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## Editorial.

"MY GOD, I DID NOT INTEND  
TO DO IT!"

The above exclamation was uttered by a man in Dallas last Saturday night at the police prison when told that the fatal bullet from his pistol had resulted in the death of a former friend with whom he had just had an altercation in a barroom. After giving utterance to it, he clasped his hands and moaned piteously as he paced his cell and continued to cry out—"My God, is it possible? I have been praying that he might not die. I would a thousand times rather change places with him than be as I am. I have the blood of another man on my hands, and I am a ruined man!" Some distance, in another part of the city, sat a poor woman, his wife and three children deploring the fact that her husband and their father had taken the life of a fellowman and was in jail, stamped with the brand of a murderer. And just a few blocks away there wailed a broken-hearted widow, as her six children wept and refused to be comforted because there was a bloody corpse lying in a saloon—all that remained of a husband and father. Such is the record in part of the closing hours of the last Saturday in the year 1905 in the city of Dallas. What caused this tragedy? Red liquor! Where did it occur? In one of the saloons in the city! Both men ought to have been at home with their families; but instead of this, they were in the liquor resort throwing dice for drinks. A trivial dispute arose, angry words followed, then came blows, and the crack of the deadly revolver put the climax to the altercation. A few moments before, they were in friendly converse, but a drink or two of more liquor turned the friends into deadly enemies, profanity and wicked epithets were hurled and the pistol did the rest. Yet we are told that the best way to regulate the saloon is to license it and give it a monopoly of drunkenness, vice, immorality and crime. May be so; but every day adds to the list of murders perpetrated by this demon of iniquity. Its bloody victims, were they arranged in one unbroken line, would make a procession that would extend from Texarkana to El Paso; or from Texline to the Sabine. And the widows and orphans, the victims of the saloon, would extend the line on toward the Pacific slope; or beyond New Orleans. The saloon is the meeting place for men where their wicked passions are aroused, their thirst for blood stimulated, and where their deeds of diabolism are consummated.

We are often told that, "If you let whiskey alone, it will let you alone." A more colossal falsehood never found articulate utterance. The wife and three children of the man who did this killing, and the wife and six children of the man killed, did not touch the accursed stuff. They never went about the saloon in their lives. Yet two women and nine innocent children are the real victims of the saloon. The man who did the killing suffers agony for his deed; while the dead man is beyond the suffering of this world; but eleven other people are heart-

broken and refuse to be comforted. They are the ones who suffer most; and they suffer for the sins of the open saloon. Really, it is the people who let liquor alone that suffer the greatest heart agony because of its deeds of violence.

But the foregoing incident is only one of the hundreds that occur every year of the world in Texas. The saloon is the prolific soil out of which spring up into the rankest growth murders, vices, immoralities, heart-aches and desolated homes. For more than fifty years it has glutted our Texas appetite with blood and shame. It has brought about a condition in which murder is respectable and murderers lift up their heads as honored citizens. It is next to impossible to justly and fully punish the man who takes his neighbor's life. And the reason for it is, that the barroom has made murder so common that nobody seems to attach any special importance to the crime. When it is committed, we are shocked for the time being; but it passes from our thought, the murderer is vindicated by the courts, and the thing becomes a closed incident in the community. Yet we have a maudlin sentiment that the saloon is one of our leading institutions, that it must be protected by law, and that those who oppose it are narrow-minded and fanatical. But the saloon has almost filled up the cup of its iniquity, and the time is approaching when its death-knell will be sounded in Texas! Public sentiment will not always slumber on this issue. It will thoroughly awake one of these days, and the final punishment of the source of our crimes will be accomplished. Justice moves slowly, but it moves surely.

### OUR NORTHERN BRETHREN IN TEXAS.

Our Northern Methodist brethren have recently held their Annual Conference at Denison. It was a small affair. In fact, it was hardly as large as one of our Texas District Conferences in its number of ministers and in its lay membership in the State; but in territory their conference is about as large as that occupied by all four of our Annual Conferences. Practically in the same territory we have over seven hundred traveling preachers and about 215,000 lay members. Their conference comprises three presiding elders' districts; our four comprise forty-odd. Their statistics show 359 probationers and 2958 full members. This showing is the result of more than a quarter of a century's missionary work in Texas, and yet our brethren of the North seem to think that they have a mission in Texas. It looks like a waste of money and men to keep up such a work as this where the Southern Methodist Church covers the State from center to rim. But we presume they understand their business, else they would not perpetuate such an effort under such embarrassing conditions. The Northern Methodist Church in Texas is about as wise as a Southern Methodist Church in New England. Surely if the common people who pay the missionary money into their Church treasury knew to what a poor purpose it has been spent in Texas, they would

enter a vigorous protest. We are not making these observations in a captious spirit, for these good brethren are no menace to us. We would not know they were here were it not for the fact that the daily papers give us an annual account of their conference proceedings. Yet thousands and thousands of missionary money have been dumped into Texas only to keep up the semblance of a showing; and they are weaker to-day than ten years ago. Those people up North will open their eyes to this folly some of these days.

### THESE ARE PERILOUS TIMES.

We are living in a commercial age. The effort of most people in the money-making world is to get rich and to get rich quick. This spirit is pervading nearly all circles of society, and especially those who live in the centers and who seek and hold official position. Great trust organizations, whose purpose is to grasp everything in sight and to crush out all competition in their lines, are striving to build up colossal fortunes and to control public sentiment. Politics is rapidly coming under the sway and domination of the money spirit, and men who stand for the people in municipal, State and National affairs are not always above suspicion. The hoodie business is becoming alarming. The disclosures in connection with the great life insurance companies are enough to make decency blush and to make honest men stand aghast. One of these companies within the past four years, according to the information brought out by the New York Legislative investigation, has spent \$476,927 for "law purposes," which, when defined, was used to prevent certain measures from passing the Legislature not favorable to the insurance business. Legislative jobbers were the beneficiaries of this corruption fun. Great sums were contributed to a slush fund for the purpose of carrying the last two Presidential elections. In Pennsylvania things were even worse in other departments of the jobbing business. The people still remember the exposure of corruption in St. Louis. In our own State we had a mock trial at Austin, where it was proven beyond doubt that \$12,500 was the sum paid to get certain suits dismissed from the docket; but the faro came when the parties indicted were declared not guilty. While we have had no great exposures of fraud in the official life of Texas, and while we believe our State officials to be honest men; yet there were hanging round Austin during the last Legislature a veritable troop of lobbyists representing the great corporate interests of the country. They were not there for their health. The brewery interests of this State were represented by their attorneys and others during the whole session of that body watching the bills affecting their business with the eyes of eagles. One of the most important bills was the Uniform High License measure, and the brewers never stopped until they had killed it in the committee room. Free whiskey and free beer were in evidence, and we doubt not but that free money was not far away. Graft of some sort

got in its work. And whenever we have a State election, the brewers show their hand in the election of all officers from the county officials on up. Railroads take an unusual interest in things of this sort. Most every man who holds a county or a State position has his pockets full of free passes. We have heard it said of one man who has been in the Legislature for several years, that he gets everything in the way of transportation he asks from the railroads; that he gets express packages delivered free of charge; that he has free use of the long distance telephone, and that there is scarcely any limit to his franking privileges when it comes to the use of public utilities. Are these privileges extended for complimentary reasons? Perhaps so, but not probably so. It is an adroit way to administer graft to the patient. What is the cause of this wide-spread tendency? It is a low order of public conscience. People have adopted a false standard of morals touching such practices. It is no longer regarded as a disgrace to accept money under the above circumstances, provided there is enough in the amount to make it respectable. The man now who serves the people for any length of time and comes out of office a poor man, is the exception to the rule. The old time honesty and integrity in most public officials are among the lost accomplishments. It is time for people to think of these matters and weigh them in the light of the evidence now being published in the newspapers. Old flat-footed private and official rectitude is becoming a rare commodity in these days of commercial and political graft. The signs of the times are ominous, and what the outcome will be, we are not yet prepared to answer. We are certainly approaching, if not passing, through a moral crisis.

The man who said, "God made the Bible, but man made theology," made a great mistake in his statement. Theology runs all through the Bible. It is its framework and solidarity. There could be no Bible without its theology. Men's view of theology differ just like their views differ of the Bible itself; for they do not see things exactly alike. They agree, however, in their views of the great fundamental teachings of the Bible. Systems of theology are the result of men's investigations of the Bible. In their effort to fully understand Bible truth, they put the results of their research in the form of theology.

To love them who love you is not a difficult task; but to love them who despise and persecute you is a spirit that does not have its origin in this world. Such a spirit is born beyond the clouds where the angels dwell. Christ had that spirit and he found it in the heart of God.

When you are in doubt as to the proper course to pursue in any given case, think the matter over prayerfully and then give the benefit of your doubt to your conscience. Then if you make a mistake, it will be backed by honesty and a good motive.



## CREATION AS RECORDED BY MOSES.

Is This Record True, or Is It False?

BY REV. W. H. HUGHES.

The answer to this question is of infinite importance to the religious world. The time was when no one, except skeptics, disputed the truth of the Mosaic history of creation. The Church, in all ages, has believed it, including prophets, priests and kings. Jesus Christ and his apostles indorsed the truthfulness of Moses' writings by quoting from them as being of Divine authority.

In the Christian Church, through all time, there was not one who even intimated a doubt about its truth until the last century or two; therefore, the rejection of the truth of the Mosaic account of creation is, logically, to impeach the intelligence, reliability and truthfulness of Jesus Christ and all the inspired writers who quoted from the writings of Moses as being inspired authority. Quoting from his writings was an indorsement of their truthfulness. There is no escape from the logic of this conclusion.

But, alas, we have fallen upon evil times when the ministry, for fear of being accounted ignorant, behind the times, or for some other reason, join in the crusade against the simple story of creation as given by Moses. The higher critics do this by denouncing it as fabulous; but a larger number by giving it a most unnatural and unwarranted interpretation. Now, would we not do well to stop here (leaving out the possibility of inspiration) and ask the question: Is it at all likely that these so-called scientists, living four thousand years further from the time of creation, are more correctly informed about these things than those who lived that many thousand years nearer the facts in dispute?

If the account of Moses is not substantially true, then it must be wholly false and unreliable. This hypothesis will not be denied. If the history of creation, as given by Moses, which is the first link in the chain which connects us with creation and God, is false, then the whole chain is not stronger than this first link. If the basic facts of any narrative, or theory, are false, it warrants the presumption that the whole thing is unreliable and false. Therefore, the Bible, as a whole, must stand as infallibly true, or fall as unworthy of belief. Where is the propriety of a revelation if it is part true and part false and men are required to pick out the truth from a cesspool of falsehood?

But we are told that geological scientists have bored and drilled into the bowels of the earth and found evidence of existence and age far back of six thousand years ago. But we ask, How do you know that it took more than six thousand years for these things to come to their present status? Who has lived long enough to experiment and prove the truth of this assumption?

The interpretation of the phenomena of nature by scientists, with regard to the age of the earth, to say the least of it, is as likely to be false as are the statements of Moses. Therefore, we are driven to the necessity of believing the claim of Moses to inspired truth, or else to believe the infallibility of the interpretation of the phenomena of nature as given by finite men. So that whatever viewpoint we may take, there are but two alternatives: One is to accept God's Word as true, as a whole, or else reject the whole thing as a cunningly devised fable and accept the inference of so-called science.

Wise men have been deceived about the age of things much simpler than that of creation. The Hittites deceived Joshua and all Israel as to the distance they had traveled by tattered garments, worn sandals and moldy bread. Joshua, like scientists, interpreted the age of these things by their then present appearance, instead of going back to the time when that "bread was warm in their houses."

If God did create the world at all, could he not have created it just as Moses describes, as easily as to have taken millions of years, as claimed by scientists?

We want it distinctly understood that the facts in nature, as they now exist, are not in dispute. Nor do we controvert one single real fact discovered by science. We only demur and protest against the skeptical interpretation of these facts.

The fatal error of scientists is found in the attempt to measure the law of creation by the law of pro-creation. If these laws were the same, then their interpretations would have some show of reason and truth; it would be logical. But if these two laws are altogether different, then the attempt to interpret the law of creation by the law of pro-creation must be fallacious and misleading. But these two laws differ one from the other as widely

as the poles. The law of creation is that mysterious principle by which God spoke from naught all things that exist, by which all species had their beginning.

The law of pro-creation is that power by which all things continue to exist, and species propagate after their kind. The one law is supernatural, the other is natural. The natural can never interpret the supernatural. And until scientists can create something out of nothing, we logically conclude they are as ignorant on this subject as the common herd. The law of creation was the origin of species—all of which God tells us was not only good, but very good, which implies completeness in every particular.

The law of pro-creation or perpetuation of species was declared by Moses when he said "whose seed is in itself" and the statement that it should yield seed after its kind. So true is this law to this day that everything, animate and inanimate, in defiance of the experiments of Darwin and his ilk, produces after its kind, and no new species have ever been developed. Nature remains true to itself, and, morally or literally, "Whatsoever a man sows, that shall he also reap."

David most forcefully distinguishes between these two laws, and also strongly endorses the Mosaic account of creation in these words: "God spake, and it was done; he commanded, and it stood fast."—Psalms 339. "He spake," and immediately creation was done; "he commanded, and it stood fast." Thus a law of providential continuity was announced, showing that these laws are separate and distinct.

Now, if everything was created perfect by the fiat of God, then it needed no time for growth and development, as it does under the law of reproduction. Hence the folly of applying the law of reproduction or duration to explain the date of creation. Adam was created a man, not a baby. So that if he had died the next day, and the law by which science interprets the age of the world had been applied, he would have been pronounced not less than twenty-one years old. The size and hardness of his bones, interpreted by the known laws of growth and development of manhood, would have warranted the conclusion.

The trees in the garden of paradise, according to Moses, were created large enough to bear fruit. So that, if the slow law of growth and development had been applied, they doubtless would have been pronounced many years old, though they had only been created the day before. Hence, we say the present processes of nature are not a reliable rule by which to interpret the age of creation.

Again, take the miracle of the Master turning water into wine and multiplying of the loaves and fishes into an amount sufficient to feed a vast multitude, with many basketfuls left over—both of which were acts of creation without waiting for any belated evolution.

The development theory asserts that the world was produced by successive evolution continuing through millions of years. The Bible teaches that, in creation, God commanded the existence of all things, and that they promptly moved into being. Now these two theories, so utterly contradictory of the one to the other, can not both be true. One or the other must be false. There is not an instance in the Scriptures where the supreme power of God has been exercised in creating or bringing into existence something which did not exist before, where the action was not prompt and the work done at once. Moses so represents the work of creation. David says, "God spake, and it was done; he commanded, and it stood fast." When God created the locusts, frogs, lice and grasshoppers, as plagues sent upon Egypt, they did not wait for development, but came promptly and at once.

When Christ wanted wine for the wedding in Cana of Galilee and bread to feed the hungry multitude, they both promptly appeared in obedience to his creative power. No slow, hesitating, plodding methods, such as are found in evolution, are anywhere attributed to our God in his holy Word. The Bible and the evolutionary theories of creation are antagonistic, opposite, contradictory and irreconcilable; and the man who believes both must have the bump of credulity so largely developed that he can believe two things at the same time which absolutely contradict each other.

If there is an all-powerful God—which we firmly believe—who was capable of creating a germ, or protoplasm, which afterwards developed into the present state of things, it is far more reasonable to believe he did it in the sublime, Godlike manner described by Moses.

For one, I would rather be called a back-

number, unscientific and an ignoramus, than to renounce my faith in the Bible, which every man logically does who rejects and denounces the Mosaic account of creation. Until scientists agree among themselves and demonstrate the truth of their theory, it is sheer cowardice to abandon faith in divine revelation, which has stood the test of ages.

## THE HANDWRITING ON THE WALL.

"Mene, Mene, Tekel, Upharsin."

BY W. C. KIMBROUGH.

There is inherent in the nature of man a longing for something that will not pass away—something that will perpetuate his name, his fame, or the principles of government and civil liberty which, from long study, have become part of his life.

This spirit may be seen in private affairs, in the laws of entailment, by which vast landed estates perpetuate the name and fortune of some ancient lord; also in the endowments given to charitable institutions, by which the fruits of a laborious life of some great financial king are made a lasting good to humanity and a living monument to his worth.

We live each and all not in the present, but for the future. We strive not for ourselves, but for others. Encouraged not by the solid honors of the present, but rather inspired by the fancied hope of higher achievements—illured by poetic visions of a brighter future.

This desire to perpetuate the offspring of our own creations is not only displayed in the workings of individual affairs, but its spirit pervades the whole management of our National, civil and religious institutions.

It was this spirit that prompted our revolutionary fathers to brave the bayonets of the British soldiery. They were actuated by no other desire than to perpetuate democratic principles of government and to secure to posterity the blessings of civil and religious liberty, untrammelled by the grasping hand of bigoted tyranny, the most sublime motive that has ever incited human action or conjured divine assistance. It impelled Newton to give the world new means of navigation. It inspired Morse to curb the lightning's flash. It was the moving factor that prompted the scores of other heroes, whose genius and energy have contributed so much towards placing the civilization of the nineteenth century, in so many respects, superior to that of any other age. These worthy instincts of our nature I offer as an apology for these remarks.

That our civilization, that our National greatness, that our blessed religion, should continue to spread its mighty influence, or improve the seemingly imperfect mechanism of its organization, until it shall warrant being stamped with the "great seal" of perfection, is a hope dear to every intelligent citizen who has his country's or his fellows' good at heart; and, on the other hand, that this fair land of ours should ever be cursed again with tyranny, that our present advanced civilization should ever again be entombed in the sepulcher of barbarism; that our religion, with its sacred teachings and its holy rites, should become as one of the dead creeds of antiquity—is repugnant to our very nature.

To sustain living issues, to perpetuate ourselves in the principles which we advocate, is the aim of all human government. To provide a remedy for the dangers which threaten the annihilation of our social institutions, to discover the cause which wrought such destructive results in past generations, has ever been the province and the life-work of statesmen. The fondest hopes, the most sanguine anticipations, the wisest schemes of past generations have been blasted. What man has done, time has undone. That man can establish a lasting institution—that he will ever breathe into future generations a thought that will not perish—hangs out before him like a mirage of hope to allure and inspire, but never to be realized.

That our present civilization will decline and pass away seems inevitable from the laws of nature. Change is written upon every rock, every tree, every sprig of grass; every atom of matter rises up and proclaims that nothing human shall endure.

The sea shells upon the mountain-top proclaim the restlessness of the mountains; the surging smoke and blackening lava from out Mount Vesuvius, the internal dissensions of the earth. The primeval rocks proclaim the migratory nature of huge icy glaciers in the early ages. The flowers bloom to-day and are gone forever.

To see that man's ambition in governmental and social affairs is doomed to disappointment, we need only to look at the records of time. The medieval mounds of our own State mark the resting-place of a once power-

ful race. The building of these mounds, and the removal of certain large, rocky substance, show a degree of advancement not known at the present day. The ruins of Troy suggest the place where another proud and cultured nation breathed the last of its national existence. Homer, long before the birth of Abraham, sang of a valor and a virtue, of a wisdom and a charity we might do well now to emulate. These monuments of departed civilization stand like grim sentinels by the way and beckon and seem to say: "Thus far thou shalt go and no further."

That our civilization possesses new features—or any modern ingredients by virtue of which we may hope to escape that common fate of all—can not be maintained. That we have advanced to heights sufficiently elevated upon the plains of human thought and culture, not to be susceptible to the malarial atmosphere in the valley below where the masses live, we can not hope. While in many respects we may be superior, in some we are yet inferior to those that have passed away. History tells us that others, too, have trod these starry heights and possessed lofty ambitions. We have not the strength of Samson, not the wisdom of Solomon, not the valor of Hercules, nor yet the patriotism of Mucius Scaevola. Homer in poetry, Thucydides in verse, Pericles in oratory, Proxites in sculpture, would do credit to our own age.

Virtue, honor, sobriety, industry, courage, patriotism, devotion to duty, have been in all ages encouraged; while vice, intemperance, indolence and licentiousness of every species have been by all condemned.

But as long as the same means are applied to the same ends, we can not hope for more lasting results. While human nature continues the same, and the influences brought to bear upon it are not radically changed, the course of human affairs must continue to rise and fall in the future as it has in the past; and this pedulum of historical events, governing the immutable laws of nature, seems destined to swing to opposite extremities—first, forward with the march of human progress into the resplendent glare of cultured thought, then back with equal momentum into the dark, stealthy shadows of ignorance and barbarism.

Human nature is the same to-day that it has always been. The same spirit of jealousy that slew Cain, the same spirit of envy that sold Joseph into bondage to the Egyptians, the same greed for gold that sold a Christ for thirty talents, the same thirst for power that cheated Esau of his birthright, may be seen to-day as flagrant as of old. Our hopes, our fears, our temptations and desires are part of those immutable laws of nature that never vary.

Then since change is written on the very rocks, since nothing lasting can be secured by man, what is the cause of National degradation and decay?

To our National greatness, to our civilization and its future triumph, there is a writing across the very canopy of the heavens, in letters made more resplendent by the warning of six hundred generations. The motto is: "Mene, Mene, Tekel, Upharsin." Let us be wise and send for a Daniel before the dread monster shall have torn the last vital limb from our civil structure.

As the individual is, so is the nation. If the individual is pure, upright, honest and virtuous, so is the nation strong and prosperous; and if the individual is corrupt and vicious, so is the nation in danger. There is no panacea for National ills but the purity of the individual citizen, and there is no purity of the individual citizen without the "Lowly Nazarene." The moral purity and uprightness of the individual citizen, then, being necessary for the preservation of our National liberty and our social fabric, and there being but one purifier of individuals, the "Great Physician" of "Calvary," what practical results can we hope as the result of the present influence of the Christian Churches? Do they reach the people? Where is the great immoral, vicious, ignorant public to learn its moral lessons? None are taught in the public schools. But a very small majority of the people pretend to attend our Churches; and yet the great majority constitute our voters, will rule the country, and on them—rather than the Church-going people—devolves the preservation of our Government and all our sacred institutions.

Can we hope for anything good from those who have never even touched the hem of His garment, or possibly never heard His name except in derision?

The Churches do not reach the great mass of the poor, ignorant, and often vicious, voters. Will they ever do so? Or can they ever hope to do so?

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# Devotional and Spiritual

## NAME ABOVE ALL NAMES.

O Name, all other names above,  
What art Thou not to me?  
Now I have learned to trust Thy  
love

And cast my care on Thee,  
The thought of Thee all sorrow  
calms,

Our anxious burdens fall;  
His crosses turn to triumph palms  
Who finds in God his all.

—Frederick L. Hosmer.

## PRAYER AND ACCOMPLISHMENT.

In the Book of Nehemiah it is narrated that Nehemiah was very much distressed in mind by the intelligence brought to him concerning the miserable condition of the Jews at Jerusalem. He was driven to the consideration of what he could do for their relief, but realized that a commission by royal authority to relieve the Jews, such as he desired, was exceedingly difficult and perilous to secure. He was impelled to cry to God to help him in obtaining the king's permission to go upon an expedition of relief.

It is evident that prayer occupied the supreme place in Nehemiah's own consciousness, as he was constantly appealing to God for help, while he was in the Persian court, and when he was building the walls at Jerusalem. His high position at court and his close and confidential relation with the king, his large powers of control on the relief expedition and his sleepless energy and oversight of the work of reconstruction, were elements which could be dropped out in the prosecution of the work, but through all things prayer was his strong reliance for success.

The efficacy of his prayer was not so evident in the accomplishment of his mission as that of his personal influence with the king and his energy on the walls of Jerusalem, but may be traced in careful consideration of its effects. In Nehemiah himself distress over the condition of Jerusalem would have evaporated into mere sympathetic expressions if in prayer he had not felt the moving of the Spirit impelling him to a purpose. When a man takes hold of God in prayer power is imported and desire is strengthened into purpose. Constant prayer makes purpose immovable.

Another result of Nehemiah's prayer may be seen in the Divine softening of the heart of the Persian king, so that he graciously granted the bold request for absence, and allowed the man on whom his own life's safety depended to absent himself for weeks and months from court. Prayer prepares the way before a man, and smooths out the difficulties. If it nerves a man to meet difficulties, it also clears them away.

When Nehemiah reached Jerusa-

lem, and contemplated the desolation, there was enough to weaken his purpose. The supine Jews of city and country had to be rallied, and constantly encouraged to keep on when their backs were weary and their hands sore in lifting the debris. To cap all this difficulties and discouragements, the jealous and hostile governors of surrounding provinces threatened him, and caused him to maintain ceaseless circumspection. His constant prayerfulness shows that his own heroism was not equal to the strain, and that he actually needed the help of God. Prayer afforded him the spiritual support which carried him through to the successful end.

The moral or spiritual elements which enter into human effort are the deep sources of final victory. They are brought into human experience in a very marked way when one lays hold of God, who has eternal energy and is carrying forward all the movements of the world and human life to glorious moral victory. He who is doing God's work and gains the help of God himself, feels within his soul the mighty Divine impulse which sustains faith, hope, patience, courage and other moral elements of character. Prayer secures and sustains these elements until a man overcomes all difficulties and obtains the original object of his desire.

All good work for the higher interests of men must, in the nature of things, be accomplished through difficulties. Every one who attempts to work with God for man's welfare must count upon foes innumerable and difficulties insuperable. But prayer will put him in touch with power, and in that Divine power he can certainly accomplish his purpose. Prayer is the link from desire to accomplishment.

## GOD IS LOVE.

I once heard a story which brought me such a glimpse of God's love as I never had before. I do not know whether it is true or not. A man was set to watch a railway draw-bridge over a river. He threw it open and let vessels through. He heard the whistle of a train up the track, and sprang to the lever to bring the bridge back into place, and as he was doing so he accidentally pushed his boy into the river. He heard the cry: "Father, save me! I am drowning!" What should he do? The man stood at the post of duty, brought the bridge back so that the train could pass over in safety. Then he jumped into the river to save his boy, but it was too late. He sacrificed his boy to do his duty. When I heard that story I wondered, if it had been my boy, what I would have done. That man owed it to those on the train to do what he did. God owed you and me nothing. We were guilty rebels against him, but "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What are you going to do with His love? Accept it, or trample it under foot? Accept Christ, and you accept that love; reject Christ, and you trample that love under foot. I can not understand how any man or woman in their right senses can harden their hearts against the love of God.

I remember one night at the close of our service we had an after-meeting. The choir was still sitting, and the leading soprano was unconverted—a thoroughly worldly girl. Her mother rose in the meeting and said: "I wish you would pray for my daughter." I did not look around, but I knew intuitively how that girl looked at that moment. I made it my business to meet her as she was passing out, and said: "Good evening, Cora." Her eyes flashed and cheeks burned; she was very angry. She said: "My mother ought to have known better. She knows it will only make me worse." I said:

"Sit down;" and I turned to Isa. 53:5: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." I did not say another word. It was not necessary. The anger faded out of those eyes, and burning tears of penitence ran down her cheeks. I went from home next day, and when I came back some one said: "Cora is sick." I found her very sick, but rejoicing in Jesus. A few days after her brother came and said: "We think Cora is dying." I went at once and looked on the whitest face I ever saw. She had not opened her eyes all the morning; but, after I finished praying, there came from those lips—still without opening her eyes—the most wonderful prayer I ever heard. She thanked God for giving His Son to die for her. She told Him how she longed to live to sing for His glory, as she had sung in the past for herself, but "if it be not thy will that I live and sing for Christ, I shall be glad to depart and to be with Christ." And depart she did, with a heart conquered, transformed, by the love of God.—R. A. Torrey in the Pittsburg Christian Advocate.

