floydada, Texas.

- TEXAS CONFERENCE.**
- Palestine District—Fourth Round.
  - Grapeland sta, Nov. 23.
  - Crockett cir, at Wesley's Ch, Nov. 25, 26.
  - Chas. B. Sears, P. E.
  - Brenham District—Fourth Round.
  - Cameron, Nov. 26.
  - Chas. F. Smith, P. E.
  - Sun Augustine District—Fourth Round.
  - Appleby mis, Nov. 25, 26.
  - C. A. Tower, P. E.
  - Houston District—Fourth Round.
  - Tabernacle, Nov. 23.
  - Shearn, Nov. 24.
  - Sam R. Hay, P. E.
  - Pittsburg District—Fourth Round.
  - Musgrove, at Shady Grove, Nov. 24.
  - Quitman, Nov. 23, 24.
  - J. T. SMITH, P. E.
  - Beaumont District—Fourth Round.
  - Cartwright, Nov. 20, 26.
  - First Church, Nov. 21, 26.
  - O. T. Hotchkiss, P. E.

- NEW MEXICO CONFERENCE.**
- El Paso District—First Round.
  - Portales, Nov. 22, 23.
  - Texico, Nov. 25, 26.
  - Roswell, Nov. 28.
  - Hagerman, Dec. 2, 3.
  - Artesia, Dec. 5.
  - Dayton, Dec. 9, 10.
  - Carlsbad, Dec. 12.
  - J. T. French, P. E.

- WEST TEXAS CONFERENCE.**
- Cuero District—First Round.
  - Hallettsville, at H. V., Nov. 22-23.
  - Rancho, at Rancho, Nov. 25-26.
  - Flatoon, Dec. 2-4.
  - Yoakum, Dec. 5 (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. 28-31.
  - Clear Creek, at Rocky, Jan. 6-7.
  - Call the District Stewards to meet in Cuero at 7:30 p. m., on Nov. 26. A full attendance is desired.
  - J. C. WILSON, P. E.
  - Beeville District—First Round.
  - Alice, Nov. 24.
  - Corpus Christi, Nov. 25, 26.
  - Goliad, Dec. 2, 3.
  - Mathis, Dec. 6.
  - Pleasanton, Dec. 9, 10.
  - Stockdale, Dec. 12.
  - Laverna, 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.

- Llano District—First Round.
- Liberty Hill, at Leander, Nov. 24.
- Bertram, at Horeb, Nov. 25.
- Kerrville, Dec. 2, 3.
- Banders, at Tarpley, Dec. 5.
- Center Point, Dec. 6.
- Boerne, at Salado, Dec. 9, 10.
- Kingsland, Dec. 16, 17.
- Marble Falls, Dec. 17, 18.
- Burnet, Dec. 18.
- San Saba, Dec. 22.
- San Saba Circuit, 3 p. m., at C., Dec. 23-24.
- Cherokee, at Cherokee, Dec. 24, 25.
- Johnson City, at Rd. M, Dec. 31, Jan. 1.
- Willow City, at Willow City, Jan. 2.
- Blanco, at Blanco, Jan. 6, 7.
- The District Stewards' meeting will be held at Llano on November 22, 1905.
- THEOPHILUS LEE, P. E.

- San Antonio District—First Round.
- Bexar Circuit, at Bexar, 4th Sun. in Nov.
- Travis Park, 11 a. m., 1st Sun. in Dec.
- South Heights & Comal, at C., 7:30 p. m., 1st Sunday in December.
- Carlizo Spgs. & Batesville, at B., Dec. 8.
- Uvalde, 2nd Sunday in December.
- Utopia Circuit, at U., 3rd Sunday in Dec.
- Hondo, Dec. 12.
- Sherman St., 11 a. m., 4th Sunday in Dec.
- South Flores St., 7:30 p. m., 4th Sun. Dec.
- West End, Dec. 27.
- Prospect Hill, Dec. 28.
- Eagle Pass, 5th Sunday in December.
- Del Rio, Jan. 1.
- Laredo, Jan. 3.
- Moore Circuit, at Moore, 1st Sun. in Jan.
- Devine, Jan. 8.
- Rock Springs Circuit, at R. S., 2nd Sunday in January.
- The District Stewards will meet at Travis Park Church at 8 o'clock p. m., November 27.
- W. J. JOHNSON, P. E.

