

# TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

Official Organ of all the Texas and New Mexico Annual Conferences of the Methodist Episcopal Church, South.

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

Vol. LII.

Dallas, Texas, Thursday, December 7, 1905.

No. 16

## Editorial.

### THE CONFERENCE SESSIONS.

The four Annual Conferences have met, transacted their business and adjourned. They are now a matter of history. We are not yet prepared to give the statistics and the financial results of the year's work, as we have not yet published the statistical tables. This will be done very shortly, and we hope to give them all at the same time. They will furnish an interesting subject for study, and we hope our readers will examine them carefully and note the progress of our work throughout the State.

It has been our privilege to attend them all and to come into direct contact with the spirit of the workers, and we are prepared to this extent to make a few observations.

In West Texas and in portions of North-west Texas the crop conditions were measurably good, and from these sections the preachers brought up excellent financial reports. But in North and East Texas all crops were largely a failure, and the reports were poor accordingly. This state of things will, perhaps, cut down the figures materially when it comes to the aggregates. But from all parts of the State there have been improvements, strange to say, in church and parsonage building. A large number of new churches and new parsonages were reported. And uniformly the reports of fine meetings were most encouraging. A great many conversions and accessions were reported. There was scarcely a preacher who did not submit something encouraging in this respect. The statistics ought to show a good increase in membership. The spirit of the preachers was fine, and they all went to their new fields with high hopes. They are an earnest band and will bring things to pass. We were impressed with the large number of young men who applied and were received on trial in the traveling ministry. The number was unusually large. This speaks well and shows the ability of the Church to keep the ranks of the ministry well filled. As our old men retire new ones come in to take their places.

As is usually the case, there was much interest manifested in the election of delegates to the General Conference. Texas will have the largest delegation it ever sent to that body. Counting the two from the German Mission Conference, we will have forty-four. Twelve of the clerical and at least that many of the lay delegates were not in the last General Conference. Half or more of the whole number will be new men. If this ratio is kept up throughout the Church, the next General Conference will be largely a body made up of new material.

We had two Bishops among us this year—Bishops Key and Hoss. For a number of years we have had only one Bishop in charge of all the conferences. We like the plan of having two, as long as no two conferences meet the same week. It worked well. Bishop Key had the West and Texas Confer-

ences, and he presided well and gave perfect satisfaction. Bishop Hoss had the Northwest and the North Texas Conferences. His preaching and addresses were of a high order, for he is young and vigorous. He was also a conscientious presiding officer. The one Bishop is the complement of the other, and they did some of their best work. All the appointments were doubtless made with the utmost care, but it is hardly supposable that where seven hundred preachers were distributed among more than two hundred thousand members all the parties will be perfectly satisfied. In some instances the people have gotten a preacher they did not want, and now and then a preacher has gotten a charge he did not desire. But every congregation has a preacher and every preacher has a congregation; and if preachers and people will do their whole duty, God will take care of the results. Therefore, let us all bend our energies to make this the most prosperous year that has ever come to our Texas Methodism. There is no time left us to murmur or complain now. The campaign is on and we must march to the fray. With our faith and courage renewed, and with our Bibles and hymn books in our hands, let us go forth to possess this land for God and our Christ.

### A SECRETARY OF HOME MISSIONS.

The North Texas Conference at its session at Sulphur Springs passed unanimously a memorial to the General Conference asking that body to "create a Board of Home Missions and the office of General Secretary of Home Missions, with power to inaugurate and carry out a system of missionary labors in our cities and among the mining, manufacturing, mountain and foreign populations, to unite with the Conference Boards of Home Missions in directing and aiding the missions in the rural districts of the several conferences, to superintend and support the missionary operations in the western conferences, to act in conjunction with the General Board of Woman's Home Mission Society in the appointment of deaconesses, to administer the Church Extension Society as a department of its own work. The rules and regulations for the selection, training, appointment and time of service of home missionaries may accord with those now in force with missionaries in the foreign fields, while the method of assessment and disbursements of funds, with the relation of the General Board of Home Missions to the Conference Boards, may follow that now employed by the Church Extension Society." This memorial was written and presented by Dr. John M. Moore, endorsed by G. C. Rankin, J. L. Morris, Dr. John H. McLean, J. W. Hill, O. S. Thomas, E. H. Casey, J. M. Peterson, Dr. J. L. Pierce. We doubt if any more important legislation will be considered by the General Conference than that contemplated in this memorial. Who does not know the dire need of intelligent, persistent mission work in our cities? The problems of our nation are found in our municipal life. The

strife between capital and labor, socialism and anarchy, gilded vice and gross immorality, find their origin and support in our cities. The difficulties of world evangelization arise largely from the congested condition of our city population. Methodism has her churches in these centers, but she can scarcely hold those who come in from the country, together with the children of her own household. Our pastors are now burdened with the care of these city charges. The Churches are growing, but the cities are growing faster. We need superintendents of city missions who know what to do and how to do it in the offensive work of the Church. We need workers who are trained for these peculiar and arduous fields. These men should be appointed city missionaries just as some are appointed foreign missionaries. They should be allowed to give their life to the work and be subject to removal from any certain field only as the exigencies of the case demand. Methodism ought to be doing what the Salvation Army is doing, because she can do it better. We have too long sought to plant our churches where they will be self-supporting, instead of where there is the greatest need. We must put our best men in our missions, as they do in England, and not the exhausted and the immature.

Our present system does not do all that is needed in our rural districts. There are many communities, where a preacher would not be supported, that need the gospel and should have it from Methodist preachers. The local preacher once was a necessity to our work, but now he has little place. We know a great Church that largely supplies its country Churches with men who own their homes and farms and go on Sunday to preach to their neighbors. Much of our country work could be done by the local preacher if there was a superintendent to direct his labors. This proposed legislation contemplates the preaching of the gospel to every community in our Southland by a Methodist preacher. A system of wayside evangelism and colportage could easily be inaugurated. We need some one to see that it is done and done correctly.

We are doing very little for the miner—a class that certainly needs the gospel. The miner is a specialist in character and disposition and can be reached only by one who knows him. We need miner missionaries. So it is with the cotton mill and manufacturing people. They are usually poor, but they hunger for the gospel. Then there is the foreigner. Why should we recede before him? He is capable of receiving the Methodist doctrine. His children want to be Americans and they will enter an American church. The converted foreigner usually makes a fine Methodist. Methodism should send him one who will teach him the way of the spiritual life.

The work in our western conferences should be done by domestic mission money, and not by that given for the foreign field. The deaconesses should become a part of our great system of city evangelization and

should have direction from a superintendent of missions.

The support of the work can be met through the assessments for domestic missions. The assessment will be divided between the Conference Board and the General Board in the same way as it is now done in the Church Extension Society. Boards of City Missions can be organized, which can greatly aid in the city work. The salaries paid missionaries can be agreed upon by the General Board of Home Missions and paid by the Treasurer of that board.

The Memorial contemplates the combining of the Church Extension Society with this Home Mission Board as a matter of expediency. Church Extension work is home mission work and can be properly directed by the Secretary and Board of Home Missions. There would be no need of any change in the Church Extension Society, except that its management would be in the hands of the home mission management. It would still be the Church Extension Society. Home Mission is the more inclusive term and that is the reason for adopting it as the name of the department instead of Church Extension Society. There seems no real need for a separate management for the Church Extension Society. Of course there is some sentiment.

After Dr. Moore had presented the memorial much after the thought of this editorial Rev. J. W. Hill said: "We have been wrestling for the last forty years with what is come to be denominated the negro problem, or the race question, and we have resented any interference from our Northern brethren in this matter. They have had and still have the big end of the immigration problem. But the recent arrangement of the Italian Minister at Washington with the German Lloyd line of steamers to land Italian immigrants upon our Southern shores has given us both problems. Now we must meet these foreign hordes and Anglicize them or they will corrupt and degrade us, and I know of no medium better calculated to reach this consummation devoutly to be wished than that set forth in the paper of Dr. Moore."

True religion is just as inspiring when the days are dark as when they are bright and inviting. If our religion only stands us in hand when we least need it, it will fail us in the time when trials beset and burdens oppress us. We need a perennial religion, and then it makes no difference when we need it, we will not have far to go to call it into exercise.

We need our religion, not like the people at sea need a life boat for a possible emergency; we need it in sunshine and storm. Our prosperity is not safe except when we are close to God, and when misfortune comes our faith holds us to our proper course. Religion is a necessity, not a luxury. There is not a time in the whole of life when we can dispense with it.



FUNERAL AT SCOTTSVILLE AND AWAKENED MEMORIES.

It was a sad mission that called me to Scottsville on the 27th ult. to attend the funeral of an esteemed cousin and companion of boyhood days—Buckner Harris Scott, of Terrell, who died in that city after a lingering illness on the 26th ult., having nearly completed his sixty-eighth year. He was named in honor of the father of Rev. Buckner Harris, of the West Texas Conference. Their fathers were associated in business and devoted friends prior to their emigration from Mississippi to the Republic of Texas. The burial was at the Scottsville cemetery—the Machpelah of the family—where, with our godly grandmother, an old line Methodist, sleep five generations of her descendants, resting sweetly in the bosom of a common soil and faith, awaiting that second coming to meet the Lord in the air, and to be ever with the Lord. The church was filled to its capacity and after the obsequies conducted by the writer, the interment was under the imposing ceremonies of the Masonic order. Of the large number of relatives in attendance may be named his brothers: Hon. Preston K. Scott, of Atlanta; Mr. Ripley K. Scott, of Scottsville; Dr. John R. Scott, of Shreveport; his sisters, Mrs. E. E. Austin, of Marshall; Mrs. Bettie Youree, of Shreveport; Mrs. Susie Kretz, of Ft. Worth; his sons, Preston, of Dallas; Bascom and Marvin of Terrell; Ripley, of Royse; his daughters, Mrs. Emma Remart and Mrs. Lizzie Scott, of Terrell; with a number of nephews and nieces. Some of the old family servants were there, with uncovered heads and sympathetic hearts. Of the neighbors of more than fifty years ago, I only recognized Mr. Jim Darden and Tom Jones, and of our schoolmates, Harry Long, Tom Celum and Preston K. Scott, above mentioned. Fifty-seven years have wrought many changes. The old farm is now an immense peach orchard, and many carloads of watermelons were grown in the intermediate spaces. The few cedar trees that marked the early graves have multiplied and straggled among the oaks, so as to change the aspect of the forest.

The old log house of the forties—used alike for school and church purposes—that we frequented for this double purpose, gave place in the fifties to a substantial frame building, and this, just recently, has been supplanted by a stone chapel of modern design and elegant furniture—the benediction of Capt. Pete Youree and wife, of Sareveport, in memory of their only son, William Scott Youree, who died recently in Mexico, and is entombed hard by the sacred site. The cemetery is well kept, reflecting credit upon the living, and the entire premises of several acres, enclosed with a substantial iron fence. Within the enclosure is the tabernacle and tents of the Scottsville Holiness Association, where services are held annually, as a propaganda of the second-blessing theory of sanctification. Interdiction has been put upon ministers who do not profess and proclaim that theory, much to the detriment of the cause at large, but more especially to the hurt of that particular charge and church, where once was one of the most prosperous circuits, and one of the strongest country appointments of the East Texas Conference as it once existed. Under this new regime the old church of our fathers and mothers, in this locality, is almost a thing of the past. Astonishing to think that this temporary association, organized with the single purpose of promoting a theory of an accepted doctrine, should, with thoughtful persons wipe out the traditions of the past, and take the place of a well organized church fully equipped with all the appliances of modern evangelization, an effective ministry, educational, publishing, eleemosynary and missionary interests—the sole purpose of whose being is to spread scriptural holiness over these lands. No single theory of a doctrine can furnish adequate foundation for a permanent and efficient ecclesiastical organization. Methodism, as broad as the gospel, as extensive as humanity, as enduring as eternity, can live in no pent-up Utopia—it needs a wide range of thought and action.

I go back in memory more than fifty years to the days of N. W. Eurks, once the Nestor of Methodism in these parts, with one thousand conversions, whites and blacks, in two years on this circuit (my own mother and many relatives of the number), and think of his co-laborers, S. A. Williams, John B. Tullis, J. W. Fields, W. B. Hill, Richard Lane, John C. Woolam, and our first missionary in these parts, Littleton Fowler, and others, who wrought so faithfully and efficiently—and think of the honored laity, James Gill, W. T. Scott, old Uncle Jimmie Scott, Gilbert Wilson, Dr.

W. R. Alexander, Peter Parchman, Lemuel Langley and others too numerous to mention—and godly women not a few—when I recall this galaxy of godly ones, gone before, and the spiritual heritage transmitted to their descendants and successors, how can it be possible that any should turn from a legacy like this—rich in ancestral faith and fidelity—to ephemeral organizations, and more especially from the warm heart of Southern Methodism, to the chilly embrace of Northern Methodism, recently transported.

With due deference to all other peoples and Churches, in my humble opinion the sua never shown on truer, knightlier men, fairer, purer women, than in our own Southland; or on a Church more scriptural in doctrine, efficient in polity, with an abler, more consecrated ministry, devout membership, than the M. E. Church, South, pious without pretense, orthodox without arrogance.

"No, when I blush, be this my shame, That I no more revere their name."

It would delight my heart beyond measure to see again those hallowed grounds accessible alike to all Methodist preachers and people, meeting on a common level, without any disparagement, as aforesaid, preaching and working for the salvation of sinners and the establishment of believers—a consummation devoutly to be desired. Then would the shades of the fathers be most highly honored, and the nearest possible good come of these holy grounds and valuable equipments. JNO. H. McLEAN.

FROM NORTH CAROLINA.

Some of your Texans from North Carolina, who read your excellent paper, may wish to hear something of our work in their native state. And I give them a line from the Western North Carolina Conference, which convened in the city of Greensboro on the 8th inst, and adjourned on Monday, the 13th. Bishop Wilson presided and we had our usual secretary, the Rev. W. L. Sherrell. The reports indicated that during the past year we have had healthy and encouraging growth in both members and liberality. We had a net increase of 1414, bringing our membership up to 80, 834. There was an increase of \$7,179 for the support of the ministry, \$2,187 for Foreign Missions, \$1,328 for Conference Claimants, and \$471 for Church extension. We received 13 members on trial, 4 transferred, and 1 from another Church, while 7 were transferred to other conferences. Our membership now entitles us to 12 delegates to the General Conference, and the following were entered in the order given:

Clerical: James Atkins, J. H. Weaver, S. B. Turrentine, G. H. Detwiler, H. M. Blair and J. R. Scroggins, with J. C. Rowe, R. M. Hoyle and H. T. Chintzberg as alternates. Lay: C. H. Ireland, J. S. Martin, J. L. Nelson, W. R. Odell, W. G. Bradshaw and G. L. Hackney, with F. M. Weaver, E. A. Cole and G. W. Hinshaw as reserves. This is a good delegation. All the clerical delegates, except Dr. Detwiler and Bro. Blair, have represented us before, while only one of the laymen, Bro. Odell, has ever before been of our delegation. Dr. Detwiler came to us from the M. E. Church eight years ago and is by some regarded as the finest preacher of any denomination in the state. Bro Blair is the editor of our conference organ, the North Carolina Christian Advocate, and is a solid, strong man. Dr. Atkins, as usual, lead our delegation, getting the largest vote ever given a delegate in either of our conferences. We think he has good Bishop timber in him and commend him to the support of your Texas people. I think Bishop Wilson looked as well as I ever saw him, and seemed to be in good health. His gracious manner, the facility and ease with which he dispatched business, together with his report of missionary work and sermon, charmed us. Looking at the matter from a human standpoint it really seems like a pity that one of such transcendent natural abilities, and such wonderful equipment for the work of a preacher and Bishop, should ever die. Shall we ever see his like again? Whatever may be done in the cases of some other of our Bishops, it is earnestly hoped that it would not be necessary for him to ask for superannuation next year. He would be most cordially welcomed to hold the next session of our conference.

The Virginia Conference, our nearest neighbor to the North, held its session the same week we held ours, at Danville, 48 miles from us. Bishop Galloway presided, and Dr. Paul from us, the week we held ours. Bishop Galloway presided and Dr. Paul Whitehead, for the fiftieth time, it is said, served as secretary. By the way, I see that the venerable Doctor heads their delegation to the General Conference, by a vote of 212 out of

the 243 cast. That was a meritorious tribute to the parliamentary and law-maker for the accomplished veteran. Drs. Cannon and Lipscomb were not much behind him, receiving 209 and 205 votes. Dr. J. C. Reed, W. J. Young, R. T. Wilson, and R. H. Bennett are the other clerical members of the delegation. I think the last named three are new men. Of our delegation three are presiding elders, two are editors, and one is a pastor. Of that from Virginia, four are presiding elders, two are school men and one is a pastor. Bishop Wilson is to hold the North Carolina Conference on the 29th inst, in the hospitable and growing town of Wilson.

The saloon forces of the state are trying to regain the ground lost in some later elections. They have recently found their strength in the prohibition cities of Goldsboro and Elizabeth City, but were defeated by decided majorities. Prohibition is still on trial in the larger cities of Charlotte, Greensboro, Durham, and Newburn. Prohibition has been defeated in recent elections in only two small towns of Wadesboro, where the conditions were peculiar. Our popular Governor Glenn and ex-Governor Ayoock, Presbyterian and Baptist, respectively, took active and earnest part in the contest at Goldsboro. Raleigh and Wilson have dispensaries, which, while not satisfactory, are said to be an improvement on the saloon.

I am now in attendance on the North Alabama Conference, Bishop Galloway presiding.

JNO. R. BROOKS,

A SYSTEM OF COLPORTAGE NEEDED.

Perhaps one of the greatest needs of Southern Methodism in Texas, is a thoroughgoing system of colportage. Mr. Wesley showed his wisdom in no enterprise more than in his efforts to supply his people with suitable reading matter. He doubtless recognized the fact that the people were perishing for lack of knowledge; and in a statesmanlike manner he undertook to provide them with that sort of information that was needful for them, and at such prices as were within their reach.

While great advancement has been made in general education, since the days of Wesley, the fact remains that large numbers of our people are perishing for the lack of certain kinds of knowledge. Our Methodist homes need to be supplied with books that will inform our people concerning the distinctive doctrines of our Church, and that will make them familiar with her glorious history. There are also many other books that would be helpful to the masses of the people, and that many of them would buy if the books were brought to their homes.

The faithful pastor cannot spare the time to do this work thoroughly and systematically. He can of course bring the matter of good books to the attention of his people, and can succeed in partially supplying the needs of a few. But the pastor has many duties, and cannot enter into the book business on a large scale without neglecting other matters. Besides scattered over this country there are neglected communities where the people are practically without the gospel, according to Methodism. Our pastors have more than they can do within the bounds of their own charges, if their work is properly done, and ought not to be expected to neglect their fields in order to give attention to others. We need a colporteur for each presiding elder's district. He should be physically strong and energetic, and should be a good revivalist. He should be well equipped with the right kind of wagon, a good team, a gospel tent, and a good supply of Bibles, good books, pamphlets and tracts. Let this colporteur be under the direction of the presiding elder, and let it be his duty to visit from house to house over the district, giving special attention to neglected communities and the poor. Let it be his aim to sell Bibles and religious books and doctrinal pamphlets in homes where they are able to pay for them, and let him give away a limited supply among the poor. Doctrinal and other tracts should be distributed broadcast over the land. Then at proper times let the colporteur hold revival meetings in schoolhouses in the neglected communities, using his gospel tent in the proper season, and let him assist the pastor in their meetings as it may seem expedient. These revival meetings would afford excellent opportunities for selling books and distributing tracts. Collections should be taken at these meetings for defraying the expenses of the work. If the right men are selected, I firmly believe that in most cases the work can be made self-sustaining.

There are several results that may follow this kind of work.

1. The gospel, according to Methodism, can be given to many neglected communities. This in itself is a great thing. With the Campbellites repudiating the direct operation of the Holy Spirit, and the Baptists and oth-

ers teaching that a man can commit all kinds of horrible sins and still be a child of God, it is no small blessing to a community to hear proclaimed the doctrine of experimental religion on the one hand, and on the other the doctrine of Scriptural holiness, and be warned of the danger of making shipwreck of the faith.

2. Many people not in any Church would be instructed in the doctrines of Methodism, and thus the seed would be sown from which we might reasonably expect to gather a future harvest.

3. Many of the young people of our Methodist homes would probably be instructed in our doctrines, and thus be saved to our Church. Other denominations are preaching their distinctive doctrines, and our young people are hearing them. Moreover, this same colportage work is being carried on extensively over the state, and literature is being distributed that teach doctrines utterly contrary to those held by us. A Baptist minister told me not long since that he could put a certain book into the hands of my young people and take them away from me. I am told that the Baptists have seventeen colportage wagons in Texas. They are sowing the seed, and they will reap the harvest. They are reaching the rural districts with their doctrines, and as these people flock to the towns and cities, they will swell the Baptist ranks in the centers of population. We need to wake up. Our young people need to be thoroughly instructed in the doctrines of Methodism, so that they cannot be led away by the teaching that we regard as false and hurtful. We are abundantly able to carry on this work, and I believe our people would respond readily for its support. I should like to hear from the brethren concerning the matter. Write out your views and send them to the Advocate. Suggest some plan for putting this idea into operation. We have neglected this work too long already.

Sherman, Texas. A. L. SCALES.

THE DENVER CONFERENCE.

Methodism is a necessity and a blessing to Colorado. Our Church is in great favor with the people. And our preachers from their pulpits give forth the pure and simple gospel of our Lord, and leave the question of politics and of city government to be discussed from other pulpits, if it must be discussed from any pulpit.

At present, the weather, for this time of the year is good, and your scribe reports increased interest, and a spirit of hopefulness among our preachers and people. The bending heavens above us are pregnant with tokens of new blessing and new power. At this point, since conference, we report some revelations and improvements costing over \$100; several new members; congregations nearly doubled; Sunday-school large and spiritual; salary paid in advance.

At Trinidad, Rev. R. C. George, pastor, there has been in progress for some time a remarkable revival of religion. I am in hopes that he will write and tell about it. Dr. Cassell, who made a reputation singing at the League Convention at Denver, has been conducting the music. The interest has been genuine and the attendance fine. What the results are I cannot tell.

Rev. Wheeler, the presiding elder of the huge Denver District, is faithful at his post of duty, traveling, preaching, marrying and baptizing. He is in great favor with all the people, and I seriously doubt if our Church in Colorado has ever in its history had a man who was more popular or more efficient. He is also our representative to General Conference. Two of our points are now without pastors. Our last conference sent a promising young man, J. M. Higgins, to Saquache. This is a very difficult field. He is a young man, and un-schooled in the hardships of an itinerant, and not meeting with the unstinted encouragement of the people, decided to go on West to our coast work. "Nothing against him."

Rev. F. Marvin Buhrman, an earnest, pious and cultured young Virginian was, for the second year, returned to Durango, a very thriving and godly city, across the range and near to New Mexico. A serious difficulty, "The preachers sore throat" compelled him to ask for rest, and he is now with his brother, Rev. W. P. Buhrman, our pastor at La Vita Colo. These are both excellent young men, true to our Church, and watchful for her interests. Rev. R. W. Waldraven, a progressive and popular young man, has come to us from the Western Conference, and is stationed at Farmington, conceded by all to be the strongest and most desirable charge in all our conference. Good reports reach us from that far-away land. He has a new Church enterprise in hand—which it is hoped can be consummated this year.

Time fails us to go into details and report from our other charges. Suffice it, however, to say that the pre-

siding elders of both the La Vita and Durango Districts report a spirit of good cheer and hopefulness among all their preachers.

Personally, I feel a spirit of revivalism in the air, and I'm praying, just as I preach, for the salvation of my people and the coming of the Kingdom of God.

REV. H. A. WOOD, Walsenburg, Colo.

WALK IN THE OLD PATHS.

Jeremiah 6:16.

Jeremiah is known as the "weeping prophet." He began his work at about 626 B. C., and labored until the capture of Jerusalem by Nebuchadnezzar. So often we sing "Tis the Old Time Religion," and yet when we study this question, relating to the old-time religion, we feel that it is a new-time religion. God seemed to know that His children would take up with every new religion. People are always searching for something new. So God, through Jeremiah, told the children of Israel to ask for the old paths, and walk in them, and he furnished them the rest, that their souls needed.

It would be well for us to go back to the old paths. So many of the Churches have wandered off today, and they suffer as the result.

1. The Departure from the Old Paths in the Modern Day.—We find the Churches doing things which our fathers would not have done. People did not know of ice-cream and oyster suppers until of late years. It seems to be the fashion of the day to have suppers, concerts, baby-shows, and the like, for the purpose of getting money for the Churches and to spread the gospel. The question then arises if this way of getting money for the Churches is right, or does God inform us of a better way? Thanks be to God there is a better way—Matt. 22: 21. "Render unto Caesar the things that belong to him, and unto God the things that belong to Him." Do we do this?

2. The Better Way of Getting Money for the Churches.—Malachi 3:10-12. Will a man rob God? Yet ye have robbed me.—Hosea 3. In tithes and offerings.—Malachi 3:8. The tithe was one-tenth of all a person's property.—Lev. 27:30. Everybody was required to give it, even the preachers were not excluded.—Num. 18:26. We want to know by what right God requires these things. By right of ownership.—Deut. 10:14; Exodus 19:5; Laggai 2:8. The man that owns a farm demands rent for that land; so God does the same. W must pay for a living on God's earth. Have we paid God His rent?

Christian Charity Comes from Love of Christ.—1 Cor. 13. James tells us to plan with God.—James 4:13-15. If we will pay God one-tenth and add our free-will offerings, the Churches will not perish for lack of money or in in test.

3. Why do people do these things? The chief reason is to hold the young in the Church. Reading the Bible and praying will keep anybody in the Church. For the purpose of getting money for the Church during the concert a man danced as he played his part. A certain minister got up and left before it was over.—A bad place for a preacher. Let us ask for the old paths, and go and walk in them. "For of all sad words of tongue or pen, The saddest are these: 'It might have been.'"

LEMUEL ALKIRE, Georgetown, Texas.

A WORK FOR PRISONERS.

Remembering the inspired adage, "To do good and to communicate, forget not," I write to you of the work—secret work of a dear old saint, that it may comfort others to know God has yet a few who have not bowed the knee to Baal. I know of a poor old ignorant washerwoman, who has undertaken to send "Muller's Life of Trust" to every jail in Texas. Now she is afflicted with rheumatism and cannot wash to make the money to send the book. She took the counties in the State alphabetically until she has reached the letter H. Now as to the truth of this I refer you to the jailers to know if the book was received or read by the inmates. I only have her word for it. I thought what a great work the Holy Spirit is doing in the heart of this humble servant, how much greater He can do in the hearts of others more able and capable. I write you of her work and ask each reader if God should put it in their hearts to do something for the prisoner, to "quench not, resist not the Holy Spirit." For Christ was once in prison, and He said the prison doors should be opened. I hope God will move upon the heart of some that read of this poor woman to continue the work, and the bread cast upon the waters may return after many days. Have ye not enough of strength, time and money to continue this work until it reach every prison in the land.

MISS ALICE WALKER.



# Devotional and Spiritual

## THE FIRST FLUSH OF AUTUMN.

Do you know the signs of the first flush of autumn? Have you seen one bough on the maple tree—one on the tree standing by the lake, or bending over the hole in the brook where the old trout hides—suddenly flame out into crimson and scarlet? Have you heard the hum of the threshing-machine in fields where the shocks of wheat look like the thatched cottages in Scotland? Have you heard the roar of the blackbirds as they gather in regiments before the little aristocrats go south for the winter? Have you seen the wild geese flying overhead with their faces toward the equator, a huge triangle so far up against the blue of the sky that you cannot hear their conversation as they sail away toward the warmer waters and the milder skies? Have you felt the pause of nature, the brooding stillness hanging over the orchard and the garden? It is hard to describe it, but a sort of prophecy in the air tells that summer is departing and presages the cooler days and the new beauties and glories of autumn just at hand.

All these signs come into the first flush of autumn. They forese a time of full barns and overflowing cellars, the storing up of rich treasures from the harvests of all the springtime toil, and all the busy work of the hot summer days. Something like that comes to us as men and women when we strike the middle line of our expected stay on earth. The seasons of life are much like the seasons of the year. Infancy and early childhood are full of squalls, and childhood grown a little older has much of April in it, especially the April showers that are to bring forth May flowers. May is beautiful both in the spring-

time and in the youth of human life. It, too, is a brooding month, when one wonders what is coming out of it all, whether it be in the promise of the fields or in the budding boy or girl. And June, "What so rare as a day in June?"—whether it be the June of the nest-building robins and the first early cherries; the June of the luscious strawberries and the roses, or the June of the "sweet sixteen" of girlhood or of the awkward and bashful but hopeful and ambitious boyhood in high school with eye toward the college.

July is a new epoch. Life is serious now, but it is the seriousness of summer's heat and promise. It is a prosperous seriousness. Everything seems possible. Days are long, nights are short. The corn grows all the twenty-four hours, and the young womanhood and young manhood have long days of confident assurance of success and short nights of doubt or trial. Sorrow may endure for the brief night, but joy cometh in the morning of a day that seems never to end. August, and the fields are white or golden; the orchards are fragrant with the early apples; the ears of corn are beginning to hang heavy on the stock. The rattle of the reaper is heard in the land; life is real, now; life is earnest. The season of picnics is almost past; work begins with the dawn and ends when it is too dark to see the sheaves in the field. How like life in those vigorous muscular years from twenty-five to forty!

From forty to fifty, which means September and the opening of October, is the first flush of the autumn. The career is settled; it may grow infinitely larger yet, but its outlines are marked. Until the

man is thirty, or even thirty-five, he may be a lawyer, or a doctor, or a preacher, or a business man, or almost what he pleases, depending only on the limitations of his intellectual inheritance; but at forty he is one or the other, and he will change at his peril. The track is now open before him. Wise he is if he fixes his eye on the goal with deep, intense earnestness and strips himself more than ever for the race. They ought to be the best years so far in his life. They are the years when a man has all his resources at his command. The cellar of the mind and heart is filled with all the knowledge he has gained by his education in school, through reading, and by rubbing against men; indeed, all his personal experience in human life. He has a background to draw upon, resources that were utterly unknown to him in his youth. His judgment should be better, his imagination should be more thoroughly disciplined and trained, his perceptions keener, his purpose more steadfast, his heart more mellow with sympathy and kindly fellowship than in any of the years of youth and early manhood up to the noon and beyond of life.