## ENOUGH HEATHEN AT HOME.

"We have enough heathen at home. Let us convert them first before we go to the heathen." "That plea, of people seeking shelter from the demands of the foreign mission work, we all know," says Phillips Brooks, "and we consider that it sounds more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad. It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, we are certain, how unheroic it is. As to the relative importance of home and foreign mission work, it is sufficient to say: 'This ought ye to do and that not leave undone.' The Master's imperative, urgent 'Go ye!' is still thundering through the ages, rebuking the sloth and weakness of the disciples, and inciting the most heroic devotion and effort for the salvation of the world."—Southern Churchman.

## DOUBLY REBUKED.

Is she a Christian?" asked a celebrated missionary in the East, of one of the converts who was speaking unkindly of a third party. "Yes, I think she is," was the reply. "Well, then, since Jesus loves her in spite of that, why is it that you can't?"

The rebuke was felt, and the faultfinder instantly withdrew. Some days later, the same party was speaking to the missionary in a similar spirit about another person. The same question was put,—"Is she a Christian?"

In a half-triumphant tone, as if the speaker were beyond the reach of gunshot this time, it was answered, "I doubt if she truly is."

"Oh! then," rejoined the missionary, "I think that you and I should feel such tender pity for her soul as to make any harsher feeling about her quite impossible."

## A MESSAGE OF TO-DAY.

How many men and women grow weary with the stress of life. The mystery of it baffles them; the purpose of it is obscure; the obligations of it are met grudgingly; the joys of it are mixed with its sorrows; its problems remain unsolved, and its questions are not answered, but plunge the mind into the quagmire of misgiving and uncertainty. So they find themselves confronted with the natural interrogations: "Is it worth while? What does it all amount to? Are we getting enough out of it to compensate for toil, anxiety, sorrow, trouble, pain, disappointment, failure?" Life seems un-

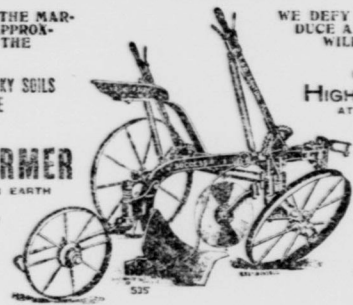
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satisfactory only when it has become so overshadowed with the human element that the divine has become obscured. It is the hum and tumult of the secular life that have dulled the ears to the music of the heavenly chorus. It is the sweat of the world's toil and the dust from the arena of its struggle that have blinded the eyes to the heavenly vision. It is the selfishness and sin of the world-life that have sapped the heart of its vital sympathies and destroyed its harmonious throb with the heart of the eternal. Life takes on dignity, beauty, sanctity, when it is so related to the Author of life as to manifest itself in ways that make for the greater glory of God through the service of mankind.—Exchange.

## STRANGE CREDULITY.

When Napoleon Bonaparte was once listening to a very improbable story, related by Marshal Duroc, an avowed infidel, who protested that the story was true, the Emperor quietly remarked: "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustration in our age. The capacity of some persons to accept any theory of the physical world except that which makes God its author is simply boundless.

## BEAUTIFYING THE DESERT.

Thackeray tells of an English nobleman who always carried his pockets full of acorns as he walked over his estate, and whenever he found a bare spot he would plant one of these. So should we carry with us ever a heart full of loving thoughts and impulses, and whenever we find a life that is sad, discouraged, or defeated, we should drop a seed of kindness which by and by will grow into something beautiful.

## BREVITIES.

Joy does not happen. It is the inevitable result of certain lines followed and certain laws obeyed, and so a matter of character.—Maltbie D. Babcock.

Don't whine; the whine is nothing more than the outlet to the sorrow or sourness within; whining makes few friends and bears no burdens.—Ex.

Keep thy heart right with God. He knoweth what is right and is righteous in his rule. Therefore, "Patient let my soul attend, And ere I censure view the end."—Ex.

There is more hope of a "fool" than for the church member who is too lazy to study his Bible; there can come but little of spiritual vigor or grace to the soul that will not eat the Bread of Life.—Ex.

If you would pay to the limit of duty, begin at the beginning and pay weekly to the close. God is not a hard taskmaster, but he does hate a stingy soul and careless methods in business. It is easy to pay one's debts, if one is ready to settle.—Holston Advocate.

The experienced Christian knows one thing to perfection, and that is the way into the holiest is always open. He who lives beneath his privilege has only himself to blame.

God never slams the door into a true seeker's face. "If any man sin, we have an advocate with the Father."

Joys are good, but they must be constantly replenished by faith and hope, else they wither and die. Nowhere is it said that the just shall live by joy. One good man said that he was in continual heaviness through manifold temptation, but he also said that he knew how to abound.

"Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart and make the weighed-down spirit glad than all other blessings the earth can give."

Rare gifts are needed, the world could not live without them. But it is not rare gifts that make men happy. It is the common and simple and universal gifts; it is health, and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindness that meets us on our journey, it may be only a word, a smile, a look—it is these common and everyday and simple things, all coming to us from God, according to my gospel—it is these and not any rarity of blessing that are God's gentle art of making happy.—G. H. Morrison.

## MALARIA ???

Generally That is not the Trouble.

Persons with a susceptibility to malarial influences should beware of coffee, which has a tendency to load up the liver with bile.

A lady writes from Denver that she suffered for years from chills and fever which at last she learned were mainly produced by the coffee she drank.

"I was also grievously afflicted with headaches and indigestion," she says, "which I became satisfied were likewise largely due to the coffee I drank. Six months ago I quit its use altogether and began to drink Postum Food Coffee, with the gratifying result that my headaches have disappeared, my digestion has been restored and I have not had a recurrence of chills and fever for more than three months. I have no doubt that it was Postum that brought me this relief, for I have used no medicine while this improvement has been going on." (It was really relief from congestion of the liver caused by coffee.)

"My daughter has been as great a coffee drinker as I, and for years was afflicted with terrible sick headaches, which often lasted for a week at a time. She is a brain worker and excessive application together with the headaches began to affect her memory most seriously. She found no help in medicines and the doctor frankly advised her to quit coffee and use Postum.

"For more than four months she has not had a headache—her mental faculties have grown more active and vigorous and her memory has been restored.

"No more tea, coffee or drugs for us, so long as we can get Postum." Name given by Postum Co., Battle Creek, Mich.

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# 3 EDUCATION 3

Conducted by the Secretaries of Education.

Rev John M. Moore, Ph. D., Editor, 257 Live Oak St., Dallas.

## INTRODUCTORY.

In assuming the management of an Educational Department of such a representative paper as the Texas Christian Advocate no man can be less than conscious of the possibilities for which he becomes more or less responsible. No interest of our Southern Methodist Church is more important just at this time than that which is to be developed by our educational institutions. The equipment of our leaders and the training of our constituency is a work that demands constantly our best thought and energy. The Church school has a specific work to do, and when it fails the work remains undone. The strength of every denomination in its support and development of society is largely measured by the life and character of the schools which it maintains. The kind of training which the Church institution imparts is, as a rule, the only kind which its leaders ever receive. So weakness in the work of our schools must result in inefficiency in those who are to shape the policy, service, and destiny of our Church. Unless our schools shall be capable our leaders must be weak or they must seek their training elsewhere.

This view of the responsibility resting upon our educational institutions impels me to accept the management of this department of the Advocate, with the hope that our schools may be strengthened and the people aroused to a more earnest and loyal support. The department is not in the interest of any one institution, but for the good of all. The university, the college, the academy, each has its own distinctive work and the efficiency of one will be highly salutary in the life and work of the rest. A completed structure must have foundation, walls and roof. Time spent in discussing which is most important is lost, for each is necessary to the finished building. So in our educational system, the finished product must receive the work of each stage, and shoddiness anywhere must result disastrously to the person seeking the training. It is as necessary that the ground work be without fault as that the finishing should be without defect! So every Methodist school in Texas shall have due consideration at the hands of this editor. There will be no palliation for pretensions. This page must stand for true worth and accepted standards. The emphasis must be on education and not on graduation, mental training and not popular applause.

We want to know what the schools are doing. Give in succinct statements any items of interest concerning your school and its work. There will be a column devoted to school news and personals. This will be open to all of our Texas institutions. We want expressions from our school men on questions that pertain to their specific work. We want this public service from our educators in our efforts to arouse greater interest in the work of education in general and in that of our Church in particular. Preacher and laymen, teacher and parent, all alike, are invited to use this page in any effort to help the cause of Christian education.

## AN EDUCATIONAL CONVENTION.

For two or three years there has been, more or less, a call for a great Educational Convention to be held at some accessible and central point for the purpose of discussing the interests of our schools and the relation which the Church does and should bear to them. Some of the conferences recently in their annual sessions requested such a convention and appointed the President of the Board of Education and the Conference Secretary to act as a committee in conjunction with like appointees from

the other conferences and with the Commissioner of Education for Southwestern University to arrange for such a convention during this conference year. This matter is now being duly considered by the proper persons and a call for a meeting of the committee will likely soon be issued. The convention will probably be held at some time in the early spring.

What benefit may be derived from such a convention? There are possibilities in several ways. In the first place, some enthusiasm would be aroused among the preachers on the importance of our educational work. The Discipline requires every pastor to preach once a year at least on the subject of education, but many do not obey this injunction. A good convention would increase the number of those who try to follow out the wish of the Church. Then it would make us more intelligent as to the real work which we are set to do. The word school covers a multitude of meanings and misunderstandings. A convention might give some definitions and classifications which would be highly advantageous to the public mind. Education in its best sense will be more apt to result if we use the proper instruments in securing it. The general public should be made more intelligent in school matters and a convention which performs its true purpose would greatly assist in producing this general intelligence. Such intelligence would awaken interest.

A convention would bring the school men together and help them to a mutual regard for the work of each other. They would have the privilege of expressing their views on the problems which preachers sometimes do not know exist. The teachers have heard the preachers often and now the preachers need to listen to the teachers. We do not need a meeting for the expression of platitudes regarding education. We need the problems defined and some solutions suggested by men who are experts. We have had enough generalities and we now need some specialties. The truth is, we have heard very much about what we ought to do, but we need to hear about the one thing we will do. Texas has never done much for her schools. The work done has been largely the result of the sacrifice and labor of those in the community in which the school is located. Local interest has built our schools and has given them largely a local coloring. A general mass meeting would result in laying the real interest of education on the general public. We must learn to see our schools through the medium of education and not look upon education through the coloring of our schools. A great meeting would define some things and some work which would greatly enhance our educational interests.

We need the educational enthusiasm which only comes by agitation. We have been all too quiet in our school work. Our schools have done well, but with the attention which they ought to have received from our preachers they would be much stronger. Young men and young women from our Methodist families have slipped away from us because we have not kept before them the claims and inducements of our own institutions. Then our schools have gone with poor equipment and sometimes almost without any because we have not made a conscience in the matter. We have needed endowment, but have not made the conditions that would produce an endowment. There must be inspiration for doing these needed things, and that will come only by agitation and even demonstration. A great convention would open our eyes to see, and warm our hearts to try, and set our wills to do. Such a meeting should be in the interest of education, and

thereby for all our schools. A great sentiment would create a great tide of prosperity for all of our educational institutions. There are many reasons why such a meeting should be held, and these will be given as occasion offers.

## STATE TEACHERS' ASSOCIATION.

The Texas State Teachers' Association met in San Antonio Dec. 26-29. The first day was devoted to the work of the superintendents and principals, one afternoon to the interests of various departments in their respective sections, and the rest of the time to matters of importance to the entire body. It was our pleasure to be present part of the time and hear most entertaining discussions. We met many old friends who were rising young teachers more than fifteen years ago when we did the work of a pedagogue. The three years from November, 1888, to September, 1891, were spent in the school-rooms of Texas—at Comanche, Durango, Waco and Denton. The friendships formed then have been sources of delight and inspiration through these preacher-years. Three other years as a teacher, combined with those in Texas, have put a halo about the teacher's desk which does not dim with the passing years. The discussions in the association last week revived the old delights, and we almost forgot that preaching was now our business among men. The subjects that teachers discuss are of such vital concern to all who guard the life of the young that they never fail to arouse the deepest interest. Who is not awakened at the announcements of such subjects as "The preparation of teachers," "The boy problem in the high school," "The teacher's highest aim and most constant care," "Interdependence of school and home," "Religious education in colleges and universities," and "The most important school problem in Texas and steps towards its solution," which State Superintendent R. B. Cousins defined as the lack of proper school facilities in the rural districts? These are not merely questions which interest the teacher, but they demand solution at the hands of society in general. The effort to solve these problems stamps the public school teacher as a public benefactor.

The public school teacher holds no ordinary place in the great work of society. More of the destiny of the American people is committed to his and her hands than to any other member of the great Republic. The bending of the twig always gives the incline to the tree. The molding of the plastic material gives the form of the set substance. The most important years of the vast throng of the growing generations are placed at the will of the public school teacher. What ought character, spirit, temper, aspiration, mastery, intellectual grasp mean in those who are entrusted with such unlimited possibilities? What care ought to be exercised in the selection of those who are to stand in such significant places? What emphasis should be placed on the preparation of such public servants in the training of their minds and the development of their characters? Yet, often we are willing to allow just any one who can pass the Board of Examiners to assume such high responsibilities in the homes and society of our land. The public spirit of any community should be active in the selection of the teachers and in supporting them in their far-reaching labors. The public school is a public necessity, and it should have the unqualified indorsement and the unconditional encouragement of every public-spirited man and woman. The public school can be made what it ought to be, and every community can secure the teachers whose character and qualifications will meet the demands of reason. The vast majority of the teachers are religious or religiously-inclined, and the temper of the community will have much to do with the expression of their religious nature and convictions. The Church will do well and wisely to give its unstinted support and discriminating care to the

public schools of this great State and keep them to the high standard which their position will justify and even demand.

President Eliot of Harvard has declared himself in favor of stopping intercollegiate football for one year, in order that the game may be modified and a reasonable game devised and demonstrated in practice. He expressed his views in a letter to Chancellor MacCracken of New York University in replying to an invitation to Harvard to attend the conference of colleges on football that was held in New York last week. President Eliot, after saying that the invitation had been referred to the faculty committee on athletics, added:

"I avail myself of this opportunity to tell you that my own belief is that intercollegiate football should be stopped for one year, so that the individual colleges may demonstrate in practice, each on its own grounds, a reasonable game of football.

"For myself, I find it impossible to believe that the committees, coaches and umpires who have ruined the game are to be trusted with its reform or replacement. The fundamental difficulty with the present game is the bad spirit in which it is played. To get rid of this vicious spirit I think we must stop intercollegiate football for a time. On the whole, therefore, I favor separate action by the individual colleges, and not conferences and conventions or other attempts to continue intercollegiate football under new regulations."

This is the first official declaration of the spirit of Harvard authorities toward the game. Heretofore in answer to all inquiries the statement was made that President Eliot would deal with the whole matter in his annual message to the university corporation in February, but that the initiative in any action for or against football did not lie with him, but in the overseers of the university.

## NOTES AND PERSONALS.

The State Teachers' Association elected the following officers for the ensuing year: President, Supt. V. M. Fulton, of Cleburne; 1st Vice-President, Miss Adina De Zavala, of San Antonio; 2nd Vice-President, M. N. Dupree, of Troupe; 3rd Vice-President, R. F. Davis, Nacogdoches; Secretary, C. Q. Barton, of Decatur.

Supt. J. G. Wooten, of Paris, said at the State Teachers' Association: "No part of the mind of a child ought to be neglected. At present they are developed intellectually and physically, but not morally to a sufficient degree. We would soon have a weak people if we developed only intellect. If we look about us we can see the harm that has come from neglecting the morals of the child."

Mr. Chas. T. Yerkes, the great financier who died in New York Dec. 29, was the donor of the great Yerkes telescope to the University of Chicago. It cost \$400,000 and is the finest telescope in the world. It is located at Geneva, Wisconsin. The next largest is the Lick telescope, which is located at Mt. Hamilton, California. These two great instruments have been factors in gaining much accurate knowledge from the starry world.

Our colleges will be well represented in the General Conference at Birmingham. Vanderbilt University will have Dr. W. F. Tillett, Dr. O. E. Brown, Dr. J. H. Stephenson, and Dr. Collins Deany—although not yet elected. Southwestern University will have Dr. R. S. Hyer, the Regent; Dr. W. L. Nelms, the Dean of the Summer School of Theology; Rev. John R. Nelson, the Commissioner. Millsap College will have President W. W. Murrah, D. D.; Emory and Henry, President R. G. Waterhouse, D. D.; Trinity College, President J. C. Kilgo, D. D.; Southern University, President S. M. Hosmer, D. D.; Randolph-Macon College, President W. W. Smith and Prof. R. H. Bennett, D. D.;

Polytechnic College, President H. A. Boaz. Other schools will also have representatives. These men ought to be able to ask for what they want.

The American University, the great institution that the Methodist Episcopal Church proposes to establish in Washington, D. C., has been in process of erection for fifteen years. Bishop Hurst gave to it his last years and most matured thought. By its charter it can not open until it has received ten millions of dollars. Many fine buildings have already been put up, and most excellent facilities have been provided. Large hope is entertained that the doors will swing open before many more years shall pass. It requires a great faith, a great patience, as well as great labor, to bring to its fullness such a great plan. Texas needs just such a thought, faith and labor to make glorious her future. We need to set some goals and drive to them.

Rev. D. W. C. Huntington, D. D., who resigned the presidency of the Nebraska Wesleyan University, has been succeeded by the Rev. Camden M. Cobern, D. D., of Chicago. Dr. Huntington was the fraternal delegate to our last General Conference from the M. E. Church, and Dr. Cobern was a member of the Joint Hymnal Commission. Both are recognized for their accurate scholarship. Dr. Cobern is the author of an Exposition of Ezekiel which has been highly regarded by all Biblical scholars in America. He spent last year in special research work in the British Museum. His pastorates at Trinity Church, Denver, and St. James, Chicago, are evidence of his pulpit ability.

The "Corporation" of Yale University is the governing body known in other institutions as Board of Trustees or Curators or Regents. It is composed of a certain number of Congregational clergymen who are appointed by that Church, and a certain number of laymen who are elected from the graduates of the institution. The Hon. Chauncey M. Depew, of the class of '56, has been a member of the Corporation for several years. At the coming election he may be succeeded by the Hon. Wm. H. Taft, of the class of '78. Secretary Taft's prominence in national affairs makes him a very desirable member of the governing body.

You have read of the cures by Hood's Sarsaparilla, and you should have perfect confidence in its merit. It will do you good.

# BLACK-DRAUGHT STOCK and POULTRY MEDICINE

Stock and poultry have few troubles which are not bowel and liver irregularities. Black-Draught Stock and Poultry Medicine is a bowel and liver remedy for stock. It puts the organs of digestion in a perfect condition. Prominent American breeders and farmers keep their herds and flocks healthy by giving them an occasional dose of Black-Draught Stock and Poultry Medicine in their food. Any stock raiser may buy a 25-cent half-pound air-tight can of this medicine from his dealer and keep his stock in vigorous health for weeks. Dealers generally keep Black-Draught Stock and Poultry Medicine. If yours does not, send 25 cents for a sample can to the manufacturers, The Chattanooga Medicine Co., Chattanooga, Tenn.

ROCKWELL, Ga., Jan. 20, 1906. Black-Draught Stock and Poultry Medicine is the best I ever tried. Our stock was looking bad when you sent me the medicine and now they are getting so fine. They are looking 25 per cent better. S. F. BROCKINGTON.



**Notes From the Field.**

**Grapevine.**

M. S. Leveridge, Dec. 26: On Nov. 24 we parted with our friends of Cresson, bound for our new home at Grapevine. We have had a royal reception—the pounding came in due and ancient form. May the blessings of God abide with the givers. Our first Quarterly Conference has already passed into history. The preachers' salaries were advanced \$25.00 over last year. We have a splendid W. H. M. Society. They are looking well to the interests of the parsonage, have already added some needed repairs and are planning far still greater things. We have organized an Enworth League with 41 members. These young people seem anxious to do the work of the Church, and we are expecting great things of them. We have received three into the Church—one by certificate and two on profession of faith. We find a true and loyal people; while they regretted to part with Brother Smith, they seem to receive us gladly. We hope by the help of the good Lord to make this the best year in our ministerial life.

**Ozona.**

W. W. Nunn, Dec. 27: The good people of Ozona sent J. R. Brooks to the West Texas Conference at Lockhart, with instructions to see Bishop Key, and tell him to send them a good preacher or none. The good Bishop looked over his men and saw he did not have a good preacher to spare, so he sent them Nunn. But if the people of Ozona did fail to get a good preacher to serve them, the preacher at Ozona has found a good people to serve. After a long trip from Anderson, California, to San Angelo, Texas, then 85 miles more on the stage, we arrived in Ozona about 8 o'clock, Nov. 17. Bro. L. B. Cox met us and took us to the Buck Hotel. Next morning Sisters Cox and Newton called to take us down to the parsonage, where we found that somebody had preceded us and fairly filled the dining-room with good things to eat, and they just keep on bringing things until this preacher is almost like the little boy that looked over the Christmas dinner and said, "I wis I had two tomas." Our first Quarterly Conference was held by Bro. Scott. He preached us two fine sermons, and

after all the interests of the Church. The stewards raised the assessment for the preacher, \$200.00 over last year, making it \$800.00. We are planning for a forward movement along all lines—above all things for a revival that will reach the unsaved men of our town. If there is any thing in good treatment and kind words making a fellow preach his best, and do his best every way, this preacher will have to do the year's work of his life. Now, brethren, don't all of you write to the presiding elder about this place; it is not open at all, because we don't want to move any more for four years—unless the Bishop says so. But, jesting aside, let us make this a record year in the West Texas Conference, a revival in every charge and all collections in full. We have wonderful opportunities here. This country is filling up with people from the four corners of the earth, and the work we do now, or that we leave undone, will be felt by generations yet unborn. The Gospel is still the power of God to salvation. The Holy Spirit still convicts, and the blood of Christ still makes clean. A prosperous year to you all.

**Madisonville.**

J. C. Carr, Dec. 26: After two pleasant years with the generous and cultured people of Chappell Hill, I am now at Madisonville, a town of about twelve hundred inhabitants. Our Church here went into a station only two or three years since, but has made rapid strides since. My predecessor, Rev. T. B. Anderson, served the charge two years, and wrought well for the Master. He was energetic and efficient, and as a monument to his efficiency, and the pluck and enterprise of the Church here, we have a nice new Church house erected and furnished at a cost of about \$3,500. The writer and his family reached Madisonville, Dec. 15, about twelve o'clock, and were met at the depot by a number of elect ladies, who took wife and children in buggies and hurried them to the parsonage (the writer going afoot by preference, distance being only about two hundred yards) where we found several more of the elect, and a sumptuous dinner awaiting. We were soon ushered into the dining-room, where several of the ladies presided with such grace and thoughtfulness, that wife and children soon felt they were in the hands of friends. (The writer had been here before. He assisted Bro. Anderson in a meeting here in October last, and then learned to love the people of Madisonville.) After the ladies left we looked around and found flour, meal, sugar, coffee, canned goods and other nice things for the table. The W. H. M. Society is active and enterprising. We had not been in the parsonage more than three or four hours before they had sent a nice iron bedstead and a new mattress to add to the comfort of the parsonage family. We have held four services in the new Church since my arrival. Large, intelligent, and appreciative audiences have attended all these services, and it is positively inspiring to have so many men, young and old, to preach to. We have here a progressive people, and they love the Church and Methodism. May God bless them one and all, and help this writer minister to them in spiritual things to God's glory and their good. The Advocate is highly esteemed and much appreciated by all who read it in this charge.

**Whitt.**

H. Bascom Owens: The last of November found us in our new charge at Whitt, and I am happy to say found us among one of the most pleasant and agreeable classes of people it has been our privilege and pleasure to serve. An issue or so since, your Advocate contained a very pleasant notice of my arrival and reception at this place, all of which is more than appreciated by this scribe. I feel like I would be negligent of duty, as well as exhibit a spirit of ingratitude, if I did not personally have something to say regarding the cordial and friendly manner in which I was welcomed among this good people. On our arrival in Whitt we found the members talking, and preparing for a Thanksgiving service at our Church, with a sumptuous spread dinner to follow, which occasion they thought and designed to be a suitable time to receive and welcome their new preacher. The service was a very enjoyable and profitable one, and the dinner was a perfect success, being one of the best in which it has been my pleasure to participate. The greetings and expressions of welcome tendered the new preacher and family were all any one could desire or expect, and I wish to assure this worthy, good people that with a great deal of pleasure we will recall our introduction and reception among them. The following Sunday after Thanksgiving Day, we filled our appointment at Bethesda Church, where we were met and greeted by a large concourse of people. A more agreeable, gener-

ous and kind-hearted people it would be hard to find anywhere. They received us with the warmth and brotherly love characteristic of a Christian people, and made us feel as though we had known and been associated with them for years. A few days later, after we had gotten into the parsonage, while we were seated about our fireside, suddenly we heard a strange noise, yet well established custom, as of a sudden, mighty rushing in at doors leading to the dining-room, when a real Texas Methodist pounding was administered in good order. We are pleasantly housed and situated for the year, and we are praying and planning for a prosperous year in the charge. O, yes, I wish to express my hearty approval of the manner in which the Texas Advocate handled The Houston Post in defense of the men of God who are preaching his everlasting Gospel all over this whole country, and without whom this fair land would not stand nor prosper. "On with the battle!"

**Carlton.**

Matthew C. Dickson Dec. 26: We are safely and warmly housed at Carlton. While the pounding has not come in cyclonic power, yet many things have come to make us happy. I was told yesterday by a Brother Cole that the clouds were gathering for a regular downpour. We have started out rather slowly, but things are beginning to come to pass. Paint has been procured to paint the parsonage; one room has been papered, and others are to undergo the same process. With a beautiful double church wedding Christmas eve night services Christmas day and a free-will offering of over ten dollars for the Orphanage, we are beginning to see that great things are to be done this year. We believe that at next annual meeting we can say "we had an exceedingly fine year, Bishop." We mean to and have vowed to make a strong campaign for the Advocate. We want our voice heard against the saloon devil that has headquarters at Hico and voice the letter from Bro. Stephens, pastor, at Hico. It's the great curse of Carlton that we have this evil so near by us. On with the battle, Bro. Stephens.

**Argyle.**

C. H. Rice: We were returned to this work, by the late session of our conference, for a second year's work with these good people; and we wish to express our hearty thanks for the way in which we were received. Wife and I would be glad to see and thank each individual for their many favors; but owing to great number, we must content ourselves with this brief notice, at least for the present. Many good and useful things have found their way to the parsonage through the good will and love of the Church; and many others have come from the outside. We could never express, as we would like to do, the profound gratitude we cherish in our hearts. Each of the four places have been represented in this, but the people acted individually from two places. Argyle, acting together, sent in a nice box of goods, on Christmas eve, the contents of which reflects the care and pains of the donors, for everything is most appropriate, and some of them were badly needed. Gara community, on Christmas morning, presented an offering that was valued far more for the spirit in which it was given than the value of the gift. So you may calculate our appreciation when I say, there were three fine hams, sugar, coffee, soda, soap, sausage, lard, and, well, everything, almost, that we need; and \$6.95 for what they had left out.

