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

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## Editorial.

### CHURCH PEOPLE AND WORLDLY AMUSEMENTS.

Methodists used to stress the danger of worldly amusements, and they enforced discipline concerning such things. Among these worldly amusements are included dancing, card-playing, theater-going, and the like. They were thought to be inimical to spiritual life and Christian character. And we still hold to this view of them in theory, but in practice we pay no attention to the rule in our Book of Discipline against them. Our people in the cities, especially, play cards and go to theaters just as they please. There is no difference between them and the world on this point. We do not mean by this that all our people practice these things; but we mean that all of them who want to dance, play cards and go to the theater do so without let or hindrance. Such a thing as bringing them to account for such conduct is one of the lost proceedings of our Methodism. A few afternoons ago we had occasion to take a street car near the Opera House in this city just as the afternoon matinee adjourned. Several cars were on the track waiting for the crowd to get aboard. The rain was pouring down. We looked at the people as they were leaving the building and entering the car, and we saw scores of our Methodist women among the throng. There were young girls, young ladies, mothers and elderly women. And the entertainment had not been one of fine music simply. Some lovers of music make this a pretext for going to the opera. It was a regular theater—so the billboard indicated. Many of these Methodist women would not have thought of venturing out to a church service through such inclement weather as we had that afternoon. But they were at the theater, and paid a good price to witness the play. And this is not all. Look over our daily papers, and in the society column you will see accounts of card parties and of dances where Methodists are among the most prominent people in attendance. The names of some of them are often given as prize-winners in these games. But worse even than this, it often occurs that in prominent Methodist homes these dances and card parties are given. And they do not hesitate to write up minute accounts of the affairs, including the names present, and have them exploited in the papers. As a matter of fact, many of our Methodist women have no conscience touching such amusements. Yet they assume to be good members of the Church, and can be seen usually in their places at the service on Sunday morning and at the monthly communion when the sacrament is administered. Evidently such Methodists see nothing inconsistent with such practices and acceptable membership in the Church of God. They are not bad people—in the main, they are good people. But they are worldly and out of harmony with our teachings as Methodists. One of two things ought to be done—either our pastors ought to apply the Discipline to such members, if admonition will not reach them, or the approaching General Conference ought to

strike from our Book of Discipline every vestige of legislation against worldly amusements. As things now stand, this legislation is a dead letter in the Discipline; and a law unobserved and unenforced is a menace to all law. We had just as well face this issue honestly and tell the truth. Either our Discipline is wrong on this subject or our practice is woefully inconsistent. Is it wrong to go to card parties, to dances and to theaters? Is it wrong for Methodist families to give card parties and balls? Is it wrong for Methodists to compose box parties at the theaters? Our Discipline assumes that it is, and it contains directions concerning such amusements; but scores and scores of our city Methodists, and maybe our rural Methodists also, habitually attend such things and indulge in these amusements; and we rarely if ever hear of our pastors going to such people and expostulating with them, as the shepherds of the flock; and they certainly never bring them before the Church on a charge of violating the Discipline at this point. There is radical need of reform. Either our people ought to reform, or we ought to revise and reform our Church laws. If we are going to leave the question of worldly amusements to the consciences of the people, then we ought to do away with mandatory rules on the subject. The writer of these lines may be narrow and illiberal, but he believes in consistency in our teachings and in our practices.

### THE BURDEN OF SUPPORTING BAR ROOMS.

Less than two years ago the people of Lamar County voted out bar rooms by a good majority, but the antis went into Judge Bryant's Court, which is a Federal tribunal, and had him issue a permanent injunction against the election. A man by the name of Busch living in St. Louis, prompted the application for the injunction. He does not live in Texas and has nothing in common with Texas interests. But the Federal Judge listened to his plea and turned down the people who live in Lamar and pay its taxes. Judge Bryant has done this more than once.

Time went on and the bar rooms flourished in Paris. They had Judge Bryant between them and the State law. Though condemned and voted out by the people, they continued to do business, and they are still at their calling. Sometime back, there was a great show in Paris. People from the surrounding country were present to witness it. From an adjoining county, a prominent citizen went to Paris. Toward night he went to a restaurant in some way connected with a bar-room. After he got his meal he got into a dispute with the bar-tender, and the man who stands behind the bar grabbed his pistol and fired a shot which laid the man dead at his feet. Thus a human life, a father, a husband and a citizen of prominence, ceased to live. Today his mortal remains fill a bloody grave. The wife mourns his departure, and children cry for a father whose home-coming will be delayed till the resurrection. Every man who voted for

whisky in that election, and the Court which knocked out the will of the people and perpetuated the crime of bar-rooms will be held responsible before God for the death of that citizen. This is only one of the crimes of the Paris bar-rooms. They can be numbered by the score. The people who are afflicted with them, carry a heavy burden. They have to share the results of the crimes committed by whisky and they have to pay the taxes that support the courts in prosecuting these crimes. Bar-rooms are the most expensive adjuncts to the business of a community that can be imagined, and they blacken the charter of society with their debaucheries, crimes and immoralities. Paris is paying dearly for her institutions known as dives, joints and bar-rooms.

### THE HOUSTON POST BEGS THE QUESTION.

The Houston Post finds itself in a predicament, and it tries to get out of it by claiming unfair treatment at the hand of the Advocate. This is simply begging the question, instead of meeting the issue squarely. Of course the Post "flatly denies" our statements. There was nothing else for it to do, unless it had pursued the manlier course, acknowledged its faults and promised its readers to henceforth treat the question of local option with fairness, treat its local option readers with common respect and never again permit a sore-headed negro scribbler to libelously attack the Christian Church and her ministry in its columns. This latter duty it does not perform, and its only alternative is to assume an air of injured innocence and whine because the Advocate has justly pointed out its errors and asked it to call a halt in its repeated offenses. All the proof we need to cite in substantiation of what we have said about the Post is found in the mouth of the Post, as seen in its back issues. For years it has rarely ever referred to the question of local option, or "prohibition," as it invariably calls this issue, without doing so in a contemptuous sort of manner. That the Post should have the audacity to deny this is appalling even to its own readers. The attitude of the Post to the Pinckney matter is too well known to need repetition. That the Post, however, should try to justify itself in the publication of the Rayner article shows a perversity of mind almost pitiable. The Post knows that it made a grievous mistake when it put that diabolical communication in its columns. It has said so privately, but publicly it says otherwise. But the Post makes a miserable spectacle of itself by trying to divert its readers from the main issue, in calling attention to the Advocate as a "red-hot, rip-snorting political paper." The Post's political pets, the brewers and the liquor dealers, have given it excellent training. That is exactly what they say of the Advocate, and of course their organ must resort to the same tactics when it is forced to the wall on the liquor question. All over Texas the supporters and defenders of this gang speak of the Advocate in this style. The Post is only following out the behests of its masters in going out of its way to make this fling at

the Advocate. The Post in this fling overlooks the fact that it insults 215,000 Methodist people in Texas. Their ministers and representative laymen at the recent sessions of the Annual Conferences unanimously endorsed and unqualifiedly recommended the Advocate on all parts of the ground. Yet the Post, not able to repel the blows of the Advocate upon its guilty head, offers insult to Texas Methodists in the phrase above quoted. But the Post need not think it will be able to play the devil fish and escape its merited rebuke by trying to draw the attention of its readers to an extraneous issue. We shall not permit it to run from the point in question, or to attempt the baby act. We insist that the Post cease its ridicule of local option, and that it treat its local option readers with respect; and that it shall never again permit a negro to enter its columns to abuse the ministry and the Church. If it will cease its offending at these points the Advocate has no contention with the Post. Outside of the matters complained of the Post has many things admirable and commendable, and we reiterate our statement that the Post is too good a newspaper to permit its columns and its large advertising space to be used by the liquor and beer business to the hurt of the moral sentiment of the State, to say nothing of permitting a negro to spout his prurient matter on the Church and her ministry.

Make all people your friends if possible, but make only a very few of them the recipients of your close confidence. The best way in the world to keep a secret sacred is not to tell it to anybody. If you place private matters in the keeping of others, the world will know your secrets.

The Church is the only institution in this world in which death does not dissolve our membership. We begin with it here and continue with it through eternity; for the Church militant and the Church triumphant are one. We cannot, therefore, place too high an estimate upon our membership in the Church of God.

The man who does not feed his soul on the nourishing food of prayer, meditation and the Word of God will become a spiritual anemic. He will find himself lacking in rich spiritual blood and muscle. A pale, emaciated Christian needs to change his life from the atmosphere of the world to that of the closet, the prayer service and the place of public worship.

It is true that Christ formulated no technical system of theology. He taught great general and specific truths; but these truths embody the essence of theology. Theology literally means to write about God. The whole of Christ's deliverances were about God and about man. He taught us our duty to God and our duty to each other and the corresponding obligations that arise from these duties. A well-defined system of theology is, therefore, essential to any Church organization whose creed endeavors to define the teachings of the gospel. Paul was a great theologian.



### A GOOD LETTER FROM DR. NEELY.

In my last I had just returned from Catalina Island to Los Angeles. Having learned while at the Island of a number of very dear old-time friends living at Pomona, we went to that little city. Arriving there at 10 a. m., we had the cabman to drive us to the residence of Mrs. Louisa Gregg, the widow of the late Josiah Gregg, who forty years ago was well and favorably known by most of the preachers of the North Texas Conference as an active, leading layman, whose palatial residence at Sulphur Bluff, in Hopkins County, was the preacher's home. Possessing ample means and rich in the grace of liberality, he was an important factor in the establishment and growth of Methodism in those early days in that region. On arriving at the house a widowed daughter of Sister Gregg came to the gate to meet us. After looking at me intently for some time she recognized me. I told her not to let her mother know who I was. Entering the house the old lady adjusted her spectacles and looked bewildered for a moment or two, and said it must be Matt Neely. What a cordial reception we had. What a pleasure in such meetings, suggestive of what awaits us in the "sweet by and by." While they went about the preparation of dinner I walked one block to the home of Mrs. Mary Archer, the widow of the late Dr. Archer, also old citizens of Hopkins County, Texas, and dear friends of my younger days. After dinner these good ladies drove us over the city, a really beautiful city of 12,000 inhabitants. No devil's dens in the shape of whiskey saloons in this city. Whiskey is not allowed to be sold here. The city gives evidence of thrift in its beautiful, cleanly streets, elegant residences, and its fine business houses. We were driven by the churches of the city, of which there are several, and all in keeping with the other buildings, except our own Southern Methodist Church. It made me sad to see it so much inferior to the others, but our Church is weak here.