There is always a little touch of sadness in the autumn which I think is both reasonable and unreasonable. It is reasonable because the immediate past of spring and summer can never come again, and just before lies winter, harsh and forbidding. It is unreasonable because there are other springs and summers in God's bag of mercies, and, please God, they may have earlier crocuses, more fragrant violets, more luxurious roses, richer wheat fields, than those that are gone. It is unreasonable also from another standpoint, and that is that winter also is in God's order, and has many blessings that are more beautiful

than any other season of the year. It would be missed more, perhaps, than any other season if it were lost out of the calendar.

But, you say, "How is it possible for a man or a woman to get comfort out of such an illustration, in the face of the fact that the bounding limbs and dancing spirits of childhood, the optimism and boundless courage of youth, the strong muscles, and the conscious power of middle life are passing, and for many have passed, and we are facing toward the west with the certainty that childhood and youth and full mature strength never can come back, and that old age with its weakness and its decay of power lies athwart the path in the near future?"

Yet we can face all that with a steady pulse and a quiet heart; face it because it is God's order and he knows best; face it because age with its wintry frost of white hair and weakness has its compensations to the child of God; face it because pure-hearted old men and women, with the sunshine of God upon their hearts and countenances, are necessary to childhood and youth, and mature strength to hold the world steady, and keep it rolling onward toward its final redemption. We can face it because we do not face disaster and final eclipse of our powers. There may be a few brief years while we tarry here, at the end, when our powers shall sleep to some extent, but soon the call will come, "It is enough; come higher." Then shall come a season of the year that this world has never known, a season in which springtime and summer and autumn and winter shall each have their beauty and glory merged into one blessed immortality; the season in which the innocence, and beauty of childhood, the hopefulness, and the enthusiasm of youth, the strength and dauntless courage of young manhood and womanhood, the rich and mellow fruitfulness of autumn, the glorious and exalted years of the old age of the saints; shall all be merged into one glorious experience that shall last forever.—From "Unused Rainbows."

### WHEN INFLUENCE NEED NOT COUNT.

No man ever failed solely for the lack of good influences. Many a man likes to believe that he would have done better if the influences about him had been better—but the man who believes that would not be likely to profit by better influences if he had them. The only influence that we need to be concerned about is that which we control. It is our duty to shed a right influence on others, and it is our duty to seek right influences if we can. For the influences or the lack of influences upon lives which are beyond our control, we have no responsibility. God can enable us to do our best without the favorable surroundings that we lack, or in spite of the unfavorable conditions that we regret. God's influence is at hand for all of us; if we will not respond to that, the best of earthly friends could not help us.—Sunday School Times.

### "KEEP LANTERNS BY YOU."

The words were spoken somewhat sharply by the conductor of an evening train: "Keep your lantern by you. If anything should happen, you may be at one end of the car and your lantern at the other." The brakeman was a new hand, who had just come on duty. The conductor met him at the rear end of the last car, and the above words were spoken. We glanced forward as the brakeman passed toward the front end; there, to our surprise, we saw his lantern hung up in a corner. While he was taking it down and suspending it from his arm, instead of from the hook in the corner, we began to think. We thought of others besides inexper-

## Invalids Can Earn Money

You can stay in your sick-room and earn money—\$5 to \$1000, perhaps more.

The work is easy and pleasant, and there is no chance of not making money. We have done all the preliminaries. The end and the reward are yours.

There is more in it for well people; but enough in it for sick people to make it worth doing.

The Curtis Publishing Company  
W 19 Arch St., Philadelphia

Publishers of  
THE LADIES' HOME JOURNAL  
THE SATURDAY EVENING POST.

enced brakemen who sometimes put their lamps where they would be of little use in an emergency.

There are people who make a profession of religion who seem like shining lights in the church, but who do not take their religion with them in their daily life. They leave the lantern hung up somewhere where it can do them little good in a special hour. There are young people who go to places where they cannot take their religion with them. And then, how shall they be prepared to help others who are in danger? How shall they give them light to guide them or help them out of trouble, if their light is away in some other place when the emergency arises?

"Ye are the light of the world," said Jesus to his disciples; but they who are to give light to the world must bear their light about them. "Let your light so shine before men," again said the Savior, "that they, seeing your good works, may glorify your Father which is in heaven."

Do not forget that if we neglect to let our lights shine brightly they are in danger of being put out entirely, and other light-bearers put into our places.—Northern Advocate.

### CHILDREN BUILT

The Certain Way to Grow Healthy, Sturdy Children is by Intelligent Feeding.

An Iowa mother tells of the naturally correct instinct of her 5-year-old boy. She says he thinks there is nothing equal to Grape-Nuts for breakfast.

"When he was a little baby he was puny and pale, and to find the right food to properly nourish him was a difficult problem. When he got to be about 12 months old we commenced using Grape-Nuts food in our family and I began feeding him a little moistened with milk. We all liked Grape-Nuts, but he liked it especially well.

"It agreed with him. He began to grow plump and rosy, and for years he has scarcely eaten a breakfast without a dish of Grape-Nuts, and he usually eats nothing else. He wants it and will take no substitute. He has never been sick and to-day is a remarkably robust child with a fine muscular development, and a quick, active brain—by far the healthiest and strongest, even if he is the youngest, of my five children.

"All this I attribute to his regular use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

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



O. L. Chase

## Fresh Paint Talks

By O. L. Chase.

—And Two Gallons Free to You to Prove All the Claims Made in This Talk.

O. L. Chase

### I AM THE PAINT MAN.

I haven't a bit of sense—except paint sense. Figuratively speaking, I'm wrapped up in Paint—I am smeared all over with it.

My whole time, thoughts and ideas are on the question of paint. I stand for fresh paint—

And I'll tell you why—

Paint no sooner begins to live than it begins to die—and when you buy paint you buy it for the life in it—for the time it's going to live upon your building.

—And to get the most value for your paint money you must buy the life of the paint—not in the can, but the life on your buildings.

—You ask me what is the life of paint?—and I tell you quick—

Pure, cold-pressed, old process Linseed Oil—that's the life of Paint—that's the binder, the soul,—the thing that makes Paint stand the racket in storm and sun, and holds the pigments together on your buildings.

—And why does fresh paint made to order have more life than mixed paint?—you ask.

—I'll also give you a quick answer to that—

If you could see through the tin of a can of mixed paint you would see a chemical row going on—

The mineral pigment—white lead, coloring matter, and drier—commences to eat the life out of pure linseed oil the minute they get together—

If they have been together in a can on a dealer's shelf, or in a manufacturer's warehouse, for six months, there is just six months' life gone out of the oil—

If they have been together a year, a year's life is killed.

Maybe you never thought of it, but that's the reason why so many jobs of paint crack, curl up, peel off, get chalky, and rub off on your hand.

The oil in that Paint was dead when the Paint was put on—the pigment dried out when exposed to the weather and sun not having the protection of the oil coating—

Now, I'll tell you another thing—

Ready-mixed Paint that you buy in the can is always stale paint—half dead paint—because of the method of its manufacture.

Here's a little paint secret—a manufacturer's secret:

The ready-mixed paint manufacturer has to make his paint up for stock a long time in advance of the sale—he's making it for his warehouse or for the dealer to hold on his shelves, waiting for a customer—

Sometimes the paint waits in these warehouses or on dealers' shelves for six months—a year—two years—longer—so you see when it's opened for use, it's half dead—or three quarters dead, or maybe nearly all dead—

And another thing—

There's a cement-like sediment in the bottom of the can—this can never be properly mixed again.

Now, I am spending money in this advertisement to tell you these things, because my method of manufacturing and selling paint is different.

First—my method of manufacturing;

I manufacture my pure pigment, and pack it in separate cans, from my pure old process linseed oil—which I call "Oilo" to designate it from cheap adulterated oils on the market—

I manufacture this Paint to order after each order is received, and I date each can the day it's packed, with the date placed right on the can by my inspector, so that when my Paint goes to the customer it's absolutely fresh—a certified Paint—that has every bit of life in it.

It's such good Paint that I sell it on six months' time—

No other Paint concern in the world ever sold paint on time until I started.

Maybe their paint wouldn't stand it—I don't know—but anyway, they never sold it that way.

—And to test my Paint I allow any customer to use two full gallons out of any six-gallon order or over, and then if he is not satisfied that all of my claims are true, and that my Paint is the most elastic, springy paint under the brush, looks the best, and is the best, he can send back the balance of the order, and the two gallons will not cost him a penny.

### Why You Should Order Now for Spring

There's a limit to my manufacturing capacity—

On account of making paint to order, I am not able to make up a gallon of paint in advance of the big Spring season, which places me in a position every Spring where I have to send back orders, being unable to supply the demand.

5000 gallons is a lot of paint to make in a day.

My orders run larger than that—

—I'm telling you this because I have an advance-order plan which will enable you to get paint in the Spring months just the week you want to use it.

I number these advance orders, place them on file in my office, with space and material reserved in my factory to make up these orders during the week they are wanted, and these come ahead of all orders taken later in the painting season.

So if you want to insure yourself getting my made-to-order fresh paint at a certain time next Spring, write for my Advance-Order Blank, and my beautiful Paint Book just off the press, which tells all about fresh and made-to-order Paint and gives you a large collection of good sized color-cards to select from—select the paint you want—send me an advance order, subject to cancellation within thirty days from the time the paint is to be delivered, and subject to a change in color if you desire.

I will acknowledge this order, and register it up, and guarantee to furnish you the Paint on my "Two gallons—free trial—six months to pay" plan—

The date of payment will be six months from the time the order is filled—

This will insure you getting fresh paint just when you want it, on 6 months' time.

—And let me tell you—over half the capacity of my factory is already sold out for next Spring, so you should write me at once, if you want to take advantage of this advance-order offer.

### Eight Years Guarantee

I give an officially signed, iron-clad Guarantee for eight years on my made-to-order fresh Paint.

This is the longest and most liberal Guarantee ever given by a Paint Manufacturer—and back of this guarantee stands my \$50,000 Bond.

All in all, my paint proposition is the greatest one ever put on the market, and you should get my literature at once.

For a postal card with your name and address I will send you my beautiful Paint Book—my little Instruction Book, entitled "This Little Book Tells How to Paint," copy of my Eight-Year Guarantee, and my Advance-Order Blanks.

Write at once.

O. L. Chase  
The Paint Man,  
615 A, Locust St. St. Louis, Mo.



# THE TEXAS CONFERENCE

The Texas Conference held its recent session at Pittsburg, the county seat of Camp County. The town has a population of from two to three thousand, and they are as hospitable a people as the sun shines upon. They made every possible arrangement for the entertainment of the conference, and the doors of all the people were thrown wide open to the ministry and delegates. Rev. E. L. Shettles, the pastor, and Rev. J. T. Smith, the presiding elder, together with a competent committee of laymen, simply laid themselves out to meet the wants of the brethren, and right well did they succeed. The town has good business houses and many elegant residences. It has a good public library, a fine school building, and good railway facilities. The Katy and the Cotton Belt cross here. There are two fine church buildings—the Methodist and the Baptist. The other congregations have not yet built. The Baptist Church is a commodious brick, and cost \$15,000. The Methodist Church occupies a large and prominent square, and cost \$31,000. It is of splendid design of pressed brick, trimmed in stone and exquisitely finished. The inside work is massive polished oak, a majestic ceiling, finely paneled and finished in art metal, tastefully decorated. The floor fans gradually toward the pulpit, in the rear of which there is a magnificent pipe organ. It occupies an alcove built especially for its reception. The windows are lined with art stained glass, and they are memorials. We have never seen more gorgeous and tasteful designs. The two on the extreme side of the pulpit have life-sized pictures of John and Charles Wesley in the act of preaching. The Sunday-school room is a part of the main auditorium, though separated from it by lined doors. It has every convenience, and when the two are thrown together they make an auditorium that will seat 1,000 people. We do not hesitate to say that there is not a Church in Texas, according to the money put into it, that will equal it in beauty, commodiousness and architecture. And this, too, in a town of less than 3,000 population. Brother Shettles and his people have thus placed a monument to Methodism in Pittsburg that will last two or three generations. It would reflect great credit upon Dallas or any other city in Texas. And it is dedicated and free of debt. D. H. Abernathy and Lon Morris made the enterprise possible, but the other members did their part also. Credit is due to them all. But back of them is E. L. Shettles, who inspired the undertaking, and who sat up with it day and night until it reached completion. When he began to plan for it, no one thought it would ever materialize. But there it stands, and the whole town claims an interest in it. The man whose faith and persistence have done so much, ought to be held in everlasting remembrance by his brethren.

Bishop Key called the conference to order at 9 o'clock. The day was ideal. A slight norther had come up during the previous night and as a result the sky was clear, the sun bright, and the air bracing. The preachers and delegates were present in large numbers. Their fellowship was beautiful, and their communion was sweet. In the preliminary service was opened with the reading from the 5th chapter of Matthew, by the Bishop. His comments were deeply spiritual, and religiously helpful. The old Conference Hymn, "And Are We Yet Alive?" was sung with genuine spirit. O. T. Hotchkiss is one of the good singers of the conference, and he led the song. Bishop Key led the prayer. Rev. J. W. Downs, former secretary, was re-elected. He was given good helpers.

D. H. Abernathy made an address of welcome. He said many excellent things, but one thing brought down the house. "It is customary in addresses of this sort for the speaker to turn over a large key to the visitors in token of an open door to them; but you have saved me this trouble by bringing your key with you," pointing to the Bishop. The Bishop responded fittingly, and in conclusion admonished the gathering not to use tobacco in that handsome new church. A

number of visiting brethren were introduced to the conference.

The members of the old guard were called and they responded. Dr. Jno. Adams, now an old man, made a most beautiful talk. It met many hearty amens. Others of them also responded. Uncle Caleb Smith, now eighty-two years old, interested the brethren very much in a very unique and religious talk to the conference. D. F. C. Timmons was not able to be at the conference. He is in Georgia in very feeble health. Uncle Dick Thompson put a good deal of wit and humor in his talk, and it was greatly enjoyed by all present.

S. R. Hay reported the Houston District in good condition; said that the country had fully recovered from the great storm, and prosperity was abundant; will ask for three additional preachers for Houston; collections practically full. Spiritually, the Church is prosperous, good meetings and many accessions. Dr. J. W. Moore reported Shearn Church in fine condition. He and his people are doing special work among the newsboys and much progress is being made. They now have a dormitory where homeless boys are given quarters, and they are being taught. He gave many illustrations of improvements, and the work is accomplishing wonderful results. W. R. Kimble reported a marked improvement in morals and religion at Bay City. They have \$6,500 subscribed for a new \$10,000 church; also a new parsonage enterprise. He asked for a location, on account of conditions over which he has no control. His request was granted. Brothers Smith, Perry, Bergin and Haygood of Houston, also reported well of their charges, which were in good condition.

Dr. Thompson spoke on Sunday observance, as the representative of the Sunday League. Dr. Geo. D. French spoke for the American Bible Society, and Dr. Jno. Adams made a very convincing argument against the Society's publishing the American Revised Version of the Bible, because it is sectarian. It favors the immersion method of baptism.

The opening sermon was preached Tuesday night by Rev. J. F. Betts, and he had a fine hearing. His text was: "I am not ashamed of the Gospel of Christ." On Wednesday afternoon, Rev. M. L. Lindsay preached, and at night Rev. P. R. Knickerbocker of Dallas. They were good sermons.

Thursday morning came in cold. A norther the night before made the temperature biting. There was no standing around the church doors. All entered at once. Dr. Jno. R. Nelson conducted the opening exercises. The call of the preachers was taken up. Rev. Geo. S. Sexton reported Central Church, Galveston, much improved in every way. His congregations were good, and many had joined the Church. He and his people are also doing good work for the waif girls of that city, and it promises good results. When the name of Rev. C. R. Lamar was called, he rose to a question of personal privilege, and explained his relation to certain rumors affecting his character. A committee previously appointed in his case reported no trial necessary. But, on account of some expressed dissatisfaction with the verdict, Brother Lamar asked for another committee; and, while the conference accepted the verdict of the committee with practical unanimity, yet, as Brother Lamar insisted upon it, another committee was appointed. Rev. O. T. Hotchkiss reported the Beaumont District on rising ground. They had built, or had in process of building, six new churches, and one or two parsonages. Had about four hundred accessions, and organized a number of Home Missionary Societies. Rev. C. F. Smith stated that the Brenham District is in fairly good condition. They had made some progress spiritually and materially. The preachers had been better paid than formerly. Rev. C. A. Tower reported the San Augustine District; reported a bad financial condition in his work. Crops had been bad. Yet his people had built seven churches and several parsonages. They had had 1,000 accessions. Rev. R. A. Burrough had had a measure of success in the Calvert District. Made some progress in church and parsonage building. Good meetings and a good number of accessions; collections up. Rev. J. B. Sears said Palestine District had had a bad year, and a good year. The crop conditions were bad, but the preachers and people had about held their own financially and spiritually. Rev. E. W. Solomon of the Tyler District had, in many respects, a good year, and in other respects, a very hard year. Nearly all sources of revenue had failed yet, many of the works will come out with their conference reports. They had had fine revivals; the work

is in good state; had 1,000 conversions and accessions. Rev. J. W. Downs of the Marshall District said one-half of the work was paralyzed by the yellow fever scare, and the other half had suffered by bad crops. Yet eight of the pastors collected everything in full. Good meetings had been held. Rev. J. T. Smith of Pittsburg District had had 800 conversions and about that number of accessions. Had built two fine churches, and three new parsonages.

At 11 o'clock a great congregation assembled for the Thanksgiving service. It was conducted, and the sermon preached, by the editor of the Advocate. At the afternoon service Rev. W. T. McClure preached. He is one of the leading young men of the conference, and he preached an exceptionally good sermon. At night Rev. G. S. Sexton preached a very earnest and stirring sermon. The audience greatly appreciated it.

Friday morning, Rev. Gus Garrison conducted the religious services. The religious spirit of the conference was fine. There was always a large attendance at the religious exercises. They had more preaching than at any of the conferences, and the services had large congregations. The people appreciated and enjoyed the preaching of the Word.

The names of a large class of young men were called. They made their reports and were passed. Rev. Glenn Finn was received by transfer from the Louisiana Conference. He was brought up in the bonus of this conference, was educated at Southwestern and Vanderbilt Universities, and now he comes back home. He is an accession to the conference.

Bishop Hoss came into the conference room and was introduced to the conference. He was accorded a warm welcome. Fourteen young men were admitted into the conference, two of them are lawyers, and only four of them use tobacco, and two of the four said they were going to quit it. This is a good record, and speaks well for the young men entering the ministry.

Rev. W. L. Nelms, Rev. Jno. R. Nelson, and Dr. K. S. Hyer were introduced to the conference.

Rev. J. R. Stuart, agent for the Superannuate Preachers' fund, addressed the conference. He stated that there was \$62,000 of the notes that had been paid, and was loaned out at interest, with good real estate as security. In notes and cash the fund amounts to about \$180,000. He is representing this interest, and hence his presence at the conference.

Dr. Jno. R. Nelson spoke in the interest of the Southwestern University, especially the medical branch of the University. He spoke along lines already reported, and he spoke with his usual power. By request of Bishop Key, Bishop Hoss took the chair and he followed Dr. Nelson with a pointed talk on the same subject. A collection for the enterprise was taken and \$500 was received.

In the afternoon, the Hon. Cone Johnson, of Tyler, preached a lay sermon. For some years he has been prominent at the bar and in the politics of the state. He is still engaged in the practice of law, but within the past few months, he has been speaking on religious occasions, with power. He was a lay delegate to the conference, and was re-appointed by the committee of public worship to conduct the afternoon service. Notwithstanding the very inclement weather, a large congregation gathered to hear him. All the preachers, when committee work would permit, were out in force. He read for his scripture lesson Rom. 10th chapter, and the paragraph which begins, "The which comes by faith spoken in this wise," and concludes "I then shall believe in that heart and confess with their mouth," etc. God was not an abstraction; He is a person, and revealed himself in Christ. In Christ he appeals to the heart. His religion is not simply a head religion. We do not have to comprehend God. If so, we would have no hope. There is much about God that is mysterious. And because God is a mystery, we often excuse ourselves on that ground. But this will not do. All men can find out and understand enough about God to be saved. If we will read the Gospel, and accept every truth that we

understand, and obey it, we will be saved before we get half through it. It is through the heart that we are saved, and the head will take care of itself. We can not get off in a corner and patch up a little misunderstanding with God; use the understanding as a sort of insurance policy against eternal fire; put it in our trunk and imagine that we are saved. Such a religion is worse than a farce. The Church has too many such members as this. You cannot drag sermons over the heads of such Christians into the kingdom. If a few years ago I had been put on the witness stand for Christ, I would have hid out from the attachment, and no sheriff could have ever found me. I would have been a dumb witness. That is still the trouble with too many of us. We want to know Christ in the heart. What do I care whether Moses wrote the Pentateuch or not. It does not matter with me whether Eve was made out of one of Adam's ribs or not; but it does concern me about how I am to treat the wife by my own side. The religion of Christ I know to be true. Nothing else bothers me. My concern is to appropriate and obey this. A man cannot neglect this religion, and expect to amount to anything in the long run without the help of this religion. And you cannot mix religion with impurity. The two will not run together. You must be good or bad. If you are bad, you belong to the criminal classes. Come out from among them and take your place with the good and the true. How can a good woman waste her time at the card table, when there is so much around her more Christ-like to be done? The genuine love to God does not lead to this. We sit in the pew and feel that God can put His hand on a man, call him to the ministry, and have him give up his all for the cause; but we do not believe that the same God is able to put His hand on our pocket-book and call them to help support this man in his call and work. God not only calls men to the ministry, but He calls us to a liberal support of His cause. May God help us to wake up! The time has come when our ministers should not be forced to go to financial agents of the Church. It is time that we change this. If we love God and believe in Christ, we ought to do better. God wants our hearts, and when he gets them, he will get everything else." These are a few of the thoughts we gathered as the discourse proceeded, but in no sense do they do justice to the sermon. It was an intensely practical and pointed deliverance, and it elicited many emphatic amens. Coming from a layman, it was a remarkable sermon. At its close scores of preachers and others went round and shook the speaker's hand, and there was a general time of rejoicing.

At night a great Missionary Anniversary was held. Dr. Ward and Bishop Hoss made the addresses. It was a largely attended and a successful meeting.

Saturday morning, the committee appointed in the case of Rev. C. R. Lamar, reported that, after careful investigation, they found no trial necessary. This ended the affair, and the conference passed to other matters.

The Bishop called twelve stalwart young men to the altar, and, after delivering to them the Disciplinary questions, he delivered a comprehensive and wise address. After they had answered the questions in the affirmative, they were voted into the membership of the conference. The conference sang "Alas and Did My Savior Bleed," and all the members came round and welcomed the young men into the body, by giving them their hands. It was a stirring time, and there was much rejoicing. It was like an old-time Methodist meeting.

The conference went into the election of delegates to the General Conference. They were entitled to ten delegates, five clerical and five lay. The following clerical delegates were elected: Seth Ward, S. R. Hay, J. W. Downs, E. W. Solomon and J. T. Smith.

The following lay delegates were elected: Smith Garrison, Cone Johnson, D. H. Abernathy, H. C. Pritchett, and L. L. Jester. M. D. Fields and W. M. Stone are the alternates.

Mrs. Cobb of Georgia, addressed conference on the subject of Foreign Missions, and told much of the work

being done by the women of the Church.

Dr. Bray of our colored school, addressed the conference on the work of educating the colored people. He had undivided attention and the brethren made the money rattle on the table for several minutes.

In the afternoon the balloting for General Conference delegates was continued, and when finished, the call of the preachers was taken up and progressed until all had reported, and their characters passed.

The report of the committee on education provoked a lively discussion. It recommended an increase of \$1,200 for the ensuing year. No one objected to all the help that could be given, but, owing to the stringency of the times, the conference, by a close vote, decided to accept an increase. A number of strong speeches were made pro and con and the debate was interesting. The rest of the afternoon was devoted to the reading and receiving of reports.

At night the educational anniversary was held, and Dr. Hyer made an earnest and telling speech on the subject of education in general, and upon the work and the needs of Southwestern University in particular.

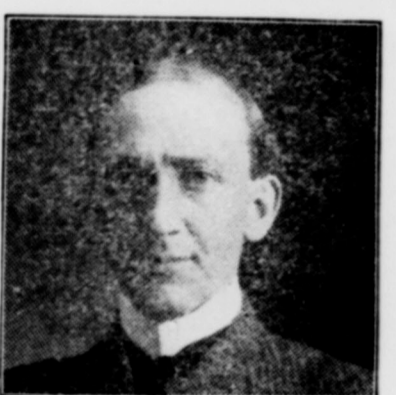
Sunday morning, the house soon filled, and Uncle Caleb Smith had charge of the love feast. It was a fine meeting. There were many rich testimonials from the preacher, and by the time the Bishop entered the pulpit, the congregation was in good trim for the 11 o'clock service. This sermon was a plea for the Bible, and supreme faith in God. It was one of the finest sermons we ever heard him preach. It was truly a great sermon, and its effort was fine. Eleven young men were ordained deacons.

At three o'clock there was a memorial service and at its close, the elders were ordained. Dr. H. H. Hamil delivered a fine address on Sunday-school work. Dr. Ward preached at the First Baptist Church at 11 o'clock, and Rev. Jas. W. Moore at night.

The conference adjourned Monday.

## Free Catarrh Cure

### No More Bad Breath



**C. E. GAUSS,**  
Discoverer of this Grand Cure.

Catarrh is not only dangerous in this way, but it causes bad breath, ulcerations, death and decay of bones, loss of thinking and reasoning power, kills ambition and energy, often causes loss of appetite, indigestion, dyspepsia, raw throat and reaches to general debility, idiocy and insanity. It needs attention at once. Cure it with Gauss' Catarrh Cure. It is a quick, radical, permanent cure, because it rids the system of the poison germs that cause catarrh.

In order to prove to all who are suffering from this dangerous and loathsome disease that Gauss' Catarrh Cure will actually cure any case of Catarrh quickly, no matter how long standing or how bad, I will send a trial package by mail free of all cost. Send us your name and address to-day and the treatment will be sent you by return mail. Try it! It will positively cure so that you will be welcomed instead of shunned by your friends. C. E. GAUSS, 4617 Main St., Marshall, Mich. Fill out coupon below.

**FREE**

This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to C. E. GAUSS, 4617 Main Street, Marshall, Mich.

.....  
 .....  
 .....

being done by the women of the Church.

Dr. Bray of our colored school, addressed the conference on the work of educating the colored people. He had undivided attention and the brethren made the money rattle on the table for several minutes.

In the afternoon the balloting for General Conference delegates was continued, and when finished, the call of the preachers was taken up and progressed until all had reported, and their characters passed.

The report of the committee on education provoked a lively discussion. It recommended an increase of \$1,200 for the ensuing year. No one objected to all the help that could be given, but, owing to the stringency of the times, the conference, by a close vote, decided to accept an increase. A number of strong speeches were made pro and con and the debate was interesting. The rest of the afternoon was devoted to the reading and receiving of reports.

At night the educational anniversary was held, and Dr. Hyer made an earnest and telling speech on the subject of education in general, and upon the work and the needs of Southwestern University in particular.

Sunday morning, the house soon filled, and Uncle Caleb Smith had charge of the love feast. It was a fine meeting. There were many rich testimonials from the preacher, and by the time the Bishop entered the pulpit, the congregation was in good trim for the 11 o'clock service. This sermon was a plea for the Bible, and supreme faith in God. It was one of the finest sermons we ever heard him preach. It was truly a great sermon, and its effort was fine. Eleven young men were ordained deacons.

At three o'clock there was a memorial service and at its close, the elders were ordained. Dr. H. H. Hamil delivered a fine address on Sunday-school work. Dr. Ward preached at the First Baptist Church at 11 o'clock, and Rev. Jas. W. Moore at night.

The conference adjourned Monday.

## I CURED MY RUPTURE

**I Will Show You How To Cure Yours FREE.**

I was helpless and bed-ridden for years from a double rupture. No trust could hold. Doctors said I would die if not operated on. I loaded them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 61, Watertown, N. Y.



MINUTES

Of the Sixty-sixth Session of the Texas Annual Conference of the Methodist Episcopal Church, South, held at Pittsburg, Texas, beginning November 28, 1905, ending December 4, 1905; Bishop J. S. Key, President; Jas. W. Downs, Secretary, Postoffice of Secretary, Henderson, Texas.

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? Local preachers, 186; members, 56,439.

APPOINTMENTS.

BEAUMONT DISTRICT. O. T. Hotchkiss, P. E. Beaumont, First Church—V. A. Godbey. Cartwright Chapel—L. M. Fowler.

BREHAM DISTRICT. C. F. Smith, P. E. Brenham—Nathan Powell. Bellville—C. Childress.

CALVERT DISTRICT. R. A. Burroughs, P. E. Calvert Station—G. A. LeClerc. Centerville Circuit—A. P. Bradford.

HOUSTON DISTRICT. S. R. Hay, P. E. Alvin—W. L. Pate. Angleton and Velasco—J. W. Johnson.

LEAGUE DISTRICT. J. L. Murray, supply. League City—A. Methvin.

RICHMOND—H. B. Urquhart. Rosenberg—Olin F. Zimmerman. Wharton and Lane City—Leon Henderson.

MARSHALL DISTRICT. J. W. Downs, P. E. Arleston—H. G. Williams. Beckville—M. Cagle.

PALESTINE DISTRICT. J. B. Sears, P. E. Alto—J. I. Weatherby. Augusta—R. B. Jones, supply.

PITTSBURG DISTRICT. J. T. Smith, P. E. Atlanta—C. B. Capps, supply. Cason—D. E. Culler, supply.

SAN AUGUSTINE DISTRICT. E. L. Shettle, P. E. Burke—J. S. Wilson, supply. Carthage—A. A. Kidd.

TYLER DISTRICT. E. W. Solomon, P. E. Alba—To be supplied. Athens—C. R. Garris, U. L.

TRANSFERRED—W. D. Gaskins, S. H. Morgan, J. W. Holt and J. J. Rape to Northwest Texas Conference.

PREACHER SECURED. I have accepted a preacher for Wayland Mission in the Weatherford District.

SUCCESSFUL PRAYER. I.—What is Prayer?

Without prayer man would soon leave and forget God. A man to live a Christian life, must pray much. We hear so much about prayer, but what is prayer?

There are two kinds of prayer: Secret and Public. Public prayer is for public worship. We must not sin as did the rich Pharisee, pray to be heard of men.

III.—The Elements or Conditions of Prayer. 1. A sense of want. We must want something. 2. Recognition or reverence.

IV.—The Results of Prayer. John Knox said in his earnest prayers: "Give me Scotland or I die, and Mary, Queen of Scots, said that she feared his prayers more than all the armies of Europe."