**Troy.**

J. F. Tyson, Dec. 31: As the old year is breathing its last, I'll use a few of its precious moments in writing a few field notes. Bishop Hoss appointed us to the Troy Circuit, for the present conference year. In many respects we had a good year on the Rogers' Circuit. We received 120 into the Church, raised about \$125 for the relief of the poor and collected all assessments in full, and paid \$50 on the Southwestern Endowment fund. We left many good people on the Rogers' Circuit that we'll always love. This has been a year of great trial and affliction to us. For weeks wife was under the kind treatment of Drs. Scott and White, at the Temple Sanitarium, for cancer of the breast. No one knows the despair connected with such an experience. Wife under the surgeon's knife, and six children at home without father or mother, and the least one just eight months old! Grandma Mabry, one of earth's best saints, volunteered her services to care for the little ones for us, and was as faithful and tender to our little ones as a mother could be. God bless grandma. I am so grateful to say that several kind sisters of Rogers very graciously assisted in sewing and in other ways, for all of which God will surely reward them. Wife is regaining her strength and health very

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rapidly, for which we are profoundly grateful. We are in a splendid parsonage at Troy. A few of the good people heard of our coming two hours before our arrival, and had a splendid warm supper waiting when we arrived, cold and tired. We have been very kindly received. The orthodox pounding has not come as yet. But the young folks are getting married all the same. Have married three nice couples to date, and am going to marry others, Bishop, just as soon as they call on me. We've paid off the Church debt, and are going to have a Church dedication pretty soon. I'm glad I follow two good men, Bros. Crawford and Ellis. Both served Troy this year, as Bro. Crawford was appointed to Eddy and Bruceville, after beginning the year at Troy, and Bro. Ellis finished the year's work. Our people have nice things to say about their former pastor. I like that. But beware of those, brother, who have no kind words for their former pastor; they will give you fire and brimstone before the year is out. We are working, trusting and praying for a good year on the Troy Circuit.

**Green's Creek.**

C. S. Cameron, Jan. 1: We are moving along well on G. C. charge. Have made one round and have found a well organized circuit to the praise of my predecessors. This charge is composed of a most excellent people of well to do farmers, most all of whom own their own homes. We have a fine prospect for a good year among this good people. The pastor preached last Sunday at Green's Creek to a large congregation; baptized four babies and held Church Conference. For the most part the lines have fallen to us in pleasant places. God bless this good people with a great year's work is my prayer.

**San Angelo.**

Simeon Shaw, Dec. 20: I am sending you photos of the old and new Methodist churches here. We have built both church and parsonage (on left of church) this year. Church cost \$20,000, parsonage \$3,000, lots \$6,000, total \$29,000. Only six thousand yet to pay—nearly all secured by notes. We have received 251 since the first of last December—making our present membership 518. Our congregation already fills the new church and we will be forced to build a second church during the year. George Stuart preached here for ten days in November. He captured all hearts and our largest auditorium was just half too small. Several hundred professed religion and 150 have already joined the Church. He was a great blessing to San Angelo. We hope to have a good report at the conference which meets with us next year.

**Kingston.**

E. A. Maness, Dec. 29: We were very much surprised when Bishop Hoss read: "Kingston, to be supplied by E. A. Maness." I felt like a school boy on receiving his first pair of red topped boots. We are still saying glory, glory, glory for the appointment. Had the "powers that be" delegated to us the authority to choose our place of work, we would have said, Kingston circuit. Have circled around to every place on the circuit save one and will reach that next Sunday. We only have seven appointments, but then we always did believe in the motto of Ben Franklin that, "It is better to wear out than to rust out." To all appearances the folks have opened

their hearts and homes to us. Old Santa Claus brought the new preachers a brand-new Bagster Bible. And had we been so fortunate as to have been a married man, doubtless we would have been pumded. As it is we had the next thing to a pumding today. Some of the good sisters of Kingston came to the parsonage, put down a carpet, trimmed, docked, and draped our room in general; until we hardly knew it when we came in, God bless the hands that did the work. As we look around our room tonight and behold its changed condition, because of the feminine touch, we are constrained to say: "It is not good for man to be alone." Brethren, pray for us that we may be faithful to the trust committed to our care. God grant that the revival fire may sweep our country.

**Canton and Edgewood.**

J. W. Cullen, Dec. 28: At the last session of the conference, held at Pittsburg, Texas, Nov. 30 Bishop Key read us out to the above named place. We at once made haste to pack up and on the following Thursday we arrived at the parsonage at Canton, Friday morning we unpacked and arranged things as best we could. On the first night, the door bell gave the alarm and I at once opened the door and a crowd came pouring in. We seated them and at once we all engaged in a lively social conversation. After which I read a chapter, knelt and broke my heart in thankful acknowledgment to God for his goodness and for the kindness of these good, thoughtful people. Many, many have been their efforts to make us comfortable and welcome, and they have succeeded admirably. This little inland city has a whole soul people, thoughtful kind and true. God bless them all. After their departure, wife and I decided to look in the dining room. It looked more like a grocery store than anything else. Every thing to eat, and still coming in. The W. H. M. S. proceeded to put a lovely matting on the floor of our bedroom and we certainly did appreciate it so much. Many, many other things have they done for our comfort, too numerous to mention. Sisters Clark and Valentine did not forget wife. Her thanks for these presents have been tendered. I have tried to preach every Sunday twice since conference, to large and appreciative congregations. People and preacher have entered heartily into resolutions to help each other this year. With two good appoint-

Continued on page 16.

**READ THIS.**

Giddings, Texas, Dec. 3, 1892.—E. W. Hall, St. Louis, Mo. Dear Sir—In 1896 myself and wife were great sufferers from kidney and bladder troubles and your Texas Wonder cured us, and we have never suffered since. We cheerfully recommend it to others suffering in like manner. C. B. HOSEA.

**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.

**TERRIBLE ECZEMA ON LITTLE BOY**

Mouth and Eyes Covered With Crusts—Face Itched Most Fearfully—Hands Pinned Down to Prevent Scratching

**MIRACULOUS CURE BY CUTICURA REMEDIES**

"When my little boy was six months old, he had eczema. The sores extended so quickly over the whole body that we at once called in the doctor. We then went to another doctor, but he could not help him, and in our despair we went to a third one. Matters became so bad that he had regular holes in his cheeks, large enough to put a finger into. The food had to be given with a spoon, for his mouth was covered with crusts as thick as a finger, and whenever he opened the mouth they began to bleed and suppurate, as did also his eyes. Hands, arms, chest, and back, in short the whole body, was covered over and over. We had no rest by day or night. Whenever he was laid in his bed, we had to pin his hands down; otherwise he would scratch his face, and make an open sore. I think his face must have itched most fearfully. We finally thought nothing could help, and I had made up my mind to send my wife with the child to Europe, hoping that the sea air might cure him, otherwise he was to be put under good medical care there. But, Lord be blessed, matters came differently, and we soon saw a miracle. A friend of ours spoke about Cuticura. We made a trial with Cuticura Soap, Ointment, and Resolvent, and within ten days or two weeks we noticed a decided improvement. Just as quickly as the sickness had appeared it also began to disappear, and within ten weeks the child was absolutely well, and his skin was smooth and white as never before." F. Hohrath, President of the C. L. Hohrath Company, Manufacturers of Silk Ribbons, 4 to 29 Rink Alley, June 5, 1905. South Bethlehem, Pa.



Cuticura Soap, Ointment, and Pills are sold throughout the world. Peter Drug & Chem. Corp., Sole Preps., Boston. Mailed Free. "How to Cure for the Skin."



# The Home Circle

## MY IMMERSION.

One chilly January afternoon, sitting before a cozy fire in my snug little parlor in company with three of my dearest friends, one of them said: "Madge dear, do tell Kate and Florence about that absurd little episode of your infantile baptism."

I smiled as I looked into her sunny, laughing eyes and replied: "Ah, that 'was' an episode; listen, and I will tell you about it."

Although I am an ardent Methodist, believing with all my heart in the Methodist mode of baptism, I was, very much against my will, "immersed" in the completest sense of the word.

Several years ago, at least twenty-five, when I was a very small child, Major Penn, the great Baptist evangelist, held a series of meetings in a large tent located in the western part of the city of Dallas.

My father was a whole-soul Baptist, and attended those meetings as often as he could, of course taking sister and myself with him.

Our darling little mother had been dead only a few months; so papa's heart was very tender toward his two little girls, and allowed us great privileges. One was to wear our mother's beautiful white silk shawl and seal brown satin and velvet cape, sister looking regal in the shawl, while I brought up the rear in the cape, which nearly touched the ground. What pitiful little objects we must have presented in that large congregation. But sister imbibed ideas gained from listening to that silver-tongued orator, Major Penn, which came out later in my experience.

We lived so far out in East Dallas that our father thought best to send us to Floyd Street Methodist Church to Sunday-school, instead of down town to the First Baptist Church, of which he was a member. Hence, my ideas were a little tangled, as will be shown later on.

How well I remember my Sunday-school teacher, Miss Ann Verhine, and her large infant class. From her I absorbed ideas that will follow me through life.

One bright, sunshiny morning in June, a day perfect as a poet's dream, sister called me to her and said:

"Now, sister, you must help me like a good child this morning, and this afternoon we will get Emma and Will and Mary and Josie and Molly and John and go down to the branch and play."

Of course I jumped at the idea of going to the branch to play! While I loved all the above playmates and saw visions of jolly times in store for us all the long afternoon, yet I much preferred stealing off by myself, and while idly swinging my bare feet in the cool water, sit and build air-castles and dream fairy dreams.

I helped wash the dishes, leaving spots of egg and other victuals sticking to the plates, swept in the middle of the floor, promising myself to do better next time, for how could one work while all out doors was beckoning to one to come out and enjoy one's self?

Sister made the beds, did sundry other things, for was she not papa's little housekeeper?

When our father came home at noon we told him of our proposed plan for the afternoon, and he readily consented, because he knew it was only a short walk from the house, and the branch was shallow. He cautioned us, though, not to go beyond the Elm Street bridge close by the old McCoy place. A way we went after dinner all over the neighborhood marshaling our forces for a long, delightful afternoon of play.

When all nine little children were together their combined ages would not exceed thirty-nine years. We carried along our doll clothes to have a "big wash." With little bits of shingles we improvised washboards, rubbing on the soft mud from the bank for soap. Oh how we did slosh and sling rags around and shout and sing. A child soon grows tired of a thing if it lasts too long, hence our washing soon lost its charm, and we went in quest of other sport. The little boys shouted: "Let's play discovering America!" Of course we all consented, and soon put a conglomerated lot of ideas into execution.

While John was striving to make Emma understand that America must first be discovered, I was boldly arguing with Joe that Virginia belonged to me, and I wouldn't play if he didn't let me have it.

So the little boys gave up and let us do as we pleased.

Sister took possession of a small island which the trickling water had cut off from the rest of the bank and named it Cuba.

Our little friends, Emma and Will, had a small piece of ground which

they named Holland, after their native country.

Mary had Germany and Josie and Joe were having quite a discussion just where to locate Jerusalem. I had wandered off from the rest and planted Virginia, my pet. My ideas of geography were limited, but I always held Virginia in high regard, working in that State in my play whenever I could. I was sitting, idly dreaming of the great things I would do when I grew up, the voices of my playmates coming to me in the distance. Suddenly my dreaming was cut short by a large, green, bois d'arc apple falling within a few feet of where I was sitting, and all the children howling like wild around me.

"We are playing war!" they shouted, "and you are the enemy!"

I jumped up and shouted: "I won't be the enemy unless you let me be a Southern man, and sister must be Gen. Robert E. Lee or John Wesley, I don't care which!"

"O, pshaw!" said John, "John Wesley didn't have anything to do with the war."

I retorted: "All right; I won't play unless he is the General."

So they all consented, but when they were asked which side they were on unanimously one and all exclaimed: "On the Southern side."

We had a hot debate which should be on the Yankee side. Finally Emma and Will said they would go over on that side, being they were Dutch; and beautiful Yankees they proved to be, for in the fierce battle which ensued they were completely routed. Although we played with bois d'arc apples, no one was hurt.

The long afternoon was slowly coming to an end when suddenly sister exclaimed:

"Oh, let's play Major Penn! and let me baptize all of you!"

But she was met with a strong denial, all of them shouting:

"No; you might drown us."

She pleaded and begged, but to no avail. Then she commenced on me:

"Now, sister, please let me baptize you. I won't take you where it is deep, leading me to that part of the branch where I had often sat on the bank watching the water bugs dart across the surface, chased by a dragon fly or snake-doctor, never dreaming I should ever be asked to wade in it.) She waded out up to her waist and then back and across to let me see it was no deeper, but I shook my head and said:

"There may be holes, and I can't see the bottom, and it is so still. You know what Bro. Hill said in his sermon about 'still waters running deep,' No, sir, I won't do it."

"Oh, yes," said sister, "but you know in the Bible it says about lead me beside the still water."

I stood awhile, thinking; then said: "No I won't do it; I am afraid!"

"Cry baby! 'fraid baby!" shouted the chorus of voices. Then I flashed back: "You are all cowards or else you would do it."

"Oh, sister," came in reproachful tones, "how can you? Don't you know Emma and Will are Dutch, and Mary is German and Josie and Joe are Jews and I don't need to be baptized?"

"Well," came in defiant tones from me, "here is Kizzie," as a little negro girl came up to inform Emma and Will that their mamma wanted them at once—you can baptize her."

"No, she does not need it, either, because she is just a nigger," said sister. But Kizzie rolled her eyes and said: "You jes wait, miss, till I fetch these chilluns home; I'll show you whether I'm a nigger, or if I ain't fit to be baptized."

When sister saw she was losing ground she commenced new tactics.

"I'll give you my pet rabbit, sister, if you will let me; or, yes, I'll give you my polka-dotted dress you like so well; or, as I shook my head, 'I'll not wash your ears for a week.'"

This came nearer bringing me over than anything, but again I shook my head. As I stood cogging my big toe into the white sand, stoutly holding out, she said:

"Oh, you spiteful little thing. Didn't I let you set fire to Chicago last week and squirt the water, too, from the fire-engine?"

A proceeding which came near bringing us to our death. The week before we had spent the day with our cousins, and in the course of the day had built a miniature city. Our cousin stole to the house and, procuring an oil can, poured its contents on the little city and then let me strike a match to it. We had made a fire-engine out of a bucket of water and an old household syringe. When the city was a-fire we galloped down its streets, manfully squirting the water, when our aunt saw us!

This is what sister had reference to as the Chicago fire.

"And didn't I let you say to Cousin

May about how smart she thought she was since they had a new bureau, and Aunt Jennie had a dress trimmed in silk? When," she continued, "I wanted to say it myself?"

"You are selfish as can be; you are," she said, almost ready to cry.

"Well," I said, as I firmly shut my teeth and waded into the water where she stood, "hurry up or I'll back out!" As I sank deeper and deeper into the water visions of crawfish and alligators and sea monsters floated before my vision, and between convulsive gasps I said: "Hurry! hurry!"

Sister's face as I came toward her was luminous, she was so happy. She was a second Major Penn. There on the bank was her audience; here in the water was her candidate.

She said: "I believe it would be wicked to say in the name of the Lord; so I'll say, in the name of the Methodist Church and Spurgeon and Stonewall Jackson and—yes, John Wesley, I baptize thee."

There was a sudden souse under the water, a great spluttering on my part; then, when I did find my voice, I told you I made the workin' ring. Just as I came up out of the water the loud whistle from the old Phoenix bell sounded six o'clock. Away we all scampered for our homes as fast as little legs could carry us.

Sister said: "We won't have time to change our clothes before papa gets here and I believe they are nearly dry; so just slip on a dry dress over that one."

That night about midnight our father was awakened by the hoarse, metallic sound of a croupy cough coming from our bed. He arose quickly and finding it was I that was sick, administered all the remedies he could think of. So with a tobacco poultice around my throat, a snuff one on my chest, and lobelia tea in my poor stomach, I was a most pitiful little object.

"Papa," came from sister, "is she very sick? Do you think she will die?"

"Yes, honey," said papa "she is mighty sick; we must make her vomit if we can."

As I was in that net, I heard sister say:

"Well, papa, if she does die, she will go straight to heaven to mother, for I baptised her this evening, and you know you said 'the only way was to be buried in the water!' And, papa dear, I soused her clear under!"

There was an intelligent look in his eyes as to the cause of my croup, and an instantaneous gleam of humor as he gazed on the serious face of my little mother-sister.

MRS. R. R. RAMSEY.  
Marshall, Texas.

## A MYSTERY.

Harold Ames was proud and happy when Mr. Jones, the great newspaper agent, took him on as one of his "boys." Not a moment late was he with any of the papers, and the wages were a quarter more than in his last place. Every one of those quarters should be put aside to buy mother the new dress she needed. Harold's mother was a widow, and he was her only child.

Five weeks had Harry kept his place, and five quarters rattled in his money box—the rest of the money he always handed over to his mother to buy his food and clothes—when a terrible trial befell the boy. Subscribers complained that their papers were not left regularly, and one man even sent word that, though paid for, his paper had not come for a whole week past. Of course, Harry was sent for, and reprimanded, but he could only say earnestly: "Please, sir, I always did leave the papers at every house." And the answer was: "Don't make matters worse by telling a lie." He was not dismissed, but was to have a week's grace.

Poor Harry! Tears of indignation welled into his eyes. As to the missing papers, he knew nothing about them. It was a mystery, and it was a mystery which continued. He left the papers regularly in Mortimer street, yet again people called at the office, and said they had never got them. At the end of the week the boy was called up and dismissed. In vain Harry's mother pleaded for her child, a good boy, with a good character for honesty wherever he had been in a place; it was of no use.

Harry was sobbing bitterly at home, when Mr. S., the photographer around the corner, knocked at the door to ask Mrs. Ames to send his wash home a little earlier. He was surprised to see Harry in tears, and asked the reason. Mrs. Ames explained.

"Look here," the young man said, "I'm fond of mysteries; I'll take the boy." And the photographer laughed. "Cheer up," he said to Harry. "Come and work for me, and we'll find out this riddle." He knew Harry—knew him for a good boy.

A few days later Mr. S. called at the newspaper office. "Papers gone reg-

ularly since you dismissed young Ames," he asked.

"Not a bit of it. Worse complaints than ever," was the reply.

"Ah, a mystery," said Mr. S. and went away.

Next day he got up very early and walked up and down Mortimer street. Harry's successor was dropping the morning paper on every doorstep. Mr. S. leaned against the portico of No. 1 and waited, keeping an eye on the whole street. Then he went home chuckling and staring hard at No. 8, where the door stood open to air the house. You could do that in this quiet street. He asked Harry whether No. 8 had ever complained of his paper coming irregularly, but Harry shook his head.

"No. 8 was too ill," he said. "They thought he was dying all last week. The girl told me so."

"Do they keep a cat?" he asked.

Harry stared. "They keep a dog," he said, "a jolly one; it can do heaps of tricks."

"It is too clever by half," said Mr. S. "Come with me, my boy. You and I will go and ask how No. 8 is." Harry wondered, but got his cap and followed. To his question the girl answered joyfully that her employer was a great deal better—out of danger.

"Can he read the papers yet?" asked Mr. S.

"Well, now, how odd!" said the girl. I was just going to get it for him when you rang. Rover takes it always off the door-step, and lays it in the little smoking-room; but these two weeks past we've none of us thought of the paper, or even gone into the room, we've been so dreadfully anxious about poor Mr. Orr."

"May I see the smoking room?" asked the photographer.

"Certainly, sir," said the girl, surprised.

But when Harry, Mr. S., and Sarah entered the room, there was a still greater surprise; for the floor was littered with papers, yet folded, carried in from various door-steps by the busy Rover. During his master's illness no one had taken the paper from him and praised him for doing it, so he must have tried to earn praise by bringing in more papers, searching every door-step up and down the street.

"And we all too upset to notice!" said Sarah. "Well, I never! Rover, you're a thief! This will be news for your master."

"The mystery is discovered," said the photographer. "Could I ask as a favor that this room be left as it is for Mr. Jones of the newspaper office to see? I think your employer will not object when he hears that a boy has been accused of taking the papers."

"Certainly, sir," said Sarah.

The agent was taken to No. 8. He found there all the missing papers, and Rover was kind enough to make things clear by bringing in another stolen paper during his visit.

"You are entirely cleared, my lad," he said. "We must have you back. This is a queer affair." And he patted Rover on the head.

"Thank you, but I can't spare my boy; he suits me," said the photographer.

"Well, then, we must give Ames a present; for he has suffered unjustly."

"I don't want anything, sir. I'm only too glad to be cleared."

"The boys said you were saving money for some purpose; perhaps I could help you to that."

"Oh, nothing, sir, for me; but I did want to get mother a dress."

"Ah, yes, I won't keep you now. Good-bye, Mr. S. You have done us a valuable service by clearing up this little affair."

That evening a knock came to the Ames' door, and a parcel was left, directed to Harry's mother. It contained a beautiful dark dress "from Rover."—Working Boy.

## DOVE'S HARD LESSONS.

Duty doing must not depend upon difficulty or ease. Some pieces of music are easy to learn, and some are hard; but the good musician learns both kinds; not only that, he learns them both equally well. Some problems of mathematics are easy, and some are hard; but the good mathematician solves them both, and solves them both correctly. Jesus speaks of the duty of love in the same way. Love is not only a beautiful and pleasurable sentiment, as Christ treats of it; it is also a stern duty. Some of love's attainments are easy, and some are hard; the Christian strives for them all. When our foolishness cries out, saying, "I cannot love people whom I do not like," Jesus answers, "Thou shalt love." We must keep at it until we do it. There is no "can not" in it; there is just duty and accomplishment, as in every other great and high thing in life. Thou shalt love thy neighbor and thine enemies, the lovable and the unlovable. This is the problem of love; it can be solved only in Christ.—Sunday School Times

## TOWSER'S FAILING.

"The poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zig-zagging from one side of the road to the other, and tendin' to every thing that didn't concern him. He couldn't pass a gate without running through it to see what was on the other side, nor see a hen anywhere along the road without feeling called on to chase her. Every dog that barked started him to barkin', and every thing that moved took him out of the way to find out what it was, and where it was goin'." No wonder he's tired!

"But you'll find plenty of human beings that are travelin' their lives through in just that same way. They ain't satisfied with the road marked out for them, but watch their neighbor's goin's and doin's, and take charge of no end of things they can't help or hinder. They are like old Towser; it wears 'em out. If they'd follow straight after the Master, and not invent so many extra cares for themselves, the road wouldn't be nigh so long or hard." Selected.

## CHILDREN'S NAMES IN SYRIA.

In Syria the names of children are very odd. They suggest those of our Indians, inasmuch as the child's name is apt to be something which occurred at the time of its birth—something which interested the parents. For instance, if you were a child of this country your name in all probability would be "stuffed cabbage," or "Hotel," or "Civil War," or something akin to these. If a child falls sick, his name is immediately changed. Instead of his parents thinking that a piece of pie or too much pudding disagreed with him, they attribute his sickness to the fact that his name did not agree with him. When one understands what these names are, he does not wonder that the child may have fallen sick because of them.

When the children get angry, they call each other names, very much as children have a habit of doing the world over. What is strange—to us—is that they do not heap abuse on their enemy, but on his father, grandfather or great-grandfather. The further back the angry one can get the more insulting his companion finds him.—Selected.

## MEAN GIVING.

"I can't bear to have her do the least thing for me," said one girl of another. "She is always throwing it at you so, afterward. It seems impossible for her to forget her kindness."

To forget one's own kindnesses is one of the crowning graces of generous people. Those who are truly great in kindness keep no mental ledger account of them. It is only the person rather niggardly of favors who remembers them afterward.

"I think they're pretty mean if they're not willing to do so, after what we did for them last year," is a not uncommon expression of opinion. It is a reasonable sound at first. Yet it is neither more nor less than the expression of a spirit that in its kindness and generosity is merely trafficking and bargaining; it is unsatisfied unless it gets back as much or more than it gives.

One has no right to bestow a favor at all unless he can do it with absolute freedom. To refer to a favor bestowed is like taking back the gift—giving it over again in such a way as to humiliate the recipient. Give greatly, freely, nobly, or do not give at all.—Wellspring.

## JUST SMILE.

If you can't do anything else to help along, just smile.

How can you smile when you feel so bad?

Screw your face the other way and see how good it will feel. You will soon get the habit of it, and the smile will strike in. Some narrow-gauge folks may tell you that the smile should come from the inside, and not be put off and on like a mask. Never mind them. Keep on with your lateral distention, keep on lifting up your countenance instead of pulling it down; in other words, keep on grinning.

Some day you will look in the mirror and wonder how you could ever have done anything else.

When you see what the smile brings to you you will break the old sickness-compelling, death-dealing habit of groaning and faultfinding. Then the smile will come from within.

If you want to die—fuss.

If you want to live in peace and prosperity—just smile, and you can not smile when you are fussing.—Eleanor Kirk.

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**WRITE OR WIRE YOUR SENATORS AND CONGRESSMAN.**

The Union Temperance Legislation Committee, undersigned, earnestly appeals to each good citizen to express his share of public sentiment to his own Congressman and both Senators in petition, brief, letter or telegram (which are good, better, best, respectively) in behalf of three pending temperance measures, each of which has a fighting chance to win, namely: (1) 21 years of prohibition Statehood for proposed new State of Oklahoma, including Indian Territory, in order to protect the rich and inexperienced Indians, in accordance with solemn treaty pledges of the Government; (2) Hepburn-Dolliver bill, to protect State liquor laws against nullification by outside liquor dealers selling liquors to or in unlicensed places in so-called "original packages," under protection of "interstate commerce" powers of the National Government; (3) Sperry bill, to forbid the sale of intoxicants in all buildings, ships and parks owned and used by the United States Government, in completion of the policy endorsed eleven times by a majority vote of the Senate and House against government liquor selling in its various forms.

Good citizens need no arguments to persuade them that these things ought to be voted by Congress, but it is vitally important to express public sentiment swiftly on these measures, and such expression will prove effective. The House of Representatives in the last Congress voted joint Statehood for Oklahoma and Indian Territory with no provision for prohibition Statehood, notwithstanding treaty pledges to that end. This was due in part to the fact that few, if any, petitions for such prohibition had been sent in up to that time; but the Senate, in response to two strong appeals for such protection of the Indian, voted 21 years of prohibition Statehood for the whole of the new State. The House of Representatives, in the 57th Congress, passed the Hepburn bill, but its opponents by strong petitions and other influence were able, in the following Congress—the last Congress—to amend the bill in committee, and prevent its passage, which we believe can be accomplished if all who favor this law-and-order and States' rights bill, including law-abiding citizens of foreign birth, will promptly express their sentiments, each directly to his own Congressman and both Senators.

There is encouragement to expect that a due expression of existing public sentiment will carry the Sperry bill, for that which it mainly aims to accomplish, the completion of the exclusion of liquors from Government buildings by its banishment from National soldiers' homes, was voted by the Senate in the last Congress, and a similar provision to cut off State soldiers' homes from appropriations, unless bars were abolished, passed both Houses with little opposition. This measure would also exclude liquor selling from Yellowstone Park, and make its exclusion from the Navy, now resting on a mere "order" of Secretary Long, a law that only Congress could set aside.

With reference to the vigorous efforts to repeal the anti-canteen law, certainly it should not even be seriously considered until the new policy of recreation rooms as substitutes for army beer saloons, for which the Government has appropriated nearly two millions of dollars, has been fully and fairly tried, and we urge strong protests against the attempted repeal.

F. D. Power, Chairman, Pastor Vermont Ave. Christian Church.

Margaret Dye Ellis, N. W. C. T. U. Superintendent of Legislation.

Wilbur F. Crafts, Superintendent International Reform Bureau.

Harvey Wood, Field Secretary, National Temperance Society.

Joshua Levering, of Prohibition Party.

Charles Scanlon, Field Secretary, Presbyterian Assembly's Permanent Committee on Temperance.