- Austin District—First Round.
- Manor, Nov. 25, 26.
- Webberville Circuit, at W., Nov. 28.
- Manchaca Circuit, at Manchaca, Dec. 2, 3.
- South Austin, Tuesday, 7 p. m., Dec. 5.
- University Church, 7 p. m., Dec. 7.
- Walnut Circuit, at Walnut, Dec. 7, 10.
- Tenth Street, Tuesday, 7 p. m., Dec. 12.
- First Street, Wednesday, 7 p. m., Dec. 13.
- McDade Circuit, at McD., Dec. 16, 17.
- LaGrange, Dec. 23, 24.
- Weimar, at Weimar, Dec. 30, 31.
- Columbus, Jan. 2, 3.
- Eagle Lake Circuit, at Eagle L., Jan. 6, 7.
- The District Stewards will please meet me at the Methodist Church, Elgin, at 7:30 p. m., November 23 (Thursday).
- J. M. ALEXANDER, P. E.

**10 Cent Dolls**

Marie Louise is a handsome Doll 8 1/2 inches high. She has a full wardrobe, consisting of three different dresses, with a hat to match each dress. All the dresses and hats are up to date. Children amuse themselves by the hour dressing and undressing these Dolls.

Doll and complete outfit sent postpaid for 10c. O. K. NOVELTY CO., Dallas, Texas. Do not send stamps.

Write For Special Rates to Agents.



# DR. PRICE'S Cream Baking Powder

PURE—WHOLESOME—RELIABLE

MADE FROM CREAM OF TARTAR DERIVED SOLELY FROM GRAPES,  
IN WHICH DELICIOUS FRUIT IT IS FORMED BY NATURE IN  
THE PRECISE COMPOSITION IN WHICH IT IS USED  
IN DR. PRICE'S BAKING POWDER.

**Its superiority is unquestioned**  
**Its fame world-wide**  
**Its use a protection and a guarantee**  
**against alum food**

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

## TURN THE CAN AROUND

and you will learn what is the "power behind the dough." In the high-class powders it is cream of tartar, extracted from clean, delicious grapes, and that is healthful. In the low-grade powders it is "phosphate alum," or "sodium aluminum sulphate," which is also alum, a mineral acid, and that makes the food unhealthy.

Of what use are twenty-five ounces for twenty-five cents, if eight of these ounces are alum?

**Food baked with alum baking powders is found to contain a portion of the alum unchanged!**

The continued use of alum made food impairs digestion, causing dyspepsia. When buying baking powder, examine the label and take only a brand whose label shows it to be free from alum.

### COLLEGE EDUCATION.

Bishop Wilson was with us twelve years ago and among other things he said:

"Education in Texas is in its swaddling clothes." Doubtless this sounded harsh to those accustomed to hear it said that "Southwestern is as good as Vanderbilt, and Vanderbilt is as good as the best." Very logically, some enterprising communities concluded that if an ideal college could be run with such small equipment they would each build one in their midst.

Fortunately, the saving common sense of the Church enabled it to see the folly of dissipating its energies and our General Conference appointed an education Board to classify our schools and call a halt in the establishment of "colleges," ridiculously weak in every thing except numbers, and, totally incapacitated to compete with stronger institutions with respect to the strength of the faculty and the equipment of the libraries and laboratories.

While the emissaries of these schools, not half so well equipped as Southwestern, were going up and down throughout the land, "drumming" for students, recommending them as the "best," Southwestern had the sincerity, courage and honesty to say through the columns of the Advocate that she was not sufficiently well equipped to do good college work. The liberal response accorded to that announcement is evidence that a brave and generous people admire candor and courage in their public servants. Such a public is entitled to know the truth.

Columbia, Girard, Harvard, Leland

Stanford, University of Chicago, these five have a productive endowment of \$79,613,156.00. This does not include the tens of millions which these institutions have invested in buildings, grounds and apparatus. Girard College is neither a college nor a university; it is simply a home for orphan boys who are taught the common school subjects only. The average annual income from the above four is more than a million dollars apiece. This does not include bequests; it only includes income from tuition, fees and endowments.

There are in the United States, in addition to the five named above, 57 other institutions, the annual income of each being over one hundred thousand dollars not including bequests. The total annual income of these 62 institutions, as reported in the World Almanac 1905, is over twenty-one million dollars. This does not include bequests; it is the sum available to meet current expenses. This shows that the American public is so generous towards higher education that each of more than sixty institutions have, on an average, more than one third of a million dollars for current expenses each year. The same generous public have in the public schools more than sixteen million pupils at an annual expenditure of more than two hundred and fifty-one million dollars.

In view of these facts, what is the outlook for Christian education? I answer; Gloomy, very gloomy indeed, to him who looks with distrust upon our magnificent system of public schools or has a jealous fear of our munificently endowed universities not under the control of the Church.