Free \$1.00 Coupon ENTITLING ANYONE WITH RHEUMATISM to receive prepaid, FREE TO TRY, a regular Dollar pair of Magic Foot Drafts and valuable new book (in colors) on rheumatism.

DRAUGHON'S Business Colleges Waco, Ft. Worth, Austin, San Antonio, Galveston, Denison, Tyler, El Paso, and Oklahoma City.

WANTED living men to send telegraph for Railway service. Write for prospectus giving full information. DALLAS TELEGRAPH COLLEGE, Dallas, Texas.

Metropolitan Business College DALLAS, TEXAS. "The finest business college in the South"—a positive, provable FACT.

FOR THE X=MAS HOLIDAYS THE Santa Fe ANNOUNCE SPECIAL LOW RATES TO THE OLD STATES IN THE SOUTHEAST.

OLD STATES IN THE SOUTHEAST Tickets on Sale December 21, 22 and 23. LIMITED TO RETURN 30 DAYS FROM DATE OF SALE.

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.

BLYMYER BELL'S CHURCH BELLS. 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.

CAPT. GRAHAM'S GRATITUDE

Suffered from Sores on Face and Back—Doctors Took His Money But Did No Good—Skin Now Looks Clear as a Baby's.

ANOTHER CURE BY CUTICURA REMEDIES

Captain W. S. Graham, 1321 Eoff St., Wheeling, W. Va., writing June 14, '04, says: "I am so grateful I want to thank God that a friend recommended Cuticura Soap and Ointment to me."

STILL ANOTHER CURE

Neck Covered With Sores, Hair Fell Out, Wild With Itching Mr. H. J. Spalding of 104 W. 107th St., New York City, says: "For two years my neck was covered with sores, the disease spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation, and merciless itching made me wild."

AND STILL ANOTHER

"For over thirty years I suffered from painful ulcers and an eruption from my knees to my feet, and could find neither doctors nor medicines to help me, until I took Cuticura which cured me in six months." (signed) M. C. Moss, Gainesville, Tex.



# The Home Circle

### NOT BY MIGHT.

Not by might and not by power  
Saith the blessed word divine,  
But the Spirit: He shall help me  
As the rugged steeps I climb.

Fail, I cannot while God leads me  
I will struggle on and on,  
Trusting in the Father's promise  
And believing on his Son.

I shall conquer, blest assurance,  
Oh! to take Him at His word;  
Flesh is weak, but faith is mighty  
As I lean upon the Lord.

Then begone weak fear and trembling  
He who sees each sparrow fall  
Knows my heartaches, sees my weeping  
Hears my prayers, and heeds my call.

Enter then oh! blessed Spirit,  
Take my life and let it be  
Consecrated to Thy service,  
Glorify Thyself in me.

SOUBIE BALDWIN DICKEY,  
Temple, Texas.

### HOME.

Home should be more than a mere habitation, or a dwelling place in which to sleep and eat, though these being necessary. Many people have a place to rest and take their meals, but have no home. A Christian home should be our theme. It involves pleasant companionships, sweet influences, and happy surroundings. Home is where mother and father are found, where children are born and reared, and where God reigns supreme. Not all homes are Christian homes, though they should be the moulding place where early influences over the little ones, form characters that will some day go out to bless the world. It touches the life of the community. Every home has its own influence, for good or bad, and that influence cannot possibly be confined to the precincts of the home. A good home is a blessing to any community. As is the home, so are the ones who dwell in that home. It is the advertisement of what they are. A Christian home is a house of prayer. The head of the family takes the Bible and reads a portion of God's Holy Word, and offers daily the morning and evening sacrifice. The family altar is very important, but some professed Christians try to get along without it. How many homes come short at this point. If you neglect this it may be the cause of your shedding bitter tears some day. Teach the little ones to pray early in life; they will always thank you for it, perhaps when old they will look back to that as the sweetest scene in childhood days, when they knelt at mother's knees, and uttered the sweet little prayer:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep,  
If I should die before I wake,  
I pray the Lord my soul to take."

I have seen little ones that did not know how to act when they were taken into a home where they had family prayer, and returned thanks at the table. I felt so sorry for them and their parents too. Let's wake up parents and try to have homes and children that will be a blessing to the world, instead of a curse. We all ought to love our homes. It always brings joy to my heart when we mention going back home, where we have an unbroken family, mother, father, and ten children—five boys and five girls. God has blessed that home, and it is a happy reunion when we all meet at the "Old house at home." But will be nothing compared to that blessed reunion in the home beyond the skies. We should all strive to have Christian homes. Keep good books, and read them to the children; they will enjoy it, if you will commence in time, when their little minds are free from the outside things. I speak from experience; I have three little ones, and when I mention reading to them, one is on each arm of my chair, and the other one at my knees. Of course, there must be perfect agreement between the mother and father, division here is hurtful and fatal. I am glad to say we find some Christian homes in our travels. If we will do our duty God will be with us and help us, and people who come in and out will see that God dwells therein.

We rejoice with you and bid you Godspeed. "Your labor will not be in vain in the Lord." Take courage, hold fast, and stand firm. No matter what other homes may be, for the sake of our little ones now around our knees, but who will soon go out from our homes, let's try in every particular to make ours a Christian home, and when we are called out of this one, we will be prepared to enter that Home the Lord has gone to prepare for us.

EFFIE OSBORN.

### THE STRANGER WITHIN OUR GATES.

The new maid was depressing. Tom said he felt as though he had slain all her nearest kin every time she spoke to him. Eva, too, missed the smiling, reckless countenance. Her school-days had been so happy, and she realized with a little pang that they were over forever; but after all, she was glad. It was pleasant to be at home. She had just finished arranging the books she unpacked, stopping occasionally to dip into one, when her brother opened the door.

"Where's that graven image going now, Eva?" he asked. "I met her headed for the street with her bonnet on."

"Who, Olga? Oh, she's going to Carmel to get some things she left there. She's coming back on the four-o'clock train."

Tom groaned. "Really, Eva," he said, she'll have a blighting effect upon us all."

"Oh, Tom," Eva laughed, but he went off muttering. "Well, if I'm to be housekeeper, I mustn't idle away any more time here," Eva said, and started up the attic to investigate the leak Olga had reported to her. "What a forlorn place," she thought, as she opened Olga's door. It was only in the center of the room that one could stand upright. The one small window admitted little light or air. The uncovered floor was rough, the walls bare, while various discolorations overhead showed that this was not the first time the roof had sprung a leak.

"The poor girl! No wonder she can't smile—with such a room as this; and to think of dear, patient Brideset having it all these years! It's too bad! I shouldn't think Aunt Marion would have allowed things to go so."

"If there was only a decent bureau and a more comfortable chair; and, oh, what a looking-glass!" Eva thought, as she glanced into the little cracked mirror which hung by a twine string from a nail. "Poor thing, I pity her if she thinks she looks as she does in that. If Olga could only have the old playroom down-stairs! That is so nice and cool; it's too bad to use it just for a storeroom!"—and she opened the door and looked in. It was not very large, but the double window was wide and shaded by the spreading branches of the great apple-tree. "She must have it—it's just the thing," she said aloud in her eagerness. "I'll ask papa as soon as he comes in."

Then she saw Tom on the lawn teaching the half-grown puppy to jump over a stick. "O Tom, please come here a minute," she called, and hurried down the stairs.

"Well, what is it, sis?" he asked, as he flung himself on the lounge. He listened in silence to her plans, then he looked at her critically for a moment. "I think we'd better continue the roasting process. Let's leave her in the attic."

"Oh, Tom! Please help me. I want to change things right away, if papa is willing," she said, coaxingly.

"I'm going down to the Point, fishing."

Eva looked disappointed, but she did not wonder that Rocky Point was attractive that lovely morning; and, besides, Tom seemed to dislike Olga so, anyway. She hoped her father would be more sympathetic. Tom was watching her out of the corner of his black eye.

"Eva," he said, presently, "my new line has got into an awful mixup. Can't you do something with it? My fingers seem all thumbs when I try."

Eva's slim white fingers were so dexterous in untangling the refractory knots that there was no danger of mistaking them for thumbs.

"I'll bring you home some of the nicest fish you ever laid your eyes on, for your dinner," Tom said, as he wound up his line.

Eva busied herself about the house until her father came in, then she took him up-stairs to show him the leak.

"Whew, but this is hot!" he said as he mounted the attic stairs.

"Just think, papa, how bad it must be to sleep here! See what a miserable little room," she said as she opened Olga's door. She gave him a chance to examine the leak, and then she laid the case before him—briefly, for her father had taken a newspaper from his pocket and was vigorously fanning himself.

"Of course, let her have the room, if you want to, Eva. I think myself it's better to use a good, comfortable room like that for a human being than keep it just to stow away a lot of traps in," he said, as they reached a cooler atmosphere. "I declare I don't see how old Biddy stood that attic so long."

To Eva's surprise she found Tom in

the sitting-room. He listened silently while she and his father discussed the proposed change.

"I thought it would be so nice to get it all done while Olga was away, and surprise her with it," Eva said; "but I don't suppose we could. She'd have to be here to help."

"What's the reason we couldn't?" Tom asked. "I'll go over and get Mrs. Ryan; she's always ready for a job. I guess she can and I can manage it."

"Oh, Tom; you dear boy!" Eva said, delighted. Then her face shaded. "But you were going to the Point. Ross Parker said yesterday the fish were fairly jumping out of the water."

"Oh, I know they're just dying to be caught, but they'll have to wait a while. Now if there's any of this stuff you want left down here, sis, just pick it out, and we'll cart the rest up to the attic in a hurry," he said to her. Several pictures that had been marvels of beauty in her childish eyes were hanging in their old places. "We'll leave them just where they are; they look so pretty," she told Tom.

The old green and brown roses on which they used to play still carpeted the floor.

"Ingrains are powerful things to wear," Mrs. Ryan said.

The neat bureau with its glass into which one could gaze without loss of self-respect, a small table, a rocker only a very little of Tom's mechanical assistance to become a cozy resting-place, were to be left, while the few things pronounced worthy were brought down from Olga's room.

"Perhaps she would rather take those cut herself," Eva had said when Mrs. Ryan proposed transferring the contents of the bureau drawers. "I'm so glad this bureau can look up," Eva thought. "She will feel as though she had a little more privacy."

I guess that Olga's a pretty good girl," Mrs. Ryan said to her in an interval of rest. "I know some folks live near where she came from."

Then she repeated what they had said—how Olga had wanted to fit herself for teaching, but had put aside her own wishes to care for her brother's motherless children; and how, after she had grown to feel as though they were like her own, he had married again, and then somehow there was no place there any longer for her, and she had resolved to go into service. "But they say she ain't never been the same since. It kind of broke her all up. Poor thing!" Mrs. Ryan added sympathetically.

Eva listened with a heart full of pity. "I'm going to do all I can to make up to her for it."

Tom said he didn't believe in the whipping-post, but he thought a man who would treat his sister like that came mighty near deserving it.

It was nearly four o'clock when Mrs. Ryan, with arm akimbo, announced that "there didn't seem to be nothing more that she could do," adding, as she surveyed the room with a satisfied smile: "It certainly do look grand!"

Eva moved around the room, adding the finishing touches tenderly. "It will give her a little 'homey' feeling," she thought.

She ran lightly up to her own room. She took a pretty vase from the mantel, and, opening a drawer, selected a dainty table-scarf. When she went down-stairs, Tom was busy near the window.

"Oh, what's that, Tom?" she cried.

"Oh, nothing but an extra shelf I had. I thought it might come in good for her to put something on. This seems to be a good place for it," and he tried to look indifferent.

"Oh, what lovely carving! You do make such pretty things, Tom!" she added, rubbing her face against his cheek. "How good you are!"

The shelf was hardly in position when they heard Olga on the stairs. "She's on her way up to that dreadful room," Eva whispered, but Tom had disappeared. Then she called: "Olga, come in here a minute. I want you to see this room since we cleared it out. Isn't it improved?"

"It looks beautiful," Olga answered, but looking very much like the "graven image" Tom had called her.

Eva grew a little embarrassed. "We fixed it for you, Olga. That other room isn't comfortable."

"Do you really mean," she asked, looking at her in a dull surprise, "that you have done all this—taken all this trouble just for me?"

"But, Olga," Eva said, we enjoyed it; we didn't think it was trouble. We wanted to do something to make you happier. You deserve to be happy, and we want you to feel that you have a real home here." Then, with a thought of the disappointed hopes: "You can have some of my books, if you want to study, Olga; and I'd love to help you about anything."

But Olga was crying quietly. Eva looked at her in distress, with the tears in her own eyes. She did not know what to say, but she took the

hand which had done so much for others, and gently pressed it.

Olga raised her head. "Somehow I've been just ready to give up. I've felt as though I didn't care what happened. Nobody else seemed to care either, and the heart's just been taken out of me." Then she steadied her voice. "But it doesn't seem so lone-some now. It isn't just the beautiful room, but it's the thinking about me—to know that somebody cares," and she smiled through her tears. Tom ought to have been there to see the "graven image" then!—Congregationalist.

### THE OAK AND THE IVY.

"Will you allow me, sir," said the Ivy to a gnarled old oak. "I won't intrude without your permission."

The oak looked down at his feet, which the Ivy was covering, but made no answer.

"What a ragged old fellow you are!" said the Ivy, when she had reached half way up the massive trunk. "I have covered knots and knobs innumerable in you; you may thank me for looking so handsome."

"Do you think we shall sell for much?" said the Ivy, as she grew up to the topmost boughs. "I see they have been marking us. I presume we are in the same lot. You are aware that you owe all your beauty to me."

The oak was felled, and the Ivy lay withered and trailing on the ground. "Alas!" she cried, "how could I so forget myself? I knew I was but an Ivy when I was at the bottom of the tree, but when I got to the top I thought I was an oak."—Mrs. Prosser.

### IN AN AUTOMOBILE.

When Lynn's mother saw him come racing down the street and fling himself through the gate and up the front steps, she knew that something had happened.

"Mother! mother!" he shouted. "I am going to have a ride in it this afternoon!"

She did not need to be told what "it" was. There was only one automobile in the whole town, and Lynn's dearest wish for two months had been to "try how it felt to be in it."

"Now I am going to know, Mr. Duncan has invited me."

"Why did he invite you?" asked his mother.

"Oh, just because he did. Maybe he knew how much I'd like to go, and he remembered when he was a boy and wished something very hard."

"Does he know where you live?"

"Yes, he asked me. He is coming for me at three o'clock. Won't it be fine for the automobile to be standing right outside the gate?"

Soon after dinner Lynn was impatient to get dressed and be ready. By two o'clock he had his best clothes on, and then, you see, he had to be very careful not to "get mussed and be unready" by three. So he sat down on his handkerchief on the curbstone to wait. By and by Harry Deems came along and talked to him.

"Where are you going?" asked Harry.

"I am going with Mr. Duncan in his automobile," said Harry, trying to speak as if he did it often.

"Fif!" cried Harry. "Aren't you glad?"

Lynn nodded.

"I wonder," Harry went on, "if Mr. Duncan's dog is all right. I found him away off by the pond the other night, all wet and cold, and his foot was hurt. I put him under my coat to try to keep him warm, but he shivered the whole way home."

Harry still talked, but Lynn did not hear a word that he said. He understood now why Mr. Duncan had invited him.

"But he did invite me. I didn't try to get him to; he just did it. He said something about his dog. But I didn't understand it."

He wished that Harry would go away. He mustn't be sitting there when Mr. Duncan came.

Suddenly a voice spoke out plainly somewhere deep down under Lynn's Sunday jacket. It was a very scornful voice.

"Of course you couldn't help it when you didn't understand, but now you do, and you can just as well as not. If you pretend to be another boy from yourself, that is cheating. If you take Harry's ride instead of him, that is stealing. And to-morrow you'll go to your missionary society and feel sorry for the heathen. You'd better feel sorry first for yourself to-day and keep from being one yourself."

Lynn jumped up from the curbstone and took Harry by the arm.

"Go right home," he shouted to him, "and get dressed! Hurry! There'll be plenty of time if you hurry. It was you that Mr. Duncan wanted to take in his automobile. He made a mistake between us. That's all. When I grow up I'm going to have sense enough to tell boys apart."

When Harry got the idea he held



back a little. But Lynn was determined.

"It's yours. It was meant for you. I am not going to take it from you. You wouldn't. I know you wouldn't. Would you?"

This was why, when the big cream-colored automobile stopped at Lynn's gate, Mr. Duncan found two boys standing on the curb.

Lynn explained.

"I mixed you up, did I?" said Mr. Duncan, screwing up his eyes into twinkling slits, as he looked from one boy to the other. "You are not just alike, after all. I suppose your mothers can tell you easily. Well, get in. The machine is big enough for you both."

"So I didn't lose a thing by it," Lynn told his mother afterward.

"But you gained something," she said.

"Yes," agreed Lynn.—Sallie Campbell, in S. S. Times.

### THE CONTENTED HERD BOY.

German literature contains many beautiful pieces. Here is one:

In a flowery dell, a herd-boy kept his sheep; and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning, the king, who was out on a hunting expedition, spoke to him and said, "Why are you so happy, dear little one?"

"Why shall I not be?" he answered. "Our king is not richer than I."

"Indeed!" said the king; "tell me of your great possessions."

The lad answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not therefore as rich as the king?"

"You are right," said the king, with a laugh; "but your greatest treasure is a contented heart. Keep it so, and you will always be happy."

Little Willie, who is a Philadelphia boy, had been watching a dog chasing his tail for three minutes.

"Papa," he asked, "what kind of a dog is that?"

"That," said the father, "is a watch dog."

Willie was silent a moment. "Well," he finally said, "from the time he takes to wind himself up, I guess he must be a Waterbury watch dog."—Philadelphia Ledger.

Opportunity is the measure of obligation.

### A BUSINESS FRIEND To Be Counted on Under all Circumstances.

One of the bright business women of New York city who found that coffee was wrecking her nervous system, bringing on severe neuralgia attacks and making her "extremely irritable," writes that she has found a staunch friend in Postum Food Coffee:

"I left off the old kind of coffee completely and entirely. This I found was easy to do, since Postum was pleasing to my palate from the beginning. Indeed all my family are with me in thinking it delicious when it is properly prepared—and by that I mean boiled long enough."

"I have not had one single attack of neuralgia since I began to drink Postum some months ago, my nerves have become steady and the old annoying irritability has, thank Postum, passed away. I cannot withhold this acknowledgment which is made in all sincere gratitude. Name given by Postum Co., Battle Creek, Mich."

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



EXTRACTS FROM A LAY SERMON BY GEO. B. HUBBARD.

Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins.

I wish to base my remarks upon the word sinner. This word brings to my mind three distinct questions:

- 1. What is a sinner? 2. Can a man that has been converted commit sin? 3. Is it possible for a man that has fallen away to be restored again to favor with God?

Question 1: In answer to this question, I will say that everyone that comes to years that fail to accept Christ as their Savior; also it may be that a man that has been once converted, but through error has forsaken his first love. Ezekiel says that "the soul that sinneth it shall die."

Question 2: Can a man fall from grace? Yes, most certainly he can. In the first place I will refer you to Ezekiel 18:26. The prophet here gives a plain statement by saying: "When a righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

Again in 31 v: "Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit, for why will ye die, O house of Israel?" 32 v: "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

In next place I will cite you to Rom. 11:20: "Well, because of unbelief they were broken off." These two examples show that it is possible for a Church to fall away in part, or as a branch. Now I will give you some individuals that have fallen. Take David, for instance, a man that committed sin at different times. Take his adultery with Bathsheba, and the killing of Uriah. The Bible says this of David displeased God, and David said: "I have sinned against God."

Next I will refer you to Peter, Matt. 26:74: "Then began he to curse and to swear, saying, I know not the man." Also Judas, Act. 1:25: "That he may take part of this ministry and a postulation, from which Judas by transgression fell, that he might go to his own place." Here are three cases that, to my mind, prove very clearly that a man may commit sins and thereby fall from grace. The two last were men that had walked the hills of Galilee for three long years and learned from the Savior's own lips of the life to come. Yet when temptations came they both fell. Both of them were ministers of the gospel. In Act 1:17: "For he was numbered with us, and had obtained part of this ministry."

St. Luke called Judas one of them in the ministry. Do you believe that Christ ever called a man that had a heart as black as some paint that of Judas to have been? Dr. Talmage in his book "From Manger to Throne," says: "For even though all were men of great faith and strong convictions, and earnest in their avowals, yet there were some more faithful than others; and some that were more temperate and forbearing than others."

Le me refer you to Matt. 18:12 to 14: "How thinkest thou? If a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which were not astray."

more of that sheep than of the ninety and nine which were not astray." Even so it is not the wish of your Father which is in heaven, that one of these little ones should perish. "One of these little ones who believe in me," Christ gave this parable to His disciples for the express purpose of teaching them that they should be very careful not to offend any one that believed in Him. And also if one should fall away to seek him and strive to bring him back to the fold. If it was impossible for one to fall he would never have given it for our guidance. I wish to refer you to Ro. 6:12, 13: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. Again, 16 v: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness."

In this quotation Paul is teaching the Church at Rome that it is left to man's will whether he walk after the flesh, or after the Spirit, after conversion or not. To prove this I will give you what Paul says in the 7 ch. 23, 24 of Ro.: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Here we find Paul saying that after all his Christian experience of God's grace, I feel in me a powerful principle of sinfulness still resides within me, and leads me unwillingly captive, and involves me in acts of wickedness. And then he cries out, saying: "How loathsome and vile am I, and when shall I be delivered from this indwelling lust which overspreads my whole nature, and but for the mercy of a merciful God would be my eternal destruction? But by living close and following the precepts of Christ I can keep my members in subjection to the will of the Lord." The entire 25th ch. Math. is one of admonition to guard ourselves lest we fall and be lost eternally. One more reference and I will close Question 2. In 2 Cor. 7:1, you will find this language: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God." This brings us down to Question 3: God's promise that the seed of the woman should bruise the serpent's head, which all accept as a true promise of the Savior, teaches us that if Adam and Eve lived up to this promise, that they should find favor with God. Num. 21: 7, 8, 9, we have an account of a church of which part sinned and fell short of the requirements. Yet they were restored again by adhering to God's command. I will give the quotation: "Therefore the people came to Moses and said, we have sinned, for we have spoken against the Lord and against thee, pray unto the Lord that He take away the serpents from us." And Moses prayed for the people, and the Lord said unto Moses, "Make thee a fiery serpent, and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." And Moses made a serpent of brass, and put in upon a pole and it came to pass that if a serpent had bitten any man when he beheld the serpent of brass he lived. Could anything be made plainer than this account of the sins of the children of Israel, and also their restoration through faith?

Now I will take David as an example of a man that fell and was restored again. David knew where to go for pardon and he went and always found it. So with Peter when the cock crew it brought to his mind the words of the Savior and he sought pardon for his sins and found it, and became one of the truest of all the Apostles. Not so with Judas. He went to man for forgiveness instead of the Lord, hence his destruction.

Ro. 11:1: "I say then, hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which he foreknew." Right here let me digress long enough to say that there never was but one Church organized, and that was in the family of Abraham. Here Paul saying after he has preached for years, "I am a Jew, and why not?" The Bible teaches that the Church that was organized in the family of Abraham is the same that the Apostles belonged to. Again, Ro. 11:17: "And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." 20 v. Well; because of unbelief they were broken off, and thou

standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in." Again, Paul says that the Church at Rome is a part, or branch, of the Jewish Church. And I thank God from the depth of my heart that the Methodist Church is also a branch of the Church of Israel, for if we be not a branch of the Church of Abraham we are none of God's, and are as aliens without a country. Again to the question. This breaking off of a branch and Paul's declaration that God is able to graft them back again proves that Paul believed in the fall and restoration of a converted man or church.

In summing up this discourse I will say that every one that does not strive to live up to the requirements of the gospel is a sinner, and will be cut off unless they repent of their sins and get forgiveness. My earnest prayer to God is that we may all live so that like James says, by our prayers and daily walk we may lead some one back to the fold that has strayed away, and thereby hide a multitude of sins. O, what joy it would be to me to know that I had been an instrument in God's hands of saving one soul. I hope that when this life is over we may all strike hands with the ones gone before.

What a meeting, what a meeting that will be. When my Father's face I see. And we'll all meet around God's bright throne. Kaufman, Texas.

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

THE KINGDOM IN THE CRADLE.

I have just read Dr. James Atkins' new book, "The Kingdom in the Cradle." It is a very strong presentation of the nurture method of evangelization. In the opening chapter he says: "One of the most vital questions before the Church of our day is whether the citizenship of the Kingdom shall be chiefly reared within or captured from without, or, as two able writers have stated it, whether the working policy of the Church shall be predominately one of nurture, or of rupture; of evolution, or revolution." The author discusses the Kingdom of God with the thought of determining who are to be its citizens. If it means to include the whole race, as he stoutly maintains, then he shows conclusively the impossibility of saving all men if the revolutionary method only is to be employed. The hope of evangelizing the entire race must come from the religious education of the child. The child must be kept in the Kingdom, and the saving efficacy and power of the gospel must not be interrupted by the periods of spiritual rebellion and outlawry. "Reliance upon the plan of adult conversion has stood in the way to prevent an unreserved and universal use of the method by Christian nurture." Children are too often brought up for a future conversion and made to look to a period beyond childhood as the time for beginning a religious life. This practice the author condemns.

The book follows largely the line of thought presented in Dr. Horace Bushnell's "Christian Nurture," Patterson DuBois' "The Natural Way," Prof. Geo. A. Coe's "The Spiritual Life," "The Religion of a Mature Mind," and "Education in Religion and Morals." It deals with the religious education of the child, the Church and the home, the child in the home, the place and work of the Sunday-school. It has a message for three classes of readers, the preacher, the Sunday-school teacher, and the parent. Conscientious fathers and mothers would welcome it as a burst of light upon a darkened way. It has a saving truth for the home. It should be audibly read. If thoroughly assimilated by the parenthood of our Church great things might be expected from the coming generation for the Kingdom of God. JOHN M. MOORE.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 157, Notre Dame, Ind.

MERELY SUGGESTED.

Our Church recognizes and seeks to provide for four classes of preachers—effective, local, supernumerary and superannuated. In the hope of doing the best by these and the Church some things are suggested. And first of all a call to preach is to preach. Scriptural authority for a local ministry is very slender. The local preacher is practically a layman. Let an exhorters license authorize the conducting of prayer meetings, and on occasion the reading and expounding of the Scriptures. Let a license to preach mean itinerating. Further, let it be understood that the call to preach, like the marriage vow, ends with death. The Lord never revokes, and only modifies when mental or physical paralysis is manifest. Other organizations have an age limit, but the Church dare not. There are hundreds of men on the supernumerary and superannuated list who might be doing good service in small charges. To give a man either relation practically suspends his call to preach. Let the men thought entitled to the supernumerary relation be placed as second or Junior preacher on some charge demanding more work than can be done by one man. Having suggested provision for the local and supernumerary classes there remains but one other to care for.

As said above many a man is on the so-called "Honor Roll" who could do effective work on some small charge. It is feared that over-crowded conferences take advantage of the law authorizing a charge of re-ation and thus force worthy and effective men out into the uncertain. They thus dare do what the Lord has never done. I stick to the proposition that a call to preach means to itinerate till death or absolute disability relieves from the obligation. In the event of mental or physical disability let ample comfort be furnished till the Lord calls him to mansion and crown.

M. H. WELLS, Birmingham, Ala.

Sneeze and Blow.

That is what you must do when you have catarrh in the head. The way to cure this disease is to purify the blood with Hood's Sarsaparilla. This medicine soothes and heals the inflamed surfaces, rebuilds the delicate tissues and permanently cures catarrh by expelling from the blood the scrofulous taints upon which it depends. Be sure to get Hood's. The non-irritating cathartic—Hood's Pills.

Piles Quickly Cured at Home

Instant Relief, Permanent Cure— Trial Package Mailed Free to All In Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right. An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for. The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time. It is well worth trying. Just send your name and address to Pyramid Drug Co., 9434 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture. No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

Epworth Organs

Are extra sweet-toned. Sold by the makers direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer. Write for Catalog today. Mention this paper. WILLIAMS ORGAN & PIANO COMPANY, CHICAGO.

On the Beautiful Plains in Floyd and other counties, land to sell in large or small tracts, improved or unimproved. W. M. MANSIE, Gen'l. Land Agent., Floydada, Texas.

Holiday Excursions

In December, back to the Old States. We have Union Depot connections with all lines at Memphis, which makes for convenience and easy transfer. HOMESEEKERS' EXCURSIONS. Tuesdays and Saturdays to the Panhandle country, where land is cheap, but increasing rapidly. QUICK TIME TO NEBRASKA. Rock Island is by many hours the quickest to Lincoln, Omaha and adjacent points. Sleeping car and chair car service all the way. CHICAGO AND KANSAS CITY reached best via the Rock Island. Double daily trains, through sleepers and chair cars. WHEREVER YOU GO write us. We will carefully answer inquiries.

PHIL A. AUER, G. P. A., C. R. I. & G. Ry. Fort Worth, Texas. S. J. TUCKER, C. P. A. Dallas, Texas.

TEXAS FARMERS

Located in the Panhandle Country constitute a vast proportion of those who are out of debt, possess an abundance of all that is necessary to comfort and easy hours, and own BANK ACCOUNTS. Those who are not so fortunate should profit by past experiences and recognize that these conditions are possible in THE PANHANDLE 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.

THE DENVER ROAD sells cheap Round-trip tickets twice a week with stop-over privileges. For full information write to A. A. GLISSON, G. P. A., Fort Worth, Texas.

Tutt's Pills

stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequalled as ANTI-BILIOUS MEDICINE, In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated. Take No Substitute.





BLAYLOCK PUB. CO. . . . Publishers
Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice, Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. . . . . . Editor

SUBSCRIPTION—IN ADVANCE.

Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS 1.00, THREE MONTHS .50, TO PREACHERS (Half Price) 1.00

For advertising rates address the Publishers.

All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

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

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

BACK NUMBERS.—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible, but, as a rule, subscriptions must date from the current issue.

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

CONFERENCE NOTES.

Rev. Jno. Adams and Rev. Caleb Smith are the two patriarchs of the conference, and whenever they spoke everybody listened. They all love Brother Adams and "Uncle" Caleb.

Dr. McLean was a visitor to the conference. It was his mission to secure concurrent action with that of the North Texas Conference tendering the money raised for the Episcopal Residence to Bishop Hoss, with which to purchase him a home in his own name and title. He succeeded. If the other two conferences do likewise, the tender will make, leaving any contribution to the fund to act in the matter as his judgment may dictate.