**GEORGIA LETTER.**

I have been writing to the Texas Advocate for over thirty years, and I am rather getting tired of so one-sided a correspondence. While I write often those who read my letters write so rarely, that I am a little afraid I will be intrusive. I am always glad to get a private letter from Texas, for I am now, after having been called by Dr. McFerrin the Ubiquitous Smith, almost the invisible Smith, for while I can get about the house save to take an evening ride, I never leave it. So my mail is an object of great interest to me. In ten days I shall enter my seventieth. In 1862, now forty-three years ago, a Minnie bullet very unceremoniously, ploughed through my neck, and near my spinal column came out in my upper back. After a while I was effected by a nervous trouble—something like locomotor ataxia, and lost the use of my limbs to a large degree. Then I recovered, and for thirty years

**COFFEE WAR**

**The Coffee Importers and Roasters Are Attacking POSTUM FOOD COFFEE All Along the Line.**

**"THERE'S A REASON."**

Many people have found out the truth about old fashioned coffee. They have overcome disease caused by it. The plan was easy and sure. Quit Coffee and use Postum. Proof with one's self is stronger than any theory. The Postum army grows by hundreds of thousands yearly. The old fashioned Coffee Magnates are now deriding Postum through the papers. Because their pocketbooks are hurt, they would drive the people back to the old coffee slavery. One coffee prevaricator says: "It (Postum) has lately been exposed and found to contain an excess of very ordinary coffee." Another that "it (Postum) is made from a small amount of parched peas, beans, wheat, dried sweet potatoes, and paste of wheat middlings." Here's to you, oh faithful followers of the tribe of Ananias.

**\$100,000.00 CASH**

will be deposited with any reputable trust company (or a less amount if desired) against a like amount by any coffee roaster or dealer. If the charges prove true we lose, if not we take the money as partial liquidation for the infamous insult to our business.

The Postum Pure Food factories are the largest in the world, the business having been built upon absolutely pure food products, made on scientific lines, "for a reason" and the plain unvarnished truth told every day and all the time. These factories are visited by thousands of people every month. They are shown into every cranny and examine every ingredient and process. Each visitor sees Postum made of different parts of the wheat berry treated by different mechanical methods and one part blended with a small part of pure New Orleans molasses. So he knows Postum contains not one thing in the world but Wheat and New Orleans molasses. It took more than a year of experimenting to perfect the processes and learn how to develop the diastase and properly treat the other elements in the wheat to produce the coffee-like flavor that makes suspicious people "wonder." But there never has been one grain of old fashioned or drug coffee in Postum and never will be.

Another thing we have on file in our general offices the original of every testimonial letter we have ever published. We submit that our attitude regarding coffee is now and always has been absolutely fair. If one wants a stimulant and can digest coffee and it does not set up any sort of physical ailment, drink it.

But, if coffee overtaxes and weakens the heart, (and it does with some). Or if it sets up disease of the stomach and bowels, (and it does with some). Or if it causes weak eyes, (and it does with some). Or if it causes nervous prostration, (and it does with many). Then good, plain, old fashioned common sense might (without asking permission of coffee merchants) suggest to quit putting caffeine (the drug of coffee) into a highly organized human body, for health is really wealth and the happiest sort of wealth.

Then if one's own best interest urges him to study into the reason and "There's a reason," he will unearth great big facts that all of the sophistries of the coffee importers and roasters cannot refute. Take time to read the following from the famous Dr. B. F. Underwood in *The American Physician*:

**Coffee as a Factor in the Production of Gastric and Cardiac Disorders.**

BY B. F. UNDERWOOD, M. D.

The pathogenetic properties of coffee have received but scant attention from medical authors, although, it is not doubtful, I think, that more than any other single substance, coffee is responsible for the great prevalence of nervous, gastric, and cardiac diseases at the present time, and that the great increase in sudden deaths from heart affection in recent years may be justly set down to the use or abuse of coffee as a beverage.

Shoemaker, in his "Materia Medica," treating upon coffee, says: "Used in excess it disorders digestion and causes functional disturbance of the nervous system, shown by headache, vertigo, mental confusion and palpitation of the heart. It increases secretion, blunts sensation, exalts reflex excitability, increases mental activity, and may produce insomnia and

used my limbs as freely as I ever did. Then some years ago the old trouble came slowly back, and now I am confined largely to the house. But I have no right to murmur, for I have much left. I suffer no pain, my eyesight is good, and while I am growing old, like most old men, I am not conscious my mental faculties are affected. With a good wife, a good home, a good digestion and good children, I ought to be very content with my disability, and so I hope I am.

I could not get to conference. I think the daily papers conveyed a rather erroneous idea of what really occurred. I do not think anybody wanted to burn Servetus, but one of our young men who was strenuously orthodox wanted another young man who gloried in his free-thought and free expression to be called to halt. The first committee said no. And he called for a second, and the second said no—but the conference came very near sending the brave young fellow to the General Conference, and the Bishop sent the other to the Church which pays the largest salary in the connection. I think there was no bad temper in the matter. Dr. Bradley declared at the last what if he had declared at the first would have prevented any opening of the ques-

tion: that he accepted and endorsed all our Articles without reserve, as he understood them. He has been very popular, and his Church stood by him. Bro. Snow was endorsed by his Church and was elected the first alternate to the General Conference. Some brethren are prolific in proposals of new departures.

Bro. Hill wants a tract society, evidently to fight the Baptists and Campbellites. Alas, we tried it once to our sorrow, and so have other Churches to theirs. We have no disposition to have another functionary to see after our books. We have now one preacher book agent, two editors of Sunday-school literature, two editors of Era, two editors of Advocate, and we will try and worry along with that force for a while. Suppose you in the great domain of Texas start a tract society on your own hook. You can buy a ton or two of doctrinal tracts, a little musty with age, in Nashville very cheap.

And Bro. Moore and Bro. Lloyd want a Board of Home Missions with a new Secretary, a new office, a new typewriter and a new bill of expenses. If you please, we tried that once, and one trial was enough. We raise our own money and disburse it as we please, and it costs nobody anything.

great nervous restlessness," and this is as much as any medical author has to say upon the subject.

In my case it may be merely the zeal of the recent convert which inspires me, but I feel strongly from both my personal and professional experience that there is so much more that could and should be said about the deleterious effects of coffee and its potency as a factor in the production of disease. This has been so strongly impressed upon me the past winter that I am impelled to make a contribution to the subject, by reporting a few cases in which coffee was so manifestly causing or continuing the disease that it could not be ignored.

Case I. In the latter part of December, 1903, I had under treatment, an old lady, 74 years, who was convalescing from an attack of pneumonia. She had responded favorably to the treatment and was doing nicely except for a peculiar rise and fall of the temperature and an irregular action of the heart. She had been troubled more or less with weakness of the heart; and at this time its action was giving me a good deal of concern, its beat being irregular and feeble, and at times much more so than others. A study of conditions and causes threw no light on the case until I found that the irregularity was more marked on the mornings when she had coffee, which she did not have every morning. As I could not discover any other cause I advised that she should not take the coffee. After some demur on the part of the patient she acceded and Postum Cereal was substituted for the coffee. A favorable effect was almost immediately apparent; the irregular action gave place to a steady, regular beat, the pulse became fuller and stronger, the temperature became normal and the case went on to uninterrupted recovery.

Case II. The result in case one set me thinking. For some years I had been troubled with nervous dyspepsia, with cardiac irritability, and at times, great irregularity in the action of the heart, intermittent beat of the pulse and much nervous depression, all of which, in spite of treatment was steadily getting worse. I had had light enough thrown on the cause, if I had not been so blinded by prejudice that I could not see. As, for instance, on one occasion, when the cook, who did not believe that coffee was any good unless it rivaled in color her ebony face, gave me a cup of coffee one morning that was fully up to her ideal, and which, although I noticed that it possessed nearly the strength of Samson, I drank without consideration.

I had been feeling rather better than usual for a day or two, but soon after breakfast I was attacked with such peculiar sensations that I was unable to go out and was obliged to call upon a colleague for treatment. Singularly enough, although I had the feeling that I was under the influence of some drug, it was not until some time afterward that I realized that I had been poisoned by the coffee. Under strong tonic treatment I grew better for a time, but in December, 1903, I began to grow worse again, and treatment failing to effect any improvement, it began to look as if I was in danger of a complete breakdown.

The colleague who was treating me was suspicious of kidney disease, but an urinary analysis cleared up that point, but I did not improve. It was at this time, as I have said, the result in case No. 1 set me thinking, and I found from a study of the modalities, that I was worse and more depressed after taking coffee, and it finally penetrated into my inner consciousness that possibly coffee was the cause of my condition. I took my own prescription and gave up coffee, with the result of an almost immediate change for the better. The depression disappeared, the cardiac disturbance ceased, and the dyspeptic symptoms lessened and a steady improvement set in.

Case III. About the same time I had under treatment a young lady suffering from chronic nephritis who presented an almost endless variety of symptoms, which would yield to treatment for a time, only to return in an aggravated form. Among the more persistent and annoying of these was a gastric irritability with an absolute refusal of the stomach to digest or absorb any food, progressive emaciation with great weakness, and a constant sensation of hunger with nausea and frequent spells of vomiting, when the food taken would be returned unchanged; palpitation of the heart, oedema, hectic fever, colliquative sweats, etc. Under treatment and a most rigid diet the mitigation of the symptoms was very slight.

I had advised her that coffee was injurious and should be given up, but it was not until her condition was almost hopeless that she could be induced to follow my advice and refrain from coffee. The beneficial effect of this was apparent at once; the stomach began to recover its tone, the irritability ceased, the vomiting stopped, and the food taken was digested and absorbed; the sensation of continual hunger disappeared, the emaciation lessened and her strength slowly returned. Of course, the disease has not been cured, but a cure which seemed hopeless before has been made possible.

As a result of these experiences, to which more could be added, in all cases of intractable nervous or gastric diseases I have come to regard coffee as an incitant, and an important, if not the chief, factor in the production of the disease, and to insist upon its discontinuance as a part of the treatment, and, I may add, with uniformly good effect. I have found also that, although the giving up of coffee has been in many cases done only under protest and with great reluctance, it has been attended with but little difficulty when a palatable and satisfactory substitute was provided. In my own case and in that of the others described I used the Postum Cereal and found it entirely satisfactory. Even the most inveterate coffee drinkers after a short use of the Postum seem to lose all desire for coffee and to be perfectly satisfied with the Cereal.

STUDY THE SUBJECT AND APPLY THE FACTS TO YOURSELF.

THERE'S A REASON FOR

**POSTUM**

If help must be given to people in Portland, Oregon, or Seattle, or Oakland, California, give the Board of Missions power, if it has not got it, to grant the aid, but give us no new officials and new boards, and let us manage our own business.

And Dr. Atkins wants a Professor of Sunday-school Pedagogics. We have a Sunday-school Secretary and Assistant Sunday-school Secretary, and a corps of able contributors, and altogether we really think we can get along without the Professor for a while yet, until at least somebody else has tried the experiment that is better able to stand the expense. And sundry brethren want the time limit removed.

It is not in the North—no, much to their sorrow, it is not. They have the women in their General Conference, and the negro women made things lively at Los Angeles, but we think it is hardly time to remove the limit or to admit our good sisters to the legislative halls.

The General Conference will have to accept the graceful retirement of several of its Bishops and elect a few more to fill their places, and elect sundry officers; this it must needs do, if it will just let us in the Annual Conferences alone a while, till

we can learn how to work the machinery we have, and elect these officers, it will be about time to adjourn, for the funds will have about given out, though it is to be hoped there will be enough left to provide supper, about which the inquiry was made in Memphis so anxiously.

The fact is, Annual Conferences have been stripped of all rights until some of them are getting tired. We want more home rule.

MACON, GA. GEO. G. SMITH.

**WHY JOHNNY LIKED THE MINISTER.**

"Oh, wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said the mother.

"Oh, I don't know. It wasn't the sermon altogether that I mean."

"What, then?"

"Why, he prayed for Sunday-schools and boys so good; I never heard anyone pray so much for boys. Most of them do not. That is why I like him."

"Do you like to be prayed for?"

"Why, yes, of course I do."





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#### THE EPISCOPAL RESIDENCE FUND.

Rev. G. W. Owens, treasurer of the Episcopal Residence Fund, asks us to say that he has been sick for several days and confined to his room; but that just as soon as he is able to get out he will make a full statement of the status of the fund. He will give the full amount of moneys received from all sources, an account of all disbursements and the sum now on hand. This statement would have appeared before this had it not been for his illness.

#### AN ABLE DOCUMENT.

Judge Robert E. Cofer, of Gainesville, has sent us a copy of the brief prepared by himself in the case of the local option contest in Cooke County. The brief is the presentation of the case to the Civil Court of Appeals, and it covers every point raised by the attorneys for the continuance of the barrooms under the last election held in that county. That the antis won their small majority by fraud cannot be questioned, and the pros did well to contest the matter in the courts. Judge Cofer is one of the ablest attorneys at the Gainesville bar, and he has rendered a valuable service in his skillful handling of the case.

#### AN EVENING AT ROYSE CITY.

Royse City is an excellent town situated on the M., K. & T. railroad fifteen miles this side of Greenville. We ran up there last week and lectured for the benefit of the Woman's Home Mission Society. We had a good congregation and a pleasant time. While there we enjoyed the hospitality of the Methodist parsonage, and found Rev. R. C. Hicks and his family installed in the good graces of the people, and in a very comfortable and newly-built parsonage. He is beginning well in his new field. He likes the people and they are pleased with him. They have one of the best church buildings, for the size of the town, to be found in the conference. And they have a good membership. We have some fine people at Royse, and the church edifice and the parsonage are evidences of their enterprise and devotion. Brother Aston, the former pastor, left things in good shape in that charge; and he found that Brother Hicks had done the same for him at Commerce. The two were exchanged at the last conference session.

#### EDITORIAL BIRDSHOT.

There is nothing in the world so little as littleness.

It is much easier to be critical of others than to be correct yourself.

The only apostolic succession worth the name is apostolic success.

Some of the greatest heroes the world has ever known never fired a gun or faced a cannon.

Last Saturday night a man who said he had no money to buy bread for his family went into a saloon, took a drink and killed a former friend.

When the revival gets hold of the preacher it will then get hold of the people, and there will be spiritual life about the altar.

The doleful man who sees no good in the world about him, is only reflecting his own spiritual poverty and misanthropic nature.

The man who crawls into himself, lies down and mourns over the wickedness of others, is looking through the wrong end of the telescope.

New Year's resolutions are good, provided we carry them out; but they only register our fickleness and failure if we form them only to break them.

#### NOTES IN PASSING.

Now that the conferences have nearly all been held and the delegates to the next General Conference have been elected, correspondents to our Church papers are beginning to point out certain candidates as suitable "timber" for connexional office. It is a trifle early for politics of this sort, for such "timber" might get nipped by a late frost, if pressed prematurely. The winter is still on us, and it is a good while till May.

Some of our Southern papers have been taking Dr. Buckley to task for some alleged utterances of his concerning our branch of the Church. In a speech he is said to have made before the members of the Mission Board of the Methodist Episcopal Church. Now the Doctor comes out and disavows the truthfulness of the exparte newspaper reports of what he did say. We thought it singular that he would make such a speech about us, knowing him as well as we do, and so we made no reference to the matter. Newspaper reporters frequently get Church matters mixed.

Dr. J. J. Tigert has been doing some fine work in one of our leading Northern pulpits of late. Their papers speak in very high terms of him and his ability as a speaker and writer. We are not surprised at this, for he is easily one of the strongest men in American Methodism. Naturally he is a man of large endowment, and thorough training has given to him an accomplishment that places him in the front ranks as a thinker, a speaker and a writer. He has filled every position to which the Church has called him with all the earnestness and ability of which he is possessed, and that he has made his work a success, none will question. We are not surprised that our Northern brethren place such a high estimate upon him.

We are glad that recently, we got Dr. James Campbell "wrestling with the grip," notwithstanding it was an error. But it called the old man out of his hole, and he gave us a very readable communication in our last issue. So that our mistake was more than atoned for. We are also glad for his own sake that the "grip" did not get him; for our experience is that when it does lay hold upon a victim, the result is very disagreeable. Now since he claims to be doing the "gripping" himself, at the table of the publisher and others, we want him to "grip" his pen oftener and give us a few more of his bright

paragraphs. And when he comes to the city, we also want the pleasure of having him "grip" something at the table of the editor.

Our brethren in the North Georgia Conference have been having a lively time. At their recent session they tried one of their members for heresy, but found him not guilty. Heresy seems to be a thing hard to define. They also tried another one on a more serious charge and suspended him from the ministry for several months. He seems to have had the ear of the secular press and he has been making things very interesting to the outsiders. It is not often that those Georgians have grave differences, but when they do they fight from the shoulder; but it is a pity that such matters get so much prominence in secular papers.

An editor is sometimes in "a strait betwixt two," and he hardly knows in what direction to turn. To make a paper that will conduce to the edification of the Church requires a great deal of care and discretion. What to keep out and what to put in its columns is often a problem. Some matters that brethren want to air, now and then, might do more harm than good, and the editor has to umpire the issue. He does not want to turn down a correspondent, yet if the matters are given a place, the Church suffers agitation and strife. So he often has to keep such things out, and no correspondent enjoys being turned down by the editor. As a matter of fact, the editor does not enjoy turning a correspondent down. But a helpful and edifying paper consists more in what is kept out of it than in what goes into it. An editor's job is not always an easy one, however placid its columns may appear to the reader. The storms do not always show up in the paper; but there are storms, just the same.

The Medical College, a part of Southwestern University, is still receiving students. This will be a very prosperous year with the institution. In fact, it is settling down to the work of a regular school of medicine and surgery, and it ranks with the best in the land. There is no need now for a young man who is preparing himself for the practice of this profession going out of Texas any more for advantages of this character. We are prepared to furnish the best that need be sought. Southwestern is to be congratulated on the success of her school of medicine, and also the Church. We have as fine a faculty as any college could ask and they are devoted to the work.

#### THE PRINTERS' STRIKE.

In this issue of the Advocate appears an article from the New York Christian Advocate of December 23, under the caption "Impending Cloud Over Our Office," which very thoroughly explains the issue between the employers and the printers throughout the United States. The New York Advocate was more fortunate than the Texas Advocate, in that the strike was precipitated in Texas more than three months ago. This was done in order that the employers might be whipped into line before January 1, 1906. The printers gave the employers more consideration in New York than they did in Texas. The Texas Advocate was in nowise involved in the eight-hour movement, for the machines were running on eight-hour shifts when the men were withdrawn from this office without any cause whatever, except a fear on the part of the Union that the machines would turn out work for offices involved in the strike. This was a presumption on their part, pure and simple. Hence, without any reference to the welfare of this office, their printers were withdrawn without a moment's notice. There was no dissatisfaction on the part of the employees. On the contrary, all of them seemed to be contented. They were making good salaries and the personal relations between the em-

ployers and employees were of the most friendly character.

Every statement made by the New York Advocate is absolutely correct, as has been verified by our experience with the Union in the Texas Advocate office. The publisher's son, when this office was run by the Union, was absolutely prohibited from touching one of the typesetting machines until he had become a member of the Union. The matter was appealed to the President of the International Typographical Union and he unqualifiedly sustained the Union. Hence, the young man was compelled to join the Union in order that he might use his father's property. This is but a mild statement touching the many excesses to which the Union has gone in Texas and elsewhere. It appears that the time has come when the employers must assert their right to control their own business. It is not the desire of the employers to decrease wages. This has never been done by any open shop. On the contrary, they are willing to pay every man according to his ability to perform the service required of him. The Southern Methodist Publishing House at Nashville has been run for years as an open shop, and there is not a more contented or better paid lot of workmen in any establishment in this country than are found in that house. The Methodist Book Concern at Cincinnati has been running as an open shop for a number of years; and Dr. Jennings informed the publisher of the Texas Advocate that he never expected to run anything else but an open shop, reserving the right to give the non-union man a chance to support his family as well as the union man. And why not? Many good men are opposed to assuming the obligation of the Union, and shall they be deprived the right to earn bread for their families? Dr. Jennings further added: "We expect to continue to control our own business." Is there anything unreasonable in his claim? The Typothetae is an organization of employing printers, which was organized a few years ago for the protection of their interests, and while the Union, through the Associated Press, asserts that many offices have signed up, yet we have the official information that no Typothetae office of any consequence in the United States has shown the least sign of yielding to the demands of the Union. They are all running with fair forces of men, and daily new men are being added. The fight seems to be on to a finish.

#### DEATH OF REV. R. M. LEATON.

Rev. R. M. Leaton, a superannuated member of the West Texas Conference, died December 27, at the home of his daughter, in Sterling City. While this event had been expected for some weeks, nevertheless it makes us feel sad to know that we shall see the face of this noble and consecrated old servant of the Master no more. He was as simple as a child in his faith and as robust as the strongest man in his gaily life. In spirit he was gentle and tender, and in disposition he was lovable and pure. We do not think that there was ever a sinister motive in his heart, or an evil intention in his mind. He was incapable of malice. While not a man of pre-eminent ability, nevertheless he was possessed of a character of the highest moral and spiritual worth and he was a good spiritual preacher. These traits made him a successful preacher as a devoted field-worker. His son-in-law and daughter, Mr. and Mrs. J. I. Mabry, gave to him every filial attention in his declining days and his remains were taken to Belton and interred by those of his wife. If Brother Leaton did not find the gates of heaven standing open when he passed out and up, not many of us will have any hope when we reach the confines of that better land. That he is happy with the Master, no one can doubt. Good, true and noble old man, we will meet you at the roll call beyond the stars.

#### NOT REPRESENTING LOCAL OPTION.

There are several persons itinerating through Texas and asking the use of our churches and pretending to represent the temperance cause. And such is the interest the people feel in temperance work that often they do not stop to ask who such persons are, or what is their real object. As a matter of fact, most of these parties are simply taking advantage of the temperance cause to impose on our people, with no other object in view than to make worn-out speeches on the subject and take a collection. We have but one sane and practical method of dealing with this liquor question, and that is through local option. To this end we have a Local Option Association, with proper officers, and our work ought to be done through the cooperation of this organization. It passes upon all speakers who are eligible and capable to represent the cause; that is, State speakers who go from the outside into counties where there is a local option campaign in progress. This organization has nothing to do with suggesting local speakers. This is the work of the local committee. But speakers who go from the outside to the help of local option work ought to have the endorsement of this association. Professor H. A. Ivy, of Sherman, has the list of our speakers, endorsed by the association, and we are responsible for no others. If our local option people will heed this, they will save themselves from complicity with unworthy and irresponsible persons who masquerade in the name of temperance. And they will save money charges to these parties and turn it into local option channels. Our work is suffering from the abuses above complained of. Hence this note of warning.

#### NORTHWEST TEXAS CONFERENCE MINUTES.

Rev. W. B. Andrews is the first to get out his edition of the printed minutes of the conferences; and he has favored us with an early copy, for which he has our thanks. The Northwest Texas Conference is the largest body in our Texas connection, and their proceedings are of interest to a wide circle. Bro. Andrews has done a good job in the arrangement of his matter, in the neatness of its get-up, and in the mechanical execution of the job. It is a most interesting and valuable document.

#### THAT POST GRADUATE COURSE OF STUDY.

In this issue of the Advocate will be found advertised the books in the post graduate course of study for this year. This is the course to be used in the Summer School of Theology, and it is important that those who expect to pursue these studies to examine these books. We note some very important volumes among them. We need not reproduce them here, as the list is in the advertising column on another page in this issue.

#### TEXAS PERSONALS.

Brother C. C. Hightower, son of Rev. I. E. Hightower, has just entered the Southwestern Medical College.

Mrs. Ethel Martin, of Palmer, daughter of Rev. I. E. Hightower, was a pleasant caller at the Advocate office this week.

Brother William Stiles, one of our good laymen near Waxahachie, made the Advocate force a pleasant visit the past week.

Rev. Horace Bishop D. D., occupied the pulpit of Grace Church last Sunday and he gave the people two excellent sermons.

Rev. I. E. Hightower, of Red Oak, made the Advocate a good call this week. He had with him his daughter, Miss Leone, who was on her way to attend Polytechnic College.

We had the pleasure the past week of a visit from Rev. W. C. Gantt, of the Western North Carolina Conference. He has a son practicing medicine in this city, and he is here on a visit of

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a few days with him. Brother Gantt is a most brotherly gentleman and we enjoyed his visit very much.

Rev. J. R. Wages, of Kaufman, passed through the city en route to Decatur to visit relatives last week, and he made the Advocate a good visit.

Rev. C. T. Tally, of Garland, made us a pleasant call recently. He starts off well with his work. He is one of our best equipped young men and he has a promising future.

## CHURCH NEWS.

Bishop Luther B. Wilson will visit Mexico in January.

John R. Pepper, after a long spell of sickness, is again active in the councils of the Church.

Evangelists Torrey and Alexander will carry on their advance work in Philadelphia during the months of February, March and April.

In 1870 we paid for foreign and domestic missions \$93,726; last year, more than \$900,000.00 and including church extension over \$1,000,000.

It is claimed that Dr. Torrey and Rev. Mr. Alexander, the American evangelists, have made 102,000 converts during their three years' crusade in Great Britain.

The South Georgia Conference, assisted by the women, supports thirty-eight special missionaries in the foreign field. Five thousand members have been added to the Church on profession of faith this year.

Bishop Neely sailed December 23rd for the Isthmus of Panama and other points in South America. He hopes to visit the various mission points from Panama to Strait of Magellan, and, passing through the strait, to come up the Atlantic coast to Buenos Ayers and Montevideo.

Mrs. Mary Kidder, the well-known hymn writer, died in Chelsea, Mass., November 25. She was eighty-six years of age and lived in New York for almost fifty years. Some of her best known hymns are: "Is my name written there?" and "We shall sleep, but not forever." She was associated with Ira D. Sankey, the evangelist.

## IMPENDING CLOUD OVER OUR OFFICE.

A strike is apprehended which will include the compositors in the composing room of The Christian Advocate, and the various composing rooms under the control of the Book Concern. So far as we have any opportunity of knowing, the employees are satisfactory to the house; those with whom the editor of The Christian Advocate comes into constant communication certainly are, as they have been in the establishment for many years, some of them having grown up from boys there, and are regarded by the editorial force rather as friends than as employees. The issue is between the Typothetae and the Typographical Union No. 6. The Typographical Union includes the employees; the Typothetae, employers.

In struggles of this kind the Typothetae of this city are supported by the United Typothetae of America, and the printers by the International Typographical Union.

The present contract with the Printers' Union expires on Jan. 1.

The issue is a reduction of the hours of work from nine to eight hours per day, and the "open shop."

The open shop signifies a shop in which both Union and non-Union men can secure positions on application. It also implies that the employer shall have the power of deciding whom he will accept and of discharging those who from any cause are not agreeable to him.

The Typothetae complain that for years they have been acceding to one demand after another, "increasing wages, decreasing hours, and suffering new shop restrictions." They claim that at present by the rules of

the Union the employer cannot hire or discharge his own men; that he cannot put his own son at work at the machinery in his own composing room until that son, after four years' probation, swears allegiance to the Union.

An employer is not allowed any representative in his own composing room—cannot operate the keyboard of the machine that he has paid for or set his own type. The affairs of the composing room must be run by a Union foreman, assisted by a chairman elected by the men. The duty of the chairman is, among other things, to see that the foreman does not forget or disregard any of the restrictions placed by the Union on the running of the shop. In some shops this particular duty is said to be a dead letter, and it is affirmed to be practically so in the shop in which our men work; but the rule exists and may come into power at any moment. It is these facts which bring up the issue of the open shop.