After spending a delightful day with these good friends we returned to Los Angeles. On the Sabbath of our stay in the city we went, of course, to the M. E. Church, South, in the morning. We found the congregation gathering in the Sunday-school room, as the audience room was undergoing repairs. I had told my wife that I didn't wish to be recognized, as I was not on a preaching tour, so we took a back seat. There was a good congregation, and the pastor, Rev. E. P. Ryland, preached a good sermon, practical and helpful. I had met him in Kansas City, and as we went out he recognized me and gently rebuked me for not letting him know I was there. We have a good Church here, and from what I saw and heard feel sure that our Church has a mission in this beautiful city.

At night we went to the First M. E. Church of which Dr. McIntyre is pastor. We knew him at Denver, where he was pastor of the Trinity Church. He was absent, and the celebrated Dr. Graham, of Chicago, preached. I was glad of this, for I had heard and read much of his benevolent and useful work among the poor classes of Chicago and his lectures on this line of work. He it was who left his elegant home in the city and moved down and took up his abode among the neglected and poor working classes to live and work among them, exercising a great influence in elevating and Christianizing them. He preached a sermon that I shall never forget, basing it upon the request of James and John, "Grant unto us that we may sit one on thy right hand and the other on thy left hand in thy glory," and Christ's reply. It was a sermon of great clearness and power, feeding the mind and the heart. Its fragrance and blessing still linger on my heart.

After spending five delightful days in this beautiful city we left for Fresno. Leaving at 11 p. m. we took breakfast next morning at Bakers-

field. This is an oil region, and derricks and oil tanks were much in evidence on every hand. I learned, however, from conversing with a very intelligent gentleman on the train who lived in the vicinity that there were evidences of decline in the flow of oil, and it was feared that the field would be exhausted sooner or later. The country for some distance was sparsely settled, and rather sterile and unpromising in appearance. However, as we neared the line of Fresno County and the San Joaquin (pronounced Waukeen) Valley there was improvement. Reaching the little town of Fowler, we disembarked, and taking private conveyance went out three miles through heavy laden orchards and vineyards to my wife's brother-in-law, James H. Winton, where her father also lives. Brother Winton is a double cousin of our own Dr. G. B. Winton, of the Nashville Advocate, a thorough Methodist, and takes the Texas Christian Advocate. How glad I was to see a copy of it again. I have been a regular reader of it for more than half a century, in fact, ever since it was evolved out of the "Wesleyan Banner." How long has that been? My father was a subscriber to the "Banner" during its entire history. What reader of the Advocate can beat that record? Of course, it gave me a sort of homelike feeling to find it out here in California. The first copy I found contained the letter of Bro. Hughes giving his impressions of California. I am sorry that he did not visit Fresno County and the "Waukeen" valley, for I feel quite sure that he would have been favorably impressed with this portion of the State. It was not long after our arrival until Bro. Winton had me out tramping over his beautiful orchard and vineyard, pointing out thrifty trees of various kinds of fruit, telling their age, products, etc. And then to the vineyard, the vines loaded with large bunches of luscious grapes which we very liberally sampled. He is enthusiastic with regard to the rich possibilities of the fruit industry in this valley. I do not wonder at his sanguine expectations, for but little over three years ago he settled on this forty-acre tract wholly unimproved, and now it is covered over with thrifty, vigorous trees of various kinds of fruit and richly laden grape vines, and yielding even this year a handsome profit. Of course in a year or two more it will begin to yield a handsome revenue.

There is no doubt about the fruit business being a profitable one. Example. We visited another brother-in-law who had forty acres of mature trees and vines which he rents for \$1,100 cash, reserving the use of the dwelling and all the fruit needed for home consumption. Thirty-five dollars per acre is pretty fair rent. There are a great many Chinese and Japs in this country, and they seem to be experts in gathering the fruits, especially the grapes, and preparing it for market. Many of them have money, and they will buy the fruit at so much an acre and gather it themselves. But I propose to write another article about Fresno County and its fruit business—the various kinds of fruit, the manner of cultivation, the gathering, curing and preparing for market, and how all these furnish pleasant and profitable employment for all classes, even the children.

I will close this letter with some reference to Church matters. I spent two Sabbaths in the community. The first Sabbath I went at night to the Presbyterian Church in Fowler. By some means the preacher found me out and I had to preach or obstinately refuse, which is not according to my rule or record. So I tried to preach. The house was full, and what impressed me was the large proportion of young people. As I arrived in time to be present at the "Christian Endeavor" service, I found that these young people were notably intelligent and religious, many of them taking part in the service.

On Wednesday night afterward we

went to Fresno to visit another brother-in-law, Bro. James Jackson, who lives in the city. It happened to be the night for the quarterly meeting, and as Jackson was a member of the Quarterly Conference we went to it. Almost the first man I saw on entering was Judge Strother, whom I had met at two or three General Conferences. He will be remembered by our Texas delegates as quite active in these conferences. He will be especially remembered by Bro. J. W. Hill, who had an interesting tilt with him at Memphis in '94. Bro. Moore was the presiding elder and Bro. Kenney, pastor in charge—both by the way elected to the next General Conference.

Our Church here in Fresno had recently been burned together with the parsonage, both commodious buildings. The way in which the Quarterly Conference confronted the situation was refreshing to me, showing that they had nerve and loyalty. They took steps for the immediate rebuilding of the Church. The ladies had already purchased a parsonage. Our Church is strong and healthy here, paying the pastor a salary of \$1,500 per annum. To show the fraternal spirit between Churches the pastor of the Baptist Church proposed to Bro. Kenney that he wished to take an outing, and would turn over his church for a time for our use. I preached in the Baptist Church on Sunday to a good congregation. Enough for this time.

M. H. NEELY.

### ABE MULKEY'S PLATFORM.

Being a Methodist since my ninth year, and accustomed to all its usages, and gone all its gates in apostolic succession—from sexton to steward, superintendent, class-leader, local preacher, and, skipping presiding elder and bishop, went to evangelist, and therefore on the highest perch. See?

Not being able to get to the last annual love-feast, I failed to get in my annual experience; therefore, before starting on my twenty-first year of revival work, I want to say: I love God and my Church with all my soul.

I have conducted 25 revival meetings in Texas, Missouri, Indian Territory and Arizona; traveled 12,000 miles in reaching these points; have had 1715 conversions; have secured in subscription for all Church purposes, \$119,000; received 111 calls during the year, but could not reach but 25; therefore, had to cancel 85.

My work has not been as great as I would like, but God be praised for that which was accomplished.

I take a new start January 8, leaving for Colorado Springs, Colorado.

My motto for 1906 is four P's—Pray, Plan, Push, Persist.

New Year's greetings:

The Lord bless thee and keep thee;  
The Lord make his face shine upon thee, and be gracious unto thee;  
The Lord lift up his countenance upon thee, and give thee peace.

ABE MULKEY.

Corsicana, Texas, January 4, 1906.

### LOOK OUT FOR THE PROSELYTER.

Some one left a copy of the Baptist Argus, of Louisville, Ky., issue of December 7, 1905, on a seat in my church last Sunday. Picking it up, my eye fell upon the headline, "Almost a New Denomination." I quote a part of the article which followed, omitting the name of the preacher in question. He is pastor of one of the leading Baptist Churches in Texas. Here is the article: "At the Texas Baptist Ministers' Meeting, Dr. — made this striking statement: 'The larger spirit which has come to the Baptists makes almost a new denomination. The time is ripe, and our opportunity is mighty. Not only have our own Churches increased in size and number, but our principles have gone over into the ranks of other denominations. There are uncounted multitudes of people who are unconsciously Baptists, who are yet in the other folds. Many of these would be surprised to be told that they are Baptists, but it is true.

Down in their hearts, too, they believe that salvation precedes coming to the Church and its ordinances, and they believe also that immersion is the only scriptural baptism. Those who believe these things are Baptists! No matter where you find them, they are Baptists. Such people are hidden away in the various religious bodies, as Saul was hidden away among the stuff. And it is our business to, in the right spirit, discover these Baptists and align them with our Churches. The right message in the right spirit will do the work.' The Argus then adds: "Dr. — said he had begun an effort to reach these unconsciously Baptist people, and he narrated some striking instances in his work." The paper further says: "The Baptist Argus heartily believes that there are uncounted hundreds and thousands all about us who really belong to our fold, and, with Dr. —, it believes they can and should be discovered, loved, and led home."

The above leads me to say that other people have their eyes on our members, and are after them, and the sooner we wake up to that fact and establish a defensive policy the better it is going to be. Note that the proselyting is not confined to the rural and more ignorant classes, but here is a Doctor of Divinity and pastor of a metropolitan Church, who stands up in a State gathering of the ministers of his Church, and announces that he "has begun an effort" to reach out into other folds and bring in such as may be "discovered" with Baptist leanings; and the Argus, one of the leading journals of his Church, gives its unqualified editorial indorsement. This may be taken as the attitude of the great Baptist Church toward the rest of us, and some other denominations are making common cause with them in their efforts to draw off our Methodist people from their Church. Dr. — "narrated some striking instances" of success in finding these "uncounted multitudes" that were "hidden away in the various religious bodies," and told how the "right message in the right spirit did the work" of "aligning them with the Church."