Rev. Sam Hay made his first year in the presiding Eldership in the Houston District a success. His report showed remarkable advance along all lines, especially in Houston, where three additional pastors were asked for to carry on the work in that city.

Dr. Jas. W. Moore is a man of plans and enterprises. In his charge in Houston he has projected a mission for the waif boys of the city, provided a home where a number of them find lodging, and established a night-school for them. It is a fine work.

Rev. G. S. Sexton has had remarkable success in Galveston. He has not only filled his house with worshippers, but he has done for the waif girls of that city what Dr. Moore is doing for the boys in Houston. Besides this he has also done some reform work. He is helping to tone up the moral sentiment of the city.

Rev. H. C. Willis and Rev. Gus Garrison of Palestine have done progressive work in that city. The old church property has been sold and plans are on foot for a division of the work with two good congregations on either side of the railroad. The new churches are in contemplation. This will bring Palestine to the front in church work.

Rev. E. L. Shettles has established a reputation as a church builder. He did what was almost thought to be the impossible at Bryan in the erection of that handsome building, but he

eclipsed himself in the Pittsburg edifice. It is one of the most beautiful and complete structures in Texas.

Rev. J. B. Turrentine finished the work in Texarkana, which was begun by Rev. O. T. Hotchkiss two years before. He began where his predecessor left off, and to-day we have a most attractive and modern church on the Texas side of the city. It was greatly needed, and it solves the problem of our church in that border city

Rev. S. S. Morris, the father of Lon and Charley Morris, lives in Pittsburg. He brought up his family there, and he has been a subscriber to the Advocate fifty-six years—as long as the present editor has lived in the world. He and his good wife had the celebration of the anniversary of their golden wedding ten years ago. They are devoted Methodists and they are ripe Christian characters.

Rev. J. W. Downs, with his helpers, is a most efficient secretary, and he keeps the records in fine style. He rendered every assistance to us in giving items for the Advocate. It is a pleasure to report the conference proceedings when there is a good set of men at the secretary's table.

Pittsburg proved to be a most hospitable community. The people of the town threw open their doors and nobody was left unprovided for. The town boasts of fine families and most excellent church people. No conference was ever better entertained.

The editor, Rev. J. W. Moore, Rev. G. S. Sexton and Brother Morris, a layman, were elegantly provided for at the good home of Dr. and Mrs. R. P. Boren. She and all her family of children are Methodists. The doctor is a Cumberland Presbyterian, but he has no church in the town, and he has always worshiped with the Methodists and supported the church with his family. He is a close kinsman of the late Dr. Jesse Boren, of Georgia, and a very fine Christian. His home was our home and we enjoyed it to the utmost.

We have never seen a finer body of laymen in the Annual Conference. We can name only a few of them, but they are samples of the rest: Bros. Jester, W. T. Grayham, Stone, Armstrong, Geddy, Cone Johnson, Smith Garrison, Kelley, Morris, M. D. Fields, Abernathy and others. They were valuable parts of the conference, and their presence added much to the success of the body.

There was a great deal of preaching during the session. Every afternoon and at night, good sermons were delivered. The spirit of the conference was fine. If there was any scrambling for place or wire pulling, we did not see it. The preachers are a brotherly set and their communion was sweet and beautiful. We always enjoy their fellowship.

Rev. V. A. Godbey, of Beaumont, has done three years of fine work. He and his people have an excellent lot and \$35,000 with which to begin the erection of a handsome church. Work will begin during this month, and when completed, they claim that it will be the leading church building in Texas. Our interests down there are keeping pace with the progress of the city.

Rev. Jno. E. Green is everybody's friend. His religion is of the bright and cheerful sort. It not only makes him a good and true man, but it makes him happy and exuberant. To meet him and grasp his hand makes one feel better.

Jno. E. Green, Jr., the wide awake reporter for the Houston Post, is the son of Rev. J. E. Green of the conference. He is a graduate of Southwestern University. He is a fine young

man and well equipped for newspaper work. He understands the Methodist dialect and he gave very full and interesting reports of the proceedings of the conference. His notes, personal aids and comments were spicy and attractive. He has a bright future as a journalist.

Major Lesesne and Mr. Jno. Green were the special correspondents of the Daily News and the Houston Post. They made ample and accurate reports of the proceedings. The Post finally awoke to the fact that a Methodist Conference amounts to something, and, following the lead of the enterprising News, it sent a special correspondent to Pittsburg. It took the Post a long time to awake, but it finally got a move on itself. Had the brewers been in session at Lockport, Hillsboro or Sulphur Springs the Post would have been more on the alert.

The lay sermon of Cone Johnson, of the Tyler bar, was a genuine treat. He spoke out of his heart, and he spoke with great earnestness and power. Such a layman is a blessing to the church and capable of great good to the cause of religion. All the lawyers of Texas ought to hear him.

Pittsburg is the county seat of Camp County, and the whole country is under local option. The anti-awhile back brought on a second election, but they were snowed under again. And local option is a success. That is, it is just as well enforced as any other law on the statute books. As a result, there are a good many anti-awhile serving time on the county farm. If you will ask them if prohibition prohibits, they will all answer "It prohibits us."

Rev. W. K. Strother has made a fine success at the Alexander Collegiate Institute. The school is located at Jacksonville. It has two hundred pupils matriculated, a good faculty, and a plan under advisement for a \$25,000 building. Rev. T. J. Milam, the agent, is doing good work for the institute.

The death of Rev. John Mathis during the year removed from the conference one of its most interesting and lovable characters. For forty-nine years he went in and out among his brethren, and none of them ever knew him but to love him. He was one of the grand old men of the conference.

Mrs. Alexander Woldert, President of the Conference Home Missionary Society, read an interesting annual report and addressed the conference most touchingly and beautifully. She was given close attention, and her earnest words were accentuated by many hearty responses.

The conference has twelve Smiths, and the tribe of them is increasing. It has five Adams, three Davises, three Thompsons, and quite a number of twos of the same name.

Mrs. J. E. Green made a telling speech in the interest of the Women's Foreign Missionary work. Her text was: "Women are the hardest things in the world to get along with, but you can't get along without them." She quoted this from the saying of an old east Texan, and she made good use of it.

It required three ballots to elect the clerical delegates to the General Conference. On the first ballot Ward, Hay and Downs went through. On the second ballot there was no election. On the third, Solomon and J. T. Smith made the landing without trouble. Ward is the only man on the list who was in the last General Conference.

Rev. Seth Ward is wonderfully popular in the camp. No better proof of this can be found than the fact he

received 141 votes out of the 159 cast for delegates for the General Conference on the first ballot. He has spent his life as a preacher in this conference. They all know him and know him to love him. They call him Seth over there, and when he speaks they listen. And he is worthy of it all

The Advocate has the right of way in the Conference. The preachers and the people love it and stand by it. As a conference they endorsed it in unqualified terms in their reports on Temperance and Books and Periodicals. Such hearty commendation encourages us to continue our work with vigor. Especially did the conference endorse with emphasis the work for local option being done by the Advocate. On with the battle!

Two of the preachers had been unfortunate enough to get into personal difficulties with offending parties. The other parties got the worst of the encounter. While the conference deplored this and expressed disappointment, nevertheless the provocation which caused it was so great and exasperating, the two ministers were excused. But they were admonished to be more careful and guarded hereafter.

PERSONALS.

Rev. W. W. Moss, of Central Church, Ft. Worth, called on the Advocate this week. Central is a new church, but Bro. Moss has already made a fine start: has a W. H. M. Society of 56 members, a Sunday-school of 266 members, and a League of 25 members. They will build a handsome church costing \$20,000 or more.

At the late session of the Texas Conference Rev. S. H. Morgan was transferred to Northwest Texas Conference. Bro. Morgan has served faithfully and well in his old conference. He has always carried up a good report to the session of the conferences, and we are sure that he will among his brethren of the Northwest Texas Conference maintain his record for excellent service wherever the iron wheel may land him. He is now stationed at Maypearl.

A CARD FROM BISHOP HOSS.

Please to announce that at the earnest solicitation of Dr. W. L. Nelms, and the request of the Board of Trustees of Southwestern University, I have appointed Rev. Jno. R. Nelson to be Commissioner of Education for that institution. His field of labor will be the whole state, and I beg for him, and for the cause which he so ably represents, the kindly cooperation of all Texas Methodists.

Please to say also that after Sunday, December 2, I shall be for ten days at Grenada, Miss. After that, I hope to spend a month at Citra, Fla., returning to this state, early in March. Very respectfully, E. E. HOSS.

Dallas, Tex., Nov. 30, 1905.

THE NEGRO PROBLEM IN THE SOUTH.

With some persons the negro problem in the South is, how to use the negro vote in politics; with others it is, how to eliminate that vote; with others still the negro problem, is how to sell the negro bad whisky and pocket his money.

This negro problem is a grave one. It is a problem that must be met. Mourning over past blunders and indulgence in eriminations and reeriminations will not suffice. "There is no use in crying over spilled milk," says a homely adage. "Pick your flint and try again," says another which was current before the modern rifles that shoot so fast and so far and hit so hard came into use. In dealing with this negro problem we cannot afford to be dilatory nor cowardly nor stupid nor cold-hearted nor babyish. We cannot afford to be partisans of the type that makes artful dodgers that evade responsibility, nor reckless blunders that aggravate the difficulties that are unavoidable and create difficulties where none ought to exist. In a word, this negro problem is to be solved by the Christian people of this land, and more especially by those of the South, where the negroes mostly live and where so much depends upon its right handling and wise adjustment. And it goes without saying that upon the Church of Christ—using the word "Church" in its widest meaning, including all who hold to its Head—this grave responsibility is devolved. By the Church this work is to be done

It is also a self-evident proposition that the obligation and privilege of every branch of the one Church with regard to this work must be measured by its numerical strength and according to its ability. Judged by this standard, the Methodist Episcopal Church, South, must do a large part of this work and share a large part of the blessing that will surely follow. It is one of the largest, if not the very largest, of the religious bodies in the South. Between it and the Baptist Church it has been a close and friendly race for many gracious years in the past. God has abundantly blessed both of these Churches here in the South. Their difference is small; with regard to all the great things of the gospel, they agree. In their work for the negroes both have had large success. The songs of the Methodist negroes have rolled in mighty volume over all this fair Southern land from the Potomac to the Rio Grande, from the Atlantic Sea to the swift-flowing Ohio. The Baptist negroes have been heard from on the banks of every creek and pond and river in all this territory, making "Jordan roll" as they looked backward, and looking forward with the hope in their hearts that they would swell the notes of the "new song" on the banks of that river of life that makes glad the city of God. These Methodist and Baptist negroes are still singing their songs; they still cherish their hopes. Among them are some who are discouraged, as was a Baptist negro woman in Nashville of whom her mother said: "She is not much of a shouter, but she do mourn beautiful." At this point this wish rises in my heart: Let us have, all over this land we love, a revival of the old-time religion that will turn the mourning into joy and give to these millions of souls the garment of praise for the spirit of heaviness. In a word, let the joys of the great salvation come to us in a great revival of the religion of our Lord Jesus Christ, which is the true and only remedy for the evils that bring sorrow to the souls of men and disaster to nations everywhere on the earth. May the blessing of God rest upon all our Churches in this work! That the Methodists may see and do their duty in this our day is a desire that voices itself in this prayer, in which I trust many who read these words of mine will join. All at it, and all together, each according to his several ability—this is the word, and this is the will of the Master.

At the beginning of the war, in 1861—call it what you will, the War between the States, the War for the Union, the War for State Rights—we had in the Methodist Episcopal Church, South, 207,766 negro members. These were actual communicants ministered unto mostly by our white preachers, men of God who loved this work and were blessed of God in doing it. Such men as Bishops Capers, Andrew, Early, and Haygood, and a noble company of the strongest and best men in all our Southern Methodist Conferences took part in it. Their names would make a shining register could they be printed here, but they are too numerous for such a record. They are written in that book of God which will be opened "in that day." These men are nearly all gone; they rest from their labors, and their works do follow them. This later generation, after the tragic interruption and abrupt changes made by the war, are called of God to take hold of this work and to go on with it, building upon the foundation laid by our glorified fathers.

I have been interested in this work during all my ministerial life. I make no claim to be numbered among these grand and good men who have gone before us; my epitaph may be written after I am dead by some kindly hand. But that is a matter of no consequence; sufficient unto that day will be what it may bring. I began my regular ministry as pastor of a Southern Methodist negro charge in Savannah, Ga.—quaint, beautiful, hospitable, blessed old Savannah. God blessed my labors in this service with a measure of success. To this day I remember it with gratitude. At the next session of the Georgia Annual Conference I said to the presiding bishop that I should be glad to devote my life to the preaching of the gospel to the negroes. "Ah, brother," said the apostolic man, with a kindly twinkle in his eye, "I fear you are becoming proud; you must do some preaching to the white folks." It turned out that I was sent as a missionary to California. This cut me off from any special ministrations to the negroes; but I have never lost the interest I have felt in their behalf, and it is warm in my heart as I write these lines, though fifty years have come and gone since I faced my first black congregation—when my frame was stronger and my locks were not so thin and white as they are now.

The Institute for Colored Preachers recently held at Jackson, Tenn., was a good sign of the times. Our Dr.

Vertical text on the right edge of the page, partially cut off.



DELEGATES TO GENERAL CONFERENCE

THE AMERICAN BIBLE SOCIETY.

Liver and Kidneys

Lambuth and Rev. J. E. McCulloch, of the Methodist Episcopal Church, originated it—under leading from on high, we may safely believe.

There is a blessing for all concerned if we will face this negro problem squarely and do our duty in the fear of God.—Bishop O. P. Fitzgerald, in Nashville Christian Advocate.

A FAMILY REUNION.

In McLennan County near Waco at the old homestead, which was settled more than thirty years ago, there lives Mrs. Mary Frances Barcus, the widow of an itinerant Methodist preacher.

For years it has been the practice of the preacher boys to come home the day after Annual Conference and meet as many of the tribe as possible around the old fireside.

Another fact that made this meeting unusual was the introduction into the tribe of the newly acquired sister, a Western star of the first magnitude discovered and captured by the youngest brother.

There were present at this reunion all of the tribe except the baby sister, Mrs. Jackson B. Cox, in Mexico, and her family; Mr. Reavis Barcus of California, and his family, and three daughters-in-law and their children.

The dinner was a royal one, gotten up after the fashion of an Arkansas treat, brought in by the children who reside in the neighborhood. To name the bill of fare would swamp your space and make you hungry.

"Backward, turn backward, O Time in your flight, Make me a child again, just for tonight. And the finger on the dial turned back from twenty to forty years and they all lived over the happy days when they romped and rollicked around the old hearthstone.

BROTHERHOOD.

To the Members of the West Texas Conference Brotherhood: The advance mortality fees of our preachers and laymen should be sent to the treasurer at once, as the thirty days, during which such fees are to be paid, have nearly expired.

Arkansas. Clerical. Lay. Jas. A. Anderson, J. M. Jenkins, F. S. H. Johnson, C. E. Wilson.

Brazil Mission. Clerical. Lay. J. L. Kennedy, Henrique Lindenberg, J. L. Bruce.

Columbia. Clerical. Lay. C. L. McCausland, W. L. Cobb, E. H. Mowre, Victor Moses.

Denver. Clerical. Lay. T. S. Wheeler, R. E. Rice, J. A. Lewis, E. R. Robinson.

East Columbia. Clerical. Lay. H. S. Shangle, W. C. Howard, J. H. Dills, A. H. Crow.

German Mission. Clerical. Lay. P. H. Hensch, W. Grote.

Holston. Clerical. Lay. J. A. Burrows, George R. Stuart, R. G. Watterhouse, Judge W. P. Duncan, Frank Richardson, J. W. Saylor, S. D. Long, J. W. Penn, J. W. Perry, J. M. Cantrell.

Illinois. Clerical. Lay. J. W. Westcott, S. S. Vick, R. J. Watts, J. B. Clark.

Indian Mission. Clerical. Lay. Wm. J. Stms, A. S. McKennon, J. S. Lamar, J. M. Doss, T. F. Brewer, W. G. Ditzler, N. L. Linebaugh, J. W. Jackson, C. M. Coppedge, D. R. Rankin.

Japan. Clerical. Lay. S. H. Wainright, Matsumoto, C. B. Moseley.

Kentucky. Clerical. Lay. E. G. Mann, George W. Bain, W. F. Taylor, W. W. Ball, W. E. Arnold, C. H. Duty, F. M. Hill, R. D. Marshal, John R. Deering, H. C. Morrison.

Louisville. Clerical. Lay. J. J. Tigert, J. L. Wheat, W. F. Lloyd, J. W. Wigram, F. M. Thomas, L. P. Little, Gross Alexander, M. O. Hughes, R. W. Browder, W. C. Keen, J. T. Rushing, E. P. Bell.

Los Angeles. Clerical. Lay. E. P. Ryland, J. B. Glover, R. P. Howell, H. A. Hughes.

Missouri. Clerical. Lay. C. M. Bishop, B. J. Casteel, Willis Carlisle, J. A. Leavell, O. E. Brown, H. P. Woodson, S. P. Cresap, J. M. Proctor, B. D. Sipple, John R. Lyell, John Anderson, L. H. Herring, M. H. Moore, H. K. Hinde.

Memphis. Clerical. Lay. R. H. Mahon, John R. Pepper, J. H. Stevenson, J. T. Peeler, G. W. Wilson, T. B. King, W. E. Thompson, P. H. Scott, A. J. Meaders, J. Y. Barbee, H. B. Johnston, A. G. Hawkins.

Montana. Clerical. Lay. J. R. Murray, J. W. Kemper, S. B. Tabor, Z. B. D. Lafleure.

New Mexico. Clerical. Lay. J. T. French, J. E. Swope, W. E. Foulke, J. H. Harper.

North Alabama. Clerical. Lay. H. C. Howard, J. B. Wadsworth, S. L. Dobbis, T. C. Banks, J. H. McCoy, N. W. Rowe, J. D. Simpson, M. K. Clements, F. P. Culver, E. J. Garrison, V. O. Hawkins, Daniel Collier, J. I. Williams, Frank Jackson.

North Georgia. Clerical. Lay. W. F. Glenn, G. M. Napier, J. H. Eakes, E. W. Martin, J. D. Hammond, W. G. Post, B. P. Allen, J. T. Duncan, J. W. Heldt, J. D. Walker, J. B. Robins, C. L. Bass.

North Texas. Clerical. Lay. Jno. H. McLean, C. H. Morris, J. W. Hill, P. C. Thurmond, G. C. Rankin, L. Blaylock, J. L. Morris, R. C. Dial, John M. Moore, Sid Bass, J. M. Peterson, J. H. Matthews, E. W. Alderson, W. C. Everett.

Northwest Texas. Clerical. Lay. Jno. R. Nelson, W. E. Williams, Jno. M. Barcus, N. G. Rollins, W. L. Nelms, S. W. Scott, O. F. Sensabaugh, J. T. McKeown, R. R. Bolton, R. S. Hyer, J. G. Putman, J. M. Robertson, H. A. Boaz, J. K. Parr.

Pacific. Clerical. Lay. J. J. N. Kenney, G. V. Northey, J. E. Moore, James Sutherland, Mark Hodgson, B. Campbell.

Southwest Missouri. Clerical. Lay. W. B. Palmore, Samuel Orr, C. H. Briggs, P. S. Rader, A. R. Farris, J. A. Rich, W. H. Winton, H. G. Henley.

St. Louis. Clerical. Lay. W. F. McMurry, J. W. Vaughan, T. F. Sharp, P. E. Genoway, N. B. Henry, A. Ruddell Byrd, W. R. Mays, D. E. Grogean.

Tennessee. Clerical. Lay. W. F. Tillett, Capt. J. W. Irwin, J. T. Curry, J. H. Kirkland, H. B. Reams, J. D. Pullen, W. R. Lambuth, L. K. Hart, E. B. Chappell, R. P. McClain, W. J. Collier, J. B. Morgan, T. A. Kerley, J. L. Parkes, E. T. Sweeney.

Texas. Clerical. Lay. Seth Ward, T. S. Garrison, J. W. Downs, Cone Johnson, Sam R. Hay, D. H. Abernathy, E. W. Solomon, H. C. Pritchett, J. T. Smith, L. L. Jester, V. A. Godhey, M. D. Fields, James Kilgore, W. M. Stone.

Virginia. Clerical. Lay. Paul Whitehead, James Cannon, B. F. Lipscomb, R. T. Wilson, J. C. Reed, W. J. Young, R. H. Bennett.

West Texas. Clerical. Lay. J. D. Scott, V. M. West, W. J. Johnson, J. E. Pritchett, Sterling Fisher, G. G. Johnson, J. M. Alexander, B. D. Orgain, J. W. Stovall, S. D. Seale.

Western. Clerical. Lay. A. R. Williams, J. B. Starns, W. H. Comer, J. C. Lovett.

Western Virginia. Clerical. Lay. Sam. Robinson, E. B. Hawkins, T. S. Wade, M. W. Thomas.

Wanted—A preacher for a charge of four appointments, with parsonage in Paris District. Will pay \$500. Send recommendations from P. E. 520 North Mill St., Paris, Texas. E. H. CASEY, P. E.

New York, November—The American Bible Society finds itself for the first time in a quarter of a century in debt. Its Reserve Surplus is entirely used up. During the last four years it has drawn upon this surplus on an average \$20,000 a year, in order that its far-reaching missionary work at home and abroad might not be suddenly crippled. Now this surplus is exhausted and the Society is in debt. Legacies, formerly so large and constant, have ceased to be a dependable source of income. The present annual contributions from Life Members, Donors, Churches, and Auxiliaries, together with the income from Trust Funds, are insufficient for the work of the Society, and this work, it is said, should everywhere be enlarged, and nowhere diminished. What is immediately needed is that all the supporters and friends of the Society shall take into consideration plans to enlarge the annual contributions to its treasury. The circulation of the Bible lies, it is said, at the foundation of all the work of the churches. Many churches have adopted a self-assessment of an amount equal to ten per cent. of their missionary offerings as their share for the Bible Society, the "pious share of missions." The Society asks for many thousands of new givers, at least one thousand who will pledge a hundred dollars a year for a term of years; and for a \$50,000 advance over last year's receipts to meet the appropriations already made. The Society's year ends March 31, 1906. Unless such help is received ruinous retrenchment in its benevolent work must immediately follow. In view of the fluctuations that affect current receipts, especially from legacies, which have diminished in part because so many persons are disposing of their property during their lifetime, thus becoming their own executors,—and in order to provide for such advancement as shall properly represent American churches in the large and increasing share that belongs to them of giving the whole Bible to the whole world, the Board of Managers of the Society, in connection with the celebration of its Ninetieth Anniversary in 1906, calls for Five Millions of Dollars to be sacredly devoted to this task. It will receive property, funds on annuity, or unrestricted gifts for this purpose. The Society holds the Bible to be both the charter of salvation and the foundation of the liberty and well-being of this nation and of all people.—JOHN FOX, Corresponding Secretary.

UPSHUR COUNTY CONTEST.

Our election came off under circumstances most propitious for the antis, but the pros won out by 35 majority. It is evident that 300 or 400 pros did not vote on account of the rain, evidently, coupled with the fact, that they are largely in the majority in the county, and they concluded the election would be easily won; it is noted as a fact, that the opposition voted its full strength, and we feel assured that if this be true we will not be subjected to another local option election; never again possibly.

We started Saturday a. m. "wet," but we closed the day "dry." Dr. Gregory was chairman of our executive committee, and he was alert and faithful. He was reinforced with as fine a class of coadjutors as ever reinforced a great cause. We give these men all praise. Withal, our women and children waded through the mud. While the falling rain was deterring many of our physically strong men, these pure representatives of our homes, with banners and striking mottoes—songs framed in the most striking melodies, floating out over the muddy streets—prayers rising from loyal hearts and expressed by consecrated lips—were unwearied in the manifestation of their deep interest in the contest being waged—the result of which was to bless or curse many of our homes. Before these mothers and their children we take off our hats and bow under the inspiration of Southern chivalry, to say we give you all honor.

The antis are threatening to contest the election, but I give them credit for better judgment than that; their local chairman says he will have nothing to do with any kind of contest, that they were beaten—he was a democrat—and would abide the results as they are now reported by men in whose honor he has every confidence. —G. V. RIDLEY.

PREACHER WANTED.

I want an active preacher for Pleasanton circuit, in Beeville District, West Texas Conference. Will pay \$500.00 and has parsonage. A good work and needs a good man. Write me. Enclose recommendations from your presiding elder or pastor. F. B. BUCHANAN, P. C. Beeville, Texas, Box 58. Meditate on your mercies and you minimize your miseries.—Ram's Horn.

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story. The great alternative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

Brownwood District—First Round. Brownwood Sta., Dec. 10, 11. Blanket, at Blanket, Dec. 15, 17. Talpa, at Talpa, Dec. 23, 24. Ballinger Sta., Dec. 28. Robert Lee, at Robert Lee, Dec. 29, 31. Olga, at Olga, Jan. 2. Wingate, at Spring Creek, Jan. 4. Winters, at Winters, Jan. 6, 7. Glen Cove, at Crews, Jan. 8. May, at May, Jan. 10. Cross Plains, at C. P., Jan. 11. Pioneer, at Pioneer, Jan. 12. Rising Star Sta., Jan. 13, 14. Sipe Springs, at Sipe Springs, Jan. 14, 15. Gustine, at Gustine, Jan. 15. Comanche cir., at Indian Creek, Jan. 29, 31. Comanche Sta., Jan. 29, 31. Proctor, at Proctor, Jan. 22. Coleman mis., at Fairview, Jan. 27. Coleman Sta., Jan. 27, 28. Santa Anna, at Santa Anna, Jan. 28, 29. Bangs, at Bangs, Jan. 30. Indian Creek, at Elkins, Jan. 31. B. R. BOLTON, P. E.

Dallas District—First Round. Grace Station, Dec. 9, 10. Lancaster and Wilmer, at L., Dec. 16, 17. Oak Lawn Station, Dec. 20. First Church Station, Dec. 23, 24. West Dallas and Grand Prairie, at G. P., Dec. 29, 31. Wheatland, at De Sota, Jan. 6, 7. Ervay Street Station, Jan. 13, 14. St. Marks Station, Jan. 14, 15. Lewisville Station, Jan. 20, 21. Denton Station, Jan. 21, 22. Grand Avenue, Jan. 27, 28. Cedar Hill and Duncanville, at C. H., Feb. 3, 4. Argyle, at Argyle, Feb. 10, 11. Cochran and Maple Avenue, at M. A., Feb. 17, 18. Trinity Station, Feb. 24, 25. The district stewards will please meet at First Church, Dallas, 2 o'clock p. m., December 19. J. I. MORRIS, P. E.

Beaumont District—First Round. Orange, Dec. 10, Jan. 24. Port Arthur, Dec. 17, Jan. 31. Cartwright Chapel, Dec. 24, Feb. 6. First Church, Dec. 24, Feb. 8. Nederland and Sabine Pass, at Nederland, Dec. 30, 31. Sour Lake and China, at China, Jan. 6, 7. Silsbee, at Silsbee Junction, Jan. 13, 14. Amelia, at Amelia, Jan. 20, 21. Kountze, Jan. 25. Livingston, at Livingston, Jan. 27, 28. Burkeville, at Newton, Feb. 3, 4. Jasper Mission, at Byerly C. G., Feb. 10, 11. Woodville, at Woodville, Feb. 17, 18. Warren, at Warren, Feb. 24, 25. Liberty, at Liberty, Feb. 24, 25. Wallisville, at Wallisville, Feb. 25, 26. Call, at Call, Feb. 3, 4. Jasper and Kirbyville, Feb. 4, 5. Saratoga and Batson, at S., Feb. 10, 11. Corrigan, at Corrigan, Feb. 17, 18. Laurella, at Laurella, Feb. 18, 19. The district stewards will please meet at First Church, Beaumont, Thursday night, December 14, 7 o'clock. The following named brethren are on the Board: G. O. B. Millard, W. T. Bright, M. A. Watson, E. P. Baker, W. W. Dies, J. W. Simmons, J. W. Angel, Uletus Moore, D. W. Sampson, J. M. Harger, W. W. Hendrix, J. I. Nixon, R. J. Bond, W. S. Partlow, J. B. Howell, J. B. Cooke, J. H. Thompson, L. C. Stewart. Important interests have been committed to our hands; let's meet them bravely and religiously and God will bless us. Our district made a good report for the year that has just passed, but let us start early and earnestly and with a determination to make this a better year. Every preacher, every steward, every official, every member to his post, for the very best service that we can give. Let the stewards make liberal provision for the support of their pastors and see about the work of collecting a full quarter at the earliest possible day, and let the preachers start early on the collections. O. T. HOTCHKISS, P. E.

Paris District—First Round. Centenary, Dec. 2, 3. Lamar Avenue, Dec. 9, 10. Detroit Station, Dec. 16, 17. Blossom and Sylvan, Dec. 17, 18. Bonham Street, Paris, Dec. 23, 24. Woodland and K., at K., Dec. 30, 31. Bonport Circuit, at Bonport, Jan. 6, 7. Rosale, Circuit, at Rosale, Jan. 7, 8. Clarksville Circuit, at Liberty, Jan. 13, 14. Clarksville Station, Jan. 20, 21. Bagwell Mission, at Robinsonville, Jan. 27, 28. Wilber Station, Feb. 3, 4. Anna and Williams Chapel, at Williams Chapel, Feb. 4, 5. Avery Mission, at Avery, Feb. 10, 11. Marvin Circuit, at Shady G., Feb. 14. Boxton Circuit, at Boxton, Feb. 17, 18. Emberson Circuit, at Sunset, Feb. 24, 25. Paris Circuit, at Hopperell, Feb. 25, 26. District stewards will meet in Centenary Church, Paris, December 28, at 1 p. m. District Parsonage Trustees are called to meet at 2 p. m., December 28. Centenary Church, Business of Importance. E. H. CASEY, P. E.

Bonham District—First Round. Whitlock, at Whitlock, Dec. 9, 10. Patsy, at Patsy, Dec. 9, 10. Bailey, at Bailey, Dec. 16, 17. Gober, at Gober, Dec. 16, 17. Lamaseo, at Telephone, Dec. 23, 24. Lannus, at Lannus, Dec. 29. Honey Grove Station, Dec. 30, 31. Honey Grove, McCraw, Dec. 30, 31. Trenton, at Trenton, Jan. 6, 7. South Bonham, at S. B., Jan. 13, 14. Randolph at Edhube, Jan. 13, 14. Dodd, at Windom, Jan. 20, 21. Brookston, at High, Jan. 20, 21. Ector, at Ector, Jan. 27, 28. Ladonia Station, Feb. 3, 4. Bonham Station, Feb. 10, 11. District stewards will meet at Bonham, Friday, December 22, 10 a. m. Methodist Church. JNO. H. McLEAN, P. E.