The Typothetae insist that they do not intend to exclude Union men from the office, but will pay Union wages to equally competent Union men and non-Union men.

In 1898 the printers were working ten hours a day. The minimum scale was \$18 a week. Since that time the work-day has been reduced to nine hours, and the wages have been three times increased by the Typothetae, so that the present price, at the minimum, for a fifty-four hour week, is \$21, which is an increase per hour of thirty per cent. It is obvious that to reduce the time to eight hours per day and pay the same wages, which is the demand, is an increase of ten per cent on the amount that the employers have to pay, notwithstanding the men get no more.

In answer to this the employees say that they can do as much in eight hours as they do in nine. It is clear to the reasonable mind that there may be work so hard and so protracted as to exhaust the vital energies of men, and in such a case it might be true that, week in and week out, men could do more work in eleven hours than they could do in twelve. It might even be true that faithful men, trying to work and do their best for their employer, could do more by working ten hours a day than they could by working eleven; but it must be clear also that there is some limit to this. You cannot go down the scale, receiving the same wages, and reducing the day's work an hour, without coming to a point where less work will be done, and that less work means so much more expense than before at the same rate of wages.

Besides, there are some kinds of work that can be hurried without much damage. A man working in a hayfield can, under sufficient impulse, do a great deal more than he does do, as to speed, and not damage the hay. He might go too far and damage himself, but in things of that kind there is a margin between average work and work for a particular reason at a greater rate than would be compatible with continued health.

The men employed upon The Christian Advocate have always seemed to us to be working steadily and as fast as men could be expected to work, and with as much accuracy as we have found in dealing on our own account with other publishers; and when the work has been held up by necessary delay of "copy," the exertion of every member of the mechanical force to contribute his share toward getting the paper to press on time has been conspicuous.

The Typothetae announce that there will be no lockout on Jan. 1, as was falsely reported, and that every Union man willing to work under open-shop conditions at nine hours a day will get employment and the fullest protection against the slightest interference. The Typothetae state that they are compelled to defend themselves once and for all, because upon all contracts of importance they meet with competition from points where the nine-hour or ten-hour day prevails, where the Union is not in control and the printer is able to get the best results from his men unrestricted. They declare that under those circumstances the reduction from nine to eight hours would mean a prohibitive increase in labor cost (the principal item in printing) and consequent demoralization in the printing business in New York. They also claim that the restrictions have decreased the output, and that even with a nine-hour day the shrewdest management is necessary to show any profits whatsoever. They affirm that they will not compromise, and make to the public this promise: "With the best labor market, with the best equipped printing offices in the United States, with the largest amount of capital invested in any one city in the country, with the highest priced labor east of the Mississippi, with facilities for handling any kind of printing specialties, New York should and will, when we have won this strike, give its customers the

best service with competitive prices, and its men the best wages and the best shop conditions in the world."

This strike does not affect the daily newspapers which have arrangements of their own with the Union, or "open shops," as the case may be, but involves the magazines, the weekly papers, the book publishers, etc.—N. Y. Christian Advocate, Dec. 28, 1905.

## TO THE PASTORS.

I was compelled to say No to many of my warmest friends in the ministry when they asked me to help them last year. I cannot wait, brethren, till the District Conference occasions to plan my year's work. I am fixing my dates now for this conference year. Will be glad to help my personal friends, but I accept my calls as they come in point of time and place. The following dates are already engaged for this conference year: 3rd and 4th Sundays in May with J. C. Cameron; 4th Sunday in June and 1st and 2nd Sundays in July with W. F. Hardy; 3rd and 4th Sundays in July with J. J. Shaw; 1st and 2nd Sundays in August with J. W. Hennessee. Those brethren who said they wanted my services in meetings and would write me the place and dates later can observe the above dates and govern themselves accordingly in reference to time.

Hoping to be able under God to render profitable service to the Church, begging an interest in the prayers of the brethren, and remembering them always in my devotions, I remain, their Brother in Christ.

D. A. GREGG.

Lometa, Texas.

## A DAY—TRINIDAD, COLORADO.

An engagement called me to Trinidad the last week of the old year. And having the greater part of a day at my disposal, of course I wandered around (or rather with malice aforethought) to our Methodist Church and parsonage.

To my delight, I found the pastor, Rev. R. C. George and family, on a high tide of enthusiasm and joy. Not because it was Christmas week, and there was an abundance of skates and sleds and toys, but rather because of the satisfactory and hopeful condition of his work.

He advised that 28 new and substantial members have been received as a result of their recent remarkable revival. Also that his Sunday-school and League were enjoying the same prosperity; that his salary had been increased to \$700.00 (besides the missionary appropriation) and was about full to date.

His most prominent, substantial and faithful member, Judge Hines, abundantly confirmed the above observations, and was unstinted in his praise of his pastor. All of which I would report in full, lest it should feed the vanity (if he has any) of our brother, until he should be seeking certain favors from the next General Conference. So, for his own good, I forego the pleasure of further encomiums.

While I am penning these lines a card is on my table announcing the fact, that Texas is in further debt to us. Our young Brother, F. Marvin Buhman, compelled on account of throat trouble to relinquish his work here, is on his way to San Antonio. Deal gently with the young man, for he is both worthy and modest. We agree to loan him only for a brief season.

This dull scribe is serving his seventh year in Colorado, with only one move. Four in Denver and three here. Never has our Church been in greater favor, and never were a band of preachers more cheerful, hopeful and consecrated. If I were otherwise disposed, I could not speak ought but good of all my brethren.

There was not a single move last conference, save one. But next session, which is to meet at St. Paul's, Denver, will behold "greater things" in the way of changes. The "time limit" will move three men, and two of these changes are our most desirable cities. I speak of Colorado Springs and Pueblo. The other, Rye, while smaller and inland, on account of health and location is not to be lightly esteemed. We also have three or four men serving their "third" year. Of course, these facts would scarcely be noted by a conference in Texas, but the Denver Conference, limited in membership, must be content with this insignificant, yet to us very commendable record.

Our three presiding elders are active and progressive, and have at heart the interest and advancement of our work.

The season of our District Conferences will soon be upon us—March and April. No doubt but that of the Denver District will be held before May, so that Brother Wheeler, the presiding elder, (who is also our delegate) can be on his way to meet the fathers at Birmingham in council assembled.

Other matters of interest might be catalogued here: For instance, a new

room on the parsonage at La Veta; additional improvements on our churches, both here and at Trinidad; the gorgeous display of presents our preachers have received this Christmas-tide,—but a yawning and inviting editorial waste basket (which is ever fed, but never full) warns me to stop. So I am willing to do so with this statement; that my only excuse for writing this time is two Texas letters urging me to do so.

H. A. WOOD.

Walsenburg, Colorado.

## OUR COLPORTAGE SYSTEM.

I wish to say amen to Bro. Scale's article on a System of Colportage in Texas. We must say that our last year's work in Texas thoroughly convinced me that such a system has become a necessity. We traveled the Warren Mission. I had in my charge four saw-mill towns, two oil fields and two country appointments. I was the only Methodist preacher, with a very limited stock of books, which, if I exhibited for sale, I had to ship them on the train from mill to mill, and from oil field to oil field; and then tramp from house to house. But there were eleven Baptist preachers working the same territory, two of them well supplied with wagons well filled with Baptist books, such as Immersion Easy; Theodocia Earnest; Grace Truman, etc. These colporters know every pay day, and they are on the ground, and many of our young people are buying their books, and are also going to the Baptist Church. Most all who join the Methodist Church want immersion, and must have it. We received two young ladies into the Church, whose mother was an avowed Methodist, but nothing but immersion would satisfy them. So let us have the colporter with gospel tent.

J. M. HOLT.

Roll, O. T.

## NOTICE TO PASTORS IN TEXAS.

Rev. T. N. Lowrey did not take work in our Conference this year, feeling that he was providentially directed to special revival work. He has been a successful pastor and knows how to help a pastor. To any one needing a good, pure, earnest and spiritual man to assist in revival work I can heartily recommend Rev. T. N. Lowrey, of Merkel, Texas. Any pastor who secures him will be fortunate and will not regret it. He is now open for engagements for year 1906.

CHAS. S. FIELD.

Pastor Merkel Station, Northwest Texas Conference.

## ONE MORE PREACHER WANTED.

I want one more preacher for Texmo Circuit, Weatherford District. It has five appointments: A new four-room parsonage, not finished inside. Salary, \$300 to \$350. An ordained man with family preferred. Must come at once. Send no references. Have friends send testimonials, as to what you can, and can not do. I want both sides sent direct to me, and for my eye only.

C. F. ROBERTS, P. E.,  
Weatherford, Okla., Jan. 1, 1906.

## POSTOFFICE ADDRESS.

Rev. Ross Williams, Douglassville, Texas.  
Rev. J. N. Hunter, Celeste, Texas.

## SAD NEWS.

Just as we go to press the following sad telegram was received: "Boerne, Texas, Jan. 3, 1906.—Mrs. M. R. Kimbler, wife of Rev. H. R. Kimbler, late of the Texas Conference, died here this morning."  
"M. P. MORTON, P. C."

## Catarrh Cured at Home.

Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for \$1.00.

A postal card with your name and address sent to Dr. J. W. Blosser, 478 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

Judge Charles F. Mint is now located at 305 Main Street, Dallas, Texas, corner opposite Post Office. He is giving special attention to examination of Land Titles, Real Estate and Insurance Practice.

## REPORT OF THE TREASURER OF TEXAS CONFERENCE, FOR DEC., 1905.

Beaumont District—Orange, H. T. Cunningham; Orphanage, \$22.00.  
Brenham District—Giddings, H. B. Smith; Orphanage, \$8.00. Thorndale, J. W. Wayne; Orphanage, \$6.75.  
Calvert District—Rosebud, Weems Wooten; Orphanage, \$10.00.  
Palestine District—Crockett Circuit, Bishops' fund, 90 cents; conference claimants, \$1.00; foreign missions, \$1.60; domestic missions, \$1.50. Kennard, J. W. Allbritton; domestic missions, \$12.00.  
Pittsburg District—Texarkana Central, J. B. Turrentine; domestic missions, \$6.75; orphanage, \$16.00.  
Total collected—\$86.50.  
L. L. JESTER,  
Conference Treasurer,  
Tyler, Texas.

## PREACHERS WANTED.

I need one more preacher for a charge in my district, that will pay \$400 to \$450 and furnish a house free of rent. Would like a young man, or one with small family. Must be able to come at once. Have pastor and presiding elder to write to me.

O. T. HOTCHKISS,  
Presiding Elder Beaumont District.

I need a preacher for Hale Center Circuit. It will pay \$500 and has a very comfortable parsonage. A man of small family is desired. Give reference. Hale Center is in Hale County, fifteen miles from Plainview.

J. T. GRISWOLD,  
Presiding Elder Colorado District.

A preacher with a small family for a nice station that has a parsonage and will pay about \$400. A fine field for the right man. Address

S. G. THOMPSON, P. E.,  
South McAlester, I. T.

## Chesterfieldian Manners.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bath with Tetterine Soap, 25c. crke.

Waco, Texas, Jan. 1, 1906.

At the request of the Board of Directors of the Methodist Orphanage, I send you for publication our annual exhibit:

Received on assessments—	
German Mis. Conf.	\$242.55
West Texas Conf.	1,052.45
Northwest Texas Conf.	3,017.00
North Texas Conf.	2,254.55
Texas Conf.	2,119.05
All other sources	882.05
Last year	795.30
Total	\$10,365.40

Paid out by order of the Board:

Current Expenses	\$7,260.00
W. H. Vaughan's salary	1,500.00
Insurance (3 yrs.)	564.40
Addition to barn	125.00
Furniture and matting	46.70
Laundry and fixtures	180.00
Cutting 100 cords of wood	75.00
Chicken house and fence	44.10
Cow shed and barn (farm)	80.00
Cash on hand	550.20
Total	\$10,365.40

W. H. VAUGHAN, Bus. Mgr.

## A DOUBLE WEDDING.

The most beautiful Church wedding that Carlton ever witnessed was held at the Methodist Church, December 24, 1905, when Mr. R. M. Walton and Miss Jay Curbo and Mr. Andrew Curbo and Miss Litta Carlton, four of our prominent Methodist young people, were united in marriage, Rev. Matthew C. Dickson officiating.

Austin District—Second Round.

University Church, 11 a. m., Jan. 14.  
First Street, 7 p. m., Jan. 14.  
Smithville, Jan. 20, 21.  
Bastrop, Jan. 27, 28.  
Elgin, Feb. 3, 4.  
Manor, Feb. 10, 11.  
Walnut, at Merrelltown, Feb. 17, 18.  
Manhaca, at Shapard's, Feb. 24, 25.  
Webberville Haynes, Feb. 3, 4.  
McDade, at McD., Thursday, 2:30 p. m., March 8.  
West Point, at Winchester, Feb. 10, 11.  
Tenth Street, 11 a. m., March 18.  
South Austin, 7:30 p. m., March 18.  
LaGrange, March 24, 25.  
Weimar at County Line, March 31, April 1.  
Eagle Lake, at Rock Island, Apr. 4, 5.  
Columbus, April 7, 8.

The District Conference will convene at First Street, Austin, on Saturday, 9 a. m., March 17.  
J. M. ALEXANDER, P. E.



Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus. W. Thomasson, Van Alstyne, Texas. Make all remittances for State League dues and assembly pledges to A. K. Ragsdale, Secretary, Dallas, Texas.)

State Epworth League Cabinet.

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

SECOND ANNUAL ENCAMPMENT, CORPUS CHRISTI, AUG. 3-13, 1906.

NEW YEAR GREETINGS.

The record of 1905 is written. We are at the beginning of another year. May this glad New Year with its radiant promises and golden opportunities bring to each of the readers of this page happiness, joy and prosperity. If there have been mistakes, remember them only as a means of betterment this year. If there have been disappointments, remember them only as an encouragement to greater activity and deeper earnestness. If there have been sorrows, remember them only as a veil opening up truths of heavenly import. In a word, be optimistic. Whether your efforts have been rewarded with success or failure, see in this new beginning an opportunity to be more faithful, more diligent, more zealous, more consecrated in the Master's service. Let us make of this New Year one of glorious achievement.

NOTICE OF MEETING.

Upon the authority of Chairmen Woods and Sexton a joint meeting of the Board of Trustees and the Assembly Committee of the State Epworth League is called to meet in San Antonio, 10 a. m., Tuesday, January 23, 1906. We are not informed where the meeting is to be held, but designate the banking house of John Woods & Sons. If for reasons of convenience or preference another place is desired, due notice will be given, either by personal letters from the Chairmen, or by notice left at the bank mentioned. The purpose of the meeting is to devise ways and means for the improvement of the Assembly Grounds of the State Epworth League and to transact such other business as may properly be considered at the time. As a number of the Cabinet officers will be present as members of the Board and Committee it is likely that the program for 1906 will receive some attention. Any suggestion desired to be offered concerning these matters should be sent to either of the Chairmen named or to the President.

NOTES.

- Write it 1906.
Resolution No. 1: "I will attend the Encampment at Corpus Christi, August 3-13, 1906."
Resolution No. 2: "I will interest as many of my friends as possible in the Encampment at Corpus Christi, August 3-13, 1906."
Resolution No. 3: "I will send to the editor of the League Department of the Advocate one communication every quarter concerning the work of my home League." (Signed) Local Secretary.
Resolution No. 4: "I am glad I am a member of the Epworth League and hereby resolve to show my appreciation of it by being an active worker in my home chapter."
Resolution No. 5: "I am going to make an honest effort to secure at least one new member for the Epworth League during the year 1906."
Will S. Moore, president-elect of the

Van Alstyne Epworth League, has announced as a candidate for the State Legislature. It is a good omen when men of his character aspire to places of political preferment. It is our only hope for good laws.

The Christmas-New Year number of the Epworth Era consists of thirty-two pages of heavy calendered paper. Choice illustrations, a wealth of Christmas stories, lesson helps and suggestions for department work make up the spread which is both intellectual and spiritual.

A splendid report comes to us from the McKinney District. These Leaguers have endowed a scholarship in Miss Atkinson's school in Sochoow, China, and named it the John Asa McDermitt scholarship, in honor of their lamented friend and co-worker. We wish that other districts might follow this example. Some of our chapters are doing this thing, notably the Intermediate League of Shearn Church, Houston, and in every case of such effort the League interests thrive. We need something to do.

The Epworth Herald reports the following: The chapter at Ogdensburg, N. Y., made fifteen homes happy on Thanksgiving Day by sending them baskets containing a complete dinner appropriate for the day. The chapter at Bisbee, Ariz., makes an innovation in the work of the Fourth Department by keeping open Church every Friday night, where some kind of social affair is held to which any, old, young, and particularly strangers, may come, feel welcome and get acquainted. The second vice-president of the chapter at Cleveland, O., has made a "missionary telephone" and fastened to the wall of the League room with several short, terse mottoes and a slot receiver for mites.

President T. W. Lewis, of the North Mississippi Conference Epworth League, has addressed an open letter to the presiding elders of his conference in which he appeals to them to "give the Epworth League a fair chance this year." Presiding elders over that way are certainly not after the order of Hay, Campbell, J. T. Smith, Buchanan, McLean and a score of others we could name in the several conferences of this State. Our presiding elders as a rule believe in giving the Epworth League a fair chance, and as a result we have a mighty band of consecrated young Methodists whose energy and enthusiasm are second to none in the whole Church. It pays to give the League a fair chance.

Please note this: As soon as you have elected new officers report their names to Secretary Ragsdale. It is essential that he have this information as soon as possible, so do not wait for him to write you for it. Take a postal card to-day, make out the list and mail it to him.

We will give considerable space now for awhile to communications from the local chapters, and shall be glad if our local secretaries will see to it that a correspondent is designated to furnish items of interest to us from each chapter. A postal card is all that is necessary to use, except in special cases, and while we desire many of them we want them brief and terse, and written plainly in ink. Do this and we will be grateful to you. G. W. T.

PRESIDENT HALSELL DOES A STUNT.

President Harry Hallsell, of the North Texas Conference Epworth League, has remembered the members of the State Cabinet in a rather unique way, and through the kindness of Miss Clara Wood, his associate in the work, we are privileged to give the readers of this department some of the results. By way of explanation we would say that each member of the Sunday-school at Van Alstyne was given a nickel and instructed to return it in two weeks with whatever could be made from its investment. Miss Wood, who is a member of the Sunday-school, invested her nickel and made aprons of the artistic, fancy kind which are a delight to the women and a wonderment to the men. President Hallsell purchased a number of these aprons and directed them sent to the members of the State Cabinet. The following responses will show the effect the remembrances had, viz: Theo. Bering, Treasurer: "Thank you for the missionary apron. I received it to-day and handed it to my sister who will make good use of it." W. A. Palmer, third Vice-president: "Please accept my thanks for the official apron sent me at the request of Bro. Hallsell. I appreciate your thoughtfulness very much." Rev. A. D. Porter, first Vice-Presi-

dent: "I am just in receipt of your note and of the beautiful little missionary apron from Brother Hallsell. Please accept my most sincere thanks and appreciation."

A. K. Ragsdale, Secretary: "Please accept my thanks for the missionary apron which Brother Hallsell sent through you. I wondered when I opened the package if it was a 'new order of worship' for State League officers which President Thomasson had planned. It certainly is ample and I will take pleasure in wearing it on all state occasions." "P. S.—You might have put a little elastic in the band."

We hope to have the official family all arrayed in their aprons when dress parade comes around at Corpus this summer, and make it a special feature of the program!

McKINNEY DISTRICT.

At a meeting of the officers of the McKinney District Epworth League early in September, it was decided something must be done in the Fourth Department this year. Since the organizing of Missionary Reading Circles is extremely difficult, the plan for supporting a child for one year in one of our mission schools was debated.

The result of this discussion was that the district raised \$40 for a scholarship, and now there is a boy in Miss Atkinson's school in Sochoow, China, enjoying our scholarship, which has been named for our muchly lamented Leaguer, John Asa McDermitt.

Are there not at least nine other District Leagues in this great State of ours who will raise enough money to support a child in a mission school for one year? The nickels, dimes, or dollars which we as Leaguers contribute to such a cause will pay us a large per cent of interest, because it brings us the thought, "I am helping some one to a better life."

The students of the Woman's College of Baltimore, a Northern Methodist institution, supports a missionary in Turkey. Surely some of our Texas Methodist schools—Kidd Key College, Southwestern University, North Texas Training School, Alexander Institute and Polytechnic College—might have one or more scholarships in a mission school. It seems nothing could be more fitting than that our Texas Methodist students should give the means for the support of a child in a heathen land who in no other way can have any education, or could know about the "Book of Books."

(MISS) MARY FERGUSON.

Fourth Vice-President. McKinney, Texas.

HAS YOUR LEAGUE PAID?

For permanent improvement fund at Epworth the following Leagues have paid on pledges the amounts named. Others have paid, but for lack of space they will be published next week.

Your pledge is needed now. We must put grounds in perfect order for your comfort and pleasure next August. Every League in Texas will be asked for a donation. If you have not remitted do so at once.

Table listing League names and amounts: Traylor's Chapel League \$10.00, G. H. Calcott 7.50, W. P. Williams 10.00, China League 10.00, G. G. Johnson 10.00, S. Fisher, Jr. 5.00, Coronat Institute 10.00, Decatur, Jr. 10.00, Mrs. J. H. King 5.00, Pottshoro League 10.00, Sempronius League 5.00, Broadway, Gainesville 25.00, Corpus Christi 5.00, Miss M. Dunlap 10.00, Mexican Leagues of Texas 10.00, Oakville League 10.00, New Braunfels League 5.00, Laredo Seminary 10.00, Orange, Jr. 10.00, Cuero League 13.00, Center Point League 15.00, Corpus Christi, Jr. 10.00, West End, Jr. 5.00, San Antonio, German 10.00, Cadiz League 5.00, Edna League 10.00, A. H. Townsend 2.50, Fredericksburg 10.00, Mrs. W. A. Sampey 25.00, Mt. Calm League 5.00.

A. K. RAGSDALE, Secretary. Dallas, Texas.

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 15 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. W. Summers, Box 107, Notre Dame, Ind.



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 truss could hold. Doctors said I would die if not operated on. I fooled 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. Collins, Box 41 Watertown, N. Y.

JOHN 3:16.

We cannot believe that Christ had any reference whatever to water-baptism in John 3:3. Nicodemus came to Christ, it seems, to know what was necessary to get into "the kingdom of God." And that seems to be the subject of their conversation; and the only subject they were discussing. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again (or from above) he cannot see the kingdom of God." Nicodemus could not understand what Christ meant. He thought he meant to be born again of the flesh. So he asked, "How can a man be born when he is old?" He knew he had been born "of the flesh," and he did not understand how he could "enter the second time into his mother's womb and be born." Not knowing there was any other birth except the natural of fleshy birth. So Christ, trying to explain to him that, as it was necessary to be born of the flesh in order to get into this natural or fleshy kingdom, it was also necessary to be born of the Spirit (or from above) to get into the spiritual kingdom (or kingdom above, of God). So, to explain this, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water (flesh) and of the Spirit, he cannot enter into the kingdom of God." Here Christ meant when He said "born of the water," born of the flesh (or from below), which brings us into this fleshy kingdom (or this kingdom below). (The natural birth is largely "of the water.") And "born of the Spirit" ("or from above") puts us into the spiritual kingdom (or kingdom above—of God). And Christ plainly explains himself in the very next verse (verse 6) where say, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here the word water is left out entirely, and He uses the word flesh instead of water, which shows that He meant flesh in the preceding verse (verse 5). There were only two births spoken of—one of the flesh, the other of the Spirit (or again). And, if we make the water a birth also we would have three; and the Bible nowhere speaks of the third birth. Neither will it do to try to make just one baptism out of the water and the Spirit. For they are all separate and distinct acts. Water baptism is administered by man and puts us into the visible Church, while the Lord administers the spiritual baptism, which puts us into the invisible Church. So He had no reference whatever to water-baptism. Besides, if we make this "Born of the water," water baptism, or birth of the water, we make the Bible perfectly absurd. For we know that whatever is born of anything partakes of the nature, impress and likeness of the parent that gave it birth. When we are "born of flesh, we are flesh," like our parents, and when we are "born of the Spirit, we are spirit," or spiritual, like our spiritual heavenly Father, who is a spirit and "seeketh such to worship Him. Then if you make this water-baptism by a birth, then when we are born of the water, we would be water, and become so watery that we would not be a very fit subject for "the kingdom of God." And if Jesus had meant water-baptism by a birth in John 3:5, where He said, "Except a man be born of the water," then in the next verse (verse 6), He would have said "That which is born of flesh is flesh, and that which is born of the Spirit is spirit, and that which is born of the water is water;" and we would have had three births instead of two, and the last would have turned us to water, which is perfectly absurd. So instead of this Jesus said, "That which is born of flesh is flesh, and that which is born of the Spirit is spirit," leaving out water entirely, which shows conclusively that He meant flesh in the preceding verse. Water-baptism was no part of the subject in discussion, and therefore there is no reference to water-baptism in this scripture; but Christ was simply explaining to Nicodemus the necessity of spiritual baptism to bring a man into the spiritual kingdom and prepare him for the spiritual world, and when Nicodemus did not understand, and thought He meant being born again of the flesh, Jesus explains to him that to be born of the flesh brought us into the fleshy world and

gave us existence first into this material world, and then we must be born of the Spirit to bring us into the spiritual kingdom, and prepare us for existence in that spiritual world. J. DAVID CROCKETT. Springtown, Texas.

Mayor McClellan will not break with the Tammany organization nor with Charles F. Murphy, according to Tammany leaders who are in touch with the situation. Knowledge of this has caused the flurry which agitated Tammany immediately after the election to subside and the organization is now in a quiescent state, awaiting the result of the recount. That the Mayor will be more independent, both in his policy and his appointments, during his second term than he was during the administration now closing, is expected and admitted. The prospect is not agreeable to the Tammany leaders, but they are in no position to coerce the Mayor after almost permitting him to go down in defeat. They are relieved by the assurance that he has no intention of emulating the example of Mayor Weaver in Philadelphia—by turning upon the machine.

"MIND YOUR OWN BUSINESS."

With evident heaviness of heart a superintendent recently said to the writer: "I wish some mighty hand would reach out and compel me to 'mind my own business.'" A little questioning as to his meaning elicited the information that he meant exactly what he said: "I am wearing my Sunday-school life out, with slavish, consuming attention to petty details, which others could do as well, perhaps better than myself. Here I am, presiding as superintendent, leading the singing, making the prayer, teaching a class, reviewing the lesson." Asked why in a school of over two hundred, with a generous proportion of adult teachers he permitted himself to be carrying such a burden, he replied: "I simply began that way, and now I don't know how to lay it down. Not because I want to, nor that I feel I am doing this work so far superior to what any one else would do, but I began that way, and others sit back and let me do it."

This reveals an almost universal fault. Not merely in the Sunday-school, but in other departments of church work as well. Ministers are building fires, hewing wood and drawing water who ought to be about far weightier matters and using their divine calling to minister spiritual comfort to hungry souls.—S. S. Advance.

A WELL SPREAD TABLE.

And the Man "Fell Out" with it. A manufacturer in Mo. says he started out as a young man with almost perfect health, but that, "by the time I was 24 my digestive apparatus was so completely wrecked as to make my life a positive burden.

"I was neither a hard drinker nor an inveterate user of tobacco—my condition could not be charged up to these things. "I had simply ruined my digestion by a course of living common among those who indulge in unwisely selected food and deny their appetites nothing. And so years passed, during which every sort of food seemed to do just the opposite of what it should have done, with me. A well spread table was offensive to me. The sight or smell of food, made me deathly sick. In brief I had dyspepsia, in its worst form, and spent many a hard earned dollar for remedies which did me no good whatever.