He would doubtless say that he only goes after those who, "down in their hearts" are "unconsciously Baptists." But pray tell me how he is going to know these from the others? He says they are "hidden away" among us, and that it is "his business to discover them," but how is he going about it? Perhaps the Argus unwittingly gave his method away when it said that, "with Dr. — it believed they could and should be discovered, 'loved' and led home." That's the way to get them—love them. Then they can be "led home." They may not be any more lovable in character than others, but character is not the thing with the proselyter. It is enough if they are "unconsciously Baptists" at one or two points of their belief. But how is he going to find out that they are "unconsciously Baptists"? If they are not conscious of it, how can he be, and how can he make them so? Here is where the proselyter's trick comes in. He will feign a love for all alike. Keeping his eyes open, he can soon discern those upon whom his medicine is taking effect. Love is then withdrawn from the rest and centered on these. Ere long the "right message in the right spirit" is given on baptism, etc. Meantime the Church is notified that "they are coming our way," and promptly the whole current of social life in the Church is turned toward them. Papers, tracts, etc., are casually left in easy reach. On some proper occasion the suggestion may be made that "your Church does not seem to appreciate you as they should," assuring them that "we" fully recognize and appreciate their worth. The work is about done now; they are ready to be "led home."

These are the proselyter's tactics. Visit everybody; be especially nice to the people of other Churches—appear to think more of them than their own pastor and Church; smile

at them; salute them across the street; get the young people into the choir; show them more consideration than they receive at their own Church; shake hands with everybody in sight; yes, "love" them; and when confidence is well established, and estrangement from their own Church is seen to be about effected, "the right message in the right spirit will do the work."

The writer has seen this very program carried out time and again—in fact it is common. The proselyter does not often come out fairly and squarely and put his case on its merits. He uses a more subtle method now—one that the unsuspecting are not likely to observe. The Methodist Church has been for a long time and is now a silent and passive sufferer at the hands of men who pursue these tactics, and I think the time has come for us to resent. Keep your eyes open, for this plausible man, this loving, smiling, handshaker is abroad in the land, and his "business" is to "discover" somebody who can be "led home." The best way to deal with him is to give him a merciless exposure. I have tried it on more occasions than one, and it always works well. It don't have to be done but about once. Such is the contempt in which he is held by an intelligent community when he is caught and exposed that he soon betakes himself to other fields of labor, or settles down and becomes content with attending to his own business.

Suppose we should adopt Dr. —'s plan, and go to work to "discover" and "lead home" all the Methodists who have wandered into other Churches. For instance, suppose we should, like him, select two points of doctrine and say "all who believe these things are Methodists, no matter where you find them," and should then invade the ranks of the Baptist Church and draw out all who do not believe in the unconditional perseverance of the saints and close communion—what a landslide there would be! But we do not care to interfere with that Church and its people in any such way. If any want to come to us, as frequently they do, we receive them and make no ado over it. We would prefer for Dr. — and his Church to pursue a like policy toward us, but if they rather not, they must not complain when the exposure comes.

The first proselyter I remember to have read of was Absalom, who, seeing the devotion of the people to his father, determined to draw them off after him, and it is said that he "stole the hearts of the people" and brought on the insurrection. Yes, like, Dr. — and the Argus, he "loved them, and led them home." But he was apprehended, exposed, and left hanging in a tree, a fit emblem of the proselyter's just fate.

R. C. HICKS.

Royse City, Texas.

### AN IMPORTANT CRITICISM.

While studying the Sunday-school lessons for next Sunday I noticed that our Magazine leaves the historical question involved in the second verse somewhat in doubt. Running through my library for references on the subject, I remembered that Dr. Harrison gave us an excellent criticism on this verse in the Quarterly Review at one time. On examining my files I found that the issue of January, 1892, contains that criticism. It is to me by far the most satisfactory to which I have access. It is too long to be given here in full, and hence I only give the conclusion, which he claimed was a correct rendering of the Greek text. His rendering is: "This first taxing was completed when Cyrenius was Governor of Syria." He cites an array of authority and historical facts that seem to me to be conclusive, but justice cannot be done to his criticism without giving the whole. I write this merely to call attention to it. The whole article would make "mighty" good reading for the Sunday-school department of the Advocate. J. A. WYATT.

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# Devotional and Spiritual

## "MY GRACE IS SUFFICIENT."

The thorn is keen;  
It jags my tender flesh,  
As daily rounds I make;  
It wounds when I lie down,  
And when I wake.

The torturing thorn,  
'Tis Satan's messenger,  
And with the arts, that he  
Knows how so well to use,  
It buffets me.

In agony,  
My quivering flesh finds voice,  
And cries to God, that he  
With tender hand will take  
The thorn from me.

No answer comes,  
Instead, the echoing wail  
Resounds from Calvary;  
"O, Father, why hast thou  
Forsaken me?"

Again I cry,  
And yet again, "O, Lord,  
Remove." Then answers he:  
"Look up, and find my grace  
Enough for thee."

I look, and lo!  
A mighty wave of grace,  
Like billows of the sea,  
Comes rolling in and close  
Envelops me.

His grace, his grace,  
Sufficient is for me.  
My flesh still feels the sting,  
But, folded in his arms,  
My soul doth sing.  
—Rev. A. M. Stocking.

## PRAISE GOD FOR BLESSINGS BESTOWED.

"Praise ye the Lord. O, give thanks unto the Lord; for he is good; for his mercy endureth forever."

The swiftly revolving year reaches one period when we are reminded by those in high places of the duty to render thanksgiving. Looking up the subject in the Bible, we are impressed with the ecstasy of gratitude which fills the sacred writers with such rapture of delight that it continually breaks out in exclamations of exulting melody. Praise is the burden of many a noble psalm. Praise is the love song of the prophet. Praise is the dominant note of the apostles. The Book is a grand litany of triumphant praise.

Then we turn to Nature and we realize that all God's works, the light, the darkness, the sun, the stars, the dew, the frost, the storm, the rejoicing river, the unresting sea, the lofty mountain, the waving harvest, everything combines to praise the Lord.

What are some of the features in our lives that lead us, at this good time, to give God thanks?

One is, that we know him as our Father. Into every conception of fatherhood personality enters and abides. Not as a dim, vague, distant and all-powerful ruler of the universe do we approach our God. No, we say in childlike confidence, "Our Father which art in heaven!" God is our Father! He knoweth our infirmities, he remembereth that we are dust. Like as a father pitieth his children, so the Lord pitieth them that fear him.

A father here on earth stands between his children and their own inexperience, willfulness, and wickedness. A father here on the earth pardons and restores to favor the child who, having transgressed, is penitent and seeks forgiveness. Shall our Father in heaven do less?

Another precious reason for thankfulness is that we may be intimate with Jesus Christ. When he was here on this earth the disciples were intimate with him. They walked with him, heard him speak, talked freely with him, saw his miracles, and broke bread with him. Some were more intimate than others. At times he selected two or three to go with him into the deep-

er mysteries, to share the heavier pangs. One lay on Jesus' breast—think of that daring act of love which let John thus lean on the Master, pillowing his head above that beating heart of Christ!

We may have such intimacy now. The Comforter has come, and, leading us into the realms unknown of men, he enables us to find our Master in every vicissitude, to seek him in every emergency. Some care more for Jesus than others do. They have more of his light in their faces. We jostle one another on the high road, we meet in crowds and apart, we are never mistaken when we see in any human countenance the peculiar radiance which speaks of an indwelling Christ. Friends, if you and I are intimate with Jesus Christ, our cup of thankfulness this year may well overflow.

Naturally when we begin to count our blessings the home dear ones come first. I wonder if we are grateful as we ought to be for the great circle of these loved ones whom we have not yet met, great-grandparents and remote kindred who have transmitted to us the qualities that make us what we are, but concerning whom we have as little thought as if they had never existed. You know, do you not, that practically very few people realize in daily life that they ever had ancestors of four, five, six generations ago? But we would not be what we are, any of us, if they had not lived and wrought manfully. So, if they have bequeathed to us vigorous health, hopefulness, courage, tenacity, ardor in pursuit, strength in possession, a stainless name, lofty ideals, clean traditions, we may well thank God for them, our home dear ones, whom we shall meet and love by and by.

For the precious ones in the family circle, fathers, mothers, husbands, wives, sweethearts, friends, and the great, beautiful throng of the children who brighten every day and sweeten every cup and ease every hardship, we must evermore be thankful. If we are thankful we shall be just, gentle, considerate, and self-denying. Every noble virtue flourishes in the soil of thankfulness.

Many a time we ought to praise God and we fail to do so, just because nothing happens. It is our impulse to say "Thank God!" when we escape accident and are aware of it; when other homes are burned to the ground and the fire leaps over ours; when our children come through fevers to convalescence. Ah, should we not be deeply grateful, night after night, when the latch-key turns and the man of the house comes home safe, when trains do not run off tracks, when nobody is ill, when nothing out of the blessed ordinary course of the daily routine occurs to startle or make us afraid?

Whenever the temptation to fret against the daily allotment of duty and task surges in upon you or me, is it not a healthful thing to count up our mercies? They exceed our trials. Not one of us but has a hundred occasions for comforting recognition of God's goodness for a single one of distress under some grievous discipline. When we are candid with ourselves we must own that all our lives have been blessed with continual acts of favor undeserved, sent us by our loving Father.—From The Daily Pathway.

## A WATCH-NIGHT HOMILY.

There never can be good reason for dwelling overmuch on our past. If a man's life has been, on the whole, successful and happy, if he feels that he has been able to do what he attempted, then the habit of thinking much or often upon his past will almost inevitably have one or the other of two results: It may make him self-satisfied, complacent, and so paralyze his activity and lessen the motive for useful work in the future. The man leans back up-

on his oars, satisfied. We may come to that mood in spiritual things as surely as in temporal. Some men practically retire from religion much as they retire from business because they think they have accumulated enough to live on. That was not Paul's way. But, oftener, when a man looks back upon past success of any kind, it with a painful feeling that he could not do or win the like again. This is especially the danger with nobler minds in their riper years. There can hardly be a more depressing or benumbing thought than that which comes often to a man as he reaches middle age and looks back upon some bold success of his earlier years, some youthful inspiration or audacity that hit the mark, and says sadly to himself, "That was youth. I couldn't do that now. I never shall be able to do it again. I am getting over the top of the hill." One of the most forceful of English writers said, in his old age, as he took up a volume he had written when he was twenty-three, "My God! what a genius I had when I wrote that book!" But this is not a healthy way of looking at the past; it usually betokens some morbid feeling. Dean Swift, when he made that remark, was on the verge of insanity.