THE BALANCES.

"Thou art weighed in the balances and art found wanting."—Dan. 5.27.

The passages, connected with many others, imply that God's judgments are not formed at haphazard, but according to some fixed standard.

We, as individuals, are to be placed separately and singly in one end of the balances, and what is to be put in the other end? This question concerns me deeply, as it should every one who is at all concerned about his salvation.

But someone may ask, how about the moral law? Does not this weighing make void the law? The answer is found in what is said by St. Paul in Rom. 3.31.

How can we get out of this tangle? A Calvinistic divine after weighing his congregation and finding them all wanting, tacked about, and told them that there was an easy and safe way out: that Christ Jesus would be placed in the scales with us; that we committed sin all the time, but Christ was all righteousness, and he would balance the scales for us.

A COMPLETE CHURCH HYMNAL CHURCH HYMNS and GOSPEL SONGS. The Biglow & Main Co., New York and Chicago.

weighed," and thus we are singled out and weighed by some kind of a standard. It is claimed by some that this weighing relates to our Christian character after our regeneration.

As we are saved by the gospel, it would be better to place over against us in the balances, the evangelical law, the law of faith. This law reads thus: "For by grace are ye saved through faith; and that (salvation) not of yourselves: it (the salvation) is the gift of God: not of works, lest any man should boast." Eph. 2.8-9.

Ennis, Texas.

THE NEW HYMNAL AND THE NEW ORDER OF WORSHIP.

I must confess to some feelings of sadness when two weeks ago I placed on my library shelf my old Hymnal I had used so long, and prepared the first Sabbath's service with the new Hymnal. I had learned to love this old hymnal; it was a nice morocco bound book, a present from Bro. Chas. Castles and his good wife, while I was their pastor at Corsicana.

Then I opened the New Hymnal and find all those soul-stirring hymns in new dress, and attractive form and I concluded I had lost nothing. After more careful study I am convinced Bishop Galloway's estimate is not too high when he speaks of it as one of the greatest Hymnals ever produced.

Since the adoption of the new order of worship we began the use, by Fifth Street, Waco, and now in Temple, and we are very much pleased with it. The responsive readings from Psalter are entered into heartily by the congregation, and seem to be a great means of grace.

If I understand the sentiment of my people they are more than pleased with the new order of worship. It has not been found to be objectionally long. If we begin punctually, at the time appointed, abandon long stereotyped prayers, stop emphasizing the

regular announcements with a long exhortation, we shall find plenty of time for a 30 or 35 minute sermon, and then go very little beyond the hour limit. If anything is to be regretted about this order it is "too much brackets."

I trust the Bishop in his address to the approaching General Conference, or that body itself, will speak out authoritatively on this subject, so that we shall have harmony in our form of worship, and any one entering a Methodist Church may know just what to expect.

THE BOUNTIFUL GOD.

Custom has established in this country an annual Thanksgiving Day. So we again have been called to recognize in a special and fitting manner the blessings of Almighty God.

1. Comparison of the celebration of today and that of the time of its origin: In the year 1589 it was a genuine and true thanksgiving that drew the English people to worship after the destruction of the Spanish Armada.

2. God as the Creator of man: He made everything for man's pleasure and profit. He planted the earth with the many forms of plant and animal life. He swung the sun in the heavens to give limelight, and thereby He sends the dews of heaven with the rain to bless him.

God remembered our spiritual body as well as the other, too. He has given us the ability to hear the songs of millions of birds in the treetops; to see the beautiful flowers of the field; to taste the sweet nectar gathered by millions of bees; to have free movements of the members of our bodies, and best of all to know Jesus Christ in the pardon of our sins.

Thales, one of the seven wise men, said that he was thankful for three things; viz., That he was a man and not a woman, that he was a Greek and not a barbarian, and that he was a reasonable creature and not a beast.

David said, "What shall I render unto the Lord, for all his benefits toward me?" He tells what he will do: I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people.

Georgetown, Texas.

HARTSHORN SHADE ROLLERS. NEW INVENTION! Write for our latest... Wood Rollers, Tin Rollers.

THE TRACT SOCIETY.

I want to endorse Bro. J. W. Hill's article on the Tract Society. The more I think over this matter the more I am convinced that it is coming to be a necessity with us.

You will often hear people say: "I don't believe in doctrinal discussions; they do no good." Such are poor judges. I can name towns and communities almost without number where these debates turned the tide toward Methodism.

You may put it down as a rule universal that until you gain the respect of a community for the doctrines we preach, it is useless to try to hold a revival.

But our preachers are not preaching the doctrines of our Church. Some may feel unequal to the task, but when one is able and willing to preach our doctrines he often has nearly as much opposition to it in his own Church as from without.

I am afraid the world hears more of Methodist doctrines from hostile pulpits than from our own. No wonder the proselyters find such rich harvests. Recently in our own town a certain pastor, I am informed, spent his hour reading from the works of John Wesley and condemning them.

Then I preached the only strictly doctrinal sermon that I have preached this year. I am afraid that some of my own members stayed away from services because of it, and many who came seemed to me to regret that I preached it.

Now if these are facts—and they are—there is nothing we need to-day more than a tract society. A tract can go where the sermon cannot, and can work at all times of the week, and stays with the people.

I heartily endorse this movement and believe that Texas Methodism ought to rally to Bro. Hill in this work.

Detroit, Texas.

In cases of catarrh Hood's Sarsaparilla cleans the tissues, builds up the system, expels impurities from the blood and cures.

I Can Cure Cancer

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



I Have Proven Cancer Can be Cured at Home. No Pain, No Plaster, No Knife.—Dr. Wells.

I have discovered a new and seemingly infallible cure for the deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures.

CONSTANCE WRIGHT—ANSWER TO GRACE TRUMAN.

We have read with great pleasure, as well as profit, "Constance Wright, or The Heroine of Truth," and gladly recommend it to all.

Let your young people read this book, and they will never go under the water.

Send 25 cents to Bro. W. S. May, at Aubrey, Texas, and get the Book.

When Others Fail Take "Tucker-in."

Guaranteed cure for fever, colds, headache, influenza, pneumonia and catarrh of stomach. No narcotics. Simply a happy combination of potent antiseptics.

To sell on line Floyd and Hale Counties, 500 acres rich prairie, shallow water, good crop, 70 cattle, \$2,000. Terms easy on part. No trade.

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

IF YOU ARE GOING TO THE OLD STATES DURING THE HOLIDAYS. GO VIA The SOUTHERN PACIFIC. CHEAP RATES TO ALL POINTS IN SOUTHEAST AND NORTH CENTRAL STATES.

Write for our latest... Wood Rollers, Tin Rollers.



### What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

## LIVER TROUBLES

"I had Thedford's Black-Draught a good medicine for liver disease. It cured my son after he had spent \$100 with doctors. It is all the medicine I take."—MRS. CAROLINE MARTIN, Parkersburg, W. Va.

If your liver does not act regularly go to your druggist and secure a package of Thedford's Black-Draught and take a dose tonight. This great family medicine frees the constipated bowels, stirs up the torpid liver and causes a healthy secretion of bile.

Thedford's Black-Draught will cleanse the bowels of impurities and strengthen the kidneys. A torpid liver invites colds, biliousness, chills and fever and all manner of sickness and contagion. Weak kidneys result in Bright's disease which claims as many victims as consumption. A 25-cent package of Thedford's Black-Draught should always be kept in the house.

"I used Thedford's Black-Draught for liver and kidney complaints and found nothing to equal it."—WILLIAM COFFMAN, Macleod, Ill.

## THEDFORD'S BLACK-DRAUGHT

### HIGHER CRITICISM WRECKED.

Destructive criticism that produces skepticism used to be "whispered in University circles." Then it grew bold and strode forth like a Goliath of Gath to challenge orthodoxy to mortal combat. It ventured too far. It rose too high, the opinions of higher criticism could not sustain it in such lofty flight. "Man by searching cannot find out God. The great truths of religion—God, immortality, sin, holiness and redemption—cannot be discovered; they must be revealed or remain unknown—or at best a mere conjecture. Rationalism after gaining the attention of Germany a short time went down in defeat a hundred years ago. Higher criticism is following in its wake.

Dr. Rade, the leading exponent of higher criticism in Germany says: "Modern theology is becoming tired in its researches. "We are beginning to see before us certain limitations and checks to our further progress."

Pastor Steinman, a leading representative of advanced theology expresses fear that the whole theological structure reared by the advanced clars will fall to pieces like a house built of cards. He declares that men cannot be satisfied with mere religious conceptions and ideas; they must have real religion and the great realities of religion such as God, sin, salvation and eternal life must be something more than mental conceptions to speculate with. Jesus must be something more than a hero of piety. He must be the Savior and the mediator.

Professor Harnock, easily the most brilliant representative of advanced theology in German has virtually discovered the cause of theology and accepted the headship of a great library. Modern theology don't satisfy the hearts of its best adherents. Professor Kuyner, of Amsterdam, is evidently leaving the sinking ship for he shows that the snare is confirming Old Testament history and overturning the reconstructions of higher critics. He says it is a conflict between fact and hypothesis.

Professor Koenig, of Bonn, says: "Modern theology has produced little real fruit of religious and spiritual life, and a conviction is growing among its most devoted followers that they must see that it is decently buried." See these things all confirmed by the Literary Digest of Oct. 21. It is the old story, "The upstreters of Moses are upset."

B. H. GREATHOUSE.

### SUPERANNUATE HOME SOCIETY.

I have been a constant reader of the Advocate for over forty years, and have never written but very little for it, but now I would like to make some suggestions in reference to providing homes for our superannuated preachers, and their families. Being a superannuated preacher of the North Texas Conference myself, I hope no one will accuse me of selfish motives (for I have my own little home where the evergreen bowers of Go-Fs sheltering care will ever be over dear wife and myself, while we linger in the antechamber here), while I suggest what I believe to be the panacea for the vexed question "A home for our superannuated preachers, and their wives and children." It goes without saying that the Church, having gotten the service of her laborers the preachers, yes the very cream of their lives, has not paid them, at least a majority of them, but a mere pittance. And, now, to turn them adrift, in old age, without even a shelter for themselves and families, to say the least of it, is reproachful. It is well to enlist new recruits, and then send them to the fields now ripe unto the harvest; but it is equally commendable and right that the old soldiers, who have borne the heat and burdens of the battle for religious triumph, should have a cool drink to quench their thirst, and a decent burial when they die.

Now, I suggest that a society be organized, say at the Annual Conference, to be known as the Superannuate Home Society, comprised of the preachers and members of the conference: who shall pay at the meeting of the conference, annually, \$1.00, to be lodged with the joint board, and known as the Superannuate Home Fund. Now, this small amount donated by the preachers, will not sufficiently swell the aggregate to buy a home for several years, but let each preacher bring this matter before his congregation and talk privately to his members, whose hearts and purses will respond liberally and cheerfully, when they know how this money is to be used. And, in a very short time, our conference territory will be dotted with comfortable homes for our new superannuated preachers. It is true that some of our preachers who have been fortunate enough to get good appointments, and saved up some money, have homes of their own, and would not accept of one at the hands

of the conference; but there are so many others, who have been equally abundant in labors, who have been stunted all their lives, who have served hard fields, and with large families, have not received from the Church more than from \$100 to \$250 per annum. God's blessings be upon such self-sacrificing men and their patient wives. I suggest that the joint board take charge of the funds paid in, and locate these homes for our old preachers in such neighborhoods or suburban districts as will be healthy and most suitable. And the joint board can also appoint or elect the most needy and dependent of our superannuates as occupants of these homes.

I do hope that some brother will take up this matter in earnestness, and let us help our co-workers for Christ and humanity.

T. B. NORWOOD.

Durant, I. T.

### TRINIDAD, COLO.

After a siege of four weeks we closed what was considered to be one of the most successful revivals ever held in Trinidad, and I am more than ever convinced that regardless of location and customs, when the something is going to happen. Realizing the attractiveness of good music, I sent to Denver, for Dr. E. T. Cassel—who is no doubt the best song leader to be had in the State—and we began the work, on the 15th of October. The pastor did most of the preaching with several very fine sermons by some of the local pastors, and two excellent sermons by our presiding elder, Rev. T. S. Wheeler, of Denver. The music was up to a high standard, and proved no small factor in the success of the work. The meeting closed on the high tide, and last night hundreds were turned away. Extra seating had been provided early in the meeting. It is remarkable that after a month of hard work many of the workers and others regretted to see the meeting close, and would have cheerfully gone in for another week.

We did not run the number of converts up into the fictitious hundreds, but many were blessed,—more than a score have united with the Church during the meeting, with more to follow, and the Church is wonderfully strengthened and encouraged. Some of the converts have united with other churches. More than thirty have united with the Church since our conference in July.

We have a strong Ministerial Association here, and with few exceptions the local pastors co-operated heartily in the work. Rev. L. P. Law (who is a son of the sainted N. F. Law, formerly of the old East Texas Conference), who is now doing evangelistic work, came in last from Missouri, and put in twelve days of very effective work. Dr. Cassel returned to Denver, and Rev. Law, not only preached, but conducted the music as well. Mrs. Law accompanied her husband, and did some very fine work. Law is a power, and his work here is deserving of the highest commendation. Trinidad now has a population of about 12,000, according to the recent census, and there is perhaps no town or city in the state, growing as rapidly. The two Methodist churches are in the lead in many ways; the Baptist and Christian churches are also doing well. The Congregationalists have a small following, and the Presbyterians have a good plant, but are at present doing little. The Episcopalians are giving dances under the auspices of the Ladies Guild. As to their progress, as a church, no comment is necessary. The Catholics have a large following—many Mexicans. The Lutherans have a church structure, little else can be said for them. My heart and soul are in the work, and I believe I am, by the grace of God, helping to move things up in this section. My heart turns to old Texas, especially now that the Conferences are opening up—and I would love to mingle with the brethren again in the Conference. I am laboring with a noble class of people, have 2 Confederate veterans on my official board. I have the hearty co-operation of the entire board, and it is a pleasure to work with these noble men,—they are indeed noblemen.

I will have to write a special letter to tell about the noble women. They are doing a grand work. The State Conference of both Leagues will be held here in June. Our Conference organization was effected at the last Conference, but the Leagues of both Churches have a common state organization in Colorado. New Mexico will also join in this Convention.

R. C. GEORGE.

Trinidad, Col.

### DID THE DOG THINK? DID HE REASON?

During one night I was awakened from sleep by my wife, who said that the dog, Sounder, was acting as if he had made some discovery that he wanted very much to inform me about. I aroused and began to ob-

serve Sounder, our dog or far more than usual intelligence. Sounder knew better than to enter the house under ordinary circumstances. He knew that he had rights on the gallery, but to pass the door leading into the house was something that he had never before ventured to do. But now Sounder would pass through the door, come nearly to our bed, and then with a distressful whine, looking back as he retired, would hurry back to the door, look out, and then repeat over and over similar movements, sometimes uttering low moans that seemed quite like a human moan of deep distress. I was then sure that Sounder had found something that he considered important for me to know.

It was in early Texas days when there was much disorder, and when one would naturally carry a gun if going out to reconnoiter. So I took my gun and followed Sounder. He seemed delighted that he had caused me to understand sufficiently to go with him to become informed of his discovery. On two former occasions he had warned me of the proximity of human enemies, and had made me understand their direction. But this time he was not warning me back, but urging me forward. He would run on ahead forty or fifty yards and then utter a short bark and return capering with delight that he was able to lead me to the scene of his discovery. It was evident that he understood that he was leading me to something in which I was to be entire master of the occasion and without danger.

He led me to the field fence, reared upon his hind feet, and then whined, intently looking through the fence at a horse in the cane patch. Sounder seems to have understood that animals were not allowed in that field, and they had not been allowed there. But a few days previous to that time the cane had been cut, many young shoots had put up, and I had concluded best to stake my horse there, which I had done without Sounder's knowledge. As the dog did not know that I had put the horse in there, he had concluded that he had discovered something disorderly, and hastened to inform me.

Sounder did many things that I could not believe possible unless he had the capacity to do more thinking and even reasoning than we are in the habit of attributing to the canine family.

G. ONDERDONK.

### VACANT WORKS FILLED.

All vacant works in the Cuero District have been filled, viz.: Nursery Circuit—C. Williamson, Ganado and Louise—G. W. White, Pierce Station—Edward W. Morton, Pa'acios—Noah W. Carter. My District Stewards met and made a liberal assessment for their presiding elder, raising \$200 over last year. The preachers have been kindly received, and the promise of a successful year is before us.

J. C. WILSON, P. E.

Cuero, Texas.

## CORNISH PIANOS AND ORGANS



TWO YEARS' CREDIT IF NEEDED. Simple as A B C to furnish your home with a beautiful High-Grade Cornish Piano or Organ, on a plan of payment arranged to meet your convenience. Special terms. We can satisfy any honest person and save

**\$25 FIRST PAYMENT**  
Balance at your own convenience.

one-half what accepts and delivers etc. etc. Explicitly has the benefit of our factory prices and can buy on any terms in cash. We will ship any Piano or Organ on 30 days trial, freight paid—no money in advance. Goods shipped at our risk and safe delivery guaranteed. Payment commences after one month's use in your own home. We do not make or sell cheap, trashy goods, but only the old reliable Cornish Pianos and Organs. High Grade, First Class. Was started forty years ago.



Distance is no objection. We ship promptly everywhere. We have 250,000 satisfied patrons. If you want to buy a first-class Piano or Organ at factory cost we invite you to write to us to-day for our remarkable collection of AIDS TO PURCHASERS.

### FREE

1. The Beautiful Cornish Album, a marvel of printing, color and design.
2. A set of colored and embossed Musical Piano and Organ.
3. Our unique registered reference book—2,000 recent purchasers' names and addresses—some that you know.
4. Our plan to give every purchaser 90 FREE music lessons—the best ever put into the world.

All these FREE if you write AT ONCE and mention this magazine.

### REMEMBER!!!

We make here in our own large and complete factories in beautiful North New Jersey, the World-renowned Cornish American Pianos and Organs. We employ hundreds of skilled mechanics, and we build and sell at first cost direct to the general public the finest Pianos and Organs in America. Don't ever get a Cornish if you don't come to us direct, and if you do witness your satisfaction by our iron-clad bond backed up by a Million Dollars of Plant and Property.

**\$5 PER MONTH**  
On Our Easy Payment Plan.

Don't think of buying elsewhere—Get the Cornish Plan First.

CORNISH CO.

**\$10 FIRST PAYMENT**  
Balance \$5 a month or at your convenience.



Washington, New Jersey  
Established 50 Years

REV. C. S. MCCARVER,  
REAL ESTATE AND RENTAL AGENT  
Polytechnic College Ft. Worth, Tex.

## K. C. S. RY.

ARKANSAS, INDIAN TERRITORY, KANSAS, MISSOURI.

Dates of Sale: December 21, 22 and 23, 1905.

RETURN LIMIT: 30 DAYS.

For further Information Address,

S. G. HOPKINS, D. P. A.,  
Texarkana, Texas.

S. G. WARNER, G. P. & T. A.,  
Kansas City, Mo.

## 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. In placing these points before you, we do so with the statement that we will serve you to the best of our ability should we be favored with your patronage, in that your journey while in our charge will be a most agreeable one.

The following trains are scheduled to leave our points DAILY in either direction:  
Nos. 202 and 208 Eastbound. Nos. 201 and 207 Westbound  
These trains make convenient connections at our junction points for all destinations, North, East, West or South.  
Detailed information regarding your trip anywhere, its cost from start to finish, will be furnished by any Cotton Belt Agent, or by

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.





# The Woman's Department

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

## CONTENT.

Content to do each little task  
Appointed in my onward way;  
Content with strength—'tis all I ask—  
To meet the duties of today.  
Content within my little sphere  
To follow where my Lord doth lead;  
Content I dwell, if God be near,  
For He supplieth all my need.  
—Emily Houseman Watson.

## IMPORTANT.

To the Members of the W. F. M. Society, North Texas Conference.

Dear Sisters:  
In a consultation not long since between our corresponding secretary, Mrs. Barton, and myself, in the interest of the work of our Conference Society, we reviewed carefully the obligations resting upon our membership, as assumed at the annual meeting of the society held in Paris last June. We had hoped to have the treasurer of our Conference Society, Mrs. Rivers, with us, but she was prevented from coming to Dallas at that time. Her last report, however, of the finances of our society contains a decided note of encouragement, the Auxiliaries coming up promptly with the dues and pledges, and our collections as a result, being well advanced up to that date. We know our members are glad to hear such favorable accounts from our treasurer, and we trust they will make her heart glad in return, by a full collection on all funds, for this quarter, which is the last quarter of our present fiscal year. We earnestly hope all our Auxiliaries will collect all amounts, dues, conference pledge, educational fund (the educational fund can be applied to the fund for the purchase of the lot for the Eliza Bowman School, in Havana, Cuba, remember) and the conference expense fund of twenty-five cents per member for the year, so that all our obligations may be met in full, and there may be no deficiency, when, in the Providence of God, we shall hold our next annual meeting.

In consulting together, Mrs. Barton and myself, regarding the special obligation which our Conference Society entered into, at last annual meeting, to raise one thousand dollars this year toward a fund for the purchase of a lot in Havana, Cuba, for the Eliza Bowman School, we decided to confer with Mrs. Trueheart, the general secretary of our Woman's Board of Foreign Missions, asking her advice as to holding this fund in the treasury of our own Conference Society, instead of forwarding it to the general treasurer of the Woman's Board. I wrote Mrs. Trueheart soon after, and her reply is given below, and I hope you will read it carefully.

Now, dear sisters, let us really do this special obligation, and while not neglecting any other obligation to which we were previously pledged as a Conference Society, may we push forward to the realization of our special pledge to raise this year the one thousand dollars for the fund to buy a lot for our Eliza Bowman School. May God's blessing rest abundantly upon us, one and all, in this special effort to honor Him in this chosen field of labor.

MRS. F. E. HOWELL,  
Pres. Conf. Society.

We earnestly request the president, or corresponding secretary, of each Auxiliary W. F. M. Society, of North Texas Conference, to see that the foregoing communication to the members, and Mrs. Trueheart's letter which follows, may be read at the next succeeding monthly meeting of the Auxiliary, stressing the same, and urging compliance on the part of the members.

## READ THIS.

Waco, Texas, Dec. 29, 1902.—E. W. Hall, St. Louis, Mo. My Dear Sir—In 1894 I was a great sufferer from kidney and bladder trouble and your Texas Wonder cured me and I have never suffered since. I most heartily recommend it.  
Yours truly,  
A. S. FOSTER,  
215 Mary St.

## 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, 2921 Olive Street.

## MRS. TRUEHEART'S LETTER.

I am glad to know that the Woman's Foreign Missionary Society, of North Texas Conference has really taken some forward move in regard to the Eliza Bowman School. What has been contributed heretofore has been of course obliged to go for rent, as the school goes by the name and is thus advertised as the Eliza Bowman School. If it is possible to purchase the lot this year and prepare for building another year it would be a very decided advance step. It seems to me that your best plan in collecting the money for this year that you hold it in the treasury of your Conference Society until there is some prospect of having enough to make the purchase. Of course the special fund that you are thus working at for the purchase of this lot does not interfere with the pledge, or does, as we are so much in need of funds now that we can divert nothing to building.

The Virginia Conference Society collected the money for the Virginia School, and kept it in the treasury of the Conference Society until they had enough to make the start, \$6000. They sent then directly to our treasurer of the Woman's Board of Foreign Missions here, with request that it go out immediately, as Miss Bomar was then ready to build. This was done, and as they collect from time to time toward the furnishing they hold it until they are ready, and then notify me that the money has gone to the treasurer of our Board, and to give the order for the money to go out. I have done the same thing in regard to the Tenn. Home and School. These are just as much special as scholarships and Bible Women, and unless your society keeps the fund as I have suggested there is danger of its going into the general fund of our Board and being swept away for pressing necessities.

MRS. S. C. TRUEHEART,  
Nashville, Tenn., Nov. 27, 1905.

As one looks at the heathen world, terrified with superstitions, besotted by lust, and degenerated by worship of abominable gods, and then looks at the perfect statue of manhood in Christ Jesus, and remembers that this former stuff is to be made into the latter glory, we are apt to say, "Who is sufficient for these things?" The inevitable answer is, "No man." Then we turn to the text, "Nōt by might, nor by an army, but by My spirit, saith the Lord." There is plenty of power in this spirit to lift every heathen to a Christian, every sinner to a saint.—Bishop H. W. Warren.

## IN MEMORIAM.

MRS. MARY M. DAVIDSON.  
On the night of the 23rd instant the triumphant spirit of "Grandmother" Davidson took its flight from earth to be "forever with the Lord." For many weary weeks she had suffered, yet without a murmur. So bright, so cheerful, so trusting, to the end.

Her last days were but an echo to her life—a benediction to all around her. We tenderly laid her to rest yesterday under a bank of white flowers—so typical of the purity of her life.

Children and grandchildren were present, with a large concourse of friends; all sorrowing that we no more would see her moving among us in tender ministrations, but happy in the thought that she had indeed "fought a good fight."

As a token of our love and appreciation of her, as our "Missionary Mother," the "Home" and "Foreign" societies formed two long lines outside the church door, between which the pall-bearers bore the loved remains.

The pastor chose for his text "Lord, when we saw thee abandoned and fed thee," etc., dwelling on the sweet humility of her life.

How many readers of the Advocate can testify to the uplifting influence of her consecrated pen.

For years she has been the faithful recording secretary of our Foreign Missionary Society. In the "Home," no one ever had so full a record of visits to the sick, the "shut in," the stranger—garments distributed, bibles given, etc.

Her life was made up of good cheer, kindly deeds and loving trust.

Her place will be hard to fill. May her mantle fall on many.

MRS. H. C. CRAIG,  
Sec. W. F. M. Soc.  
Georgetown, Texas, Nov. 26, 1905.

## THE DORMITORY AGAIN.

With the lot secured and a nucleus for the building, and an enthusiastic agency of twenty-five hundred people

talking it up, we have every reason for encouragement. The need grows day by day for the trained worker. We must not tarry in our work. Already the brethren are agitating a sanitarium in connection with our Medical College. This is a worthy enterprise and would mean much to us, as a church and as Home Mission workers. They will look to us to furnish the nurses and workers for this institution. We are virtually pledged to do this. We want to do it, because it is distinctively Home Mission work. But can we?

For two years past the prayer of this Society has been that the Lord of the harvest would thrust forth the laborers. Perhaps God is waiting on some of our mothers to help answer that prayer by removing obstacles with which they have hedged in their daughters. Perhaps He is waiting for us as a church—as a society, to provide for their training and equipment.

Oh, the thought that His work must be hindered because of their tardy efforts. That we may take our place with forces that make for the betterment of humanity and the hastening of Christ's kingdom.

The thought of the Dormitory at Denton was first conceived. This was put into definite form by the Woman's Home Mission Society of North Texas Conference in their recent session. The purposes of this institution are that we as a Home Mission Society may have a place, where at a reasonable cost, we may send such young women of our church as may wish to enter the practical work of our educational institutions, our settlement homes, mission work, etc.

It was deemed wise to make this institution self-supporting by taking young women of any or no religious faith, who will conform to the household regulations. While under the control of the Woman's Home Mission Society of the M. E. Church, South, it is not to be sectarian in its purposes.

The building is to be of brick, and as large a building as the generosity of friends and supporters of the enterprise will make it possible for us to build. We are planning to care for at least thirty young women for the year 1906-7. It is our purpose to have the building ready for occupancy by the September term. The building will be so constructed as to allow wings to be added as the work develops.

A two year's course of Bible Study, Sociology and General Church History will be arranged, and these will be elective. These courses of study are especially intended for those young women who are fitting themselves for definite Christian work.

Harmony with the College of Industrial Arts will be maintained in all essential things.

Eight acres lying across Bell Avenue from the College of Industrial Arts have been purchased by the Home Mission Society at a cost of \$3800, upon which to erect the building. A more beautiful site could not have been secured, nor one better adapted in every way for the purpose of the enterprise.

An enthusiastic collection of \$1,655 was made on the afternoon of Friday, our day of adjournment. This was made by individual members of the society and friends present. We believe this is a prophecy of the way in which our people will respond when it is understood by them.

We will take subscriptions payable at any time between this and the first of September, 1906.

MRS. L. H. POTTS.

## COMMENDED BY THOSE IN HIGH PLACES.

Prof. Cree T. Work, President College of Industrial Arts, Denton, Tex.

The recent decision of the Woman's Home Mission Society to establish near to the College of Industrial Arts a dormitory and training school is being commended on every hand by the friends of the College, and especially by friends and members of the M. E. Church, South. The best missionary work of all kinds has been done by those who have been able to lend the helping hand, to teach material things as well as spiritual—to literally show their faith by their works. The Society is unquestionably correct in its view that mission workers are fully prepared only when they have been trained industrially, intellectually and religiously. The Society showed its worldly wisdom and business sense by choosing as the location for its training school the College of Industrial Arts, thus securing in their work the advantage of the large sums of money annually expended by the State for the support of the College.

The Society is also to be commended for the service it proposes to render to the College and the Christian people of our State in erecting here a dormitory for the accommodation of other students besides those preparing for mission work. There are doubtless many parents who, regardless of their denominational connection, will be glad to secure for their daughters, while attending the College of Industrial Arts, the advantages of this distinctively Christian home for students.

## LINDALE AUXILIARY, W. H. M. SOCIETY.

The attendance to our Home Mission Society has been much improved by the following plan.

In September our society was divided into two divisions, and a leader appointed for each division. Mrs. Odum leader of one side, and Mrs. Marchman, leader for the other side. "Twos" agreed that the side giving the most regular attendance should be entertained by the other side.

We had lots of fun and possibly some of our homes were not kept like "a queen's parlor," and the children, perhaps, failed to get their new dresses just when they wished, but you may rest assured these good women were found at the Home Mission Society if circumstances were permissible at all.

Mrs. Marchman's side came out winners and we are happy to say that we were never more rovally entertained in our lives than we were on Tuesday, November 14th, 1905, from three to five p. m., at the residence of Mrs. W. P. Cannon, where it was decided that we should be entertained.

"Mrs. Odum's side was defeated," 'tis true, but to excel them in entertaining would be hard to do. Several amusements were indulged in.

Mrs. Odum and Mrs. Starr both favored us with beautiful solos.

We were then invited into the beautiful dining-room, where lovely chrysanthemums were fastooned in a pleasing style. Refreshments of the delectable variety were gracefully served.