"This was my condition when a friend insisted that I should try Grape-Nuts food, and to please him I consented, expecting to derive no more benefit or pleasure from it than I had from other prepared foods that I had tried. But I was most happily disappointed. "For more than a year I ate positively nothing but Grape-Nuts—it was my soup course, my meat and my dessert. I never tired of it, and grew steadily fatter and more hearty, till I put 40 pounds of good solid flesh that had never been there before, on my bones. My dyspepsia is gone—the memory of a terrible nightmare.

"I am well now—seems like I cannot be ill—and Grape-Nuts is still found on my table, in one form or another, at every meal, and it is never out of supply in my home. A meal without Grape-Nuts is a mighty poor meal for me." Name given by Postum Co., Battle Creek, Mich. There's a reason.

HARTSHORN SHADE ROLLERS. Bear the script name of Stewart Hartshorn on label. Wood Rollers. Tin Rollers.



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THE VALUE OF CHARCOAL.

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

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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

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

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

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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

FINE LAND FOR SALE.

Persons wishing to secure land for the future will do well to write to C. S. Knott, who has been a surveyor and land man for many years in West Texas. I refer you to Rev. S. J. Vaughan, or any one of a hundred or more persons whom we have located. All lands are advancing. The lower plains have a bright future. Cotton has produced half bale this year. C. S. KNOTT, Colorado, Texas

When Others Fail Take "Tuck-er-Inc."

Guaranteed cure for fever, colds, headache, influenza, pneumonia and catarrh of stomach. No narcotics. Simply a happy combination of potent ingredients. It relieves quickly all above ailments, aids digestion; so sour stomach. Nature's nerve restorer. Stimulates stomach, liver and kidneys. Physicians use freely. Postpaid 5c. stamps. Foreigners, all indigent soldiers of any war, etc. At all medicine dealers. The W. L. TUCKER "SIMPLE REMEDY" CO., Waco, Texas.

DRAUGHON'S Business Colleges

Waco, Ft. Worth, Austin, San Antonio, Galveston, Denison, Tyler, El Paso, and Oklahoma City. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

WANTED Young men to learn telegraphy 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. Facilities unsurpassed. Positions secured. Write for full information. Ask about Chartier's electric short-hand-it's great."

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

WISDOM'S CURE FOR... (Small advertisement for a cure)

THE DEACONESS.

This is a subject in which each Christian, whether man or woman, should feel a deep interest. We are apt to think this a new innovation of the Protestant Churches; but if you will read the Bible carefully, you will find this department of the work among the Apostolic Churches. The duties of a deaconess then were similar to those of the present time.

Miss Mary Helm, in her leaflet "Deaconess Hospitals," gives us some beautiful thoughts. Among other things she says: "The hand that ministers to the suffering body holds the key which unlocks the door of the heart wherein the nurse may enter and teach of the Father's love, and Christ's power to save." How true this is! Pain and weakness break down the barriers of pride and self-sufficiency and the humbled spirit becomes contrite and longs for the comfort of a gospel that reveals a higher power to uplift and save.

The Catholic Church realized this in the early days and without a doubt owes much of its power to-day to its hospitals with their attendant Sisters of Mercy.

Shall Methodism stand aside and do nothing to promulgate Christianity along this line when already we see the amount of good work being done by the comparatively few who have entered this field?

This subject is too broad to go into very deeply this afternoon, so we will consider as briefly as possible four divisions of the subject. (1) Who is the deaconess? (2) Her training. (3) Her work. (4) Her compensation.

In considering this subject, I beg leave to quote freely from some who have had ripe experience in this line.

While in California this summer it was my pleasure to hear Mrs. Willis, of the M. E. Church, speak upon this subject; also enjoyed visiting the Deaconess Home in San Francisco, where Dr. and Mrs. Willis are located. Am sorry that it is impossible to give you as entertaining and instructive a discourse.

Now, as to a systematic consideration of the question. (1) Who is the deaconess? A very good definition that given by Miss Ruth Warren before the California Annual Conference: "A deaconess is an earnest, consecrated, godly woman, free from home duties, who has already proven in her own Church, her ability to do acceptable Christian work, one who is willing to suffer all inconvenience and hardship gladly, for Christ's sake, and and the gospel's."

In the work of the deaconess not one talent or gift is wasted; from the lowest to the highest all are utilized. The best is wanted. It is Christ's due to have the best.

Our most urgent need at the present time in this line of work is for women of culture and education who have experience so that they may occupy places of responsibility and trust. But be her talents and accomplishments what they may, if she be not entirely consecrated to God she will be incapable of filling the calling of her position.

"To be a deaconess is not a soft snap; it means hard work," are the words of one in the work, and she knows. Yet, where is the one who has felt the real joy of service who would willingly give it up?

Now, hear the testimony of one wholly consecrated and now in the training school. She said, while tears stood in her eyes, "I would have come into the work years ago had I only known about it."

Dear brothers and sisters, is there not something we can do? Not one of us may be called upon to be a leader of his people as was Moses, or to be an apostle like Paul. God may not intend you to be another Florence Nightingale, or a Frances Willard; but in God's great plan there is a place which you are called to fill, a work which you alone can do. Will you refuse because the door opened unto you seems so small? Remember the reward of one duty is the power to fulfill another? God opens the larger doors of usefulness as we are strengthened to fulfill those duties.

I hear some one say "I would give anything to be as good and useful as are some people I know." Would you? Anything? Would you give an hour every day to reading your Bible, meditation, and prayer? Would you give up your own will and let God work in you to will and to do of His good pleasure? Would you ask, "What wilt thou have me to do?" and then do it at any sacrifice of your own ease?

Your work in God's vineyard may be the spreading of the news that more consecrated young women are needed to enter the training school so the work may be carried forward. Some would doubtless like to enter the work but family ties or other circumstances prevent; then, my dear sister, you can become an associate deaconess! Possibly there are some here who do not know what that

means, so will explain briefly. It is simply that you pledge yourself to give five dollars a year toward the support of the work, and assist in any other way possible.

Dr. Mathews, of Seattle, in a very forcible address, to which I had the pleasure of listening a few weeks ago, said: "It is my settled conviction that the reason why there are so comparatively few applicants for various departments of Christian work, is the lack of parents consecrating their children to some specified work of the Lord and training them to be fitted for it when grown."

The Deaconess Training.

In order to do the most efficient work, there must be systematic training. This is to be obtained at a school established for this purpose. The Scarritt Bible and Training School has ten young women there now; also applications in for several more. The nine who have been in active work during the past year have rendered faithful and successful work.

Let no one think that the mere fact that they are trained and set apart for the Master's service has shielded them from trials of faith and patience; but each has come forth from these periods of test stronger to do the will of God and with broader and more tender sympathy for the tempted and tried.

Miss Ivey is the first deaconess of our Board who feels called to labor among foreign women. May God's blessings attend her as she continues to devote her time and talents to the uplifting of God's children in that portion of his vineyard.

There are two deaconess' homes in our department of the work—one, the Rebecca Sparks' Home at Waco, Texas, with Miss Elizabeth Taylor in charge. This home was founded in May, 1903. In one year it was all paid for and during that time thirty girls were received into it and employment found for twelve of them.

Then, there is the Homer Toberman Deaconess Home at Los Angeles, California, in charge of Mrs. C. Price Brown. This is in successful operation, though only opened on March 8, 1904.

Deaconess Work.

There are many ways in which a deaconess may help—one is the meeting of the trains. Last year in one of our large cities more than eight thousand strangers were assisted.

A nurse deaconess writes, "The deaconess work appeals to me as an ideal life for a young woman."

A clipping from "Our Homes" gives as a good idea for the work. It is necessary that the breadth of the deaconess idea should be explained. The prevailing notion that a deaconess is a "Female Town Missionary" and nothing else must be dispelled. That she is a servant of the Church in many spheres of work must be brought home to the popular mind. Nurse, teacher, evangelist, sub-pastor, author, rescue worker, orphanage worker, prisoner's aid—and all this in the foreign as well as in the home field—this has to be made familiar to the minds of Christ's people. When it is, there will be no difficulty about money; and what is more important still, young women of high character, education, and personal force will feel drawn to it and to a noble life work.

After two years of preparation, or its equivalent, having received her diploma, she assumes the deaconess garb and her responsibilities.

As to her work, the Discipline states it very clearly, "The duties of a deaconess shall be to minister to the poor, care for the sick, provide for the orphans, comfort the sorrowing, seek the wandering, save the sinning, and relinquishing all other pursuits, devote herself to these and other forms of Christian labor."

Most truly does she exemplify in her life the Lord's words "Greater love hath no man than this, that a man lay down his life for his friends." She gives her life, not in one great sacrifice, but in many little services.

Not alone in homes of poverty is her presence needed. She finds that many an aching heart beats beneath rich attire. From the crowded city slums and homes of vice and intemperance, she gathers the little ones into the kindergarten and sewing schools and does that preventive teaching in which alone lies the hope of the world.

Many instances might be cited showing what an immense amount of good is being done by the deaconesses, but we have time for only one this afternoon, as follows: "Me and Bill W— used to be the worst thieves on the Hill," said a fresh air boy. "We used to steal coal and everything; but since the deaconess took us to the Fresh Air Camp we don't do it any more." Is it not wonderful what a few weeks in the country under good influence will do for these street waifs? Let no one say, then, that this branch of work is unnecessary.

I think young women get the idea that a deaconess home is something

like a convent, and that those who enter there leave hope behind; that the life is one long round of drudgery from which only death can release her. If you have this idea, disabuse your mind of it immediately—it is not the true conception, for a deaconess takes upon herself no lifelong vows. She is free to leave the work at any time; only for the sake of the cause, it should not be entered upon lightly, nor be given up except for the most imperative reasons.

Her Compensation.

As men calculate, it is very small, the amount being only two dollars a week. Of course she is provided with board and room, but her real reward is in the knowledge that she is doing the Master's will—a co-worker with God. What blessed knowledge to feel this companionship.

Now as never before in the history of the Church, pastors, City Mission Board, rescue homes, and schools are urgently calling for trained women to help in the work of the Lord, and there are no women ready to answer these calls. Through the Scarritt Bible and Training School the Church stands ready to give the needed training. Where are the hundreds of young or middle aged women in our Church who have said at her altars "I am willing to do whatever God wants me to do?" Are they waiting for a more definite call? In His name we send it forth now. Let them wait no longer. "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to the harvest."

MRS. SHINE. Lordsburg, N. M.

"There is a world within, and this is the greater world. If you want a really lovely world without, you must make the world within bright and lovely."—David Gregg.

First and Foremost

In the field of medicine is Hood's Sarsaparilla. It possesses actual and unequalled merit by which it cures all diseases caused or promoted by impure blood. If you have rheumatism, dyspepsia and impoverished blood, if you have rheumatism, dyspepsia, scrofula or catarrh you may take Hood's Sarsaparilla and be cured. If you are run down and feel weak and tired, you may be sure it will do you good.

The favorite family cathartic is Hood's Pills.

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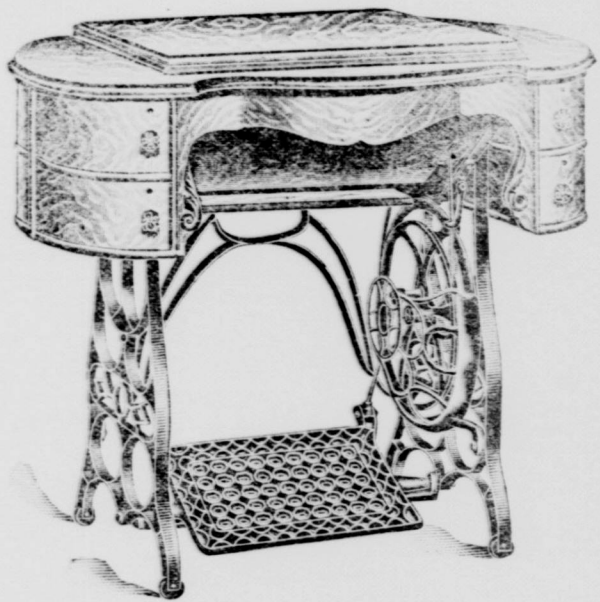
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The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing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

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

This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pulley are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form.

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

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### The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Miss Florence E. Howell, 128 Maunten St., Dallas, Texas.

#### THE NEW YEAR.

By Frank Walcott Hutt. Once in a year this angel of the way calls me by name and sets me forth anew, With the King's message, lest I daily through One priceless day. So clear a voice this angel hath, that I Whose ears were deaf to many another, turn Out of a listless path straightway, to learn Who passeth by.

Thanks for the New Year Angel! Who shall name The lost that have returned, the sorrow bound, The erring that a better way have found, Because he came? —Selected.

#### W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

An executive meeting in the interest of the work of the W. F. M. Society of North Texas Conference was held at the Methodist Publishing House, Dallas, on Dec. 21, the President of the Conference Society, Mrs. Howell, and the 1st Vice-President, Mrs. Ragsdale, also the Corresponding Secretary, Mrs. Barton, and the Treasurer, Mrs. Rivers, being present. The presence of Miss Ruby Kendrick, of Plano, one of the young missionary candidates of the society, was greeted with pleasure, she having come as a visitor with Mrs. Barton from Terrell, where she has been for several months engaged as an assistant to the pastor, Rev. L. S. Barton, and a Bible teacher in the university. The most important item of business under consideration at the meeting was the raising of the fund by the Conference Society for the purchase of a lot in Havana, Cuba, for the Eliza Bowman School. The President of the society read a letter she had recently received from Mrs. Trueheart, General Secretary of the Womans' Board of Foreign Missions, in which authority was given the Conference Society to hold in the treasury of the society any funds raised by the society for the purchase of the lot, until a sufficient purchase funds in the treasury of the society, it was decided by the officers present to place the money, to be thus raised, in the hands of someone who would act as a financial agent for the Conference Society, taking charge of this fund as it shall be raised, and placing the same at interest until the whole amount shall have been raised. This had been the plan adopted several years ago when the society had been engaged in raising the required sum—twenty-five hundred dollars—for the permanent scholarship in the Scarritt Bible and Training School, and had been found quite satisfactory. At this point in the proceedings, the President of the society spoke of an interview which she had had a short time before with Mr. J. H. Bowman, of Plano, regarding this matter, and of his consent to act as financial agent for the society, if such course should be adopted in connection with the fund for the lot. A motion was made and carried most heartily authorizing Mr. Bowman to act as financial agent in the matter for the Conference Society. A motion was also adopted requesting the Treasurer of the Conference Society to send to Mr. Bowman the money now in her hands, two hundred dollars, received on the fund for the lot for the last quarter, ending Dec. 1st, and any other money for this fund which may be received by her in the future. The Treasurers of auxiliaries are requested to bear in mind that the money for the lot for the Eliza Bowman School is to be sent each quarter to the Treasurer of the Conference Society, as heretofore, and the same will be forwarded by her each quarter to Mr. Bowman. It was further decided that, as the Womans' Board of Foreign Missions had at the last annual meeting taken action (see report of Committee on Publication, 27th Annual Report), giving each Conference Society the right to direct the funds raised by the auxiliaries at the coming Easter, that the collections raised at that time be appropriated by this Conference Society to the fund, for the purchase of the lot for the Eliza Bowman School. The Treasurer of the Conference Society was requested to write to all those who had made individual pledges for the purchase of the lot, at the last annual meeting of the society, urging them to meet the pledge thus made as soon as convenient, so that the funds may be turned over to the financial agent to be put at interest. The Treasurer read the names of those who had already paid the pledges thus made, and spoke of the sum of fifty dollars having been paid by Miss Mahala Martin, of Clarksville,

(during the quarter ending Sept. 1st), who had pledged the same at the annual meeting in June, and who is dependent upon her own exertions for her resources. She spoke of this fact as an example of faithfulness to obligations assumed, and of self-denial in order to meet such obligations. All honor to those individuals who have already met this special obligation, as well as to Miss Martin. There were several other items of business discussed and arranged of minor importance, after which the meeting adjourned.—Editor Woman's Department.

#### ATTENTION, YOUNG WOMEN OF WEST TEXAS METHODISM.

The support of two representatives on the foreign field has been pledged, one by Tenth Street Auxiliary, Austin, and the other by the Conference Society. We can assume the support of one already there, but might we not have one of our own daughters in training for the work? Travis Park Auxiliary, San Antonio, has in course of training one of her own young women, but no one doubts that when she is ready for the field they will be ready to support her there, hence we must pray that God will give us others. He is calling. Who will answer, "Here am I, send me?" We need volunteers now, so that a scholarship at the training school can be secured, and all things made ready for entrance next fall. May God give us a speedy answer to our prayers. Your sister in the Work, Mrs. Sam'l Spears, Cor. Sec. W. F. M. Soc., West Tex. Conf. Llano, Texas.

#### LOOK FOR THE WOMAN.

Where a community is blessed with good Churches—look for the woman. Where the public schools have teachers of worth and the schools are of recognized standard—look for the woman.

Where good music is brought to a town or city through private enterprise—look for the woman. Where there is a prevalence of good literature in a small town—look for the woman.

When a boy grows into an honest upright, forcible man—look for the woman.

Where you find clean street cars and clean streets—look for the woman.

Where you find lecturers brought to an eager public by private enterprise—look for the woman.

Where you find healthful, cheerful, charities supported and encouraged—look for the woman.

It is woman who stands behind most of these blessings of the world. It is woman and woman's clubs that are to be credited with many of these good influences.

It is woman and her Home Missionary Society, woman and her Church fair, woman and her eagerness to help, that make possible many of these dearly bought luxuries.—Chicago News.

#### Report of Treasurer of W. F. M. Society, North Texas Conference, for quarter ending Dec. 1st, 1905.

Remitted to Mrs. H. N. McTyeire, Board Treasurer: Dues \$256.15 Pledge 247.65 \$503.70

Sent to Scarritt Bible and Training School 24.92 In Bank 193.75

Eliza Bowman lot 193.75 Conference Expense fund 29.64 Mary Gray Scholarship 5.00 Abbie Allen Scholarship 7.00

#### MRS. R. H. RIVERS, Treas. Conf. Society, Kaufman, Texas.

#### ITEMS FROM THE NOTE-BOOK OF PRESS SUPT. W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

The new dormitory: The theme and center around which cluster the deepest thought and best efforts of our North Texas Home Mission Womanhood, just now, is the proposed new girls' dormitory for the College of Industrial Arts at Denton.

This is one of the biggest and broadest, as well as one of the most difficult enterprises yet undertaken by our Woman's Home Mission Society of North Texas Conference; and to push it to a successful conclusion will require the concentrated efforts of the entire auxiliary membership.

The question is—how can the auxiliaries be enlisted?

And we turn to the auxiliary press reporters for our answer. With them rest the privilege and responsibility of informing our women of this great project. An educated people are always a wide-awake, progressive, working people.

If our people take hold of this for-

ward movement, it must be brought before them in every possible way, until they thoroughly understand it. This the auxiliary press reporters alone can accomplish. I appeal to you to gather up every item of information concerning the dormitory, and present it to the auxiliaries. Scan the columns of the Woman's Department of the Texas Christian Advocate, the King's Messenger, the Bulletins, and the secular papers for items of interest; and see to it that the subject is kept constantly before the membership. Keep yourselves well informed regarding each new step, and be prepared to answer all questions possible. Bring it up for discussion at every meeting. Never let up on it until every woman in your auxiliary is thoroughly informed about it. Then urge each member to not only contribute of her own substance, but become a solicitor for contributions among friends outside of the auxiliary. If the auxiliary press reports will put their whole hearts into this work, success is certain.

The Bulletins—How to use them. Many letters come to us asking for suggestions on the use of the bulletins. In a report recently received from the Decatur Auxiliary, the following plan was suggested: This auxiliary has three meetings during the month, and at each meeting some portion of the Bulletin is brought up for discussion, and every item of information regarding the various subjects under discussion, culled by the members in their reading, is brought forward for the benefit of the auxiliary. At some time during the month, each member is required to take some part in the discussions.

Decatur's wide-awake press reporter tells me that this has been the means of awakening deeper interest in home mission work among the members, and has proved to be an eminently successful plan. It is a practical plan, adaptable to every auxiliary in the conference. Try it!

#### MRS. FRANK BENNETT, Pottsboro, Texas.

#### Report of Treasurer N. W. Texas Conference Home Mission Society, for quarter ending Dec. 20, 1905.

Dues \$713.72 Baby Roll 11.80 Baby Mite Boxes 18.90 Adult Mite Boxes 10.71 McEachern Mite Boxes 48.23 Deaconess' Home 273.35 Deaconess' Scholarship 10.90 Week of Prayer 266.60 Our Homes and King's Mess 6.10 Laredo School 7.25 Special above dues 97.87 Shares in Dallas Home 5.00 Minutes 4.00 Expense 90.27 Gen'l Treas'y. for Dea Home 50.49

Total Receipts \$1,615.19

#### Disbursements.

Deaconess' Home \$50.49 King's Messenger 6.10 District Sec'y's 12.80 Conf. Sec'y, 2 quarters 37.50 Conf. Treas., 2 quarters 50.00 Expense of Special 50.00 Miss Mann 6.50 Scholarship 79.70 Mrs. W. H. Johnson 5.00 Laredo School 7.25 Deaconess' Home 273.35 Mrs. Kirkland 1,168.43

Total \$1,747.12

Amt in Bank Sept. 20 311.57 Total Receipts 1,615.19

Total cash for quarter \$1,926.76

Disbursements 1,747.12

Amt. in Bank Dec. 20, '05 179.64 Amt. in Gen'l Treas'y, Sept. 20 409.00 50 per cent Dues Dec. 20 356.86

Total \$765.86

#### Appropriations.

Estelline \$200.00 Graham 75.00 Paducah 75.00 Quanah 50.00

Total from Gen'l. Treas'y \$400.00

Balance in Treas'y Dec. 20 365.86

Amt in Bank Dec. 20 179.64

Total cash Dec. 20, '05 \$545.50

#### Local Work.

Number of Parsonages reported 110 Amt. spent on parsonages \$1,038.71 Amt. spent on loc. church wk 2,285.29 Relief of needy 155.29 Local supplies 382.22 Pastor's salary 2.65 Sent Waco Orphanage 56.95 Sent Dallas Home 112.50 Sent Laredo 47.95 City Mission work 483.27 Supply Department 118.55

Total local work \$4,683.29

Total connectional work 1,615.19

Grand total for quarter \$6,298.48

The receipts this quarter were \$400 more than last, but the dues were not as much by nearly \$100. We cannot pay all our appropriations, as the Executive Committee donated \$400 to parsonages at a call session in No-

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member. We must raise this amount by March 1, 1906. Some of the districts responded nobly to the call for our deaconess' home; others did but little. A very small proportion of the \$1,200 has been raised, and only one quarter in which to raise. Can't we make a special offering during the glad Christmas-tide, and liquidate this debt? Let each auxiliary that has not as yet done so, send \$1.00 before Jan. 1, 1906, to defray expenses of our deaconess at the Scarritt Training School. We are very much behind with her tuition, and it should be met. I trust by March 20, 1906, that the Northwest Texas Home Mission Society will be entirely out of debt.

Wishing every Home Mission worker a Merry Christmas and a prosperous and Happy New Year, I am, lovingly,

MRS. NAT G. ROLLINS, Treas. Conf. Society, Aspermont, Texas.

#### REPORT OF TREASURER, W. F. M. SOCIETY, WEST TEXAS CONFERENCE.

For Quarter Ending Dec. 1, 1905.

Amt. sent to Gen. Treas. \$199.28 Conf. Exp. for quarter 3.45 Amt. on hand 708.28

Total \$911.01

Amt. from last quarter \$249.81

Amt. rec'd. this quarter 616.20

\$911.01

Amt. to carry forward— Austin Missionary \$361.29 W. T. Conf. Missionary 306.46 Mimeograph Fund 7.45 Specials (not apportioned yet) 17.45 Minute Fund 3.25 Conf. Exp. Fund 12.38

708.28

The money for the mimeograph is badly needed. Let's pay it!

MRS. W. E. SMITH, Treas. Conf. Society, Seguin, Texas.

#### How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm. WALTER D. KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all druggists. Take Hall's Family Pills for constipation.

San Antonio District—Second Round. Cotulla Circuit, at Millett, 3rd Sun. Jan. Bexar Circuit, at Lytle, 4th Sun. Jan. Pearsall, 1st Sun. Feb. Uvalde, 2nd Sun. Feb. Carizzo Springs and Batesville, at C. S. 3rd Sun. Feb. Utopia Circuit, at Sabinal, 4th Sun. Feb. Moore Circuit, 1st Sun. Mar. Devine, 2nd Sun. Mar. Hondo, 3rd Sun. Mar. Del Rio, 4th Sun. Mar. Eagle Pass, Mar. 26. Rock Springs Circuit, 1st Sun. April. Laredo, 2nd Sun. April. Prospect Hill, 11 a. m., 2nd Sun. April. Sherman Street, 7:30 p. m., 3rd Sun. Apr. So. Heights and Comal, at So. Heights, 11 a. m., 4th Sun. April. 4th Sun. Apr. So. Flores Street, 7:30 p. m., 4th Sun. Apr. Travis Park, 11 a. m., 5th Sun. April. West End, 7:30 p. m., 5th Sun. April. W. J. JOHNSON, P. E.

El Paso District—Second Round. Lordsburg, N. M., Jan. 6, 7. Deming, N. M., Jan. 9. Las Cruces, N. M., Jan. 13, 14. Alpine, Texas, Jan. 19. Marfa, Texas, Jan. 20, 21. Eureka, N. M., Jan. 27, 28. Tucuman, N. M., Jan. 31. White Oaks, N. M., Feb. 3, 4. Alamogordo, N. M., Feb. 10, 11. Texico, N. M., Feb. 17, 18. Bartales, N. M., Feb. 21, 22. Hagerman and Exeter, N. M., Feb. 21, 25. Dayton and Lakewood, N. M., Feb. 27. Roswell, N. M., Feb. 28. Carlsbad, N. M., March 3, 4. Artesia, N. M., March 7. Odessa, Texas, March 13, 14. Pecos, Texas, March 19. El Paso, Texas, March 17, 18. East El Paso, Texas, March 17, 18. Let all the pastors prepare for the election of delegates to the District Conference, and if you will notify your local preachers that a written report will be required of them to the District Conference, I shall be obliged to you. J. T. FRENCH, P. E.

McKinney District—Second Round. Blue Ridge, at Verona, Jan. 13, 14. Pilot Point, Jan. 20, 21. Renner, at Frankfort, Jan. 27, 28. Farmersville, Feb. 3, 4. Nevada, Feb. 10, 11. Josephine, at Sabinal, Feb. 17, 18. Copeville, at Clear Lake, Feb. 24, 25. Wylie, at St. Paul, March 3, 4. Allen, March 10, 11. Frisco, at Frisco, March 17, 18. Prosper, at Elm Ridge, March 24, 25. Colina, at Colina, March 31, April 1. Weston, at Cottage Hill, April 7, 8. Anna, at Chambersville, April 14, 15. McKinney, April 21, 22. Plano, April 28, 29. Farmers Branch at F. B. May 5, 6. Princeton, at Blythe's Chapel, May 12, 13. I. W. CLARK, P. E.