It is as unhealthy a temper in religion as in anything else. I do not much like that mournful, backward-looking hymn, "What peaceful hours I once enjoyed." Sweet-spirited, melancholy William Cowper, like Jonathan Swift, was trembling on the edge of mental breaking when he wrote it. No, let us always feel that there is something for us in the future. If we can not do just what we once could, perhaps we can do something better. If we have lost something of the imagination, the lightness and elasticity of early days, we may have gained in wisdom and judgment. If our religious experiences are less vivid and emotional, why, it ought to be riper, deeper, more calm and thoughtful. We have all eternity ahead of us in which to grow and gain.—Professor C. T. Winchester, in Zion's Herald.

## LIVING STONES.

"To whom coming."—1 Peter 2: 4. These words stand in a rich and fruitful connection. St. Peter is showing his disciples some of the great secrets of a growing Christian life. He takes them for granted as alive; therefore, he is in earnest that they should grow. He is ambitious for them; he cannot rest in the thought of a stationary or stunted life in them. He must see them grow in personal holiness, grow in love and in strength, grow together in holy fellowship, grow in power to shine for their Lord, winning him "glory" from those who watch them, and who see what he has done in them.

Two main thoughts appear in this important part of the apostle's letter. The believers are to grow by larger use of the "Word of God, which liveth and abideth forever;" they are to crave for it, and drink it into their young Christian systems, as the milk of life. And they are to grow by perpetual approaches to the Son of God; they are to be always touching him, always "keeping touch" with him, that "virtue may go out," always, from him into them. Just this is what our brief text has to do with. "To whom coming, as unto a Living Stone, ye also, as living stones, are being built up, a spiritual house."

Here we have the Lord called a Living Stone. We note the phrase in passing; it is pregnant, and it stands alone in the Bible. Often does Scripture call the Lord the Stone, the Rock, setting forth his might, and fixity, and capacity to be at once his people's Foundation to build upon and their Refuge to hide in. Often does it call him the Life, the Living One, setting him forth in all his personal and active qualities of grace and love. Here only do the two thoughts beautifully converge, and we have the Stone, the Rock,

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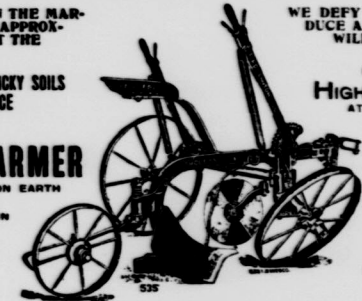
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Living. The wonderful Stone has eyes, and lips, and arms, and heart. It (say rather He) lives to welcome, to embrace, to save, to keep. He lives to make alive.

Then, his disciples are described as so many results or repetitions, in their measure, of him. "Ye, also, as living stones." They, too, are to be each of them, a stone, sure and steadfast, and living too with warm and loving life. Individuality, each is to be thus strong with his strength, and alive with his life. As a company, they are thus to draw together and cohere, "being builded" together into "a house spiritual," strong with the strength and living with the life of the Corner Stone. Each in himself, and all together, they are to grow in that strength, and to develop in that wonderful life, till the issue is full of glory.

Bright, deep, pregnant is this imagery. A living stone, a structure of living stone! What blessings may not flow from that ideal realized? What may not the family become, which numbers only one true living stone among its sons or daughters? What may not the congregation become, which contains a genuine nucleus of members, who, not in name only but in deed, are living stones, and are being built as such together? The Lord of the spiritual house multiply their number in his mercy; it will be a multiplication which must, in his name, go on and gather ever fresh materials in from the stones as yet dead which lie around the stones that live.—Rev. H. C. G. Moule, in "Thoughts for Sundays of the Year."

## A DAY OF REPENTANCE.

In the midst of the marvels of vast cities erected by his skill, of steam leviathans traversing the deep, of Titans hurling themselves along their tracks a mile a minute, of such impressive creations as world's fairs, is it to be wondered at that man should indeed begin to feel that he is lord of the universe in fact and neglect to ask who it was that has so marvelously endowed him with these splendid powers? It may be that he does not deliberately state the matter to himself in these clear terms. Put the question to him, and he will doubtless admit that of course God may have something to do with it. But he is so conscious of being the doer that the thought that he is but an agent of the Almighty hardly occurs to him once a year or once in a lifetime.

Then just as the regularity of nature has often been used as an argument against the being of God himself, the constant, invariable supply of our physical wants in the ordinary channel deadens the mind to their source. We get our three meals a day and have no worry about them. We may "say grace" at the table, but too often it degenerates into a thoughtless, perfunctory, meaningless routine, a mere formal respectability. We have no such vivid consciousness as that of the Psalmist, who called upon his soul to bless Jehovah and forget not all his benefits, the God who satisfied his desire with good things, who crowned him with loving kindness and tender mercies, who opened his hand and satisfied, who gave to the beast his food and filled the land with the finest of the wheat.

Perhaps if we could be reduced to the dire straits of poverty some time, and could know what it was to be

hungry for a crust of bread, we might not let custom so dull our souls. And not only in relation to food and raiment are we oblivious. The even greater blessings become to us commonplace and taken as a matter of course, just as many supported by poor-law funds not only feel no gratefulness but grumble at the State. We forget to be thankful for life itself, for sight, strength, opportunity to labor and enjoy home, children, friends, marital love, books, music, art, a country, a beautiful world, the privileges of the gospel.

Shall not our Thanksgiving day be also a day of repentance that we so often overlook and forget our Father who knoweth that we have need of all these things, and who supplies us with such generosity, even though that same liberality which gives us more than heart could wish and makes our eyes stand out with fatness may be perverted into forgetfulness of the All-Good? —Western Christian Advocate.

## SHADI'S PRAYER.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus and one night, when he was six years old, she said to him: "Now, pray a little prayer of your own."

And what do you think Shadi's prayer was? It was this:

"Dear Jesus, make me like what you were when you were six years old."—Child's Gem.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

## UNCONSCIOUS POISONING.

How it Often Happens From Coffee.

"I had no idea," writes a Duluth man, "that it was the coffee I had been drinking all my life that was responsible for the headaches which were growing upon me, for the dyspepsia that no medicines would relieve, and for the acute nervousness which unfitted me not only for work but also for the most ordinary social functions."

"But at last the truth dawned upon me. I forthwith bade the harmful beverage a prompt farewell, ordered in some Postum and began to use it. The good effects of the new food drink were apparent within a very few days. My headaches grew less frequent, and decreased in violence, my stomach grew strong and able to digest my food without distress of any kind, my nervousness has gone and I am able to enjoy life with my neighbors and sleep soundly o' nights. My physical strength and nerve power have increased so much that I can do double the work I used to do, and feel no undue fatigue afterwards."

"This improvement set in just as soon as the old coffee poison had so worked-out of my system as to allow the food elements in the Postum to get a hold to build me up again. I cheerfully testify that it was Postum and Postum alone that did all this, for when I began to drink it I 'threw physic to the dogs.'" Name given by Postum Co., Battle Creek, Mich.

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# EDUCATION

Conducted by the Secretaries of Education.

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

## THE PREACHERS SHOULD KNOW.

Methodist preachers are required by all the laws of propriety to be loyal to our Methodist schools. They must support them with their money, their influence, and their patronage. They are to become, in a measure, solicitors for our institutions by the representations which they make to the people from time to time. They are required to preach on the subject of education once a year, at least, and present the claims of our schools to the young men and women who are to go away from home for an education. Methodism has always sought to build up and maintain institutions of learning and the minister who fails in doing his part toward this great work is negligent of a very high interest of the Church.

But while blind loyalty may excite admiration, it never incites to action. Self-interest is easily suspected and when it becomes the cause of one's loyalty, that fact is readily detected and the cunning of man leads him away. The recommendation of any school by one who knows nothing about it could not be expected to be effective in securing patronage. The word of a minister is worth no more than the word of any other man unless he knows accurately what he endeavors to impart. When a father desires a school for his son he wants to know what the school has for his boy. That the institution is in the hands of religious men and women does not answer all purposes, for other schools offer that condition and other advantages besides. What does the school do for the education of the boy? What sort of ambitions will it inspire? What has been its educational history and reputation? What are its advantages as a school?

Many of our preachers need school information; that is, information about the schools in our conferences. A great mass of people do not make a school. A loud-talking, boasting principal will not make a school. What sort of a school man is at the head of our institutions and what kind of teachers does he secure and keep? What is the plan and purpose of the management of the school? Brick and mortar do not make an institution of learning. They may provide some facilities, but the men and women who do the work form the real school. Many institutions have little frills and features to attract patronage. They want numbers. They advertise the school as they would a shoe store, wholly with the thought of getting trade. Do any of our schools conduct themselves in that way? Schools are primarily for education and not for business. They have one and but one thing to emphasize, and that is the work they do. The young men and women they turn out are their only true advertisement. A true teacher said recently, "I want to send a boy to — University to show them the kind of work we do." That is the man to teach a boy. He knows what a boy is for.

Now, we insist that our preachers should know exactly what our schools are doing—not in material things, but in the real work of education. If there are any shams, pretensions or "drawing cards" snatch them away. The public must know what a Church school is doing. If a school is quietly, without noise of drum or blare of trumpet, doing a superb educational work find that out and send in the boys and girls who want an education. There are some parents who want to send their girls to get some "accomplishments" and not a "regular classical course." Then direct them to the school with the frills and the extras. But do not get the parties or schools mixed. That means we must study our Texas schools and the schools to which our Methodist children are go-

ing. Let us recommend schools intelligently. That means we must find what each school is doing and how it is doing it. A thorough knowledge of our schools would arouse us to a better support and a more liberal provision of the facilities for doing what we want done.