We made ready for our departure, by wishing we could enjoy such pleasure every day. We enter now upon another contest. Try this plan.

MRS. WILLIS HALL,  
Cor. Sec. Lindale Aux.

## Deafness Cannot be Cured.

with LOCAL APPLICATIONS which cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 25c. Take Hall's Family Pills for constipation.

The wind you waste in grumbling is so much strength stolen from improvement.—Ram's Horn.

## Cures Eczema.

S. B. Martin, of Ridgway, S. C., writes Nov. 25, 1904: "Your 'Tetterine' does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, scabies, chafe and all diseases of the skin. Ask druggists, or send 50c. to J. T. Shuptrine, Savannah, Ga., for box postpaid.

Bathe with elegant Tetterine Soap, 25c. cake.

He who sees God in his past needs no other promise for the future.

**FREE**

**SILK REMNANTS**

**800**

These silks are from the Richest Product of Domestic and Foreign Looms in All The Shades

To quickly introduce into this country the celebrated Oriental Arabian Perfumes, we offer 800 extra large genuine silk remnants ABSOLUTELY FREE to everyone answering this advertisement. We also sell at once from a package of perfumes. Address, ORIENTAL PERFUME CO., New York City, 57 Third Ave., Dept. 102

**2 FAST TRAINS DAILY FAST TRAINS 2**

AFTER JANUARY 8TH, BETWEEN TEXAS AND MEXICO 34 1/2 HOURS—1 1/2 DAYS SAN ANTONIO TO MEXICO CITY.

VIA

**I. & G. N.**

302 MILES SHORTEST VIA Laredo & National R. R. of Mexico, 15 Hours 20 Minutes Quickest

Correspondingly as Quick from All Texas Points via I. & G. N. New Fast Service Between Dallas, Fort Worth, Austin and San Antonio After January 8th.

ASK AGENTS, OR WRITE

L. TRICE, 34 Vice-Proc. & Gen'l Mgr., Palestine, Texas. D. J. FRICK, Gen'l Pass. & Ticket Agent



## An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

## Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century. In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c, a box; Soap 25c, a cake; Pills 25c, a box. Sold by all druggists, or sent by mail.

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

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

60 acres in Floyd County, rich prairie, shallow water, about 9 miles of Floydada, good crop, \$500.00, if taken at once. W. M. MARSH, Floydada, Texas.

## XMAS HOLIDAYS

Low Round Trip Rates on Sale December 21, 22 and 27, Good for Return Thirty Days. OLD STATES BEST ROUTE.



Write for information C. W. STRAIN, G. P. A., Fort Worth, Texas.

Decem  
No  
Fe  
an  
"I  
The at  
by the s  
sented t  
so high  
praise  
the con  
prove t  
those t  
quired o  
ful pr  
Krueger  
torium I  
this res  
and so-c  
tradition  
tists, b  
genius t  
that hi  
never b  
Even in  
reach th  
tions an  
that it i  
without  
pages of  
Each o  
sented o  
from the  
sonality,  
enough  
interpret  
fending t  
tradition  
In this  
Leschet  
seems to  
bilities o  
is presu  
before t  
word so  
the prof  
thers w  
Mr. Kru  
Especta  
tions b  
ways in  
degenera  
It is "m  
pieces in  
Henselt,  
clusive,  
His el  
ous in t  
never h  
dices a  
iffment.  
The Ki  
are to l  
their mi  
artist.

Mrs. L.



ALL

With ou  
maker,  
wife, s  
they ma  
of our b  
date styl  
made to  
Our pri  
When  
plate on  
merchan  
stands f  
antee as  
Write fo  
which w  
dres.

PARI

← IMI



TE

2 — FA  
OR St.  
SUPERB  
VESTIB  
HAND

ONLY L  
Cars

reet Lin  
Gen. Pa



# North Texas Female College and Conservatory of Music and Art.

## "Kidd-Key College."

Sherman, Texas.

The standard of excellence established by the superior merit of the artists presented by the Kidd-Key Conservatory is so high that it matters not how much praise and popular favor may herald the coming of a new one he must prove himself a worth successor of those that have gone before. It required only one number of the beautiful program played by Mr. George Krueger on the 24th in the College Auditorium to satisfy the most skeptical in this respect. A student of many schools and so-called methods, learned in all the traditional lore of classicists and romantics, Mr. Krueger has the selective genius to glean the best from all, so that his fancy soars unfettered, but never becomes eccentric or extravagant. Even in playing Bach he manages to reach the intellect through the emotions and the layman is delighted to find that it is really possible to enjoy Bach without plodding through wearisome pages of harmony and counterpoint.

Each one of the great masters represented on the program was interpreted from the standpoint of a different personality. In the Chopin group was just enough of the impressionist to give the interpretation individuality without offending the most devoted adherent of the traditional.

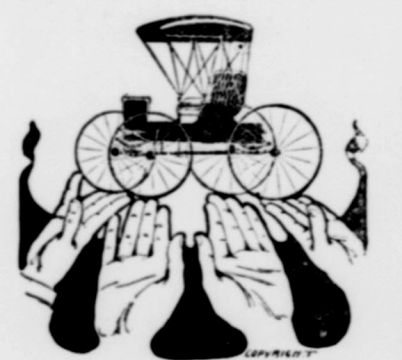
In this day and age when, through Leschetzky, the art of piano playing seems to have reached the highest possibilities of the pianoforte, technical skill is presupposed in the pianist who comes before the public as much so as perfect word sounds and a modulated voice in the professional reader. So, of course, there were no technical difficulties for Mr. Krueger.

Especially noticeable in his interpretations is the fact that his passion is always intense, noble and manly and never degenerates to morbid sentimentality. It is "noble strength on fire." In such pieces as the "If I were a bird" by Henselt, the music quality is charmingly elusive, airy and graceful.

His climaxes are sometimes stupendous in their breadth and grandeur, but never hard or heavy. They always produce a sense of soul expansion and upliftment.

The Kidd-Key Conservatory and Texas are to be congratulated on having in their midst so finished and gifted an artist.

Mrs. L. A. KIDD-KEY, President



ALL HANDS ARE PLEASED

With our improved top buggy—the maker, the buyer, the user and his wife, son and daughter—and well they may be. It's a principal feature of our business to keep on hand up-to-date styles of vehicles of all varieties, made to run well and to wear well. Our prices are fair.

When you see the P. & O. Co name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF CO., Dallas, Texas.

### IMPORTANT GATEWAYS



FAST TRAINS DAILY

St. Louis, Chicago and the East

SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SEATS FREE)

ONLY LINE Running Through Chair Cars and Sleepers New Orleans Without Change.

Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA.

E. P. TURNER, Gen. Pass. & Tkt. Agt., Dallas, Texas.

## INDIAN MISSION CONFERENCE APPOINTMENTS.

**OKLAHOMA DISTRICT.**  
William J. Sims, P. E.  
Oklahoma City, St. Luke—W. K. Piner.  
Oklahoma City, Epworth View—H. J. Brown.  
Capital Hill and Wheatland—Jesse Crumpton.  
Shawnee, First Church—J. L. Bray.  
Shawnee, Forest Avenue—J. A. Savage.  
Norman—W. J. Moore.  
Guthrie—J. E. Ditch.  
El Reno—C. S. Walker.  
Perry—Frank Naylor.  
Stillwater—H. W. Clark.  
Tecumseh—E. L. Young.  
Bristo—W. T. Reedy.  
Morrison—E. H. Cressy.  
Piedmont—James Arvin.  
Asher—P. C. Cook.  
Earlboro—E. A. Rippey.  
Maude—W. M. Taylor.  
Konowa—J. R. Brooks.  
Sparks—J. B. McCance.  
Stroud—H. K. Monroe.  
McLoud—J. L. James.  
Kewokuk Falls—George Jewett.  
Betho Circuit—G. W. Grose.  
Franklin—Vada Davis.  
Arkada—N. V. Andrews.

**ARDMORE DISTRICT.**  
W. T. Freeman, P. E.  
Ardmore, Broadway—H. H. Watson.  
Carter Avenue—J. C. Scivalley.  
Oakland—M. B. McKinney.  
Madill—J. S. Riley.  
Cumberland—C. S. Baird.  
Kingston—E. W. Martin.  
Lebanon—J. A. Grimes.  
Thackerville—J. S. Nicholson.  
Marietta—J. H. Goodloe.  
Overbrook—To be supplied.  
Lone Grove—W. S. Lee.  
Berwyn—W. R. Brock.  
Woodford—B. F. Stegall.  
Dixie—C. Mabery.  
Grady—W. B. Stanley.  
Leon—J. A. Rowan.  
Pres. Hargrove College—J. M. Grose.

**HOLDENVILLE DISTRICT.**  
C. M. Coppege, P. E.  
Holdenville Station—C. F. Mitchell.  
Culm—W. C. Driskill.  
Stewart—H. P. Bassy.  
Ada—T. L. Rippey.  
Ada Circuit—J. E. Lane.  
Wetumka—J. E. Vick.  
Weetka—J. V. Baird.  
Beardon—To be supplied.  
Hentitice—Orlando Shay.  
Okmuige—E. L. Massey.  
Boynon—A. M. Lusk.  
Mounds—J. M. Russell.  
Haskala—To be supplied.  
Sapulpa—T. F. Roberts.  
Red Fork—Joel Hedgepath.  
Tulsa—J. H. Baird.  
Broken Arrow—W. E. Crump.  
Checotah—K. C. Taylor.  
Checotah Circuit—To be supplied.  
Eutaw—J. E. Massey.  
Eutaw Circuit—A. H. Montgomery.  
Okmuige Circuit—Alex Thompson.  
Sapulpa Circuit—Moses Asbury.  
Honey Creek—M. L. Chicote.  
Broken Arrow Circuit—Louis McHenry.  
Wewoka—Moses Bird.  
Seminole—James Broadnax.  
Editor of Western Christian Advocate  
—P. R. Eaglebarger.  
District Interpreter—J. E. Tigor.

**BEAVER DISTRICT.**  
J. A. Lovett, P. E.  
Beaver—To be supplied.  
Tyrone—C. L. Canter.  
Putman—A. M. Beacher.  
Texhoma—L. R. Jones.  
Grand Valley—W. O. Easary.  
Boyd—J. B. Stevens.  
Lockwood—H. Bradford.  
Woodward—J. D. Munsey.  
Persimmon—W. F. Munsey.  
Iolana—W. P. Meadow.  
Grand—J. W. Tinker.  
Garrett—J. W. Paul.  
Kenton—W. A. Doughtitt.  
Ingersoll—To be supplied.

**WEATHERFORD DISTRICT.**  
C. F. Roberts, P. E.  
Weatherford Station—J. M. Ray.  
Geary Street—To be supplied.  
Mountain View Station—T. M. Wood.  
Couden Circuit—W. Mason.  
Choudier—H. C. Guididge.  
Rocky—J. W. Campbell.  
Cordell Station—To be supplied.  
Clinton Station—L. E. Waters.  
Custer City—J. A. Trickey.  
Burmah—C. J. Hall.  
Foss and Padge—W. N. Vernon.  
Wood—Moss Weaver.  
Elk City—J. H. Hager.  
Doxie—J. L. Henson.  
Sayre—J. F. Roberts.  
Cheyenne—H. L. Mauldin.  
Roll—To be supplied.  
Texito—To be supplied.  
Hammon—J. C. Cavener.  
Gip—J. H. Rogers.  
Dill—D. E. Hardin.

**CHEROKEE DISTRICT.**  
J. B. McDonald, P. E.  
Adair Circuit—G. W. Whitehead.  
Afton Circuit—W. C. Morris.  
Alluwe and Tala—A. S. Cameron.  
Blue Jacket Circuit—J. L. Duncan.  
Centralia Circuit—W. T. Martin.  
Chapel Circuit—G. M. Byres.  
Cherokee Circuit—Eli Snell.  
Chelsea Station—L. L. Thurston.  
Chouteau Circuit—R. E. Glascock.  
Claremore Station—A. M. Brannon.  
Grove Circuit—J. H. Callaway.  
Locust Grove Circuit—W. M. Leatherwood.  
Miami and Fairland—George B. Jackson.  
Pryor Creek Sts.—J. L. Gage.  
Westville and Stillwell—J. A. Clark.  
Tableau Circuit—W. L. Culver.  
Tahquah St.—A. E. L. Hunkapillar.  
W. A. Dunham, Sup.  
Vieta Station—W. F. Dunkle.  
Welch Circuit—W. C. Savage.

**WYNNEWOOD DISTRICT.**  
J. S. Lamar, P. E.  
Wynnewood Sta.—George F. French.  
Pauls Valley Sta.—W. W. Turner.  
Purcell Sta.—R. A. Crosby.  
Davis Sta.—C. A. Burris.  
Sulphur First Church—W. L. Anderson.  
Sulphur Winita Ave.—Sam M. Jones.  
Lexington Sta.—H. H. Everett.  
Noble and Shloh—J. L. Sullivan.  
Ross Sta.—John D. Saiter.  
Mill Creek and Troy—J. H. Denny.  
White Bead and Mayville—J. K. Florwhite.  
Paola Cir.—I. R. Haun.  
Moral Cir.—J. W. French.  
Wanett Cir.—P. A. Smith.  
Byars Cir.—To be supplied.  
McGeer Cir.—B. E. Seivally.  
Hickory Cir.—S. H. Berry.  
Clmore Cir.—E. A. Sample.  
Tussey Cir.—G. M. Dilbeck.  
Alex Cir.—A. G. White.  
Erlin Springs Cir.—F. B. Greene.

Daugherty Cir.—J. P. Evans.  
Wynnewood Cir.—E. M. Leming.  
Lindsay Sta.—R. A. Baird.

**MEALESTER DISTRICT.**  
S. G. Thompson, P. E.  
South Mealester—S. F. Goddard.  
Durant—J. A. Parks.  
Wilburton Sta.—T. J. Minnis.  
Coalgate—L. K. Waaler.  
Atoka—W. D. Matthews.  
Tishomingo—W. C. Clark.  
Caddo and Sterrett—P. C. Adkins.  
Colbert—E. H. Garrett.  
Kiowa—J. D. Rogers.  
Bochito—J. F. Lawlis.  
Albany—C. A. Martin.  
Canadian—W. H. Long.  
Wapanucka—F. E. Shanks.  
Hartshorn and Halseyville—C. W. C. McAlester and Krebs—To be supplied.  
Durant Cir.—To be supplied.  
Pontotoc—A. B. C. Deban.  
Stonewall—W. Lloyd.  
Caney—To be supplied.  
Bennington and Boswell—E. M. Myers.  
Ravina—J. A. Eskew.

**MUSKOGEE DISTRICT.**  
J. C. Fowler, P. E.  
Muskogee, First Church—O. E. Goddard.  
Muskogee, St. Paul—W. H. Roper.  
North Muskogee—To be supplied.  
Cowata and Fort—E. E. Chapman.  
Wagoner Sta.—F. B. Hicks.  
Fl. Gibson and Webbers Falls—G. W. Damon.  
Salisbury Sta.—J. E. Martin.  
Hanson Cir.—W. M. Grose.  
Mudrow Station—S. A. Satterfield.  
Cameron Cir.—W. J. Land.  
Howe Cir.—To be supplied.  
Pocahontas—J. J. Crowe.  
Spiro and Panama—T. A. O'Bryant.  
Kosokoe Cir.—To be supplied.  
Quinton and Joseph Parkin.  
Stager and Tamana—J. W. Head.  
Stiger Cir.—Miss Sturgeon.  
Warner and Orum—To be supplied.  
Muskogee Cir.—H. B. Scraggs.  
Hubert Cir.—W. E. Potter.  
Enterprise Cir.—To be supplied.  
President of Spaulding Female College—T. F. Brewer.  
Corresponding Secretary of Church Federation—E. M. Sweet, Jr.

**DUNCAN DISTRICT.**  
N. L. Linebaugh, P. E.  
Chickasha Sta.—W. M. P. Rippey.  
Duncan Sta.—L. L. Johnson.  
Lawton Station—S. A. Satterfield.  
Comanche Sta.—T. P. Turner.  
Marion Sta.—D. A. Williams.  
Temple Sta.—R. E. L. Morgan.  
Anadarko Sta.—C. W. Myatt.  
Mince and Tuttle—G. W. Hooper.  
Tetrah and Ryan—J. J. Shaw.  
Verden and Ninkah—H. E. Snodgrass.  
Cement and Eggher—W. A. Raudie.  
Rush Springs Cir.—J. L. Southward.  
Hastings Cir.—D. H. Marchant.  
Duncan Cir.—S. P. Pirnie.  
Bancro Cir.—L. H. Fullington.  
Indian Work—M. A. Clark and Kicking Bird.  
Carnegie Cir.—N. A. Phillips.

**CHOCTAW DISTRICT.**  
W. P. Pipkin, P. E.  
Antlers and Finley—M. W. Whelan.  
Hugo—George A. Lovett.  
Kawton—James F. Hendry.  
Kawton—A. S. Williams.  
Hobbs—N. Ishcoer.  
Idabel and Ft. Towson—James Lambert.  
Tahmina—J. L. Brown.  
Kiamita—L. W. Cobb.  
Atoka Cir.—A. H. Homer.  
Chickasaw Cir.—Lewis Colbert.  
Owl—W. E. Tobby.  
Sans Bois—Sim. Sulson.  
Sugar Loaf—Griggs Durant.  
Grant Cir.—E. C. Walias.  
Rufe Cir.—Huston Jacobs.  
Washita Cir.—Gipson Grayson.

**MANGUM DISTRICT.**  
W. S. F. McCulloch, P. E.  
Mangum Sta.—J. W. Sims.  
Atias Sta.—J. N. Avery.  
Hobart Sta.—Robt. Hodgson.  
Frederick Sta.—M. L. Roberts.  
Quister and Eldorado—J. W. Kizzlar.  
Granite—G. W. Lewis.  
Martha and Blair—J. M. Hively.  
Deer Creek Cir.—W. J. Wilson.  
Hobbs Cir.—H. E. Ellis.  
Duke Cir.—C. H. Armstrong.  
Headrick Cir.—W. G. H. Crump.  
Gotebo and Lone Wolf—O. W. Stewart.  
Mountain Park Cir.—H. L. Shelton.  
Snyder Cir.—W. J. Hale.  
Davidson Cir.—C. Williams.  
Emer Cir.—W. E. Lee.  
Erick Cir.—J. W. R. Bachman.  
Coralea Cir.—G. M. Moon.  
Mangum Cir.—R. H. L. McVea.

**TRANSFERRED—M. L. Butler to the New Mexico Conference; T. O. Shanks and J. J. Lovett to the St. Louis Conference; T. G. Whitten and J. M. Gaul to the Texas Conference; I. G. Brooks to East Columbia Conference; J. W. Cummins to the North Mississippi Conference; M. D. Hill, P. E., Singleton, J. B. Blackwell and E. F. Sussaway to the Northwest Texas Conference; J. E. Dunnaway and J. M. C. Hamilton to the Arkansas Conference; J. L. Ladance, J. S. Simmonds, I. M. H. V. Morgan to the West Texas Conference; L. J. Amos to the Los Angeles Conference; S. C. Weatherly to the Houston Conference; R. E. McSwain to the Little Rock Conference.**

### MARRIAGES.

Voss-Wilson—At the bride's home in Waxahatche, November 22, 1905, Mr. J. E. Voss and Miss Jessie Wilson, Rev. W. H. Harris officiating.  
Sullivan-Addleton—At the home of the bride's parents near Sardis, Texas, November 18, 1905, Mr. J. R. Sullivan and Miss Callie Middleton, Rev. W. H. Harris officiating.  
Allen-Harder—At the bride's home, near Long Branch Church, November 5, 1905, Mr. Hayden Allen and Miss Nellie Harder, Rev. W. H. Harris officiating.  
Gresham-Smith—At the parsonage at Hockabay, Texas, November 23, 1905, Mr. Mathew Gresham and Miss Cora Smith, Rev. M. C. Dickson, of Carlton Circuit, officiating.  
Smith-Davidson—Williams-Davidson—At the home of the bride's father, S. H. Davidson, Ashland, Texas, November 25, 1905, Mr. T. E. Smith and Miss Mary E. Davidson and Mr. Theodore Williams and Miss Alice Davidson, Rev. P. R. White officiating.  
Winfree-Crawford—At the residence of the bride's parents, Mr. and Mrs. J. T. Crawford, near Troy, Texas, November 27, 1905, Mr. Sidney A. Winfree and Miss Fannie Crawford, Rev. W. H. Crawford officiating.  
Lovejoy-Smith—At the residence of the bride's father, in Dalingerfield, Texas, November 26, 1905, Rev. E. H. Lovejoy and Miss Mary Ida Smith, Rev. W. H. Haderson, the Baptist pastor, officiating.  
Rev. E. H. Lovejoy is one of our preach-

ers of the Texas Conference and is stationed at Alba charge and Miss Mary Ida Smith was one of our Dalingerfield young ladies and a leading member of the Baptist Church. S. N. ALLEN.

Holmes-Chaudoin—At the residence of the bride's parents, at Oak Forest, near Goadale, Texas, November 19, 1905, Mr. A. L. Holmes and Miss Armore Chaudoin, Rev. A. W. Wilson officiating.  
Warren-Cummings—At the home of Dr. T. H. Hall—he the officiating minister—on the 22nd November, 1905, Mr. R. H. Warren and Miss Lou Cummings.  
Hise-Ubrich—At the church, Pleasant Grove, Texas, November 15, 1905, Mr. Arthur Hise and Miss Clara Ubrich, Rev. Thomas Gregory officiating.  
Wright-Carter—At the bride's home in Lockhart, Texas, November 22, 1905, Mr. Lucius Edwin Wright and Miss Fay Carter, Rev. Thomas Gregory officiating.  
Lancaster-Mohle—At the bride's home in Lockhart, Texas, November 22, 1905, Mr. R. E. Lancaster and Miss Lula Mohle, Rev. Thomas Gregory officiating.  
Sanders-Green—In the County Treasurer's office, Goldthwaite, Mills County, Texas, November 22, 1905, Mr. C. W. Sanders and Miss Beatrice Green, Rev. S. W. Templin officiating.  
Faulkner-Moreland—At the residence of the bride's father, eight miles from Goldthwaite, Texas, November 11, 1905, Mr. C. A. Faulkner and Miss Maggie Moreland, Rev. C. W. Templin officiating.

Hudson-Taylor—At the residence of the officiating clergyman, November 19, 1905, Mr. T. G. Hudson and Miss Montie Taylor, Rev. H. G. Jolly officiating.  
Stevenson-Lankford—At Salem Church, near Cameron, Texas, November 5, 1905, Mr. Elmor Stevenson and Miss Corrina Lankford, Rev. H. G. Williams officiating.  
Taylor-Holt—At the home of the bride's parents, Chisman, Texas, Mr. Sam M. Taylor and Miss Mary Holt, Rev. H. G. Williams officiating.  
Leadbetter-White—In the presence of a large number of friends at Salem church, near Cameron, Texas, Mr. Ike Leadbetter and Miss Ruby White, Rev. H. G. Williams officiating.  
Penrod-Collier—At the home of the bride's parents, Mr. John Penrod and Miss Dora Collier, Rev. J. B. Gregory officiating.  
Cozart-Roberts—At the home of the bride's parents, Mr. T. A. Cozart and Miss Francis Roberts, Rev. J. B. Gregory officiating.

### METHODIST OR BAPTIST CHICK-EN WHICH?

Recently a Baptist preacher dined at a Methodist home, where, as usual, chicken was served. The hostess (a Methodist) remarked, "I suppose Baptists eat chicken as well as Methodists." The Baptist preacher replied, "Yes, but we Baptists have this advantage of you; we have been eating chicken about 1800 years longer than you Methodists, and we bapuze them before eating."

What a eulogy passed on Methodism, though not intended. He claimed his Church had 1800 years the start of us, and now we out-number them by nearly 2,000,000 members. Said preacher was first a Methodist, then a Congregationalist, and now a Baptist. What better could be expected? W. F. MAYNE

### PREACHERS WANTED.

I want two single men to supply works in the Abilene District. Each of the charges will pay from \$200 to \$275 and there is an appropriation of \$15 to each work. Ordained men preferred. JNO. R. MORRIS, P. E., Abilene District, Abilene, Texas.

### PREACHER WANTED.

I want a preacher for work in Montana. Salary \$50 per month and parsonage. Climate ideal. Very healthy. Address J. K. MURRAY, P. E., Deer Lodge, Montana.

### PREACHERS 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.  
A good opening for some local preacher who wishes to buy a cheap claim in a very healthful country, live on his claim, and do some work for the Lord. Send testimonials (no references) officially signed, to C. F. ROBERTS, P. E. Weatherford, Okla.

### NOTICE.

Investigation of J. M. Nichols' case, referred to the P. E. Gainesville District, by late session of North Texas Annual Conference will be held in Sunday-school room of Denton Street Church, beginning 9.30 a. m., December 12, 1905. Dr. M. H. Neely, F. O. Miller, J. E. Vinson, Committee. Let all specially interested take notice. J. A. STAFFORD, P. E. Gainesville Dist. N. T. Conf.

# I Grow Hair

No Longer Any Excuse for Dandruff, Falling Hair, Gray Hair or Baldness.

To Prove It, I Send a Trial Package Free By Mail.

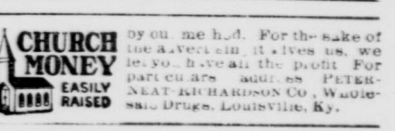


I prove it by sending a trial package of my new and wonderful discovery free to convince people it actually grows hair, stops hair from falling out, removes dandruff and quickly restores luxuriant growth to shining scalps, eyebrows and eyelashes and quickly restores gray or faded hair to its natural color. Write to-day.

### CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to J. F. Stokes, Mgr., 4731 Foso Building, Cincinnati, Ohio, enclosing a 3-cent stamp to help cover postage. Write to-day.  
I have never tried Foso Hair and Scalp Remedy, but if you will send me a trial package by mail, prepaid, free, I will use it.

Give full address—write plainly.



### MAY I CURE YOU.

If you have been suffering a month or more you have a chronic disease. The kidneys and glands are not carrying off the waste. YOU WILL NOT GET WELL TILL THEY DO. Carns Kidney Tablets will cure them, nature will do the rest. I have cured hundreds; I want to cure you. All I ask is send me \$1 money order which I will keep 60 days and send you 150 Kidney Tablets. If they do not cure in 60 days I will return money order. J. J. CARNS, Afton, I. T.

### PREACHERS WANTED.

I want four preachers to supply charges in the Beaumont District, that will pay from \$300 to \$500, including Missionary appropriations; want two single men and two men of small families. Men who are ready to do good, faithful work. Have pastors or presiding elders to write me at once. O. T. HOTCHKISS, P. E., Beaumont, Texas.

### PREACHERS WANTED.

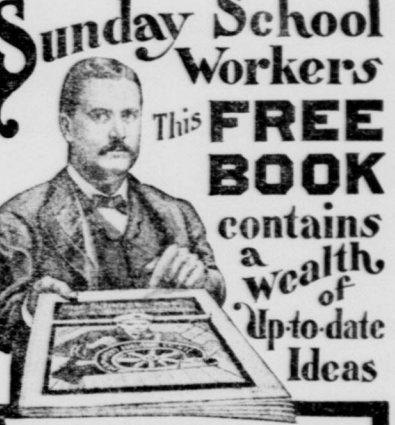
If His favors were measured by our appreciation some of us would get about twenty minutes of blessing per annum.—Ram's Horn.

### 15 Cent Cloth Dolls.

They Tim is a darling of a doll printed in all colors on each to be cut out and stuffed with cotton. Tim is dressed in up-to-date clothes. When made up doll is 12 inches in height. Full instructions on each sheet. Very simple.  
Dolly Dixie is a girl doll, same size as Tim, and handsomely dressed. Price prepaid. Both for 15c. D. K. NOVELTY CO., Dallas, Texas.

Do not Send Stamps.

### Sunday School Workers



This FREE BOOK contains a wealth of up-to-date Ideas

This new paper The Business End of a Sunday School illustrates, in a book, contains everything that is new, fresh and invigorating in the line of practical Sunday School ideas and development—helps for increasing and maintaining attendance, suggestions for records, honors, awards, gifts, lesson-helps, maps, furniture and all sorts of equipment—edited by Mr. Theo. Hammond, whose world-wide experience makes his suggestions valuable. Sent absolutely free upon request. Hammond Publ. Co., Dept. 28, Milwaukee, Wis.



OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

BROWN.—Died, at Sutherland Springs, Texas, Mrs. Mary Ann Brown, who was born in Georgia, Feb. 3, 1840, and died Nov. 8, 1905. Sister Brown was converted and joined the Methodist Episcopal Church, South, early in life, in which she lived a faithful and consistent Christian until the end came. She leaves a husband and a large number of children and grandchildren to mourn her departure, but not as those who have no hope; but if they are servants of the Lord Jesus Christ, a happy reunion in the life to come; a richer heritage than all earthly possessions.

E. H. HOLBROOK.

CHAMBLISS.—The subject of this sketch, Jessie Chambliss, daughter of Mr. and Mrs. R. L. Chambliss, was born August 19, 1891, and died of black jaundice November 7, 1905, being fourteen years, two months and twenty-seven days old. Jessie was a sweet-spirited girl, carrying sunshine and gladness wherever she went. She was a very obedient girl and very considerate of her mother, ever willing to sacrifice her own pleasure for the happiness of her mother. Her funeral was attended by a large concourse of sorrowing friends. She was a regular attendant at the Methodist Church and Sunday school. She is gone, and how she will be missed. Her sweet voice is hushed, never more to be heard on earth. But she left evidence that she was going to the home that Jesus has gone to prepare for them that love Him. To the heart-broken parents be true to God and one day you will meet your Jessie in the sweet by and bye.

J. R. RITCHIE, P. C. Liberty, Texas.

McMAHON.—Mrs. Eliza Ellen McMahon (nee Jora) was born August 31, 1875, and died very peacefully in Kety, Texas, November 8, 1905. She was most happily married to John W. McMahon December 31, 1891, and was converted to God and joined the M. E. Church, South, in 1897. As a wife and mother she was all that could have been desired. Her religious life was also of a high order. With great pleasure she accepted the command of the Master, "Be ye therefore perfect as your Father which is in heaven is perfect," and constantly endeavored to put this profession into practice by meeting all the injunctions laid down in the fifth chapter of Matthew's gospel. As one of the happy results of her consistent life her little daughter, Maud, is one of our brightest young members, striving to follow Christ. She left a fond husband and five children in gloom and sadness, but they all know full well where to find her. No doubt she will be at the beautiful gate to bid them welcome as they one by one reach the Golden City.