Cuero District—Second Round. Victoria, Jan. 13, 14. Platonia, Jan. 20, 21. Runge, at R. Jan. 27, 28. Rancho, at Rancho, Feb. 3, 4. Yoakum, Feb. 10, 11. Hallettsville, at I. Chapel, Feb. 17, 18. El Campo, Feb. 24, 25. Pierce, Feb. 27, 28. Ganado and Louise, at L. March 2, 3. Palacios, at Markham, March 9, 11. Edna, March 14. Shiner, at Moulton, March 17, 18. Cuero, March 20. Leesville, March 24, 25. Nursery, at Fordran, April 1. Clear Creek, April 7, 8. Port Lavaca, at P. L., April 14, 15. J. C. WILSON, P. E.







OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

**McALISTER.**—There comes a time when death enters all homes and never fails to hang the mantle of sadness upon the walls. On the 17th of Oct., 1905, our dear Mattie McAlister (nee Blanton) departed this life in full triumph of a living faith. She was born in 1880, in Talbot County, Georgia. Came with her parents to Texas nine years ago, died at Rugby, Texas. She was a good woman, wife, mother and child; much loved by all who knew her. But death, that unsolved mystery, seized and bore her away, and now her place in the home circle is vacant, and sadness and gloom like a pall hang over that once happy home. She joined the M. E. Church, South, when a mere girl. She left three small children, mother, step-father, five sisters, and four brothers, many relatives and friends to mourn their loss, but their loss is her eternal gain. She was the first of ten children to die. She was modest, unassuming, patient. I never heard her murmur under any circumstances, but bore her trials and afflictions with Christian fortitude. She realized that the end was near and called her mother to her bedside and told her good-bye and said, Mamma, take care of my little children, and breathe her last, with a sweet smile on her face. Dear Mattie, it is hard to give her up, but we bow in humble submission to God's will, knowing He doeth all things well. Cheer up, loved ones, and some sweet day we will go and see her where no farewell tears are shed.

H. W. MARSHALL,  
Her Grandma.

**DARBY.**—Our brother, James Rubie Darby, youngest child of Rev. T. J. and Mrs. Cornelia Darby, was born near Iola, Grimes County, Texas, Jan. 5, 1861, and died of typhoid fever at the home of his sister, Mrs. A. Knight, at Ballinger, Texas, November 21, 1905. His remains were shipped back to his old home and we laid him to rest by his mother and two little sisters at Lake Grove. O we miss him! but we weep not as those void of hope. He had never united with any Church, but when he was first taken sick he told his brother and sister who were with him that he was going to die, and he had been praying and felt that the Lord had forgiven his sins. He expressed a desire to get well, so he could come home and try to get his friends to live right. He leaves a father (who is a local preacher in the M. E. Church, South,) six sisters and three brothers, a host of other relatives and friends to mourn their loss. We would say to them: "Be ye also ready, for at an hour when ye think not the Son of man cometh."

NANNIE DARBY,  
His Sister-in-law.

**WOODS.**—Little Jimmie, infant son of Wm. and Alice Woods, was born March 1, 1904, near Longview, Texas, and died September 3, 1905, at the home of his parents. It is sad indeed that the sweet little babes who come into our homes to gladden our hearts have to be taken from us so soon; but such is the will of God, and to that will we all have to bow and say: "The will of the Lord be done." As pastor, we tender our sincere condolence to the bereaved parents, brothers and sisters of dear little Jimmie, and pray that God's grace may sustain them in this sore bereavement. Jesus, who said: "Suffer little children to come unto me," has taken your little darling to himself and you can meet him there to part with him no more forever. Thank God for the hope of meeting our loved ones in a world where sickness never comes and sorrows are never known.

W. W. HORNER.

Tutt's Pills

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

**BRITTINGHAM.**—Andrew M. Brittingham was born in Rutherford County, Tenn., February 8, 1825. He moved to Osage County, Mo., in 1842, and was married there on December 12, 1849, to Miss Mary E. Casey, who was also a native of Tennessee, being born there in 1822. When the Mexican War broke out he volunteered for service and was appointed on March 19, 1846, by John C. Edwards, Governor and Commander-in-Chief of the Missouri State troops, 2nd Lieutenant Osage Volunteers Company, for the Texas campaign, 92nd Regiment, 1st brigade, and 6th division of the Missouri State troops. He has preserved this commission as one of his most cherished relics, on the back of which is the oath of allegiance, signed by Bro. Brittingham, before James J. Robinson, Justice of the Peace of Osage County, Missouri. Later he was elected 1st Lieutenant of Company E, 3rd Regiment, Missouri Mounted Volunteers, which office he held till the close of the war. He preserved as a relic this commission, dated Santa Fe, New Mexico, October 5, 1847. He and his family came to Texas in 1860, and took up a farm on Sabine River, on what is known as Lone Oak Ridge, four miles southwest of Lone Oak, Tex. When the Civil War broke out Bro. Brittingham, like a true patriot, entered the Confederate service in defense of his country, and spent three years, after which he returned to his home and again took upon himself the duties of civil life, and helped to rebuild the ruined fortunes of his country. He followed farming till a few years ago, when he moved to the town of Lone Oak, where he resided till his death, as one of its most honored citizens. Bro. Brittingham had no children of his own, but had reared an adopted son, who with his family, lived with him at time of his death. He was a noble and earnest Christian, having professed religion in Osage County, Missouri, in 1853. He had passed the half century mark in the service of his Master, and the Methodist Church, which he joined at his conversion. He was an intelligent Christian, he studied the Bible constantly, and was an able defender of the doctrines of his Church. He was a constant reader of the press, religious and secular, and always took a lively interest in whatever involved the welfare of the Church or State. He was possessed of clear-cut convictions, which were as firm as the Pyramids of Egypt. He loved the house and worship of God, at which he was always an attendant as long as he was able to get there. He was almost deaf in his last years, and his invariable excuse for going to Church, when he was so feeble, and could hear nothing, was, "It is God's house and I want to be there in his worship." He was a constant attendant at the Sunday-school, and an earnest student in it, up to a short time before his death, which occurred from an attack of appendicitis, November 17, 1905. It was our pleasure to visit him often during his long period of suffering, under which he was patient and submissive. When he saw the end was approaching, he often told his family he would soon be at rest, and gave to his wife the following scripture, as the embodiment of his hopes and feelings: "For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." His noble spirit quietly breathed itself out, and winged its way to its long-sought rest, where amid the eternal splendor of the city of God, he awaits the coming of his wife, and loved ones, who are left to mourn his departure. He is greatly missed in the home circle, in the Church, and among his friends, but it is our great privilege to exemplify his Christian spirit, and rejoice his company in the "city, which hath foundations whose builder and maker is God."

W. T. MORROW.

**ANDERSON.**—Lucy L. Anderson (nee Tapley) was born November 28, 1829; was converted and joined the M. E. Church, South, when a girl in Hempstead County, Arkansas; married Thomas W. Anderson in 1847. She lived a consistent Christian life until she crossed the "border land," where she had lingered for weeks, and entered that house not made with hands, eternal in the heavens, July 15, 1905. No one ever enjoyed hearing the gospel preached more than she. Her home was always open to the pastor, and her soul was made happy when the visiting pastor found his way to her house. Her children were all taught to love the pastor and the Church. Her remains rest beside her husband, who preceded her twenty-one years. They, with their departed children and grandchildren, compose a long row in the cemetery at Rising Star. She leaves five sons, one daughter and many grandchildren to follow her. The benedictions of a loving mother and grandmother upon their heads. She loved the Bible and the Advocate. It was my privilege to know her about two years. It was a delight to visit her. One of the last things she did was to pay me \$2. While her loved ones are bowed in grief, yet they sorrow not as those without hope; for she died in peace. May her children ever pattern after her.

D. A. McGUIRE, Pastor.

**WITCHER.**—How sad are we as we chronicle the death of our little friend and brother, little M. C. Witcher, Jr. His life was short and came abruptly to its close. M. C. was born October 3, 1896, and died September 21, 1905. The evening before his death he was in robust and perfect health. With companions he was taking, as he was often seen doing, a ride on the family horse. While thus riding he fell from his horse striking upon his head. For a time it seemed that he would recover, but soon he sank into that seemingly sleepy unconsciousness from which he never returned. M. C. was a delightful boy, having life and vigor abundant and with a marked intelligence. His parents had always been careful about his moral and religious training. They obeyed the Scriptures by having him dedicated early in his life to the Lord in Baptism, Rev. W. H. Matthews performing this rite November 15, 1896. In the year 1903, Rev. J. H. Wiseman, who was then pastor, received M. C. into the Church. Of his faithfulness as a member I can speak. I doubt if any adult member of my Church had more solicitation and careful interest than the subject of this writing. When I needed a messenger for the Church to carry announcements or else I could always depend upon this bright boy to go. He was never absent from his Sunday-school class unless by sickness or other providential reason detained. He was also a member of the Junior Epworth League and of the Juvenile Missionary Society. So that while his life was cut short, yet there was crowded into its few pages many noble deeds of love and devotion. His funeral was largely attended, the business men of the town closing their stores and coming to weep and sorrow with the afflicted ones and likewise did the public school out of genuine sympathy and in respect of the dead attend. Rev. H. A. Boaz and Rev. J. H. Wiseman, former pastors, were present, and assisted the writer in the funeral services. Rev. Boaz preaching the sermon. We miss him very much from our communion. There is in the home the vacant chair and things that were his are untouched save as the tears and tender hands of loved ones touch them there. His place beside father and mother and little sister, Mary Lee, is vacant. We miss him in the Sunday-school and at the communion, but we know where he has gone, and shall try to meet him in the skies. Bro. and Sister Witcher feel very deeply this, but they know who holds the healing balm and that "earth has no sorrow that heaven cannot heal."

O. P. KIKER.

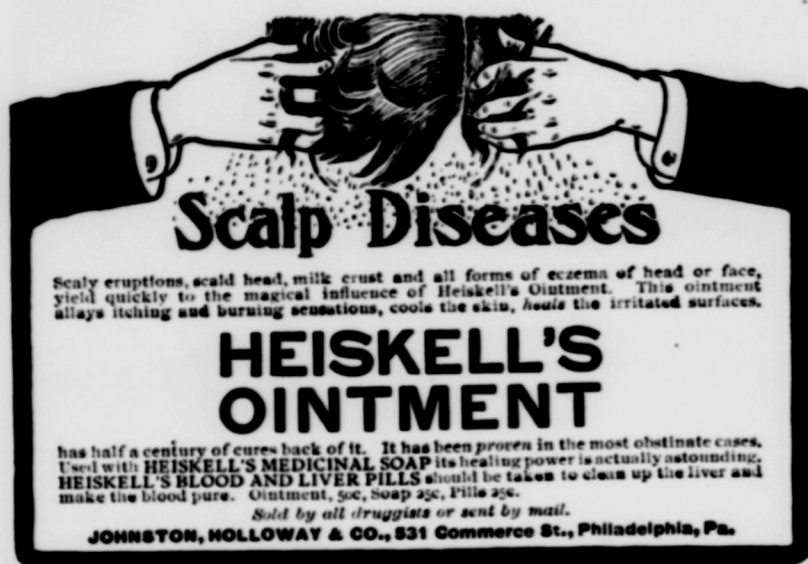
**DANNER.**—Little Tommie, the twenty-months-old babe of Mrs. Naomi and John W. Danner, was taken by the angels to glory November 13, 1905. No more lovable child ever illumined the fireside of an earthly home. She was not only the idol of the home into which she was born, but was the pet of a wide circle of relatives and acquaintances. The little flower, though beautiful and fragrant as it was, must succumb to the ruthless hand of disease. Physicians and medicines, together with loving hands of mother and father, were alike of no avail. "The Lord gave and the Lord has taken away." The little flower has been transplanted to bloom forever on the other shore. Papa and mamma, you've a new interest in that "wonderful land." Little dimpled hands are beckoning: Come home! Low we laid her sleeping form in the cemetery at Handley to await the resurrection morn.

J. J. CREED, Pastor.

ROSSON, Texas.

**RANEY.**—Little Johnnie Cecil Raney, son of John and Eva Raney, was born June 12, 1899, at Rosston, Texas. After six years of constant suffering at eight o'clock Thursday morning, November 23, the death angel, which had often hovered near, wafted him away to the loving arms of Jesus who said, "Suffer little children to come unto me, and forbid them not." Johnnie Cecil's father died when he was four months old, leaving him to the constant care of his widowed mother. He was never able to walk nor enjoy the play of other children and we always thought of him as a baby. He was baptized by Rev. J. W. Fincher during his pastorate at Rosston. He will be missed in the home, but we should not grieve for him. He is now in that Beautiful Land where there is "no sickness nor suffering." May heaven's blessings rest on the bereaved home.

MAE COOPER.



**Scalp Diseases**

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

**HEISKELL'S OINTMENT**

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

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**McKENZIE.**—Tommie Seales McKenzie, youngest son of James and Lucia V. McKenzie, was born January 28, 1868, and died November 6, 1905. While not quite eight years old, he had evidenced the fact that he had a very brilliant mind. He was in school when taken sick with black jaundice, only living about thirty hours. Dr. Seales, for whom he was partly named, was called in immediately and did all he could to arrest the disease, but the medicine would not take effect. He was such a manly little boy, without the least forwardness. Observing things and grasping those things which his mind could comprehend. No wonder his parents prided in him so much. He was taught to say his little prayer and was also learning the Lord's Prayer. Parents' hearts are very sad; precious baby boy is gone; but they have the consolation of knowing where he is and that while his presence and sweet voice will no more comfort them here he is free from care and pain and doubtless will be standing with outstretched hands to welcome them home. May God's richest blessings rest upon parents and only brother and when life shall end they may meet him again never to part.

I. F. PACE.

**HOUSTON.**—Mrs. Elenora Ross Houston (nee Norlan) was born in Alabama, May 20, 1836; was converted and joined the M. E. Church, South, at the age of fifteen years, in which she lived a consistent life until her death. She was married to W. F. Houston March 19, 1854, and died near Cottonwood, in Callahan County, Texas, November 24, 1905. Sister Houston came to Texas several years ago with her family. She was a faithful companion, a devoted mother and a true and good woman, loved and respected by all who knew her. The large concourse of weeping neighbors who followed her remains to the cemetery showed the great esteem in which she was held by them. She was the mother of seven children, all of whom are still living and were with her when she died, except one. Children, you know where to find her. The last three months of her life were spent on the sick bed, waiting, rejoicing and praising God. She leaves an aged companion, children, grandchildren and a host of friends to mourn their loss, but they do not mourn as those who have no hope.

E. C. AUSTIN.

**OXSHEER.**—It is with deep regret that we chronicle the death of Hon. W. W. Oxsheer, of Milam County. The deceased was born in Bledsoe County, Tennessee, March 19, 1815, and came to Milam County to make his home in 1842. From these dates we may see he was one of the pioneer stalwarts in the more heroic days of Texas. Bro. Oxsheer was highly esteemed by his fellow citizens and held various county offices for a number of years. Afterwards he represented this county in the Legislature, serving three terms—the 14th, 16th and 17th of the Legislature of Texas. Bro. Oxsheer was married to Miss Martha E. Kirk, of Robinson County, December 1, 1842. Of this union eight children were born, several of whom survive him, Mrs. H. F. Smith, however, being the only one to remain in this county. Bro. Oxsheer was a stalwart Methodist and was the only remaining charter member of the M. E. Church, South, of Cameron, Texas. He has been a subscriber to the Texas Christian Advocate during the whole period of its life under its present name, also before it took its present name. Bro. Oxsheer was a lovable character and became one of the sweetest old men that it has ever been the fortune of this writer to meet. He loved God and loved his fellow men, and died on Wednesday, December 13, 1905, full of years, full of faith and full of peace. The sympathy of a whole county goes out to the bereaved family. "Mark the perfect man, behold the upright, for the end of that man is peace."

Cameron, Texas. C. J. OXLEY.

**EWELL.**—Mrs. Florence O. Ewell was born December 31, 1853, and departed this life December 14, 1905. She was married to C. W. Ewell in 1872. To this union were born seven children—two of whom preceded her to the glory land. Five are living, three daughters and two sons. For several years Sister Ewell has been an invalid, but her spiritual life continued to grow brighter. She was one of the sunny mothers, ready with a bright word and a pleasant smile for her children. Before the end came she said: "When you call the roll at Fairview Church don't forget to call my name, for I shall be in the Church triumphant." She died at Comanche, where she had gone for treatment. With tender hands she was borne from that place to Toller Cemetery, near Fairview Church, where a large concourse of relatives and friends, assisted by the writer, laid her to rest to await the great resurrection morning. Then will the tired sufferer drop the trappings of the grave and come forth radiant in the bloom of an eternal youth. We will cherish her memory till the end shall come.

MATTHEW C. DICKSON, P. C.

**DAVIS.**—William David Davis was born in Greene County, Alabama, May 1, 1832, and died at his home in McKinney, Texas, November 17, 1905, surrounded by his family and friends. In early life he was thrown upon his own resources, and by his own exertions he became a man of usefulness both in Church and State. He was married to Miss Eliza Ann Scarlett December 21, 1854. They celebrated their fiftieth anniversary last December. Their wedded life has been a remarkably long and happy one. To them were born ten children, four of whom, with their mother, survive him to mourn his death. In early life he gave his heart to God, accepting Christ as his personal Savior. He was firm in his religious faith and lived and acted accordingly. He united with the Methodist Episcopal Church, South, and lived a consistent member of it until his death. Although a loyal member of his Church, he was not a sectarian. Ministers of his own and of other Churches were always welcomed to his home. He will be greatly missed in the home circle and Church. He died in full assurance of salvation through Christ. His funeral was attended at the Methodist Church by his pastor, Rev. P. C. Archer, after which his remains were laid to rest with the honors of the Masonic fraternity.

W. P. CLOYD.

**If the Baby is Cutting Teeth,**  
Be sure to use that old and well-tried remedy Mrs. Winslow's SOOTHING SYRUP, for colic, teething, it soothes the child, softens the bowels, allays all pains, cures wind colic and is the remedy for diarrhoea. Two-ty-five cents a bottle.

Fruit is apt to be at a premium on the leafy tree and the wordy man.

A person may go forty days without solid food and survive; can exist seven days, sometimes more, without food and water, but can drag through seven days at most without sleep. The cravings of nature for that period of unconsciousness and complete relaxation is so great that this is the limit of endurance, and shows the importance of profound, restful sleep. The ability to sleep depends upon the condition of the nerves. When they become weak, worn out, excitable, from overwork, worry, grief or mental exhaustion, their turbulent condition prevents that total relaxation that induces sleep; headache, neuralgia, backache, irritability, loss of appetite, indigestion are also conditions of nerve exhaustion. To quiet this nerve disturbance and replenish exhausted nerve force take Dr. Miles' Restorative Nerve, the prescription of an eminent nerve specialist. It soothes the irritated nerves and gives them strength and vigor. In this way it goes right to the bottom of all nervous troubles and removes the cause.

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WEST TEXAS CONFERENCE.

Cuero District—First Round. Clear Creek, at Rocky, Jan. 6-7. J. C. WILSON, P. E.

Beeville District—First Round. Oakville, at Lebanon, Jan. 7. District Stewards will meet at Beeville, November 20. F. B. BUCHANAN, P. E.

Llano District—First Round. Blanco, at Blanco, Jan. 6-7. THEOPHILUS LEE, P. E.

San Antonio District—First Round. Laredo, Jan. 5. Moore Circuit, at Moore, 1st Sun. in Jan. Devine, Jan. 8. Rock Springs Circuit, at R. S., 2nd Sunday in January. W. J. JOHNSON, P. E.

San Angelo District—First Round. Center City, 1st Sunday, January. Goldthwaite, night of Jan. 1. Lampasas, Jan. 9. Lometa, 2d Sunday, January. Milburn, Loeker, 3rd Sunday, January. Brady Station, Jan. 23. Brady Ct., Lohm, Jan. 24. Pontotoc, 4th Sunday, January. Mason, night of Jan. 23. Menardville, Long Mound, Jan. 21. Junction City, at J. C., 1st Sun in Feb. J. D. SCOTT, P. E.

Llano District—Second Round. Llano, Jan. 13, 14. Burtram, Jan. 18, 19. Liberty Hill, Jan. 20, 21. Soerrie, at Waring, Jan. 26. Bandera, at E., Jan. 28, 29. Center, Feb. 3, 4. Kerrville, Feb. 4, 5. Marble Falls, Feb. 10, 11. Burnet, Feb. 17, 18. San Saba, Feb. 24, 25. Kingsland, Feb. 26, 27. San Saba Cir., March 3, 4. Cherokee, March 10, 11. Willow City, March 17, 18. Johnson City, March 24, 25. Blanco, March 24, 25. Theophilus Lee, P. E.

Austin District—First Round. Eagle Lake Circuit, at Eagle L., Jan. 6, 7. J. M. ALEXANDER, P. E.

NORTHWEST TEX. CONFERENCE.

Waco District—First Round. Bosqueville, Jan. 6, 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. Abbott, Jan. 27, 28. Peoria, Jan. 28, 29. Morgan & Walnut, Feb. 1, 4. Whitney, 8 p. m., Feb. 6. Mart, Feb. 11. Reibel, Feb. 17, 18. Penelope, Feb. 24, 25. J. G. PUTMAN, P. E.

Georgetown District—First Round. 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 Plaine, 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, at Eddy, Feb. 18, 19. J. S. CHAPMAN, P. E.

Dublin District—First Round. Stephenville Cir., Jan. 27, 28. Stephenville Sta., at 8 p. m., Jan. 28, 29. Greens Creek Cir., at Greens Creek, Jan. 21. Carlton, at Fairview, Feb. 5, 4. Duffau, at Duffau, Feb. 10, 11. Iredeil, at Iredeil, Feb. 13. Fairly, at Fairly, Feb. 14. Eastland, at Eastland, Feb. 17. Cisco Circuit, at Liberty Hill, Feb. 17, 18. Cisco Sta., at Cisco, Feb. 18, 19. Carbon, at Carbon, Feb. 20. Glen Rose, at Glen Rose, Feb. 24, 25. Bluffdale, at Bluffdale, Feb. 27. Dendemonia, at Dendemonia, Mar. 1. The District Stewards will please meet in Dublin, Wednesday, January 26th, 1:30 p. m. E. A. BAILEY, P. E.

Waxahachie District—First Round. 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. Barwell, at Avalon, Feb. 3, 4. Bristol, at Carroll, Feb. 7. Ovilla, at Ovilla, Feb. 10, 11. Forrester, at Forrester, Feb. 17, 18. Red Oak, at Red Oak, Feb. 24, 25. JAR CAMPBELL, P. E.

Corsicana District—First Round. Cotton Gin, at Shilo, Jan. 4. Coolidge, at Munger, Jan. 5. Irene, at Irene, Jan. 6. Brandon, at Mertens, Jan. 8. Frost, at McCord, Jan. 9. Blooming Grove, at Blooming Grove, Jan. 10. Barry, at Barry, Jan. 11. Thornton, at Steel's Creek, Jan. 13, 14. Groesbeck, Jan. 14, 15. Horn Hill, at Kirk, Jan. 17. Alma, at Reynolds, Jan. 20, 21. Rice, at Tupelo, Jan. 21, 22. Mexia, Jan. 28, 29. Corsicana, First Ch. Jan. 30. Corsicana, 11th Ave., Feb. 4, 5. Preachers meeting and Missionary Institute at 1st Church, Corsicana, Dec. 28, 29, beginning at 10 a. m., 28th. JNO. M. BARCUS, P. E.

Fort Worth District—First Round. Grandview, at Greenbrier, Jan. 6, 7. Joshua, at Marystew, Jan. 7, 8. Covington, Jan. 12, 13. Blum, Jan. 14, 15. Central, Jan. 17. 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.

Weatherford District—First Round. Millsap, at Millsap, Jan. 5. Gordon, at Gordon, Jan. 7, 8. Ranger, at Ranger, Jan. 13, 14. Wayland, at Wayland, Jan. 16. Crystall Falls, at the Falls, Jan. 18. Breckenridge, at Breck, Jan. 20, 21. Palo Pinto, at Bradford, Jan. 27, 28. Mineral Wells, Jan. 29. Whitt, at Bethesda, Feb. 3, 4. Foster, at Foolville, Feb. 7.

Springtown, at Springtown, Feb. 10, 11. Graham Mis., at Goose Neck, Feb. 17, 18. Graham Sta., Feb. 18, 19. Farmer, at Farmer, Feb. 24, 25. Eliasville at Fish Creek, Feb. 28. Throckmorton, at T., March 3, 4. E. F. BOONE, P. E.

Gatesville District—First Round. 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, Jan. 28, 29. Brookhaven, at Sugar Loaf, Feb. 3. Kingston & Nolanville, at N., Feb. 4, 5. Gatesville Sta., Dec. 20. To the Preachers and People of Gatesville District:

Dear Brethren—We are entering on a new conference year. The Lord has given us three good years—good crops, good prices, good health. Should we not do more for Him and for His Church? Let us make a forward movement on all lines. Let the pastors at once take their collections, even if the congregations are small. Begin early and keep at it until the decks are cleared. Let the stewards make liberal assessments for the support of the pastors. Then collect as much as possible for first quarter—not less than a fourth; if possible, one-third, or even one-half. This will insure full collections and a clean report. Make it a point, brethren, to be present at every Quarterly Conference. Then let all preachers, officials and people, labor and pray for a great work of grace. The District Stewards will meet at M. E. Church in Gatesville, Thursday, Jan. 11, at 7 p. m. On arrival report at F. A. Thomson's store and homes will be assigned. S. W. Turner, P. E. P. S.—I have accepted a preacher for the Brookhaven Mission. S. W. T.

Ablene District—First Round. Putnam, at Atwell, Jan. 3. Clyde, at Clyde, Jan. 6, 7. Merkel, at Cross Roads, Jan. 9. Sweetwater Mis., at Centerpoint, Jan. 13. Hitson, at Hitson, Jan. 17. Aspermont Sta., Jan. 20, 21. Aspermont Mis., at Shinery Bend, Jan. 22. Albany & Moran, at A., Jan. 27, 28. Truby, at Truby, Feb. 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. Loraine, at Loraine, Feb. 20. Lawn, at Jim Ned, Feb. 24, 25. The District Stewards will meet at the district parsonage at 9 o'clock p. m., January 11, Turkey and "things." Don't fail. JNO. R. MORRIS, P. E.

Brownwood District—First Round. Wingate, at Spring Creek, Jan. 4. Winters, at Winters, Jan. 6, 7. Glen Cove, at Crews, Jan. 8. May, at May, Jan. 11. 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. 19. Comanche Cir., at Indian Creek, Jan. 20, 21. Comanche Sta., Jan. 20, 21. 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.

Clarendon District—First Round. Claude Circuit, Jan. 6, 7, 1906. Hereford Station, Jan. 12, 14. Hereford Mission meets with station. Umberger Mission, at 9 o'clock p. 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. Plemona, 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. Rowe, at Bray, Feb. 17, 18. Tulla Mission, Feb. 24, 25. Silverton Circuit, Feb. 27. Memphis, 3 p. m., Jan. 27. JAMES M. SHERMAN, P. E.

Vernon District—First Round. Quanah Sta., Jan. 6, 7. Quail Cir., Jan. 12. Wellington Sta., Jan. 13, 14. Seymour Cir., Jan. 20, 21. Knox City, Jan. 23. Munday & Goree, Jan. 24. Spring Creek Cir., Jan. 28. Seymour Sta., Jan. 27, 28. Estellene Cir., Feb. 1. Turkey Miss., at Turkey, Feb. 3, 4. Matador Cir., Feb. 6. Paducah Miss., Feb. 8. Crowell Cir., Feb. 10, 11. W. H. HOWARD, P. E.