## THE SOUTHWESTERN BANQUET.

The faculty and trustees of Southwestern University tendered a banquet to the business men of Georgetown on the evening of January 11. Covers were laid for 100 guests who were delightfully entertained with a seven-course dinner. The banquet was held in the spacious dining hall of the Ladies Annex of the University. Before the dinner the friends were given the privilege of inspecting the new addition to the Annex which has recently been erected at a cost of \$20,000. The completed structure is now one of the most commodious, as well as handsome, girls' school buildings in the Church. There are accommodations for 110 young ladies, putting two in a room. However, quite a number of applicants were denied admittance this year because the room had been previously taken.

After the sumptuous feast had been cared for, during which the young ladies' orchestra rendered most delightful music, the company made ready for the speech-making; for it was well-known that there would be revealed the true reason of the unusual meeting. Dr. R. S. Hyer, the Regent of the University, acted as toastmaster in his usual dignified yet gracious manner. The first speaker called upon was the Hon. W. E. Hawkins, the Assistant Attorney-General, of Austin, who spoke to the toast, "Texas and Southwestern University." And right well did he speak in high praise of the great State and in equally as strong terms of his old alma mater, John M. Moore, representing the Texas Christian Advocate, was asked to respond to "Southwestern University and Texas Methodism." He said that the relation of Texas Methodism to Southwestern University was that of a mother to a child.

For a third of a century this institution has held the highest and dearest interests of the Methodist Church in Texas. Here were sent the choicest sons to be equipped for the highest work of the Church and in society. Here the leaders must be made. If this institution turns out only weak men the Church can expect only weak leaders. When Texas Methodism thinks a great educational thought, Southwestern University will have first consideration.

The next speaker was Mayor R. E. Ward, whose subject was "The Interests of Southwestern and Georgetown Identical." He made a capital speech in a most charming manner. He asked his fellow-citizens for a cement sidewalk from the Annex to the Public Square, for city electric lighting, for a complete sewerage system, and other improvements of an influential nature. His speech brought forth vigorous applause. We trust action will follow. The Hon. Robt. A. John, of Beaumont, then spoke of "Georgetown, the Ideal College Town." He affirmed and won the case. His auditors believed what he said.

But all this was preliminary to the real speech of the evening—in fact the real object of the banquet. The newspaper reporter put it thus: "Then came the main subject, 'The Forward Movement of Southwestern University for 1906,' by Rev. John R. Nelms, Commissioner of Education for Southwestern University of Georgetown and Dallas. The speaker graphically, earnestly and eloquently put forward the burning question of a \$50,000 boys' dormitory for this year,

stating that the faculty had already subscribed \$5,000 of this amount. He appealed to the business men to subscribe liberally. Several impromptu addresses were made by the Hon. C. K. Bell, of Fort Worth, the Rev. O. F. Linstram, the Rev. Wm. Hutton, Mr. Lee Rountree, and the closing five minutes before the striking of the midnight hour was given to Prof. C. C. Cody, who has been a teacher in the institution for more than a quarter of a century. The guests acknowledged their gratitude to the host, Dr. John R. Allen, for the delightful evening and great occasion and then dispersed to their homes to dream of the coming glories of old Southwestern. But the dormitory enterprise was launched, a great inspiration in its favor was aroused and bright hope becomes an assuring star. The Commissioner says the dormitory must be built. The people in Georgetown are saying, Amen. All Texas Methodism will soon swell the chorus and the shout will be that of victory.

## SUMMER SCHOOL OF THEOLOGY. AN ANNOUNCEMENT.

By Rev. W. L. Nelms, D. D., Dean.

1. All the committees for the undergraduate work are most satisfactorily arranged. These committeemen are manifesting unusual interest in preparing to meet their classes. The full list, together with the studies taught, will be published at once.

2. The full course of study for post-graduate work, with names of instructors, is as follows: (1) Life of St. Paul (Connybeare-Howson), J. W. Hill, instructor; (2) Missions and Modern History (Speer), H. Bishop, instructor; (3) Death of Christ (Denny), E. D. Mouzon, instructor; (4) Religions of Authority (Sabateir), E. W. Solomon, instructor.

3. We have secured three of our general lecturers and hope to be able to give the name of the fourth at an early date. Those secured are: (1) Rev. Frank K. Sanders, Ph. D., D. D., LL. D., former head of Yale Divinity School, now Secretary of Mission Board of Congregational Church. (2) Rev. Shailer Mathews, D. D., Ph. D., Chicago University. (3) Regent R. S. Hyer, A. M., LL. D., Southwestern University.

We have not received notice of the subjects of Drs. Sanders and Mathews, but will announce them as soon as we do. Dr. Hyer's subject will be "Electricity." He will have the afternoon hour throughout the session and will be prepared to give illustrations and demonstrations in wireless telegraphy and other phases of his subject.

We do not believe we have ever offered to those attending this school a more interesting or instructive course of lectures than those to be given by Dr. Hyer. It is a recognized fact that he has no superior in our land in his field of study. This with his charming style of delivery will make this course exceedingly attractive. It was in response to a unanimous request on the part of those attending last year that he consented to undertake this work.

## A Suggestion.

Where brethren feel that they can not afford the expense of the post-graduate course let four of them club together and buy the books and use them by turns. This will reduce the expense to the minimum. During the winter months is a good time to read and prepare this course. In a short time, we will make a very important announcement.

## THE EDUCATIONAL CONVENTION.

The proposed Educational Convention is to be a fact, a reality. So declared the representatives of the conferences which met in Waco Jan. 10. Those representatives were, from Northwest Texas Conference, Prof. J. Sam Barcus and Rev. Jerome Duncan; from North Texas Conference, Rev. S. C. Riddle, Rev. J. E. Roach and John M. Moore; from Texas Conference, President W. K. Strother. These men, appointed to consider the matter and act, decided to hold the Convention and to hold it in Dallas April 10-12.

Good time, good place, and it will be a great occasion. Dr. John D. Hammond, General Secretary of Education, showed his great interest in the convention by meeting with the committee. He will recommend that the General Board of Education will meet in Dallas at that time. So we are jubilant over the display of talent which we will be able to make. We will have four Bishops—Bishops Galloway, Hendrix, Hoss and Key—Chancellor J. H. Kirkland of Vanderbilt University; President W. W. Smith of the Randolph-Macon system in Virginia, President H. N. Snyder of Wofford College, President Massey of Alabama, Dr. W. B. Murrah of Millsap College, Dr. R. G. Waterhouse of Emory and Henry College, Rev. H. P. Hamill of Virginia and Dr. John D. Hammond, our General Secretary. Then we have an army of fine speakers here in Texas who are anxious to help the great cause. The program will be the richest, the most attractive ever offered to an intelligent, Methodist public.

The rally will begin Tuesday, 7:30 p. m., April 10, and continue day and night till Thursday night, April 12. Each pastor in the State will be expected to appoint five delegates from his charge who shall have power in all the business that may arise. These delegates will be expected to attend. They should be such persons as are interested in our educational work, or at least, are willing to be made interested. Of course, free entertainment for 2,500 people, the number that will likely attend, could not be expected, but the Dallas committee will arrange for a very low rate in the boarding houses and in private homes for all who will come. Details will be given a little later when the committees are ready to report.

The representatives at Waco were unanimous in the opinion that this meeting would be of incalculable good for our educational work in Texas. We must have greater intelligence among the great body of our people regarding our schools. Our members must feel the responsibility for the support of our institutions. There must be created, or at least aroused, an educational conscience. There is greatly needed a "campaign of education" on education. The meaning and purposes have hardly been defined. A great convention with our recognized leaders giving their best thought must create an enthusiasm that will result gloriously for our school work. Anyway, the convention is coming, and it is a big one, and we advise all to get ready to come.

## NOTES AND PERSONALS.

The North Texas University School at Terrell is in its first year's work with most gratifying conditions and outlook. The attendance is above two hundred, with a larger enrollment. There is a spirit of thrift and prosperity that marks all the movements of teachers and pupils. The whole town is delighted with the opening year and is ready to give the institution the most cordial support. The Methodist preachers and people of that little city are greatly elated over what has already been accomplished and are sanguine of a great future. The financial condition is highly satisfactory. The religious influence is signal and blessed. The whole atmosphere of the institution and town was very stimulating to the visitor. May all hopes be realized and may the Church be honored and our sister city greatly blessed.

Polytechnic College will open the second term of the year, Jan. 17. The attendance since the holidays is equal to that preceding the vacation. President H. A. Boaz is planning still better things for his patrons. He expects to erect a \$15,000 science hall during the spring and summer. He will also put up a new dormitory to accommodate fifty more girls. The faculty is to be increased by at least three professors and other improvements will be made to correspond. We rejoice in the energy of the Polytechnic management and the splendid prosperity



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of the college on the hill. It has won the confidence of the community and its constituency, and will continue to grow and broaden in its influence with its conscientious regard for those it endeavors to serve.

The death of Dr. Wm. R. Harper, President of the University of Chicago, on January 10, has removed a most conspicuous figure from the educational world, and a most substantial force from the intellectual life of the nation. No educator of this generation in this Republic has been felt so strongly as has this wonderful man.

When this writer went to Yale University in 1891, he there first learned of this great man, who had just accepted the Presidency of the University by the lakes. His students in this old conservative New England University flocked by the scores and by the hundreds to the unfinished and then poorly equipped western school to be in touch with this prodigious and magnetic personality. The students told marvelous stories of the untiring labors of their idolized instructor.

William Rainey Harper graduated at a little New England college, Muskingum, at seventeen years of age, and took his degree of Doctor of Philosophy at Yale at nineteen. He was a professor in Yale at twenty five, and at the head of the University of Chicago at thirty five. But he is dead before he is fifty. He was wonderful in his native endowments. As a scholar he was profound, as an investigator he was accurate, as a teacher he was inspiring, as an organizer he was without superiors, as a worker he knew no limits. Many books have his editorial impress and stamp of authorship. But he is the author of more men than books, and these will bear his great personality on the coming generations. We mourn the loss of a man who enriched his nation and blessed the world.

## Magazine Bargains.

This is the month when most people decide on their reading matter for the year. Here are two real bargains:

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### THE HOME AND STATE.

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Notes From the Field.

Couts Memorial.