W. W. GRAHAM. Kety, Texas.

WINTER.—Mrs. Mary A. Winter (nee Williams), was born November 12, 1841, near St. Louis, Mo. She moved to Texas with her parents, B. C. and Victoria Williams, in the year 1854. She was left an orphan at the age of 11 years. She professed faith in Jesus Christ at the age of 14 and joined the Methodist Church, in which she was a faithful member to the end of her life. She went to sleep November 13, 1905, and woke up in glory. She was married to William Winter, July 29, 1857. To this union eleven children were born, six boys and five girls. Five of these children have gone to rest, while the remaining six are lingering on the shores of time. It is stated that the father of this good woman organized the first Methodist Church in Hill County, and she attended the meeting. Grandma Winter, as she was familiarly called, has a host of grandchildren and kindred to mourn their loss. We commend the kindred and many friends to the Master she served. The funeral services were conducted by her pastor and Rev. George Smith, local deacon of Walnut Springs. A large number attended the solemn occasion. May the memory of this sainted mother prove a strong incentive to the children and kindred, to press toward the mark of the prize of the high calling in Christ Jesus.

MAC M. SMITH, P. C.

MEANS.—Mrs. Martha Means (nee Tate) was born in Orange County, Me., December 19, 1835; joined the M. E. Church, South, in September, 1859, in which Church she lived a consistent Christian until the Lord called her to her reward. She was married to J. W. Means July 27, 1865. To this union were born ten children, of whom seven still live. Three died in infancy. All of the living are members of the M. E. Church, South. Departed this life November 9, 1905. She leaves a husband, seven children and grandchildren, a sister and brother and a host of friends to mourn her loss. But we weep not as those that have no hope.

J. R. RAGSDALE, L. P.

MURPHREE.—John B. Murphree was born May 10, 1849, in Blount County, Ala. He was converted when a boy and joined the Methodist Church, remaining in it all his life. When twenty years old he came to Texas. Here he was married to Miss Nannie Bulger, at Edom, November 30, 1876, who with six of their nine children mourn for the loved one gone. Bro. Murphree was honored by his Church, serving her several times as steward; by his county, Henderson, serving as her tax assessor one term. He was a Mason and a Woodman. On November 18, 1905, he fell asleep at his home near Athens and the next day, Sunday, was buried from the Methodist Church. He was a man of honest convictions, clean character, fine courage; in short, a good citizen and a Christian gentleman.

C. B. G.

DOUGLAS.—Miriam Camma Douglas was born September 31, 1902; departed this life July 14, 1905. Her death was caused by flux. She was an affectionate little girl and loved by all that knew her. She was sick nine days. Loving hands did all that they knew to do. Camma was of a sweet and lovable disposition. It is impossible for us to understand the providence of God, but we do know that our Heavenly Father doeth all things well, and to Him we commend the fond parents and loved ones in this sad hour for help and consideration. She has crossed over the river and will be waiting and watching for papa and mamma. Bro. and Sister Douglas be faithful and we will meet little Camma again.

GEO. W. LEWIS. Granite, O. T.

DAWKINS.—The subject of this sketch, Sister Agnes G. Dawkins, after a long period of intense suffering, fell asleep in Jesus, November 17, 1905. She was 74 years old, and had lived a faithful Christian in the M. E. Church, South, over 50 years. She leaves, to mourn her, four sons and three daughters, who were affectionately devoted to their mother, and were true and attentive to her, in her sufferings, to the last. I visited her often, in her sickness, and read God's comforting word to her, and prayed and talked with her, and she expressed consolation in God's promises and asked her children to "be good," and meet her in heaven. She was patient and reconciled to her sufferings. She loved God and her Church, and was ever true to all its interests, and also to her pastors. In her death, earth is poorer, and heaven richer. Our loss is her gain. Truly, a good woman is gone. She was an affectionate mother, a kind neighbor and true friend, and devoted Christian. O, may her children emulate her virtues and meet her in heaven. Her pastor, J. B. GREGORY. Rogers Prairie, Texas.

J. B. GREGORY. Rogers Prairie, Texas.

McDANIEL.—Alfred A. McDaniel was born November 12, 1876, and died November 4, 1905. He had been a professor of Christianity for about six years; for a year and a half he had been identified with the M. E. Church, South, at Quail, Texas, during which time he was a faithful and loyal servant of Christ, loyal to his Church and his pastor. He was an earnest worker during our revival meeting in September. Soon after the meeting he took his bed with typhoid fever; for six weeks all that could be done was done, but in spite of medical aid and the ministry of loving hands the brittle thread was broken and his spirit went home to God. In his death the community has lost one of its best citizens, the Church a loyal supporter and his wife a kind and affectionate husband. But our loss is his eternal gain, for he left unmistakable evidence that he was fully prepared to go. Only a few hours before his death he called attention to music, the sweetest he had ever heard. On this side of the flood he was permitted to get a glimpse of the better world. He leaves a wife and many relatives and friends to mourn their loss, but they sorrow not as those who have no hope. Let us be faithful and we will meet him again. His pastor, FRANK HUGHEN.

FRANK HUGHEN.

TURNER.—Miss Lula, daughter of Bro. Thomas and Sister Lula Turner, was born September 23, 1889, in De Witt County, and died November 12, 1905. Her illness and sufferings were long, but she bore them with surpassing patience and little or no murmuring. When the doctors told her that the amputation of her limb was necessary, she said that she regretted being a cripple for life. From this operation she rapidly recovered and became skilled in the use of her crutches, and truly she was the light and joy of her father's home. Other diseases ensued which closed her unfinished career. She publicly professed faith in Christ and joined the Church last summer during the ministry of Rev. J. Vinson. She was a devoted Christian girl, sweet-tempered and lovely and she had many friends. May her beautiful life and peaceful end lead her noble brothers to prepare to meet their precious sister and all the family in heaven. H. M. GLASS, P. C. Samples, Gonzales County, Texas.

KRAUSKOPF.—Merle Krauskopf departed this life September 7, aged 8 years. Her fatal illness was scarlet fever, with which she suffered several days, though cheerful through it all. Merle was like a sunbeam wherever she went, and a favorite with young and old. Her name suggested a smile and bright cheerful words. Her sweet pure life had taken such a firm hold on the affections of all who knew her that her influences will grow as the years come and go.

She is greatly missed in the home and Sunday-school. Father's treasure and mother's joy, she was given to gladden their hearts but a short while. Like the rose of a season before the coming of wintry winds, God took her. While it is a great loss to the home there is now another tie to bind us to the eternal home. Another of the many jewels that make heaven richer and sweeter has been gathered from earth. Another magnet to draw us to heaven.

W. A. CLARKE.

LOVE.—Mattie Clyde Love was born September 16, 1895, in Tarrant County, Texas, and after a brief illness departed this life November 14, 1905, at the home of her uncle and aunt, Mr. and Mrs. J. D. Love, at Clareville, Texas. Her father died when she was five years old. Her mother survives her. Little Mattie had been in the home of her uncle and aunt for the past five years. She was very much devoted to them, and they were as devoted to her as any parents could be to a child. She was of sweet disposition, very submissive and obedient, faithful to the Church, a regular attendant on the Sunday-school, and was a member of the "Willing Workers" Society. At the grave some members of this Society sang one of their songs, which was indeed touching. This is, indeed, a great affliction to Bro. and Sister Love. They had no children of their own, and it was a happy day when little Mattie came to live with them. She had their hearts love and they were always ready to give her every comfort and joy. They placed her in the public school as soon as they could, and kept her there regularly till her last illness. They had planned to give her a finished education, but she had scarcely bloomed into life when Our Heavenly Father counted her worthy of a higher place. We have no doubt as to her future. While the earthly home is sad, heaven is richer, and our hope of the resurrection and future life has been intensified. May Our Father's blessings be upon her sorrowing mother, and Bro. and Sister Love. His Spirit alone can give the comfort we need in an hour like this.

JOE F. WEBB.

CAMPBELL.—William H. Campbell was born near Nashville, Tenn., May 30, 1830. He grew to manhood in Tennessee, and then moved to Fairfield, Texas, where he resided several years. In 1859 he came to Chappell Hill, Texas, where on the 12th day of November, 1860, he was united in marriage to Miss Mary B. Pleasants. To this union there were born five children, three sons and two daughters. On December 28th, 1889, this happy union was broken by the death of the wife. He was married again on the 8th day of August, 1899. This time he married Mrs. Fannie A. Lide (nee Alexander), only surviving child of the late and lamented Rev. Robert Alexander, of the Texas Conference. This was a happy union extending over a period of six years, three months and four days, when God took him away to join the "Spirits of just men made perfect." On Sunday morning, November 12th, 1905, at 8:45 o'clock, he fell asleep in Jesus, aged 75 years, 5 months and 13 days. His was a long and useful life. He was converted and joined the M. E. Church, South, in the early spring of 1887, under the ministry of Rev. Calvin H. Brooks, and lived a devoted and con-

sistent life until God called him away. Bro. Campbell was the pastor's friend, regular and punctual in his attendance upon the services of the Church, and always on the right side of every moral question. He was quiet and unassuming in manners, one of those steady, reliable men who believe in doing more than in saying. He expressed himself as not unwilling to die if God so willed, but said he would like to live here in the world as long as he could. He had good reasons for this. He had a loving companion who made life pleasant and cheerful for him, besides five noble sons and daughters, than whom five better men and women would be hard to find. All members of the Methodist Church, and doing well in the world. They are Hon. J. D. Campbell, of Beaumont; Dr. W. R. Campbell, of Chappell Hill; L. P. Campbell, of Lufkin; Mrs. Aaron Smyth, of Bobbin, and Mrs. R. A. Stone, of San Antonio, Texas. These with seven grandchildren, his loving companion, and a host of friends mourn his departure. But while earth is made poorer by his going away heaven is richer by his arrival there. Bereaved ones look up. You know where to find this faithful servant of the most high God.

J. C. CARR. Chappell Hill, Texas.

BROWN.—Sadie E. Brown, daughter of Eli and S. J. Smith, was born at Smithfield, Tarrant County, January 11, 1870; professed religion and joined the M. E. Church, South, in 1882; married Dr. J. T. Brown, June 3, 1888, and died at her home in Gustine, Comanche County, Texas, November 19, 1905. She leaves a husband and four children, the oldest being 17 years, and the youngest 8 years. Sister Brown was a loving wife and an affectionate mother, a kind neighbor and a true Christian. She died in the triumph of the loving faith. Her last words were, "It's all right, let's go." She called her husband and children around her and told them to meet her in heaven, and advised them to live as true Christians so they would meet her in the sweet bye and bye.

J. J. JOHNSON.

SCOGGINS.—John Cooper Scoggins was born Oct. 11, 1854, and departed this life at his home near Clarendon, Texas, Sept. 26, 1905, after a very brief but painful illness. Bro. Scoggins was converted and united with the M. E. Church, South, at the age of 15 years. His conversion was clear cut and his religious experience was the old time kind that brought the assurance of divine acceptance. He was a brother of Rev. J. R. Scoggins of the West Texas Conference, who died at Uvalde in 1887; and of the late Rev. J. D. Scoggins, who died while stationed at Wichita Falls a few years since. Bro.

R. WHITE.

Scoggins was married to Miss Emma Earnwine Feb. 27, 1879, with whom he lived happily till the day of his death. His home was a Christian home. His two sons and two daughters are zealous members of the Church, and an honor to their parents. Bro. Scoggins served the church in many responsible official positions and was faithful to God, to the Church, to his family and his fellowmen. He loved God, and when the Holy Spirit touched his heart he often shouted His praise. On the day before his death he came with his wife to town. On the way home he was seized with a violent cramping in the stomach, which grew worse till the end came, the next morning. He said he would die from the first, but was not alarmed; calmly he gave direction about his affairs, left his parting admonition to his wife and children and said he was ready to go, and then rejoiced in the full assurance of eternal life, and a reunion with loved ones gone before.

G. S. HARDY. Clarendon, Texas.

HALL.—Edith T. Hall (nee Bass) was born December 11, 1870, at Gilmer, Upshur County, Texas; was converted about 12 years ago and joined the M. E. Church, South. She was married to Dr. C. M. Hall February 24, 1892, in Comanche County, Texas. The last few years of her married life were spent in Hico, Hamilton County, Texas. Sister Hall was the mother of two children. The oldest, Charles, died two years ago at the age of 11 years, the other, a 10-months baby, left behind, never to know a mother's love. Death came to our sister November 24, 1905, in her home in Hico, Texas, and we laid her away to rest the following day in the city cemetery in the presence of a large company of friends, a sorrowing mother and sister. Heartbroken husband and motherless babe, with many other relatives and friends mourn her departure. May the good Father comfort all these broken hearts in the prayer of her pastor,

J. E. STEPHENS.

ASH.—Mary N. Ash was born March 14, 1850; died November 5, 1905. Another life of toil has ended; another soul has been added to that happy number in heaven. This good sister lived a quiet Christian life, having kept house for her younger brother for a number of years. She was loved and esteemed by all who knew her. Her suffering, though intense, was borne with calmness. She united with the M. E. Church, South, at McKenzie Chapel in 1875, under the ministry of A. C. McDougal. Another good woman has gone to join that happy home above, where congregations never break up and Sabbaths have no end.

R. WHITE.

TEXAS MIDLAND RAILROAD NO. 5—LONE STAR LIMITED—NO. 6 SOUTH BOUND Arrive HOUSTON, 8:10 A. M. GALVESTON, 8:40 A. M. NORTH BOUND Arrive ST. LOUIS, 7:27 A. M. KANSAS CITY, 7:40 A. M. FOUR FAST AND HANDSOMELY EQUIPPED TRAINS DAILY operated on a smooth and dustless track in connection with Frisco System on the North and M. & T. C. on the South, forming through connections in Union Stations at Paris and Ennis for St. Louis, Kansas City, Chicago, Memphis, Houston, Galveston, Beaumont, Austin and San Antonio. THE SHORT LINE BETWEEN NORTH AND SOUTH TEXAS. Cafe Cars—Meals a la Carte served enroute on trains 5 and 6 at reasonable rates. F. B. McKAY, General Passenger Agent, Terrell, Texas

MKT 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¢

Dece... BRYA... born Ju... 1905. T... fessed... and uni... South, c... member... She wa... Christia... for the... to go to... ceded he... land. F... sorrow... but we... soul's e... and hap... WHA?... Whatley... was bo... Texas. I... fessed l... M. E. C... listry of... 1905. H... Rogers, ... p. m. S... body av... morn, in... Gindale... as she v... one who... child of... Her fath... in Alab... to Henj... and a to... dale. Te... married... daughter... Bro. Wh... ward fro... Februar... at the... watching... ones. I... three b... gether... friends... earth wa... long for... our hea... love. Sh... League... days sho... say that... baby gir... pressing... and no... her exc... same ex... of painf... as being... Though... sweet ar... life's shi... ones we... may me... streams... ness and... known. DeAR... mon wa... 4, 1905... small to... friends, ... his past... nacle ju... and his... Cemetery... in Hill C... Red Mer... a husba... and Chu... was a lo... co operat... good ent... Methodist... proved h... estimat... in every... of his C... State or... exactly... would b... and past... money, h... cause of... years he... small cr... ture of... privation... lowship... union... but they... that had... which w... a widow... after his... lived and... will find... rest to t... memory... blest of... begun wi... make gla... COME... Low rat... in Tennes... Carolinas... Memphis... & St. Lo... days. G... estimate... ip rate... ad thro... Traveling... St. Mo



Emma from he death. His zeal and an ogginsible ful to lly and l, and heart On the ith his me he ping in till the e said ut was rection ing ad- en re- eternal ones RDY.

**BRYANT.**—Mary E. Bryant was born June 19, 1842; died November 7, 1905. The subject of this sketch professed religion at the age of 13 years and united with the M. E. Church, South, of which she lived a consistent member until death called her home. She was a kind mother and devoted Christian. In speaking of her hopes for the future she said she was ready to go to meet her daughter who preceded her but a short time to the glory land. Her children and many friends sorrow not as those who have no hope, but we rejoice in the fact that her soul is basking in the sunlight of God's eternal love, where all is peace and happiness. R. WHITE.

**WHATLEY.**—Eudora Elizabeth Whatley, the subject of this sketch, was born at Gindale, Bell County, Texas, December 26, 1893. She professed faith in Christ and joined the M. E. Church, South, under the ministry of Rev. J. F. Tyson, April 5, 1905. Her earthly life was finished at Rogers, Bell County, Texas, at 4:30 p. m., September 6, 1905. We laid her body away to await the resurrection morn. in the Punched Cemetery, near Gindale, September 7, 1905. "Dodie," as she was familiarly called by every one who knew her, was the youngest child of Geo. T. and M. J. Whatley. Her father, a pure good man, was born in Alabama, August 15, 1848; moved to Hempstead, Texas, in the year 1871, and a few years later moved to Gindale, Texas, where he was happily married to Miss M. J. Punched, daughter of Major S. W. Punched. Bro. Whatley went to his blessed reward from Rogers, Bell County, Texas, February 25, 1899, and has since been at the "Beautiful gate waiting and watching" for the coming of his loved ones. Dodie's mother, a sister, and three brothers, survive her, and together with a host of relatives and friends, mourn her loss. Her stay on earth was short, but it was sufficiently long for her to entwine herself about our hearts by the strong cords of love. She was a member of the Junior League and loved to attend the Sunday-school and League services. To say that "Dodie" was the "darling baby girl" falls very far short of expressing what she was to her mother, and no one can know how she misses her except those who have had the same experience. It is with a sense of painful regret that we think of her as being no more in this world. Though she is gone, her influence, like sweet aroma, will linger with us amid life's shifting scene. 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. C. E. GALLAGHER.

**DeARMON.**—James Riley DeArmon was born 1832; died November 4, 1905. The church house being too small to hold the kindred and many friends, the funeral was conducted by his pastor under the spacious tabernacle just completed this summer, and his body laid to rest in the Peoria Cemetery. He was an early settler in Hill County, having come before the Red Men were removed. His life as a husband, father, neighbor, citizen and Churchman is untarnished. He was a loyal Methodist, ever ready to cooperate with his pastor in every good enterprise of the Church. A Methodist to be disloyal to the Church proved himself at once a traitor in his estimation. He was a decisive man in every issue affecting the interests of his Church, community, county, State or the Union. Each one knew exactly on which side Uncle Riley would be found. He loved his Church and pastor and has mainly given his money, his prayer and his life to the cause of Christ. For the past two years he has been confined to the small circle of home owing to the nature of his disease. This was a great privation to him for he loved the fellowship of his brethren and the communion of God. He had his enemies, but they were generally of that type that had but little aspiration for that which was high and lofty. He leaves a widow and six children to come after him. They all know how he lived and how he died and where they will find him. We commend the bereft to the Christ he served. The memory of this good man will be best of God and the life that has just begun will flow on like a stream and make glad the City of God. MAC M. SMITH, P. C.

**COME BACK HOME CHRISTMAS.** Low rates from the Southwest to points in Tennessee, Alabama, Georgia, and the Carolinas, December 21, 22 and 23, via Memphis and the Nashville, Chattanooga & St. Louis Railway. Tickets good 29 days. Give me your starting point and destination, and I will name you round-trip rate, and tell you about schedules and through car service. FOWELL PHILLIPS, Traveling Passenger Agent, 60 S. Main St., Memphis, Tenn.

**WEST TEXAS CONFERENCE.**

**Cuero District—First Round.**  
Hallettsville, at H. V., Nov. 22-23.  
Rancho, at Rancho, Nov. 25-26.  
Ft. Worth, Dec. 2-3.  
Yoakum, Dec. 3 (at night).  
Port Lavaca, at P. L., Dec. 6.  
Ganado and Louise, at G., Dec. 9-10.  
El Campo, Dec. 10-11.  
Pecos, Dec. 12.  
Palacios, at Palacios, Dec. 15-19.  
Cuero, Dec. 20-24.  
Nursery, at Nursery, Dec. 20.  
Shiner, at Shiner, Dec. 25-27.  
Leesville, at Liberty, Dec. 29-31.  
Clear Creek, at Rocky, Jan. 6-7.  
J. C. WILSON, P. E.

**Beeville District—First Round.**  
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.**  
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. 3.  
Blanco, at Blanco, Jan. 6, 7.  
THEOPHILUS LEE, P. E.

**San Antonio District—First Round.**  
Carlizzo Spgs. & Batesville, at B., Dec. 8.  
Uvalde, 2nd Sunday in December.  
Utopia Circuit, at U., 3rd Sunday in Dec. Hondo, Dec. 13.  
She-man 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. 5.  
Moore Circuit, at Moore, 1st Sun. in Jan. Devine, Jan. 5.  
Rock Springs Circuit, at R. S., 2nd Sunday in January.  
W. J. JOHNSON, P. E.

**San Angelo District—First Round.**  
Ozona, 2nd Sunday in December.  
Shelwood, night of Dec. 11.  
San Angelo station, night of Dec. 12.  
Paint Rock, 3rd Sunday, 3rd Sun. in Dec. Miles Station, 4th Sunday, December.  
Water Valley, Paint Creek, 5th Sun., Dec. Garden City, night of Jan. 2.  
Center City, 1st Sunday, January.  
Goldthwaite, night of Jan. 1.  
Lampasas, Jan. 9.  
Lometa, 2d Sunday, January.  
Maburn, Loeker, 3rd Sunday, January.  
Brady Station, Jan. 23.  
Brady Ct., Lohm, Jan. 24.  
Pontotoc, 4th Sunday, January.  
Mason, night of Jan. 29.  
Menardville, Long Mound, Jan. 31.  
Junction City, at Bode, 1st Sunday, Feb. Let every body, preachers and laymen, begin at once to secure early and full connections, and to have a revival in every Church. Why not have all the missionary money in the hands of the Treasurer by or before the end of the first quarter? J. D. SCOTT, P. E.

**San Marcos District—First Round.**  
Buda Circuit, at Buda, Dec. 9, 10.  
Kylie, Dec. 10, 11.  
Pleasant Gr. Cir., at Martindale, Dec. 13.  
Beimont Circuit, at Beimont, Dec. 16, 17.  
Staples Cir., at Harris Chap., Dec. 23, 24.  
San Marcos, Dec. 24, 25.  
Lometa Springs Circuit, at Driftwood, December 31, January 1.  
D. K. PORTER, P. E.

**Austin District—First Round.**  
University Church, 7 p. m., Dec. 7.  
Wainut Circuit, at Wainut, Dec. 9, 10.  
Tenth Street, Tuesday, 7 p. m., Dec. 12.  
First Street, Wednesday, 7 p. m., Dec. 13.  
McLade Circuit, at McL., Dec. 16, 17.  
West Point, at West Point, Thur. 2 p. m., Dec. 21.  
LaGrange, Dec. 23, 24.  
Weimar, at Weimar, Dec. 20, 21.  
Columbus, Jan. 2, 3.  
Eagle Lake Circuit, at Eagle L., Jan. 4, 7.  
J. M. ALEXANDER, P. E.

**NORTHWEST TEX. CONFERENCE.**

**Waco District—First Round.**  
Mt. Calm, Dec. 2, 3.  
Hewett, Dec. 9, 10.  
Aquila, Dec. 16, 17.  
Waco, Elm St., 11 a. m., Dec. 24.  
Waco, 5th St., 7:30 p. m., Dec. 24.  
Hubbard City, Dec. 31.  
Bosqueville, Jan. 5, 7.  
Lorena, Jan. 13, 14.  
West, 11 a. m., Jan. 17.  
Waco, Austin Ave., 11 a. m., Jan. 21.  
Waco, Morrow St., 7:30 p. m., Jan. 21.  
Abbot, Jan. 27, 28.  
Pearl, Jan. 28, 29.  
Morgan & Walnut, Feb. 3, 4.  
Whitney, 8 p. m., Feb. 5.  
Mart, Feb. 11.  
Reisel, Feb. 17, 18.  
Penelope, Feb. 24, 25.  
District Stewards will meet in Austin Avenue Church, Waco, Texas, December 5, at 1:30 p. m. J. G. PUTMAN, P. E.

**Georgetown District—First Round.**  
Georgetown Sta., Dec. 9, 10.  
Temple, First Church, Dec. 16, 17.  
Taylor, Bohemian Mission, Dec. 20.  
Taylor Sta., Dec. 20, 21.  
Granger Cir., at Granger, Jan. 6, 7.  
Bartlett Sta., Jan. 6, 7.  
Florence Cir., at Florence, Jan. 10.  
Holland Cir., at Holland, Jan. 12, 14.  
Salado Cir., at Belle Plains, Jan. 13.  
North Georgetown Cir., at Wier, Jan. 17.  
Hutto Cir., at Hutto, Jan. 20, 21.  
Belton Cir., at Cedar Creek, Jan. 27.  
Belton Sta., Jan. 27, 28.  
Temple, 7th Street, Feb. 2, 4.  
Troy Cir., at Troy, Feb. 3, 4.  
Rogers Cir., at Rogers, Feb. 10, 11.  
Moody Sta., Feb. 17, 18.  
Bruceville & Eddy, Feb. 18, 19.  
J. S. CHAPMAN, P. E.

**Fort Worth District—First Round.**  
Kennedale, Dec. 9, 10.  
Mansfield, Dec. 10, 11.  
Rosen Heights, Dec. 13.  
Smithfield, Dec. 16, 17.  
Granovine, Dec. 17, 18.  
Arlington, Dec. 20.  
Azle at Dido, Dec. 23, 24.  
Peach Street, Dec. 27.  
Polytechnic, Dec. 27.  
Rono, Dec. 29, 30.  
Cleburne, North side, Dec. 30, 31.

Cleburne, Main St., Jan. 1.  
Grandview, at Greenbrier, Jan. 6, 7.  
Joshua, at Marystown, Jan. 7, 8.  
Covington, Jan. 12, 13.  
Blum, Jan. 14, 15.  
Centerville, at Centerville, Dec. 30, 31.  
Cresson, Jan. 20, 21.  
First Church, Ft. Worth, Jan. 25.  
Mo. Avenue, Jan. 26.  
Glenwood, Jan. 27, 28.  
Mulkey Memorial, Jan. 28, 29.  
River Side, Feb. 3, 4.  
North Fort Worth, Feb. 4, 5.  
O. F. SENSABAUGH, P. E.

**Waxahachie District—First Round.**  
Italy, Dec. 3, 8.  
Bristol, at Carroll, Feb. 7.  
Milford, Dec. 9, 10.  
Ennis, Dec. 17, 18.  
Ferris, Dec. 17, 18.  
Midlothian, Dec. 19.  
Venus, at Venus, Dec. 20.  
Alvarado, Dec. 20.  
Waxahachie, Dec. 24, 26.  
Bethel, Dec. 28.  
Hillsboro, First Church, Dec. 31, Jan. 1.  
Hillsboro, at Hill Street, Dec. 30, 31.  
Lovelace, at Osceola, Jan. 6, 7.  
Grandview, Jan. 13, 14.  
Itasca, Jan. 14, 15.  
Maypearl, at Oak Branch, Jan. 20, 21.  
Palmer & Boyce, at Palmer, Jan. 27, 28.  
Hillsboro, at Avalon, Feb. 3, 4.  
Red Oak, at Red Oak, Feb. 10, 11.  
Forreston, at Forreston, Feb. 17, 18.  
Ovilla, at Ovilla, Feb. 24, 25.  
JAS. CAMPBELL, P. E.

**Dubin District—First Round.**  
Gorman Sta., at Gorman, Dec. 9, 10.  
Gorman, at Gorman, Dec. 10, 11.  
DeLeon Sta., at DeLeon, Dec. 12, 13.  
Granbury Mission, Dec. 16, 17.  
Granbury Sta., at G., p. m., Dec. 17, 18.  
Huckabay, at Huckabay, Jan. 20, 21.  
Stephenville Cir., Jan. 27, 28.  
Stephenville Sta., at S., p. m., Jan. 28, 29.  
Barren, at Barren, Jan. 31.  
Carlton, at Fairview, Feb. 3, 4.  
Duffau, at Duffau, Feb. 10, 11.  
Iredell, at Iredell, Feb. 12.  
Fairy, at Fairy, Feb. 14.  
Eastland, at Eastland, Feb. 16.  
Cisco Circuit, at Liberty Hill, Feb. 17, 18.  
Barren, at Barren, Feb. 18, 19.  
Carbon, at Carbon, Feb. 20.  
Glen Rose, at Glen Rose, Feb. 24, 25.  
Bluffdale, at Bluffdale, Feb. 27.  
Desdemona, at Desdemona, Mar. 1.  
The District Stewards will please meet in Lublin, Wednesday, January 24th, 2:00 p. m. E. A. BAILEY, P. E.

**Corsicana District—First Round.**  
Dawson, at Dawson, Dec. 16, 17.  
Corsicana cir. at N. Corsicana, Dec. 23, 24.  
Kerens, at Bazette, Dec. 29, 31.  
Richland, at Richland, Jan. 2.  
Wortham, at Wortham, Jan. 3.  
Cotton Gin, at Shilo, Jan. 3.  
Cooldige, at Munger, Jan. 5.  
Irene, at Irene, Jan. 6, 7.  
Brandon, at Mertens, Jan. 8.  
Frost, at McGord, Jan. 9.  
Blooming Grove, Jan. 10.  
Barry, at Barry, Jan. 11.  
Thornton, at Steel's Creek, Jan. 13, 14.  
Greenock, Jan. 14, 15.  
Horn Hill, at Kirk, Jan. 17.  
Alma, at Reynolds, Jan. 20, 21.  
Rice, at Tupejo, Jan. 21, 22.  
Mexico, Jan. 28, 29.  
Corsicana, First Ch. Jan. 30.  
Corsicana, 11th Ave., Feb. 4, 5.  
Preachers meeting and Missionary Institute at Ist. Church, Corsicana, Dec. 28, 29, beginning at 10 a. m., 5th.  
The Stewards are earnestly exhorted to organize at once and make a liberal assessment on each member of the church and proceed at once to collect it. Experience proves that nearly every case of failure or trouble to pay the pastor's salary is full due to failure to collect up in full the first half of the year. Let all try to make each quarter come up in full. It is earnestly requested that we have dinner on the ground at the quarterly meetings, so that we may have preaching at 11 a. m. and the business meeting at 2 p. m. JNO. M. BARCUS, P. E.