Evidently the gospel of Christ is a savor of life, sufficient to utilize each of these two great agencies for the service of man and to the glory of God. To this end the voice of the preacher should be raised everywhere and at all times against those, deficient in character, teaching either in the public schools or in the large universities.

In addition to this most potent force—the voice of God's messenger—we need a system of Church schools, academies, colleges, and, possibly one university for each strong denomination in the South. The reasons for recommending only one university for Southern Methodists for instance, are three:

1. One Methodist university could easily accommodate all the Southern Methodists who are doing real university work. According to the report of United States Commissioner of Education, 1902 (Vol. II, p. 1392) there were in the fifteen Southern States only 676 doing post-graduate work and only 6,350 in the professional schools.
2. Vanderbilt, our best endowed institution, has an income of only \$125,000, little more than one third of the average for the three score mentioned above.
3. It would be an immense task to put just one on a par with the average of the sixty, not to mention the best. We should with heroic effort do all we can; yet the others doubtless will make relatively as much or more progress than we.

Our hope lies in the possibility of having a good system of training schools and a few good colleges. The training schools are, if properly managed, self-supporting. The Fitting

School at Southwestern pays its own way. It is college work, if done well and conscientiously, that costs money.

Since a boy attends college at such a critical period in his career we can abundantly afford to provide a college even at great expense to safe-guard his character at this formative period. It does not take many colleges. According to the report above quoted there were in Texas (Report of 1902) only 1785 real collegiate students. Certainly one college could accommodate all the Methodists among them. Shall we concentrate and have the best college in the South or shall we dissipate our energies and have many weaklings and drive our boys and girls into other institutions more thoroughly equipped?

Since the great institutions put their best men and all their best energies into the university proper, I think we have an opportunity to provide at Southwestern a collegiate course that will enable a parent to wisely select it in preference to the collegiate course offered in Harvard, Yale or Columbia.

S. H. MOORE.

### MEMORIAL

To The General Conference Concerning West Texas Conference Boundaries.

Whereas, the West Texas Conference at its recent session, by a majority vote, memorialized the General Conference for Brown, Coleman and other Counties; territory to be carved out of the Northwest Texas Conference.

Whereas, in the readjustment of the Texas Annual Conference boundaries by the last General Conference, West Texas Conference received from the Northwest Texas Conference, Burnet, Lampasas and Mills Counties, and a part of Williamson County; and from the Texas Conference a rich slice of territory embracing the Austin District, and, was by reason of this acquisition of territory both enlarged and greatly strengthened.

Whereas, at the time it was distinctly understood and agreed and is so recorded, that this readjustment of Texas boundaries was to be final, at least for a number of quadrenniums, and that our Church in Texas was to have rest from the ever recurring quadrennial agitations on "Texas Boundaries."

Whereas, it appears that the territory surrendered by the Northwest Texas Conference to the West Texas Conference has failed in its purpose of peace and harmony, and is now sought to be made a leverage to wrest from the Northwest Texas Conference more territory on the pretext of straightening the lines of the San Angelo district, which district already includes, it is reported, sixteen counties.

Whereas, the ceding of Brown, Coleman and other counties to the West Texas Conference would greatly disturb the Districts of the Northwest Texas Conference and leave her territory nearly cut into a narrow strip of land of only two counties connecting the eastern and western sections; therefore

Resolved by the Northwest Texas Conference, in annual session:

1. We are surprised and pained at the action of the majority in the West Texas Conference in again raising the vexed and vexing question of "Texas Boundaries," and once more seeking to interfere with the plans and policies we are successfully operating for the development of our Conference and the extension of Christ's kingdom.

2. If the territory ceded by us at the last General Conference to the West Texas Conference is not appreciated by our brethren of that Conference in the spirit and for the purpose it was given and has become an embarrassment to them in their work, we pray and hereby memorialize the General Conference to meet in Birmingham next May to restore the said territory, namely: Burnet, Mills and Lampasas Counties, and that part of Williamson County designated to the Northwest Texas Conference, and again make Colorado River the dividing line, which is a natural boundary and was an established line between the two Conferences from 1882 to 1902.

- JNO. R. NELSON.  
HORACE BISHOP.  
JAS. CAMPBELL.  
W. L. NELMS.  
JNO. M. BARCUS.  
O. F. SENSABAUGH.  
B. R. BOLTON.  
J. G. PUTNAM.  
H. A. BOAZ.  
J. M. ROBINSON.

This paper was unanimously adopted by a rising vote.