J. R. B. Hall, Jan. 10: The holidays are over and the new year starts off well. Our Christmas tree service was the finest we have witnessed in life. Our watch night service proved very profitable; had a fine program and was well attended. Our Sunday-school has a better attendance than it has had for a long time, and congregations at the preaching hour are good. The people gave the pastor and his family a nice pounding shortly after conference, which was received with the proper degree of gratefulness, and we take this opportunity of acknowledging the same. We are praying for success and are hopeful.

Alba Circuit.

G. M. Fletcher, Jan. 9: Alba charge was one of the unfortunates left without a preacher at the first Quarterly Conference. Bro. Solomon placed this scribe in charge January 1. I filled my first appointment at Golden last Sunday and Sunday night; held a church conference, corrected the roll, appointed Sunday-school superintendent, added one steward and arranged a plan to repair church building, which we found in very bad condition. We had a large congregation. They received us kindly.

Hempstead.

E. H. Lovejoy, Jan. 10: We arrived in Hempstead December 8 and, as our telegram to one of the brethren failed to reach him, we came in unexpected to our people, and we started to the parsonage and in search of some of our members, when we were hailed by one of the good ladies, Sister Chapman, to know if I was the preacher sent to this place, and upon learning that I was she gave us a cordial invitation to go to her home, which we accepted and were royally entertained. Next morning we found the

parsonage, a beautiful and very comfortable four-room house, furnished with all the needful things for keeping house. In the afternoon the good people gave us a pounding, in which we received all the good things the market would afford, and since then they have brought us many good things to eat. The good people at Linn Grove gave us a buggy load of good things for the table. This makes us think we will be supplied with the best of the land. We are comfortably situated in our first parsonage and enjoying the blessings of a happy home among the most loyal set of people it has ever been my lot to serve. May God bless them and make us worthy of the blessings they have bestowed on us as His servants. One more blessing where the hand of God is clearly seen that I must speak of before closing. Upon returning to our home after an absence of a few days we found a large hole burned in the floor, large enough for a person to pass through, under two thicknesses of carpet, and had gone out without attracting any one's attention or injuring anything else in the room. Can any one help praising God for this miracle?

Durango.

J. B. Gregory, Jan. 5: In the providence of God it was my good fortune to be assigned by the last Texas Conference to this desirable place to serve this good people. After a journey of nearly one hundred miles (I traveled in my buggy), I reached my destination the third day. I traveled through rain and mud and cold, and the parsonage looked so lonely that I could not think of abiding thither alone, for it was said of old, when the world was in its pristine glory, "It is not good for man to be alone;" so I took a leave of absence and returned under a new relation, December 29, and found a pound party awaiting us at the parsonage to welcome us cordially, with many tokens of love, a good fire, a table spread with good things, and we all ate together, and spent quite a pleasant evening together, and then dispersed. Language is inadequate to express our gratitude to these loyal and good people for this manifestation of kindness to us. God bless them and our ministry to them.

Jinned.

T. H. Davis, L. D.: As usual we had our holidays' meeting at Jinned. The weather was a little unfavorable. Some other little matters possibly not as favorably as might have been, but all told we had a very good meeting. Bro. Bond, from Weatherford, was with us in the last few days of the meeting. No use in trying to tell you how he digs and pulls and scrapes and sits down, for you all know him. He went with me from Jinned to Oplin, an appointment that I am supplying in the bounds of the Lawn work. There we had a cold, hard fight—many odds against us—but all told I am sure a great deal of good was accomplished. Bro. Bond's sermon on the last Sunday of the meeting was certainly a "skinner"—a sermon on restitution, from the text Prov. 28:13. The people certainly dodged, but no chance to escape. I want to give some expression of gratitude to the many friends who stood so closely by me and my family during our late affliction and have continued to look after and help us with money and everything else needful to make us happy.

Plainview.

C. M. Shuffler, Jan. 8: In the finest country I ever saw and surrounded with a religious and hospitable people, with the assurance that ample provision will be made for the preacher's wants, we feel like saying, "Surely the lines have fallen to us in pleasant places." We have not missed preaching a service since we came. Have received 21 members into the Church. The ladies have placed nice carpets on three of the rooms, and a big-hearted person donated the best matting for one room. Some other things in the way of bedding have been furnished. Talk about the pound-

ing! It came and is still coming. Nearly every day something good finds its way to the parsonage. I never saw a better Church-going people. The ground has been frozen hard every morning since we came here except one, and yet we have had a crowded house at almost every service. The question now before us, and one we must face, is the enlargement of our church. We have a beautiful little church now, but we must make provision for those hungering for the gospel. The railroad will be here in a few months, and already a fine class of people are coming to our town. We must house them. At the next Annual Conference, or at most within two years, we will have a new district, and Plainview will be its center, so we realize that we must move rapidly to meet the growing demands that are upon us. We will not be surprised to see a great revival break out at any service. In fact, we are expecting it. May the Lord give us the best year of life so far.

Alma.

T. W. Sharp, Jan. 11: After moving some distance we are comfortably housed in the parsonage in Alma. The people have received us well. Shortly after we took charge of the parsonage the good people of Alma stormed us, bringing many good things as a token of love and esteem for the preacher and his family. May the Lord bless them abundantly this year! What a contrast in this country and the plains! We have been on the plains for the past six years. There never was a time but what we could drive 8 or 10 miles an hour. Our appointments out there were from 20 to 40 miles. We could drive to them in from three to four hours. Here they are from 3 to 10 miles, and yet it takes about as much time to make them as it did out there. Since coming to Alma we have had rain, snow, slush and mud; but we have made our appointments. The stewards raised the pastor's salary \$100 over last year. When we were assigned to Alma there was no furniture in the parsonage. We now have it nicely furnished also. We have put in a cistern. We are now arranging to paper parsonage and put a nice new fence around it. Truly, we serve a loyal people. When we go into the homes of the people we make it part of our business to talk about the Advocate, and as a result we have placed the Advocate in every home where we have gone, where it was not already taken, with the exception of one. In the pulpit and everywhere else we talk the Advocate. We expect to double our subscription this year on the Alma charge. Our wise and efficient presiding elder called the preachers of the Corsicana District together during the Christmas holidays in Missionary Institute and Pastors' Conference, which was a blessing to all present. Not only "some hopeful facts" in our missionary operations, but "some hopeful facts" in our pastoral relations inspire us to greater efforts and larger usefulness in the church of the living God.

Estelline.

M. D. Hill, January 9: We arrived and took charge of our new work on November 28. We were housed and delightfully, too, for nearly one week in the pleasant home of Sister Birchfield while the floors of the parsonage were covered. Our people have received us with the veriest kindness and they have surely made us feel that we were not only among friends, but amongst brethren and sisters indeed. Some of the brethren in writing stated their "people love them." Judging from the fruits we are prepared to say the same and indeed in this case the love is mutual. This is a good charge and that means that it is composed of good people (for people make up the charge). They are not only good, but substantial, and as loyal as can be found. In the face of these truths to say that we are happy is to put it very lightly. Our congregations, for the most, have been good and the interest manifested so far has

been enough to encourage the pastor to "reach forth toward those things that are before." My predecessors have wrought well and their work doth abide. They are spoken of very highly (and that is a good sign). My stewards (three of whom there is none better) will make the assessment for our support at the first Quarterly Conference, and we have no fears at all as to our support. Last, but not least, is our W. H. M. Society. They are alive and active. They have nicely, yes, splendidly, furnished the parsonage and have about paid for same. Yes, we have been specifically and generally panned, so the pastor is suffering from exaltation, for it seems to continue daily. Many fond memories cluster about us when we think of the Indian Mission Conference, our former field, and those faithful boys (and none are better or truer), but we have brought our all and we are here to do all that is within for our Lord and by his grace we hope to be able at Annual Conference to say, "We have had a good year, Bishop." Our watchword is, "Go Forward," and our motto, "A revival at every appointment, and the Texas Christian Advocate in every Methodist home."

Lindale Station.

H. J. Hayes, Jan. 10: This is the beginning of my second year with these good people. It is a genuine pleasure and delight to labor in this field after being so royally received since conference. We have planned for large things and shall expect God to lead us out into a "large place." This is already one of the best stations in the district. The stewards, composed of a fine body of Christian men, met promptly and fixed the salary at \$800, and they give me a check for the month's salary at the first of each month. We also have one of the best W. H. M. Society I ever saw. There is no friction, no strife, every one in harmony with each other, and every department in splendid working order. You will be able to appreciate what I have said about them, when we only have about 150 members of the Church and forty-two are members of the W. H. M. Society. They meet every week and have a fine attendance. It is an inspiration to meet with these good women. They are putting new furniture into the parsonage now. We have received seven into the Church since conference. Last year we had a fine meeting with John E. Green as our helper. He did splendid work and we are feeling the effects of that meeting yet. We are expecting a great revival this year. Our purpose and desire is to get hold of God and then we will be sure to get hold of men. We pray God's richest blessings upon these people and that He will lead us in our work among them.

Pinkerton.

J. L. Mills. We were appointed to the Pinkerton Mission by Bishop Boss at the conference at Hillsboro. The name of the charge was changed from Haskell to Pinkerton Mission. We have received many tokens of kindness since we returned from conference. Have dug a well at the parsonage and now we have plenty of good water. Have started off well and hope to do a good year's work. Bro. J. A. Biggs, our district missionary, spent ten days with us, and I have not heard a clearer and more forcible exposition of the doctrines of the M. E. Church, South, than he gave us. I am sure it will do us good and I heartily recommend him to all wherever he may go. The doctrines and polity of our Church will not suffer in his hands. There is a lot of cotton yet in the field in this country and the farmers are busy trying to gather it. The Orient Railroad is being built through this country slowly. I think it will be completed by and by.

Rosston.