**Weatherford District—First Round.**  
First Church, Dec. 10.  
Sout Memorial, Dec. 10.  
Weatherford Mission, at Bethel, Dec. 28.  
Santo, at Santo, Dec. 30, 31.  
Aledo, at Aledo, Jan. 2.  
Millsap, at Millsap, Jan. 5.  
Gordon, at Gordon, Jan. 7, 8.  
Ranger, at Ranger, Jan. 13, 14.  
Wayland, at Wayland, Jan. 16.  
Crystal Falls, at the Falls, Jan. 18.  
Breckenridge, at Breck, Jan. 20, 21.  
Palo Pinto, at Grator, Jan. 27, 28.  
Mineral Wells, Jan. 29.  
Whitt, at Bethesda, Feb. 3, 4.  
Peaster, at Pooley, Feb. 7.  
Springtown, at Springtown, Feb. 10, 11.  
Graham Sta., at Goose Neck, Feb. 17, 18.  
Graham Sta., Feb. 18, 19.  
Farmer, at Farmer, Feb. 21, 25.  
Eliasville at Fish Creek, Feb. 28.  
Throckmorton, at T., March 3, 4.  
District Stewards will meet at First Church, Weatherford, at 11 a. m., December 20. E. F. BOONE, P. E.

**Clarendon District—First Round.**  
Clarendon Station, Dec. 23, 24.  
Amarillo Station, Dec. 30, 31.  
Claude Circuit, Jan. 6, 7, 1906.  
Hereford Station, Jan. 13, 14.  
Hereford Mission meets with station.  
Umberger Mission, 11 a. m., Jan. 15.  
Canyon City, 7 p. m., Jan. 15.  
Channing and Dumas, Jan. 20, 21.  
Dalhart, 7 p. m., Jan. 22.  
Stratford, 7 p. m., Jan. 23.  
Hansford and Ochiltree, at Grand Plains, Jan. 25.  
Plemons, Jan. 27, 28.  
Higgins, Feb. 3, 4.  
Canadian, Feb. 5.  
Miami, Feb. 6.  
Panhandle Mission, at Jericho, Feb. 10, 11.  
McLean, at McLean, 11 a. m., Feb. 12.  
Hills, at Hays, Feb. 17, 18.  
Tulia Mission, Feb. 24, 25.  
Silverton Circuit, Feb. 27.  
Memphis, 3 p. m., Jan. 2.  
The District Stewards will meet at the district parsonage, December 5. JAMES M. SHERMAN, P. E.

**Abilene District—First Round.**  
Sweetwater & Roscoe, at S., Dec. 2, 3.  
Merkel, Dec. 9, 10.  
Caps, at Caps, Dec. 12.  
Tye, at Tye, Dec. 13.  
Anson, at Anson, Dec. 16, 17.  
Avoca, at Spring Creek, Dec. 17.  
Stanford, Dec. 19.  
Abilene, Dec. 23, 24.  
Bard, Dec. 30, 31.  
Putnam, at Atwell, Jan. 3.  
Clyde, at Clyde, Jan. 6, 7.  
Merkel, at Cross Roads, Jan. 9.  
Sweetwater Mis., at Centerport, Jan. 13.  
Hitson, at Hitson, Jan. 17.  
Aspermont Sta., Jan. 20, 21.  
Aspermont Mis., at Shinyer Bend, Jan. 22.  
Albany & Moran, at A., Jan. 27, 28.  
Truby, at Truby, Feb. 3, 4.

Nugent, at Nugent, Feb. 6.  
Haskell Mission, at Ward's, Feb. 10, 11.  
Haskell Station, Feb. 11, 12.  
Pinkerton, at Pinkerton, Feb. 13.  
Roby, at Roby, Feb. 17, 18.  
Lorraine, at Lorraine, Feb. 23.  
Lawn, at Jim Ned, Feb. 21, 25.  
The District Stewards will meet at the district parsonage at 5 o'clock p. m., January 11. Turkey and "Things." Don't fail. JNO. R. MORRIS, P. E.

**Gatesville District—First Round.**  
Meridan, Dec. 10, 11.  
Cranth Gap, at Boggy, Dec. 15.  
V. Mills & Clifton, at Clifton, Dec. 16, 17.  
China Springs, at C. Creek, Dec. 17, 18.  
Crawford, at Crawford, Dec. 19.  
Oglesby, at Oglesby, Dec. 23, 24.  
C. Cove, at C. Cove, Dec. 30, 31.  
Evant, at Evant, Jan. 6, 7.  
Hamilton, at Hamilton, Jan. 7, 8.  
Turnersville, at Turnersville, Jan. 13, 14.  
Jonesboro, at Levita, Jan. 20, 21.  
Pearl, at Pearl, Jan. 21, 22.  
McGregor, at McGregor, Jan. 28, 29.  
Brookhaven, at Sugar Loaf, Feb. 3.  
Kingston & Nolanville, at N., Feb. 4, 6.  
Gatesville Sta., Dec. 20.  
S. W. TURNER, P. E.

**Vernon District—First Round.**  
Vernon Sta., Dec. 2, 3.  
Chillicothe Cir., Dec. 9, 10.  
Childress Sta., Dec. 16, 17.  
Childress Miss, at Childress, Dec. 16.  
Vernon Cir., Dec. 23, 24.  
Quannah Cir., Jan. 6.  
Quannah Sta., Jan. 6, 7.  
Quail Cir., Jan. 12.  
Wadlington Sta., Jan. 13, 14.  
Seymour Cir., at Seymour, Jan. 21.  
Knox City, Jan. 23.  
Munday & Goree, Jan. 24.  
Spring Creek Cir., Jan. 26.  
Seymour Sta., Jan. 27, 28.  
Estelene Cir., Feb. 1.  
Turkey Miss., at Turkey, Feb. 3, 4.  
Matador Cir., Feb. 5.  
Faducan Miss., Feb. 8.  
Crown Cir., Feb. 10, 11.  
District Stewards will please meet at the district parsonage in Vernon, December 21, at 7 p. m. W. H. HOWARD, P. E.

**Colorado District—First Round.**  
Clairmont Mis., at C., Dec. 5.  
Dickens M.s., at Dickens, Dec. 7.  
Emma Mis., at Emma, Dec. 9, 10.  
Plainview Mis., at Simpson S. H., Dec. 12.  
Plainview Sta., Dec. 15.  
Floydada Cir., at Floydada, Dec. 16, 17.  
Hae Center Cir., at H. C., Dec. 19.  
Lubbock Cir., at Lubbock, Dec. 21.  
Games Mis., at Brownfield, Dec. 23, 24.  
Gomez Co. Mis., at Games, Dec. 27.  
Tahoka Mis., at Tahoka, Dec. 30, 31.  
Colorado Sta., at Itan, Jan. 6, 7.  
Gall Mis., at Fairview, Jan. 13, 14.  
Dunn Cir., at Dunn, Jan. 20, 21.  
Snyder Sta., Jan. 27, 28.  
Stanton & LaMesa, at Stanton, Feb. 3, 4.  
Log Springs Sta., Feb. 10, 11.  
Moriand Sta., Feb. 17, 18.  
Colorado Sta., Feb. 24, 25.  
The District Stewards will meet at Colorado, January 5, at 2 o'clock p. m. All of these officials are earnestly requested to attend this meeting. J. T. GRISWOLD, P. E.

**NORTH TEXAS CONFERENCE.**

**Terrell District—First Round.**  
Reinhardt, at Reinhardt, Dec. 30, 31.  
Fate, at Fate, Jan. 6, 7.  
Rockwall, at night, Jan. 7, 8.  
Garand, at night, Jan. 8.  
Peaceport Mission, at P. M., Jan. 13, 14.  
Mcquie, Jan. 15.  
Forney, at night, Jan. 15.  
Eimo, at Eden, Jan. 20, 21.  
Terrell, at night, Jan. 21.  
Roysse, Jan. 28, 29.  
Kemp, at Kemp, Feb. 3, 4.  
Mabank, at Mabank, Feb. 10, 11.  
Crandall, at Sgo, Feb. 17, 18.  
College Mound, Feb. 24, 25.  
Kaufman, at night, Feb. 25.  
Chisholm, at Poetry, Feb. 3, 4.  
The district stewards and pastors will meet at Terrell, Thursday, December 14, at 10 a. m. I trust the stewards will

see to it that one fourth of the salaries are paid at the first quarterly conference. Brethren, do this as you love the Church. C. S. THOMAS, P. E.

**McKinney District—First Round.**  
Blue Ridge, at Hensley Ch., 11 a. m., Dec. 12.  
Pilot Point, 7:30 p. m., Dec. 14.  
Renner, at Renner, 11 a. m., Dec. 18.  
Farmersville, 7:30 p. m., Dec. 18.  
Nevada, 7:30 p. m., Dec. 19.  
Josephine, at J. H. a. m., Dec. 20.  
Copeville, at Millwood, 11 a. m., Dec. 21.  
Wylie, at St. Paul, 11 a. m., Dec. 22.  
Allen, at Perkins, 11 a. m., Dec. 23.  
Frisco, at Frisco, 11 a. m., Dec. 27.  
Prosper, at Prosper, 11 a. m., Dec. 28.  
Celina, at Roseland, 11 a. m., Dec. 29.  
Weston, at Weston, 11 a. m., Dec. 30.  
Anna, at Anna, 11 a. m., Dec. 31.  
McKinney, 7:30 p. m., Jan. 2.  
Plano, 7:30 p. m., Jan. 3.  
Farmers Branch, at Carrollton, 3:30 p. m., Jan. 4.  
Princeton, at Princeton, 3 p. m., Jan. 6.  
I. W. CLARK, P. E.

**Greenville District—First Round.**  
Wolfe City, Dec. 17.  
Kavanaugh, Dec. 21.  
Merit, at Merit, Jan. 6, 7.  
Floyd, at Floyd, Jan. 14, 15.  
Lone Oak, at Lone Oak, Jan. 14, 15.  
Fairbairn, at Fairbairn, Jan. 20, 21.  
Lee Street and Jones Bethel, at Lee St., Jan. 21, 22.  
Leonard, at Leonard, Jan. 27, 28.  
Quinlan, at Quinlan, Jan. 28, 29.  
Greenville Mis., at Shady G., Feb. 3, 4.  
Campbell, at Campbell, Feb. 4, 5.  
Kingston, at Mt. Carmel, Feb. 10, 11.  
Celeste and Lane, at Celeste, Feb. 11, 12.  
Wesley, Feb. 18, 19.  
Commerce Mis., at Mt. Zion, Feb. 24, 25.  
Commerce Sta., Feb. 25, 26.  
Conferences on Mondays will convene at 9:50 a. m. and preaching at 11 a. m. We earnestly request all the officials to be present at their first conference of the new year. Much depends upon it. J. M. PETERSON, P. E.

**Sulphur Springs District—First Round.**  
Pecan and Ben Franklin, at Pecan Gap, 3rd Sun. Dec.  
Klondike, at Klondike, 11 a. m., Dec. 30.  
Cooper Sta., 7 p. m., Dec. 30.  
Cummy, at Brushier 1st Sun. in Jan.  
Yowell, at Moss' Chapel, 2nd Sun. Jan.  
Reiley's Springs, at R. S., 3rd Sun. Jan.  
Wimmsboro Sta., 4th Sun. Jan.  
Mt. Vernon, at Mt. Vernon, 1st Sun. Feb.  
Sulphur Springs Sta., 7 p. m., Feb. 5.  
Lake Creek Sta., at Enloe, 2nd Sun. Feb.  
Burrhead, 3rd Sun. Feb.  
Purley, at Pleasant H., 4th Sun. Feb.  
Bonanza, at Shurley, 1st Sun. Feb.  
Sulphur Bluff, at S. B., 2nd Sun. Feb.  
Comeo cir., at Forest, 3rd Sun. Feb.  
The district stewards' meeting will be held in Sulphur Springs, January 3, at 2:30 p. m. C. E. FLADGER, P. E.

**Gainesville District—First Round.**  
Denton sta., Dec. 9, 10.  
Broadway, Dec. 10, 11.  
Nocena cir., Dec. 16, 17.  
Nocena sta., Dec. 17, 18.  
Montague, Dec. 19, 20.  
Sanger and V. V., Dec. 23, 24.  
Bonita at J. B., Dec. 24, 25.  
St. Jo. Wednesday, Jan. 4.  
Rossion, Jan. 8, 9.  
Greenwood, 8, 9.  
Ponder and K., Jan. 11, 12.  
Justin, Jan. 13, 14.  
Woodbine, Tuesday, Jan. 16.  
Dexter, Jan. 20, 21.  
Aubrey, Jan. 25, 26.  
Wesley and B., Jan. 27, 28.  
Era and B., Feb. 3, 4.  
District Stewards meet at Denton St. church, 1:30 p. m., Wednesday, December 27. J. A. STAFFORD, P. E.

**NEW MEXICO CONFERENCE.**

**El Paso District—First Round.**  
Dayton, Dec. 9, 10.  
Carlsbad, Dec. 13. J. T. French, P. E.

**THE SUCCESS SULKY PLOW**

NO SULKY PLOW EVER PLACED ON THE MARKET HAS ATTAINED ANYTHING APPROXIMATING THE SUCCESS THAT THIS SUCCESS HAS.

IT HAS THE BEST WOOD GRAD FOR STICKY SOILS  
HAS THE BEST APPROVED BITTING DEVICE  
HAS THE BEST LAMIN DEVICE

IT PLEASES THE FARMER  
BETTER THAN ANY OTHER PLOW ON EARTH  
EASIER TO MANEUVER  
HANDLE EVERYTHING THAT IS BEST IN IMPLEMENTS  
WAGONS AND VEHICLES  
WRITS UP FOR YOUR WANTS

WE DEFY THE WORLD TO PRODUCE A RIDING PLOW THAT WILL GIVE AS GOOD RESULTS

IT IS STRICTLY A HIGH-GRADE PLOW AT MODERATE PRICES

ASK YOUR DEALER FOR THE SUCCESS AND INSIST ON HAVING IT. IF YOU FAIL TO GET IT WRITE US FOR CIRCULAR AND SPECIAL INTRODUCTORY PRICE

**PARLIN & ORENDORFF CO. DALLAS TEXAS**

**Holiday Rates**

VIA  
**H. & T. C. R. R.**

TO POINTS IN

MISSISSIPPI	INDIAN AND OKLAHOMA TERRITORIES	IOWA
ALABAMA	ARKANSAS	NEBRASKA
GEORGIA	MISSOURI	MINNESOTA
FLORIDA	KANSAS	MICHIGAN
TENNESSEE	NORTH AND S. DAKOTA	WISCONSIN
S. CAROLINA		ILLINOIS
N. CAROLINA		COLORADO
KENTUCKY		WYOMING

Rate  
**ONE and ONE-THIRD FARES**

Dates of Sale  
**DECEMBER 21, 22, 23, 1905.**

**FINAL LIMIT, Thirty Days from Date of Sale**

Round Trip Tickets will also be on Sale Between all Texas Points

**UNEXCELLED SERVICE. CONVENIENT CONNECTIONS.**

For information relative to rates, connections, etc., see local tickets, agents, or address  
**M. L. ROBBINS, G. P. A., Houston, Texas.**



# DR. PRICE'S

## Cream Baking Powder

Good Health depends upon the food you eat.

Adds to the healthfulness of all risen flour-foods, while it makes the food lighter, sweeter, finer-flavored, more delicious. Exercise care in purchasing baking powder to see that you get Dr. Price's, which makes the food more wholesome and at the same time more palatable.

NOTE.—There are many mixtures, made in imitation of baking powder, which the prudent will avoid. They are lower in price than cream of tartar powders, but they are made from alum and are dangerous to use in food.

PRICE BAKING POWDER CO.  
CHICAGO.

### THE MINISTER'S CAT.

Sylvia, because of her new dress buttoned with so many buttons, or because it took Elsie so long to make the great pink bow on the side of her head stand up straight enough, was late. It was her first party—her very first.

"Good-bye, Venus O'Milo!" she said to the beloved cat on the minister's door-steps. Sylvia was the minister's little girl. "Good-bye, an' think o' me when far away. Honest an' true, Venus O'Milo, I'm a little scared."

The party was round two corners, at Mrs. Tewkesberry's. Mrs. Tewkesberry came to the door.

"You dear little Sylvia!" she cried, welcomingly. "I'm so glad you've come. They've begun a game, but you shall play, too, unless you'd rather sit in my lap and look on and get acquainted."

"O, yes'm, you're welcome!" stammered scared little Sylvia, remembering Elsie's cautions to be polite. "I mean I'd rather."

The players sat in two rows opposite each other. They were laughing gaily.

"The minister's cat is a fierce cat," Virginia Day was saying, as Sylvia went in.

"The minister's cat is a furious cat," cried the little boy opposite Virginia.

"The minister's cat is a 'fraid cat!" piped a clear little voice, and then everybody laughed like everything—everybody but Sylvia.

"The minister's cat is a funny cat!" "The minister's cat is a foreign cat!"

"The minister's cat is a foolish cat!"

"The minister's cat is a fussy cat!" Everybody said something dreadful about the minister's cat. Sylvia's lip began to tremble. She felt lumpy in her throat. Still they went on:

"The minister's cat is a fighting cat!"

"The minister's cat is a feline cat!" and everybody shouted again.

Sylvia slid out of Mrs. Tewkesberry's lap and started toward the door. The lump was getting so much lumpier she did not dare to speak. She had one object in view—to get back to the minister's door-steps and—and hug Venus O'Milo. She would call her beautiful names; she would say the minister's cat was a darling cat.

Hon. T. F. Meese, Representative of the 35th Judicial District of Texas, Cured of Cancer in Front of Ear.

Livingston, Texas, August 27. Drs. Byo & Leach Dallas, Texas.

Dear Doctors—It affords me much pleasure to testify to the effectiveness of your Combination Oil Cure and Cancer Oil for cancers. Had a bad cancer on the face, just in front of the right ear, also one on the nose. The one in front of the ear was so bad that every one that saw me thought I could not possibly recover, yet in a little more than three months I was permanently cured, leaving me in a better condition than I had been for years.

I never miss an opportunity to refer any one afflicted with cancer of any character.

Yours truly and sincerely,  
T. F. MEESE.

All forms of cancer and tumor, internal or external, cured by soothing balmy Oils without pain or disfigurement. No experiment, but successfully used for ten years. Write the office of the originators for free books, Drs. Byo & Leach, Box 462, Dept. Q, Dallas, Texas.

a precious cat, a dear, lovely, comfortable cat! Venus O'Milo should not be abused.

"Why, Sylvie, dear—Sylvie!" Mrs. Tewkesberry hurried after her in great concern. "Why, you're crying, little sweetheart!" she said.

"Yes'm, thank you. I—I'm going home an' hug the minister's cat. I wouldn't have come if I had known everybody'd be unpolite to her. I love her."

Then Mrs. Tewkesberry understood, did not laugh at all, but took Sylvia up in her lap again and explained.

"It's only a game, dear. The minister's cat is only the name of it, and it doesn't mean any special cat in the world. First, everybody tries to think of something to say about it, that begins with 'a,' then 'b,' 'c,' 'd,' and so on. It's great fun. It just happened that all the 'T' things were impolite, sweetheart, but nobody meant your cat. Don't you see?"

Sylvia saw plainly, and all her troubles vanished in a flash. The lump disappeared and she began to laugh.

She slipped her hand in the big kind one and trotted back happily to the shouting children. O e voice rose above all the rest, and what do you suppose it was saying?

"The minister's cat is a first-rate cat!"—Southern Churchman.

### A SOLEMN WARNING.

"Bring me the icicle ink immediately!" said Mother Bunny to Blackears, a very lively young rabbit, who was ready for a run through Farmer Loring's woods.

"You can not go out to play, w. you must take a note to Madame Quail, who lives in the brush by the post-and-rider fence, about two miles away." Madame Quail and her husband are very popular people, wearing nice feathers, but not too gaudy. They have well-behaved children, too, which is comforting, of course.

"Now," said Mother Bunny, who wrote and talked at the same time. "This message is very important. To trust you with such a serious matter may be unwise, but it is high time you were learning to be careful. Hop very swiftly, keeping close to the fence all the way. If you hear a single 'bang,' you may know there are hunters in the woods. There are six rabbit retreats between here and 'Quailville.' I have shown you these places three times carefully. If you see a man, a boy or a dog, try to save yourself. There was a cornfield on the other side of the fence. Many shocks of corn are still standing—you know what I mean."

Tying the note around frisky young Bunny's neck, the mother bade her set out at once.

It was written on a leaf and rolled tightly around a "cocoon" that had fallen down out of a maple tree. Bunny looked like she had a little gray bell around her neck. Once she saw a boy, but he hadn't any gun or any dog, and he laughed until tears came into his eyes when he saw how frightened Miss Bunny was. Trying to get away, she turned a somersault over the toes of his rubber boots!

Madame Quail met her at the gate of "Quailville," and gave her a warm welcome. Six bright and handsome young Quail soon brought in a lunch

of celery, cabbage and a juicy turnip, which had been procured with great difficulty and saved for such distinguished calls as this. Miss Blackears sat up proudly and put on great airs!

"My brother Greyback is such a timid creature—not bold and brave like he ought to be. My other brother, Spotted Side, was born lame, and my sister never goes out unless mother is with her. I often go alone. A rabbit of my size and age—" Here Miss Bunny took such a large bite of the turnip that she almost choked, and the Quail family had hard work to keep from laughing.

"Mother reads the papers," she said presently, and she has sent a note to warn you about hunters. They are very bad people. I hear that they serve you up on toast sometimes?"

"Excuse me while I read the note," said Madame Quail, gravely. Bring me my glasses. This ink is very pale indeed. I presume Mrs. Rabbit does not know that the juice of walnut hulls makes very good ink. It is sad to think that the Bunnies are so dumb. To know things is better than to be able to burrow in the ground!" Then Madame Quail read the note aloud to her children:

"My Dear Friend of the Woods,—To-morrow they will get up before daylight, eat a warm breakfast, have their guns and dogs ready and set out to kill you, your children, your grandfather and grandmother and all your relations who are alive! The law says they may. I invite yourself and family to spend a week with us in our burrow, which has seven rooms and is very nice and warm. There is a place across the creek called "Mars Copse." It is safer than the place you are living in now. Blackears is thoughtless and gives me great anxiety. Please warn her gently before she leaves Quailville for home. Yours for safety,—Madame Grey Rabbit."

"Tell your mother I thank her, and will call to pay my respects soon. I leave to-night for a visit to my cousin, and cannot accept her kind invitation. Now, good-bye; be careful on your way home."

"The fortune-teller rabbit said I was born lucky." Blackears tossed her head and set off at a brisk trot. She took the middle of the road instead of keeping close to the fence, circled around trees and stopped to talk to foolish rabbits like herself. "I know I am the most light-footed!" She did not say any more. Tommy Luckmore, out trying his new gun, had killed her at the first shot.

"What an elegant dish baked rabbit with egg dressing is," said his mother the next day. "Tommy will make a good sportsman I know."

When Madame Quail went to call on Mrs. Bunny there was a corn-husk ribbon dyed black hung on the door of the "burrow."

"We have had death in the family," said Madame Rabbit, sniffing, "but no funeral, for we could not find the remains."—E. S. L. Thompson, in Western Christian Advocate.

### WANTED.

A preacher for "Brookhaven Mission," Gatesville District. Single man or man with small family. A small parsonage. Salary about \$150.00. Send recommendation of P. E. A good preacher and organizer wanted, must be ready to enter on work at once and give full time.

S. W. TURNER, P. E.  
Box 405, Gatesville.

"It is the being that is the precious thing. Being is the mother to all little doings, as well as the grown-up deeds and the mighty heroic sacrifice; and these little doings, like the good children of the house, make the bliss of it."—George MacDonald.

Perfect health is not freedom from sickness. Very many who have weak hearts imagine that because they do not suffer any great inconvenience that their health is comparatively good, when the fact is this most insidious disease is fast robbing them of their very life-blood. Neglect of the earlier stages of this disease is almost invariably the rule. This is wrong; as the proper treatment when the first symptoms appear would be the means of prolonging life. In order that there may be no excuse for this neglect, and to satisfy those thus afflicted that Dr. Miles' new Cure for the Heart will be beneficial in each individual case, every druggist in the United States is authorized to refund the price of the first bottle if it fails to benefit. This is not only true of the earlier symptoms, but there are very few cases of heart disease where the Heart Cure will not greatly benefit if it does not effect a complete cure. Every one suffering from shortness of breath, palpitation, irregular pulse, fainting or hungry spells, heart pains, distress when lying on left side, smothering spells, swelling of feet or hands should try it.

Miles Medical Co., Elkhart, Ind.

### Notes From the Field.

#### Venus.

C. E. Lindsey: Our return to this charge seems to meet the approval of the people. Tuesday night they gave us a royal reception at the parsonage. The house was filled. Both men and women come; they brought with them a fine supply of groceries. This makes a preacher feel like doing his best work. I am expecting a good year, with the blessings of God upon us. I have a splendid board of stewards and a loyal membership. Truly I am glad to be here. Our Home Mission Society works finely.

#### Aquilla.

R. V. Gallaway, Nov. 28: On Friday night after conference adjourned at Hillsboro on Monday, the parsonage was stormed by a large crowd leaving many valuable things for the preacher and his family. Bro. T. N. Lowry made a short talk and P. C. replied; a song, and prayer by Bro. Lowrey; he also preached for us at the new Church. Language fails to express our appreciation. We want to do the best year's work of our lives.

#### Lometa Circuit.

W. F. Hardy: On November 21 left the good people of Redwater bound for our new home at this place, arriving here at 7 p.m. of the 22nd and have been cordially received by the good people of Lometa, and pounded in due and ancient form. May God bless the donors. We left as nine people as ever lived at Redwater and our hearts were sad, indeed, when we had to leave them, but we find as fine people here as could be found anywhere and our heart is enlarged towards them as we see evidences of the spirit of Christ in their everyday walk. Well, these good people know how to make an itinerant feel at home among them and to take care of him too. They have a very nice parsonage and very well furnished, not even neglecting a parsonage cow. Now, brethren, we are not ready to move yet, but will be ready to give you a chance at it as soon as Bishop thinks best. We preached our first sermon here Sunday and during the day received five by certificate. May the good Lord help us make this the very best year of our ministerial life. Our motto is a great revival at every point. Advocate in every home, and full collections. And this will we do, God being our helper. Pray for us brethren that we may make full proof of our ministry.

#### Glen Rose.

F. M. Winburne, December 4th, 1905: If not "in the ring" I'm neither "dead nor speechless." Last night was my sixth gospel effort since I left "Thornton." First at our Church at Corsicana last Sunday night, and then Prayer Meeting my first night here. Next day Thanksgiving Sermon at our church and next day funeral of a young Baptist Brother who fell from a pecan tree on Thanksgiving Day and killed himself. His name was Porter. Oh, how sad to hear the cries of grief of his precious brothers and sisters. The pastor being detained with a sick child, it was a great pleasure to feed his flock morning and night, and commend him to his flock. We had a precious time, and while it was sad for the flock to part with Brother Luther Tooley, I'm sure Brother W. D. Gaskins will receive a hearty welcome. As to our "New Home" I'll wait for further developments, but will say when full-rigged it will be a "thing of beauty, and trust a joy forever." By the way, several brethren said "when you get there let us hear, and perhaps we will respond favorably," etc., so tell them I'm here and in a very receptive mood. "Small favors thankfully received and larger ones in like proportion." Wife and Dora Key are delighted with "outlook, home," etc.

#### Anna.

Percy G. Smith, Dec. 2, 1905: As the bishop failed to call my name and get my report, I will make it to the dear old Advocate, which has been so faithful this year in feeding us on the "things of God." We have had a good year at Anna, had a great revival. Something over fifty accessions to the church; collection all up and over; pounded Bro. Coale, an old Methodist way of doing things. And after Bro. Coale left for conference, the stewards and a few others pounded this local preacher with the cash to pay his way to conference. Well, I always have a good time when I am permitted to attend the North Texas Conference, but this year the tokens of kindness by these men of God added much to my enjoyment. But the climax did not come until the night before Thanksgiving Day, when they came from the East and from the West, from the North and from the South, and when the thing began to develop

SINCE 1858  
**C. P. BARNES & CO.**  
WATCHES, DIAMONDS, JEWELRY  
SILVERWARE AND OPTICAL GOODS.  
The 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.  
C. P. BARNES & CO.  
204 & 206 W. Market St. LOUISVILLE, KY.

I said to myself, well, blessed be God, it is a regular pounding come to this poor unworthy local preacher—such as the pastors have been getting. It was a very cold night, but they came all the same to make this preacher and his family happy, and they certainly made a good job lot of it. They stayed until bed time and we prayed the blessing of God on them, and when they left I went into my wife's dining-room and it looked somewhat like a family grocery store. We feel grateful to our neighbors for the tokens of kindness and respect, especially Sister Granvil Holt and Sister Della Speck, and the little gray pony who led the host. May God bless these good people and help me to live such a life before their children, that I may be instrumental in leading them to the Blessed Savior of Men.

#### Pottaboro.

J. E. Vinson, Dec. 5: My wife and I are here in answer to a call to her mother, and that of Rev. W. W. Leatherwood of our Conference. After ten months of confinement in bed, Mother Leatherwood fell on sleep last Thursday at 3 p. m., and on Saturday we laid her remains in the Pottaboro Cemetery to rest by that of her husband who preceded her two years ago.

#### Ovilla.

W. H. Harris: We are just about through introducing the new preacher all around the work. Have had many "God bless you's," and "I am glad you came back." With large congregations to preach to, the hearty "Amen's," and the glad tears shining in their faces, I believe I can preach some little. We had one of the best ward. Large congregations, two services, a great dinner, and a great spiritual uplift to our souls. I believe we have before us the best prospect and the greatest opportunity of our lives thus far. We are praying God to care for every young convert and we have more of them praying in public and telling their experiences than any other place we have been except the fourth year on the Snyder circuit. God bless the dear Advocate. We are getting new subscriptions and it is a great blessing to my people.

Many a man who prides himself on doing a cash business regards his debts to heaven with indifference.

Ferry's Seeds are best because 20 successful years have been spent in their development—half a century of expert care in making them superior to all others. We are specialists in growing flower and vegetable seeds. 1906 Seed Annual free.  
D. M. FERRY & CO.  
Detroit, Mich.

## FERRY'S SEEDS

Mineral Wells, Texas,  
THE HEALTH AND PLEASURE RESORT OF THE SOUTH.  
Reached via the

WEATHERFORD,  
MINERAL WELLS &  
NORTHWESTERN  
RAILWAY

"THE MINERAL WELLS ROUTE"  
Excursion round trip tickets on sale with all the principal roads in the State ALL THE YEAR ROUND. Close connection with the Texas & Pacific and Santa Fe trains at Weatherford, Texas.  
For further information, address  
P. E. BOCK,  
Second Vice-Pres. and Gen. Supt.,  
Weatherford, Texas.