Taking the words "gray-haired boys" from a poem by Oliver Wendell Holmes, Justin McCarthy applies them in a vivacious article to distinguished men he has known who have preserved to extreme old age the qualities of youth. It is announced for early publication in The Youth's Companion.

SINCE 1858  
**C. P. BARNES & CO.**  
HAVE BEEN THE  
Headquarters For Santa Claus for  
**Watches, Diamonds, Jewelry,**  
Silverware and Optical Goods.  
He is proud of our reputation and our line, as we sell nothing but the best at prices that are right. He will be very pleased to deliver your order for you. Our new illustrated 32 page Catalogue sent free on request.  
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### NORTH TEXAS LEAGUE CABINET.

The cabinet meeting of the North Texas Conference League was held at Publishing House at Dallas at 1:30 p. m. November 8, 1905.

The meeting was called to order by President H. H. Halsell. Officers present G. C. Robberson, Miss Clara Wood and Geo. A. Jones.

The President stated the object of the meeting to be to set a time and place for holding the 1906 Annual League Conference, and discussion of such other matters as the organization of District Conference Leagues, etc. It was unanimously decided to hold the next session of the North Texas Conference League on June 15 to 17th, and that the place of holding the Conference be settled later; the towns desiring the session of the conference may send invitation to Geo. A. Jones, Sec., Pottsboro.

The following resolution was unanimously adopted, That the Presiding Elder of each unorganized district be requested to appoint an acting League secretary, whose duty shall be, in connection with the Presiding Elder, to organize District League Conferences, the sessions of which shall be held in connection with the District Church Conference.

The work of the different departments was discussed and outlined for the officers representing the same, with the view of carrying out our ideas of more perfect organization of the League forces in the North Texas Conference; there being no further business before the cabinet, same adjourned subject to call of the President.

GEORGE A. JONES, Secretary.  
(This report was received too late for publication last week.—Ed.)

### IMPORTANT NOTICE.

Important notice to all members of the Texas Annual Conference and other brethren who have given promissory notes to the Preachers' Aid Board of the Texas Annual Conference of the M. E. Church, South. My dear Brethren and Sisters:

Please meet me at Pittsburg, Texas, on the 28th inst prepared to pay all interest due on your notes. Please go prepared to pay interest up to the 1st day of December, next. Those of you who cannot meet me at Conference, please send the amount by your preacher or lay delegate and thereby relieve the needs of our old worthies, their precious wives and darling children. Serious sickness prevented me from attending the session of our last Conference at Marshall.

Thanking you in advance for strict attention to the above, I am, cordially your friend and brother in the work.  
**TOM MURRAH,**

Secy. and Treas. Preachers' Aid Board Conference of the M. E. Church.

- San Marcos District—First Round.  
Tilmon Circuit, at Clark's Cpl. Nov. 25-26.  
Lockhart Station, 7:30 p. m., Nov. 28, 27.  
Seguin, Nov. 28, 29.  
Luling, Nov. 29, 30.  
Gonzales, Nov. 30.  
Waelder, Thompsonville, at W. Dec. 2, 3.  
Buda Circuit, at Buda, Dec. 9, 10.  
Kyle, Dec. 19, 11.  
Pleasant Gr. Cir., at Martindale, Dec. 12.  
Belmont Circuit, at Belmont, Dec. 16, 17.  
Staples Cir., at Harris' Chap., Dec. 23, 24.  
San Marcos, Dec. 24, 25.  
Dripping Springs Circuit, at Drippingwood, December 31, January 1.  
D. K. PORTER, P. E.

### Austin District—First Round.

- Manor, Nov. 25, 26.  
Webberville Circuit, at W., Nov. 28.  
Manchaca Circuit, at Manchaca, Dec. 2, 3.  
South Austin, Tuesday, 7 p. m., Dec. 5.  
University Church, 7 p. m., Dec. 7.  
Walnut Circuit, at Walnut, Dec. 9, 10.  
Tenth Street, Tuesday, 7 p. m., Dec. 12.  
First Street, Wednesday, 7 p. m., Dec. 13.  
McDade Circuit, at McD., Dec. 16, 17.  
West Point, at West Point, Thur. 2 P., Dec. 21.  
LaGrange, Dec. 23, 24.  
Weimar, at Weimar, Dec. 30, 31.  
Columbus, Jan. 2, 3.  
Eagle Lake Circuit, at Eagle L., Jan. 6, 7.  
The District Stewards will please meet me at the Methodist Church, Egin, at 7:30 p. m., November 23 (Thursday).  
**J. M. ALEXANDER, P. E.**