N. G. Ozment, Jan. 8: It was with sad hearts that we turned our faces away from the dear people of Utopia charge, for no people were ever kinder and better to us than were they, and our associations with them, which were sacredly sweet, shall ever be

How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 21 years been identified with the cure of catarrh in all its worst forms. His discovery is unlike anything you ever had before, as it is not a spray, douche, enema, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting. If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to DR. J. W. BLOSSER, IN WALTHAM STREET, ATLANTA, GA., and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home. Now write him immediately.

treasured in memory's precious urn. We arrived here December 9. Have been given one of the warmest welcomes ever received. The pounding began the next day after we arrived and the good work goes on; it has already grown to be the most liberal, save one, of which this preacher and family have ever been the happy recipients. Rosston has advanced to a half station and proposes to pay liberally for half time. We are well pleased with the outlook over the charge. Our first Quarterly Conference convened the 6th and 7th inst. Bro. Stafford, failing to reach us, sent Bro. Bayless, whose preaching and presiding was entirely satisfactory to all. We are planning and praying that this may be the best and busiest year that we have spent for the Master. A year of great prosperity to you all, brethren.

Gatesville.

G. F. Boyd, Jan. 12: The District Stewards met here last night and had an interesting, profitable and harmonious meeting. It is a representative board full of hope. Rev. S. W. Turner commences his fourth year under favorable circumstances. His preachers are all beginning well on their different charges. Rev. J. W. Story, our pastor, begins the year with an increased salary and fine congregations. He has the ear of our people.

Memphis.

Ben Hardy, January 12: Our return to this charge for the third year was very agreeable to us, and our reception has been cordial. In material things this section has been greatly blessed this year—the greatest crops ever known in the upper Red River Valley (a section becoming famous for its fertility). People are coming this way in numbers. Lands have more than doubled in value in two years, and our little city has doubled in population in the same time. During these two years our membership here has increased more

Continued on Page 9.

READ THIS.

Giddings, Texas, Dec. 3, 1902.—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

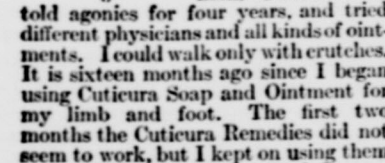
One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive Street.

SUFFERED AGONIES FOR FOUR YEARS

Whole Foot Nothing But Proud Flesh—Tried Different Physicians and All Kinds of Ointments—Could Walk Only With Crutches—Ohio Man Says:

"CUTICURA REMEDIES THE BEST ON EARTH"

"In the year 1899 the side of my right foot was cut off from the little toe down to the heel, and the physician who had charge of me was trying to sew up the side of my foot, but with no success. When he found out that wouldn't work, he began trying to heal the wound with all kinds of ointment, until at last my whole foot and way up above my calf was nothing but proud flesh. I suffered untold agonies for four years, and tried different physicians and all kinds of ointments. I could walk only with crutches. It is sixteen months ago since I began using Cuticura Soap and Ointment for my limb and foot. The first two months the Cuticura Remedies did not seem to work, but I kept on using them both. In two weeks afterwards I saw a change in my limb. Then I began using Cuticura Soap and Ointment often during the day and kept it up for seven months, when my limb was healed up just the same as if I never had trouble. "It is eight months now since I stopped using Cuticura Remedies, the best on God's earth. I am working at the present day, after five years of suffering. The cost of Cuticura Ointment and Soap was only \$6; but the doctors' bills were more like \$600. You can publish my name and refer any one to write to me about Cuticura Remedies. I will answer all letters if postage is enclosed. John M. Lloyd, 718 S. Arch Ave., Alliance, Ohio, June 27, 1905."



Complete External and Internal Treatment for every Humor, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 50c. per vial of 60), may be had of all druggists. A single set often cures. Porter Drug & Chem. Corp., Sole Props., Boston. 67-71 North Free, "How to Cure Skin and Blood Humors."



# The Home Circle

## A LITTLE HELP.

There's help in seeming cheerful  
When a body's feeling blue,  
In looking calm and pleasant,  
If there's nothing else to do.  
If other folks are wearing,  
And things are all awry,  
Don't vex yourself with caring;  
'Twill be better by and by.

There's help in keeping tally  
Of our host of happy days;  
There's never one that dawneth,  
But it bringeth cause to praise  
The love that ever watcheth,  
The Friend that's ever near;  
So, though one tryst with sorrow,  
One needs must dwell with cheer.

When troubles march to meet you,  
Salute them at the door;  
Extend both hands to greet them,  
Their worst will soon be o'er;  
Beat down their stormy bugles  
With your rejoicing drums,  
And, mailed in lofty courage,  
Accept whatever comes.

—Margaret E. Sangster.

## CAUSE OF A CRASH.

On a recent Monday morning the people of Chicago were startled when they opened their daily papers at the breakfast table to learn that one of the most prominent men in the city's financial life had gone on the rocks. Most of them who knew anything of the great financier's standing thought he was as solid as Gibraltar. Some had been looking for his destruction for a long time.

The story of the ruined banker reads like a romance. He came to Chicago from Ireland the year of the California gold craze. As a lad of twelve he established himself as a newsboy in the business section of the city. He was energetic, thrifty, shrewd, domineering, daring, and, on occasions, violent. The years sped along and he became a factor in the financial and political world. He controlled banking institutions, railroads, newspapers, and many other business enterprises. He made and unmade men politically. His slightest nod was obeyed. He became imperial and imperious.

Just what contributed to his downfall may never be known fully. His friends say one thing; his enemies say another. But he is down, and the papers have been laying bare the hidden motives of his life. If what they say of him is true his was a case of vaulting ambition, mingled with a scornful disregard of the finer instincts of human brotherhood and a mocking disdain of legal regulations and restraints.

It is curious that in times of great excitement, when the thoughts of men are focused at a crisis, the injunctions of Scripture leap to the front. One paper, for instance, heads its story of the ruined man's career with these words: "They that take the sword shall perish by the sword," and says in the opening sentence: "This is a story of the Golden Rule—which was not applied. It is a story of battles and struggles, of desperate conflicts, of fights where quarter was not given nor asked." And then follows column after column of distressing recital showing how the evil genius of selfishness held the mastery over this man, and how it ground to powder the higher qualities of the soul life. To amass wealth and to grasp power were the supreme ambitions of his life, and to the realization of these ambitions every energy was bent to its uttermost limit.

But in the fulfillment of these life purposes the man made enemies. He seemed to do it deliberately, forgetting that to make an enemy is a most costly operation. He trusted to his power and his shrewdness to save him, but the day came when his enemies rose up in their wrath and in their might and smote him hip and thigh.

The ruined banker's career shows the evil results of unbridled ambition,

of the surrender of right principles, of deviation from the way of righteousness, of the abuse of the privileges of friendship. There are those who hold the Golden Rule in scorn as applied to the practical requirements of business. But it is a pretty good old rule, for all that. In the light of this disastrous instance of its persistent disregard and abuse we commend it to the thoughtful consideration of business men, and especially to such as are still new to the demands and the temptations of business life. The observance of the rule laid down by Jesus Christ may keep you out of some "good deals," but it will also help you to keep yourself unspotted from the world. And that is worth more than to heap up millions, or to sit in the seats of the mighty.—Epworth Herald.

## HOW TO TEACH CHILDREN TO BE CONTENTED.

Be contented yourself. No amount of teaching will avail if you are not. Make the best of your surroundings. Make the most of them as well.

Get out of the habit of grumbling. What good does it do, anyway? If you can help things, do it; if you cannot, keep still about them. Ignore them as far as possible. Half of the unpleasantness will roll away from things and circumstances if no attention is paid to them.

The habit of being discontented and fault-finding grows upon one. It should be taken by the throat and throttled as soon as it appears.

It is contagious, too. Notice and see how it attacks every member of the family if the mother falls victim thereto.

When you feel a spell coming on, look around you, and see how many there are who are far worse off than yourself. You were tempted to feel that your house was small and meagerly furnished. How about that place where you called last week? Are you not living in a palace compared with that? Compare your lot with your rich neighbor if you choose. Would you exchange places? Being contented does not mean that you do not try to better your condition whenever it is in your power. Oh, no! A legitimate ambition to get ahead in the world is right and good. In fact, it is more; it is necessary. Contentment does not interfere with advancement. Reach out for all the good things of life which will be for your happiness and true well-being, and for that of your family, but do not be discontented with those you already possess, and do not grumble if you do not get some of the things you have set your heart upon possessing.

Then, and not until then, will you be able to teach the children how to be contented.—Ella Bartlett, in Central Advocate.

## UNCLE TOM TUCKER'S PHILOSOPHY ON THE ART OF PRESERVING.

Uncle Tom had sole possession of the premises when I called upon him that golden August day. "Golden" is used advisedly, for fall came before summer's race was fairly run, in the year of which I write.

I walked through the front room, where Uncle Tom kept his scrap of a shop, to the diminutive kitchen and dining-room beyond. He did not hear me, so I took time to look about. Uncle Tom and his environment were of keen interest to me.

The kitchen might well have belonged to one of the natives of Lilliput. Shining order prevailed. Everything that Uncle Tom was connected with had to shine. A hot fire glowed in the bit of polished stove. A copper-lined preserving kettle was filled with a richly colored mass of luscious fruit, that bubbled a protest against the heat. Over the kettle, hung Uncle Tom, shinning ladle in hand. His silver hair was fairly luminous

and the very seams of his faithfully kept garments were bright.

"What in the world are you doing, Uncle Tom?" I asked, slipping into a chair, my loyal friendship for a time making me oblivious to the hot stove.

"Peaches, to-day. It was pickles yesterday. Jane takes to pickling. Preserving is more in my line. Jane, she's crisp and sharp. I'm—well, there now, it would never do in the world to finish that sentence, would it?"

The old man laughed musically at his simple joke as he carefully dipped his silver ladle into the bubbling mass of richness.

"Well," he said, his face falling into the reflective expression I had disturbed by my entrance, "the Lord has put an amazing amount of sweetness into the world—an amazing amount. I suppose there's sugar hidden away somewhere in lemons and limes and grape fruit, if we couldn't get any anywhere else. Yes, I always do the preserving for this family, and it is a real means of grace. If people did but know it, any honest doing may be a means of grace. God has packed life with meanings just as he has packed fruit with sweetness. I used to worry over a queer thing: I thought perhaps some time in my life I would have to gather up garbage, and it did seem as if I never could do that. 'No shine there, Tom,' I used to say, 'no shine and no sweetness.' But I believe I've learned a lot of sense since then. I could do that kind of work now and smile doing it, if the Master set my hand to it. I could carry away filth and sourness and stench. I could leave cleanness and sweetness and sightliness on my trail.