Colorado District—First Round. Colorado Cir., at Itan, Jan. 6, 7. Gail Mis., at Prairieview, Jan. 13, 14. Dunn Cir., at Dunn, Jan. 20, 21. Snyder Sta., Jan. 27, 28. Stanton & LaMesa, at Stanton, Feb. 3, 4. Pie Springs Sta., Feb. 10, 11. Midland 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.

Bowie District—First Round. Bridgeport, Jan. 6, 7. Paradise, Jan. 7, 8. Bryson, Jan. 13, 14. Jacksboro, Jan. 14, 15. Henrietta, Jan. 20, 21. Benvenue, Jan. 21, 22. Blue Grove, Jan. 27, 28. Bellevue, Jan. 28, 29. Iowa Park, Feb. 3, 4. Wichita Falls, Feb. 4, 5. Holliday, Feb. 10, 11. Archer, Feb. 11, 12. Crafton, Feb. 17, 18. Gibtown, Feb. 24, 25. Decatur Cir., March 3, 4. Decatur Sta., March 4, 5. The District Stewards will meet in Bowie, in the Methodist Church, Jan. 4, 1906, at 2:30 p. m. T. R. PIERCE, P. E.

Terrell District—First Round. Fate, at Fate, Jan. 6, 7. Rockwall, at night, Jan. 7, 8. Garland, at night, Jan. 8. Pleasant Mound, at P. M., Jan. 13, 14. Mesquite, Jan. 14, 15.

Paris District—First Round. Depart Circuit, at Depart, Jan. 6, 7. Rosalie, Circuit, at Rosalie, Jan. 7, 8. Clarksville Station, Jan. 29, 31. Bagwell Mission, at Robinsville, Jan. 27, 28. Whitrock Station, Feb. 3, 4. Annona and Williams Chapel, at Williams Chapel, Feb. 4, 5. Avery Mission, at Avery, Feb. 10, 11. Marvin Circuit, at Shady G., Feb. 14. Roxton Circuit, at Roxton, 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. Trenton, at Trenton, Jan. 6, 7. South Bonham, at Bonham, 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. JNO. M. McLEAN, P. E.

Dallas District—First Round. Wheatland, at De Sota, Jan. 6, 7. Ervay Street Station, Jan. 13, 14. St. Marks Station, Jan. 14, 15. Lewisville Station, Jan. 20, 21. Princeton Station, Jan. 27, 28. Grand Avenue, Jan. 27, 28. Cedar Hill and Ducanville, 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. J. L. MORRIS, P. E.

McKinney District—First Round. McKinney, 7:30 p. m., Jan. 2. Plano, 7:30 p. m., Jan. 3. Farmers Branch, at Carrollton, 3:30 p. m. Princeton, at Princeton, 3 p. m., Jan. 6. I. W. CLARK, P. E.

Sherman District—First Round. Bells, at Virginia Point, Jan. 6, 7. Pecan and Friendship, at P. Jan. 13, 14. Howe, at Howe, Jan. 14, 15. Philo Grove, at Philo Grove, Jan. 20, 21. Pottsville, Jan. 27, 28. Collinsville and Tioga, at C., Jan. 28, 29. Sadler, at Gordonville, Feb. 3, 4. Whitesboro, Feb. 4, 5. Preston, Feb. 10, 11. Gunter at Gunter, Feb. 17, 18. Southmayd, Feb. 24, 25. E. W. ALDERSON, P. E.

Sulphur Springs District—First Round. Cumbly, at Brashear 1st Sun in Jan. Yowell, at Moss Chapel, 2nd Sun. Jan. Reley's Springs, at R. S. 3rd Sun. Jan. Winboro Sta., 4th Sun. Jan. Mt. Weaver, 1st Sun. Feb. Sulphur Springs Sta., 7 p. m., Feb. 5. Lake Creek Sta., at Enloe, 2nd Sun. Feb. Birbright, 3rd Sun. Feb. Purley, at Pleasant H., 4th Sun. Feb. Bonanza, at Shurley, 1st Sun. Feb. Commerce, at S. E., 2nd Sun. Feb. Come Cir., at Forrester, 3rd Sun. Feb. The district stewards' meeting will be held in Sulphur Springs, January 3, at 2:30 p. m. C. B. FLADGER, P. E.

Greenville District—First Round. Merit, at Merit, Jan. 6, 7. Floyd, at Floyd, Jan. 13, 14. Lone Oak, at Lone Oak, Jan. 14, 15. Fairlie, at Fairlie, 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 9:30 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.

Gainesville District—First Round. Rosston, Jan. 6, 7. Ponder and K., Jan. 11, 12. Justin, Jan. 13, 14. Woodbine Tuesday, Jan. 16. Greenwood, at Greenwood, Feb. 17, 18. Denton, Jan. 20, 21. Mt. Zion, Feb. 24, 25. Wesley and B., Jan. 27, 28. Era and B., Feb. 3, 4. Bonita, Feb. 10, 11. District Stewards meet at Denton St. Church, 1:30 p. m., Wednesday, December 27. J. A. STAFFORD, P. E.

TEXAS CONFERENCE.

Besant 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 Byer's C. G., Feb. 10, 11. Woodville, at Woodville, Feb. 17, 18. Warren, at Warren, Feb. 18, 19. Liberty, at Liberty, Feb. 24, 25. Wallisville, at Wallisville, Feb. 25, 26. Call, at Call, Feb. 3, 4. Jasper and Kirbyville, Mch. 4, 5. Saratoga and Batson, at S., Mch. 10, 11. Corrigan, at Corrigan, Mch. 17, 18. Laurelia, at Laurelia, Mch. 18, 19. O. T. HOTCHKISS, P. E.

Houston District—First Round. Columbia and Brazoria, Jan. 6, 7. Tabernacle, Jan. 10. Bay City and Matagorda, Jan. 13, 14. Wharton and Lane City, Jan. 14, 15. South End, Jan. 17. Angleton and Velasco, Jan. 20, 21. Riceton, Jan. 22. Rosenberg, Jan. 27, 28. Richmond, Jan. 28, 29. League City, Feb. 3, 4.

Shearn, Feb. 6. Cedar Bayou, Feb. 10, 11. Houston Heights, Feb. 15. Alvin, Feb. 17, 18. Galveston, First Church, Feb. 24, 25. Galveston, West End, Feb. 25, 26. District Stewards will please meet at Shearn, December 28, at 10 a. m. S. R. HAY, P. E.

Brenham District—First Round. Davilla, Friendship, Jan. 6, 7. Buckholts, Buckholts, Jan. 7, 8. Maysfield, Maysfield, 11 a. m., Jan. 10. Thordale, Saly, Jan. 13, 14. Milington, Milano, 2 p. m., Jan. 15. Bellville, Bellville, Jan. 20, 21. Sealy, Sealy, Jan. 27, 28. Fulshear and Brookshire, B., 11 a. m., Jan. 23. Chappell Hill, 8 p. m., Jan. 25. Lexington, Jan. 27, 28. Other dates to follow. Chas. F. Smith, P. E.

Tyler District—First Round. Willis Point Cir., at Palmer Grove, Jan. 6. Willis Point, Jan. 6. Canton and Edgewood, at C., Jan. 7, 8. Colfax, at Tunnell's Chapel, Jan. 9. Edom, at Union Grove, Jan. 10. Athens, Jan. 13, 14. Malakoff, at Malakoff, Jan. 14, 15. Mt. Sylvan, at Mt. Sylvan, Jan. 20, 21. Meredith, at Meredith, Jan. 27, 28. Big Sandy, at Big Sandy, Jan. 31. Grand Sandy, Feb. 3, 4. Troup and Overton, at Overton, Feb. 3, 4. Whitehouse, at Lane's Chapel, Feb. 10, 11. Marvin, Feb. 11, 12. Mineola, at Sabine, Feb. 13. Brownsboro Cir., at Red Hill, Feb. 17, 18. E. W. SOLOMON, P. E.

Huntsville District—First Round. Navasota, Jan. 7, 8. Hempstead, Jan. 14, 15. Madisonville, Jan. 20, 21. Bryan, Jan. 28, 29. Huntsville, Feb. 4, 5. Iola, at Iola, Feb. 10, 11. Merced City Cir., at M., Feb. 17, 18. Milliken Cir., at Milliken, Feb. 24, 25. Waller Cir., at Waller, Mar. 3, 4. Cleveland and Waverly, at C., Mar. 10, 11. Cold Springs Cir., at C. S., March 17, 18. Dodge mis., at Dodge, March 24, 25. Prairie Plains, March 31, April 1. H. C. WILLIS, P. E.

Calvert District—First Round. Kosse, at Alto, Jan. 3. Marlin sta, Jan. 3. Bremond and Reagan, at R., Jan. 6, 7. Harbottle sta, Jan. 9. Rosbud sta, Jan. 13, 14. Travis, at Travis, Jan. 14, 15. Durango, at Durango, Jan. 18, 19. Lott and Chilton, at L., Jan. 20, 21. Fairfield and Dew, at F., Jan. 24. Brewer, at Brewer, Jan. 27, 28. Jewett, at Jewett, Feb. 3, 4. Centerville, at Evans' Chapel, Feb. 10, 11. Rogers Prairie, at R. P., Feb. 14. Wheelock, at Wheelock, Feb. 17, 18. Calvert sta, Feb. 21. Franklin sta, Feb. 24, 25. Petteway, at Petteway, March 3, 4. The District Stewards will meet me at Harne January 3, at 3:30 p. m., on the 19th and 11th of January. We will hold a Sunday-school and Missionary Institute and Pastors' Meeting. Let all the pastors and Sunday-school superintendents and any others who will, come. The programme will be sent out soon. We must have a good start. R. A. BURROUGHS, P. E.

San Augustine District—First Round. Center sta, Wednesday, Jan. 3. Geneva Cir., at Milam, Saturday and Sunday, Jan. 6, 7. San Augustine sta, Wednesday, Jan. 10. Hemphill mis., at Bronson, Saturday and Sunday, Jan. 13, 14. Timpsion sta, Wednesday night, Jan. 17. Melrose Cir., at Melrose, Saturday and Sunday, Jan. 20, 21. Naogoches sta, Sunday night, 21st, and Tuesday night, 23d. Caro, Monday night, Jan. 22. Garrison, at Caladonia, Saturday and Sunday, Jan. 27, 28. Burke, at Burke, Saturday and Sunday, Feb. 3, 4. Lutkin, Feb. 4, 5. Keltys, at Keltys, Tuesday, Feb. 6. Naogoches mis, Wednesday, Feb. 7. Cushing, at Cushing, Thursday, Feb. 8. Gary, at Clayton Saturday and Sunday, Feb. 10, 11. Carthage sta, Feb. 11, 12. Tenaha, at Tenaha, Saturday and Sunday, Feb. 17, 18. Minden, at Redland, Saturday and Sunday, Feb. 24, 25, 26. The District Stewards will meet at Timpsion, Thursday, December 28, in the Methodist Church, at 7:30 p. m. E. L. SHETTLES, P. E.

Palestine District—First Round. Willard Cir., at Carmona, Jan. 6, 7. Groveton sta, Jan. 8. Grovesville Cir., at Cove Spring, Jan. 11. Mt. Solman and Bullard, at Mt. S., Jan. 13, 14. Rusk sta, Jan. 14, 15. Crockett Cir., at Union, Jan. 20, 21.

Crockett sta, Jan. 21, 22. Brushy Creek Cir., at B. C., Jan. 25. Neches, at N., Jan. 27, 28. Elkhart Cir., at Corinth, Jan. 31. Grapeland sta., Feb. 1. Alto Cir., at Cold Springs, Feb. 3, 4. Kennard Cir., at Kennard Mill, Feb. 7. LaRue Cir., at New York, Feb. 10, 11. Note, Officials—it is important for many reasons that the first Quarterly Conference should be early in the year. For this reason an unusually large number of quarterly meetings are set on week days. Besides, I have noticed that Saturday is about as hard a day as any in the week to get officials together. The first quarter has much to do with the success of the year; therefore, let every official attend. Jos. B. Sears, P. E.

Pittsburg District—First Round. Gilmer Cir., at Souls Chapel, Jan. 6, 7. Gilmer sta, Jan. 7, 8. Winfield, at W., Jan. 13, 14. Mt. Pleasant, Jan. 14, 15. New Boston mis., at R. B., Jan. 17. New Boston sta, Jan. 17. Pittsburg Cir., at U. R., Jan. 20, 21. Pittsburg sta, Jan. 22. Cason, at Cason, Jan. 27, 28. Daingerfield, H. S., Feb. 3, 4. Red Water Cir., at R. W., Wed., Jan. 7. Queen City, at Q. C., Thurs., Feb. 8. Leesburg, at M. S., Feb. 10, 11. Quitman, at Q., Feb. 17, 18. Dalby, at Dalby, Feb. 24, 25. To the Stewards—Dear Brethren: Suffer this word of exhortation. First, let us determine to make this a great year in our charges in revivals and spiritual growth. Grow in grace and knowledge. This may be the last year on earth for some of us. Second, determine to do your full duty as stewards. Love and pray for your preacher and speak highly of him. Third, begin at once to see after his living. Make early collections. See all your people, urge each to do something, and when your Quarterly Conference comes be sure to be there. If you will do your full duty, you won't mind going to the Quarterly Conference. May the good Lord bless us all. J. T. Smith, P. E.

Marshall District—First Round. Hallville, at H., Jan. 6, 7. Kelyville, at Moore's C., Jan. 13, 14. Jefferson sta, Jan. 14, 15. Longview, Kelly Memorial, Jan. 21, 22. Harrison, at Grover, Jan. 27, 28. Arleston, at Bethany, Wed., Jan. 31. Kilgore, at K., Feb. 3, 4. Tatum, at Tatum, Feb. 10, 11. Beckville, at B., Feb. 9, 11. Coffeyville, at Stamp's M., Feb. 17, 18. Henderson Cir., at Carlisle, Fri., Feb. 23. Church Hill, at Oakland, Feb. 24, 25. Henderson sta, Feb. 25, 26. Jas. W. Downs, P. E.

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### NOTES FROM THE FIELD.

Continued from page 5.

ments, two good Sunday schools and two splendid W. H. M. Societies, of course success will be ours to some degree. Had a most profitable service of Christmas day. We are planning for our year's work. In order to succeed, must not forget to pray. By the way, I want to express my thanks for kindnesses shown me by the dear good people of Edgewood. A better people never lived. They are loyal to God and Church. They have just finished painting their church, giving it three good coats, beautifying it greatly. My prayer is, Oh! Lord, help me to help this dear people in spiritual things as much or more if possible than they have us in temporal. Pray for us.

Cameron.

C. J. Oxley, Dec. 28: For some time the writer has been intending to write a line or two to the Advocate, but was "let hitherto." We closed up an excellent year of work at Cameron when conference convened at Pittsburg, more money being raised for Church purposes than in any previous year (except the year during which the handsome church was built), and a decided advance in some lines of church enterprise. The Woman's Home and the Woman's Foreign Missionary Societies, under the leadership of Mrs. J. D. Hefley and Mrs. Dr. Greer, respectively, have done splendid work, enterprising and carrying out various new things. Our Leagues, Junior and Senior, have also done well and have been much help to the pastor. Our Sunday school lost the efficient leadership of Bro. Walter Nelson (brother of our John K.), he having removed to Stamford, but he has an excellent successor in Bro. A. W. Tabor, one of our county officials. The Sunday-school has ever bulked largely in the mind of this scribe and much of my work as pastor has been to make it as efficient as possible, for it indeed is the true center of the Church. We are doing well in this department, but expect to make some advance in the coming year. The services of our Church are generally well attended and the preaching of the word has most respectful hearing. Being returned for my second year, we were most kindly and cordially received, many tokens of love and esteem being shown myself and family. The Board of Stewards, under the chairmanship of Bro. W. H. Triggs, met promptly and the financial and other work was planned for the new conference year. Taking all the above into consideration and the fact that practically Cameron Station has three pastors, Mrs. Oxley being No. 1, my daughter Constance, No. 2 and the writer an indifferent third, we ought to do well this year and by the grace of God and the help of the dear brethren of the Cameron Methodist Church, we will.

Glen Rose.

F. M. Winburne, Dec. 18: Although I am on the shelf I find it difficult to keep still; so give me space to say that on Monday night after I preached two of the best I could a great multitude of people visited the home with a number 1 pounding. By this time Bro. W. D. Gaskins, our pastor, had

arrived and was the guest of our home. After a while of sweet social pleasure, Bro. Gaskins and I both made a little talk and then Bro. Gaskins led in a sweet, fervent prayer. It was a happy occasion, an oasis in the desert of life. Bro. Gaskins is a refined, sweet-spirited man and has an excellent little family. I'm sure he and his will be a fine fit for Glen Rose charge and I sincerely pray and believe the signs will follow. As already stated, I will have something ere long to say, sure enough, of the home when fully rigged, etc. So let it to say now, it will be a gem. I would go into details, but ye cannot bear it now. By the way, I have several calls now for meetings ere long, but please say to all concerned, for awhile I want to rest my heart, mind and throat and then I'm ready for the fray. Having a splendid horse and buggy and a half fare ticket, except on Central, I can roam by land or rail, i. e., while my "little pile" lasts. So for the present we are here and all happy on the way. No Board of Stewards, but plenty of fresh air and mountain scenery and a little meal in the barrel and oil in the cuse. Praise the Lord! If we keep humble I am expecting one of the happiest years of life. Pray for us that God may use us for His glory continually.

Gary.

W. W. Graham, Dec. 25: We have made the landing, bag and baggage, and find a parsonage that is quite a credit to the charge. When we get the chimney built, the yard, garden and lot all made, the furniture paid for and about \$200 debt on the parsonage, we shall be in splendid shape for a year's hard work for the Master. By the way, last Thursday we were rushing to get things out of the depot, and the preacher undertook the job of steadying the top load, and all of a sudden things took a slide to the ground. The preacher's head fell just in front of the hind wheel. Thanks to a good driver and a biddable team, or you would have had a very different note from this point by this time. A rather small matter with one exception. Where would Bishop Key and Brother Shettles have gotten a man to do all this work? Keep in a good humor, and leave a nice lot of garden sass for the next preacher, as we did the other week at Keleys. A merry Christmas and a hoppy New Year to you and all your readers.

Roxton Circuit.

W. R. McCarter, Jan. 1: We have been kindly received on Roxton Circuit. Nothing has been allowed to go undone to make our greeting most cordial. The good women of our Women's Home Mission Society did considerable work at the parsonage before our coming, making it comfortable and serviceable. This they did, too, notwithstanding the fact that they want to build a new and more commodious parsonage just as soon as conditions will permit. How could we get on in our work without these good women? Many acts of kindness have been shown us, while words of good cheer have not been wanting. Pounded? Yes. Not in an organized way, but the natural, spontaneous action of the mind and heart of a people appreciative in their disposition and kindly in their make-up. Good

congregations have greeted us at all services, and our services have been, we trust, helpful. We are going, by God's grace, to work with might and main to make this the greatest year of our history—one in which souls will be saved and the Church of Christ strengthened and built up.

Ioland, O. T.

W. P. Meador: Ioland Circuit, O. T., is a brand new charge, it is a part of the Grand and a part of the Mutual charges; but it is a fine work. There are six classes on it, and they are all good ones, too. I have been given a warm reception by all of the points. We now have a revival meeting in progress at Teepee Creek. It is the old-time kind of a meeting. The people are getting religion at home as well as at the Church. The altar services are fine. I have seen as high as ten shouting and praising God at one time. Thank God for a religion that makes people happy. Old grudges have been broken down, and all of the Christians are enjoying the meeting. We are starting out well for a good year's work. May the Lord bless all of the Texas preachers in their work this year, is my prayer. The Advocate is a welcome visitor to this conference. God bless you all.

Wylie.

Samuel Weaver, Jan. 2: When our Annual Conference was over and I found that I had been sent to Wylie, I was soon on my way. I was kindly received and was given a nice pounding, for which we give our sincere thanks to those who gave us the pounding, praying that God may bless them abundantly. I have been all around my work and have met with a hearty welcome, and we trust that we may be able to do this people a good year's work.

### MARRIAGES.

Hart-Russell.—In the parsonage at Estelina, Texas, December 20, 1905, Mr. E. B. Hart and Miss Myrtle Russell, rev. M. D. Hill officiating.

Cobb-Boles.—At the residence of Dr. I. H. Hall, in New York, Texas, he the officiating minister, December 21, 1905, Mr. Andrew Cobb and Miss Pink Boles.

Gosnell-Moore.—At the residence of T. J. Hines, Miles, Texas, December 21, 1905, Mr. J. W. Gosnell and Miss Annie Moore, Rev. T. J. Hines, local preacher, officiating.

Linebarger-Preece. — McKamey-Preece.—On November 26, 1905, at Round Mountain Church, Travis County, Texas, Mr. J. F. Linebarger and Miss Grace Preece and Mr. W. W. McKamey and Miss Bessie Preece, Rev. J. A. Bittick officiating.

Blairst-Gibbs.—On December 20, 1905, at the residence of the bride's parents, in Justin, Texas, Mr. J. E. Blair and Miss Sue Gibbs, Rev. J. D. Whitehead officiating.

Everitt-Blankinship.—At the home of the bride's parents, at Rast, Texas, Mr. Hiram Everitt, son of Rev. Frank Everitt, and Miss Adda Blankinship, daughter of Dr. Blankinship, December 19, 1905, at 2 o'clock, Rev. C. C. Carr officiating.

Robinson-Cobb.—At the residence of the bride's father, in Uvalde, Texas, Mr. H. H. Robinson, of Del Rio, and Miss Sallie Cobb, Rev. C. W. Perkins officiating.

Whittenberg-Marsh.—At the home of the bride's mother, near Rienz, Texas, Harvey C. Whittenberg and Miss Orinda Marsh, Rev. G. W. Kinchloe officiating.

Satterfield-Caldwell.—At the home of the bride's father, Mr. B. Caldwell, in Lawton, O. T., December 12, 1905, at 8 p. m., Mr. F. P. Satterfield, Assistant Cashier of the Merchants & Planters Bank of Lawton, O. T., and Miss Iona Caldwell, Rev. N. L. Linebaugh officiating.

Miller-Dixon.—At the Methodist parsonage, Troy, Texas, December 3, 1905, Mr. R. H. Miller and Miss Ida Dixon; both of Moody, Texas, Rev. J. F. Tyson officiating.

Maedgen-Edlis.—At the Methodist Church, Troy, Texas, December 27, 1905, Mr. Chas. Ernest Maedgen and Miss Minta Edlis; both of Troy, Rev. J. F. Tyson officiating.

Maedgen-Payne.—At the Methodist parsonage, Troy, Texas, December 31, 1905, Mr. G. C. Maedgen and Miss Maggie Payne; both of Troy, Texas, Rev. J. F. Tyson officiating.

Yeary-Cudd.—At the residence of the bride's parents, near Frankford, Texas, Mr. W. G. Yeary and Miss Myrtle Cudd, on November 20, 1905, Rev. D. J. Martin officiating.

Williamson-Edmondson.—At Pearl, Texas, December 27, 1905, by Rev. S. T. Cherry, Mr. Parce Williamson and Miss Maggie Edmondson.

Lesesne-Sherman.—At the home of the bride, near Centerville, Texas, December 20, 1905, Mr. John R. Lesesne and Miss Maggie Sherman, Rev. A. P. Bradford officiating.

Fitzpatrick-Harrison.—At the bride's home in Centerville, Texas, December 24, 1905, Mr. J. A. Fitzpatrick, of Wa-

co, and Miss Ollie Harrison, of Centerville, Rev. Alvin P. Bradford officiating.

Childress-Everhart. — Near Bells, Texas, at the home of the bride, December 24, 1905, Mr. Gus Childress and Miss Mary Everhart, Rev. D. F. Fuller officiating.

Carter-Glover.—At the parsonage, Madisonville, Texas, December 22, 1905, at 4 o'clock p. m., Mr. W. R. Carter and Miss Jennie Glover, Rev. J. C. Carr officiating.

Love-Stallings.—At the residence of the bride's parents in Smith County, Texas, December 24, 1905, Mr. H. C. Love and Miss Viola Stallings, Rev. John Adams officiating.

Ellenga-Gibbs.—At the home of the bride's parents, Corrigan, Texas, December 24, 1905, Mr. Frank G. Ellenga and Miss Bettie Gibbs, Rev. A. Nolan officiating.

Smith-Gibbs.—At the home of the bride's parents, Corrigan, Texas, December 25, 1905, Mr. C. M. Smith and Miss Troy Gibbs, Rev. A. Nolan officiating.

Thomas-Manry.—At the Rock Island Church, Polk County, Texas, November 26, 1905, Mr. E. A. Thomas and Miss Mamie Manry, Rev. A. Nolan officiating.

Meadow-Wilson.—At the Rock Island Church, Polk County, Texas, December 24, 1905, Mr. A. Z. Meadow and Miss Lillian Wilson, Rev. A. Nolan officiating.

Tipton-Erock.—At the home of the bride's parents, near Darby Church, Polk County, Texas, December 24, 1905, Mr. U. F. Tipton and Miss Eva Erock, Rev. A. Nolan officiating.

Puckett-Norville.—At the home of the bride's parents, Montague County, 7 o'clock a. m., December 28, 1905, Mr. R. I. Puckett, of Montague County, and Miss Hallie Norville, of Jones County, Rev. C. D. West officiating.

Hinkle-Bradshaw.—In the Methodist Church, at Knob, Texas, December 24, 1905, Mr. Charles H. Hinkle and Miss Myrtle Bradshaw, Rev. J. D. Crockett officiating.

Ward-Roberts.—In a buggy in front of the parsonage, Springtown, Texas, December 24, 1905, at 3:30 p. m., Mr. G. Will Ward and Miss Nannie Roberts, Rev. J. David Crockett officiating.

English-Wilkerson.—In a buggy in front of the gate of Mose Peden, near Knob, Parker County, Texas, at 4 p. m., December 17, 1905, Mr. W. L. English and Miss Bab Wilkerson, Rev. J. David Crockett officiating.

Lee-Parish.—At the parsonage, Holiday, Texas, Sunday afternoon, December 17, 1905, Mr. Guy Lee, of Iowa Park, Texas, and Miss Pearl Parish, of Geraldine, Rev. Luther O. Rodgers officiating.

Thomas-Armstrong.—At the home of Rev. E. L. Armstrong in Corsicana, Texas, December 27, 1905, Dr. J. H. Thomas and Miss Eleanor Armstrong. The bride's father officiated. They left immediately for their home in Fields, La.

Gibson-Browder.—On December 20, 1905, at high noon, in the Methodist Church, Gordon, Texas, Mr. A. A. Gibson, of Halsell, Texas, and Miss Mabel L. Browder, of Gordon, Texas, Rev. J. P. Patterson officiating.

Lamons-Shearer.—At the residence of the bride's uncle, Mr. G. C. Shearer, Young County, Texas, December 24, 1905, Mr. S. M. Lamons and Miss Mattie Shearer, Rev. J. M. McCarter officiating.

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J. U. McAFEE,  
Thornton, Texas. Conf. Agent.

Rev. T. N. Lowrey, who served the Merkel Circuit last year, coming to the call of his Church at a critical moment, will this year engage in evangelistic work. I most heartily commend him to the preachers and Churches. His address is Merkel, Texas.  
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### ERRATA.

But for the seriousness of the mistake I would not utter a word of protest. I meant to say, and so wrote, in the third paragraph of North Ala. Letter, that "this hour, 'fortunately,' has lost nothing by age." It was unfortunate for me that the printer substituted the other and opposite word "unfortunate."

Not so bad that you got my initials reversed, and yet some people are sensitive about their names. Good wishes of the season for you.

M. H. WELLS,  
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