"But I prefer peaches and sugar, Jane's crisp pickles and that clean, bright little shop. See, here! See how the heat is putting its life into the fruit? See the amber deepening? 'He shall preserve thy soul.' I have been looking up the meanings. Now those peaches, fine as they were, had a sharpness behind their soft pretty skins and a possibility of ferment in their deliciousness. They are summer fruit. Long before winter, if I tried to keep them in their natural state, why I should have to play garbage man, nolens volens! But before winter I—praeservare—save my beautiful fruit. That is, literally, I observe beforehand what will come to pass, and so, being wise, I work ahead of the evil day. I add the maple tree's spring sweetness to the peach's summer sweetness. I add fire to both. I watch and stir and care for, until the wicked little ferment fingers that lie in wait to destroy are forever powerless. 'The Lord will preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in.'

"It takes patience to preserve peaches—and people. These modern canning processes do things up in a hurry. That is all right for perishable eatables. Souls are different. When Jane opens a can of canned peaches we have to get right down to business and eat at once or they spoil. But these old-fashioned preserves, pound of sugar to pound of fruit, boiled down till the juices are safe against ferments—why, you do not even need to seal them up. Just a little cover over the jar for cleanliness, and there they are—preserved from all evil!

"So he has preserved you and me, my friend," continued the quaint preacher, as he lifted the copper vessel from the fire and began to fill the clear glass jar. "First he gathered us, picking us out one by one as we would permit him—peaches cling to the old tree until they are ripe and have quit being hard and stubborn. Then into these natural hearts of ours he poured his sweetness, his loveliness. Then came the heat of the fire of trial, discipline, and testing. The peach, had it known how, might have dodged the picker's hand. Then when winter came how its beauty would have become blight, its sweetness turned sour, itself the prey of creeping things and gnawing enemies! Do you see where that leads? 'Who so

ever seek to save his life shall lose it; and whosoever shall lose his life shall preserve it'!

Silence reigned awhile as Uncle Tom Tucker, daintily as any deft-handed woman, removed the last spoonful of preserves, covered his amber gleaming jars, washed his copper kettle and silver ladle, and otherwise set things to shining rights.

"Yes," he continued, as we moved into the little shop to catch the welcome breeze that was stirring the branches of a vine beside the door, "The Lord shall preserve thy going out and thy coming in." Praeservare. That is the charmed and charming life. We worry and fidget because we either do not look into or do not believe the meanings. He 'observes beforehand' the danger in our way, the elements of death and decay in the human soul. The Lamb slain from the foundation of the world is he. His observations are without beginning or end. His resources for preservation are infinite.

"There comes Jane! If she catches me preaching there'll be a pickle to pay!—a sweet pickle, though. Must you go? Come soon again. There are lots of things to say. You know I deal in congregations of ones. The Lord has not let me preach any other way! But he preserveth my soul."—By Ada Melville Shaw, in Epworth Herald.

## TRIALS.

Trials come in a thousand different forms, and as many avenues are open to their approach. They come from physical appetites, aesthetic tastes, social habits, bodily ills, the desire for gain, the love of luxury and of ease. They come through every contact with the unrenewed mind of the world, and from the assaults of Satan. They come with the warm throbbings of our youthful lives, keep pace with the measured tread of manhood's noon, and depart not from the descending footsteps of decrepitude and age. "Lead us not into temptation," should ever remind us of our utter weakness and absolute dependence upon Almighty support. But we may not hope to be entirely free from either disciplinary trial or the fiery darts of the enemy, until we reach that land into which shall enter nothing that deceiveth or maketh a lie.

"Courage, my soul; thy bitter cross in every trial here.

Shall bear thee to thy heaven above,  
But shall not enter there."  
—Anonymous.

## REAL "LITTLE BREECHES."

In a letter to the San Francisco Chronicle Rev. H. B. Heacock of that city tells of the incident which inspired the late John Hay to write his famous poem, "Little Breeches."

"In the spring of 1862, in a little town named New Virginia, about fifty miles south of Des Moines, Ia.," says Mr. Heacock, "a meeting of ministers of the Methodist Episcopal Church was being held. The father, mother and younger members of the family and the lad referred to were in attendance. I was to preach that evening in the church.

"After attending the exercises of the day the parents were starting home. The father had hitched the horses into the wagon and driven up to the gate. Leaving the little boy in the wagon, he went into the house for his wife and younger child. Not having fastened the horses, suddenly they took fright and started to run away. I was in the pulpit and announced the hymn when a man rushed into the church and cried out that a team had run away, taking a little boy in the wagon alone.

"Immediately the congregation was broken up. Rev. E. H. Winans, a minister who now lives in Los Angeles, took the lead, saying, Get your lanterns and torches and let us pray as we run in search of the boy.' It was decided to fire a gun when the boy should be found.

"The night was dark and cool, drizzling rain was falling. About a mile from the village the team and wagon were found in a gulch. The



## Cotton

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Dept. T., Dallas, Texas.

fore wheels had fallen into this and the fore end of the wagon bed had slidden off so that the boy, not over 4 years old had climbed out. But he was not to be found. Nearly half a mile from where the wagon was found there was an old log house used for herding sheep. As torches and lamps needed replenishing and the roof of the building was of clapboards, it was decided to go there and get these boards for torches.

"Arriving at the place, the father of the boy in an agony of grief told the party he heard a noise inside, which he thought sounded like a child's voice. On opening the door and entering, the little fellow was found standing by a trough in which the sheep were fed, surrounded by sheep and lambs. He did not seem to be alarmed, but was delighted to see his father.

"A few years after this the Rev. Mr. Winans was preaching—I think in Quincy, Ill.—and Mr. Hay was in the congregation. In illustrating some point, the preacher narrated the incident. Out of it grew the poem. I saw an article in a California magazine a few years ago referring to the origin of this poem."

"I wrote to Mr. Hay detailing the facts as I have written above, and received a very courteous and appreciative reply."—Exchange.

## A GOOD THING

When It Comes Along Don't Let It Get Away From You.

"I really feel that it is hardly possible to say too much in favor of Grape-Nuts as a health food," writes a Chicago woman:

"For 9 or 10 years I had suffered from indigestion and chronic constipation, caused by the continued use of coffee and rich, heavy, greasy foods. My ailments made my life so wretched that I was eager to try anything that held out a promise of help. And that is how I happened to buy a package of Grape-Nuts food last spring.

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

N. B.—Agreeable to promise we state that the hand shown in the magazines belongs to Mr. & Mrs. C. W. Post.



THE CHRISTIAN LOGOS.

By Rev. Arthur Metcalf.

In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men.—John 1. 1-4.

The incarnation was not an afterthought of God. The career of Jesus was not an incident cast casually into human affairs to redeem a situation. Before our objective world began to be Christ was, and when its shadows shall have passed He still shall be, the unchangeable constitutional essence of life and light, the very heart of the divine nature. There never was a moment in the history of the universe when Christ was not; never a moment in the divine life when God was other than as we know Him in Jesus Christ. The universe has been His Palestine, and from its Dan to Beersheba He has ever been the great overshadowing, inspiring, informing, though invisible spirit of goodness and wisdom and power waiting on the slow development of capacity in man to apprehend, and eventually to comprehend, His Presence and Person. The beneficent God, as revealed to us in Jesus Christ, has always been immanent in the world, though the world knew Him not, and conceived of Him in entirely other characters and purposes. The incarnation, the deep philosophy of the cross, and the perpetual immanence of God, lie central in the very constitution of the universe. But men did not see. Other visions occupied their mind. The world has been woefully slow to comprehend the things that lay nearest to it. Just as there was as much electricity in the air in Abraham's day as in ours, and as much potential steam ready to Moses' hand as to ours, and the Prophets lived in the same universe that the telescope and the microscope and the expanded mind of our time have made so vast for us; but Abraham saw it not, though he saw other things that were worth while, and Moses lived a strenuous religious life without discovering steam, and the greatest of the Prophets lived in a cramped material world and missed our vision of the universe, so God in Christ envired the ancients, besieged their lives, lay, indeed, at the very center of their being, but they knew Him not. Because they were not ready for the vision, the vision was not ready for them. That "He was in the world, and the world was made by Him, but the world knew Him not," is the pathetic fact that darkens most pages of ancient history, even many of those Biblical pages that deal with the up-coming of ancient Israel.

John sees Jesus Christ as the key to the riddle of the universe. All things were made by Him. What a different conception of the material world would have obtained had that truth been recognized. Not a blade of grass nor the fragrance of a single flower, not a grain of sand on the shore or a molecule at the hidden center of the earth, not a star shining in night's sky, not a single thing or fact in the complex material world, but this seer attributes to the hand of Him who cries, "Come unto me all ye who labor and are heavy laden, and I will give you rest." Such is the profound philosophy of this Scripture. This work of Christ's hand is surely not a waste, howling wilderness, still less is it the enemy of the human soul or of the Christian life. It is God's world, and at the heart of it beats the heart of Christ.

How consonant with John's philosophy of Christ is the fact of Jesus' birth into a carpenter shop. How

natural to His hands were the tools of construction. Jesus is the great Master Mechanic. He who had built the universe made implements of agriculture for the farmers of Galilee. In due time there came a day at Nazareth when Jesus laid aside His apron, gathered His chisels one by one into the rack at the back of the bench, swept the bench clean, and put the shop in order, put ax, and adz, and hammer away for other hands to use, locked the door of the shop behind Him, and stepped out into the world to work henceforth among the more subtle mechanics of the spirit. He went to rear among men in the kingdom of soul, a temple greater than that with which Herod had crowned Mount Moriah.

From His hands, according to John's philosophy, had come the temple of the Holy Spirit, which is the body of man. You need not wonder that He knew it altogether, that its great secrets lay open to His eye, or that He could command its mysterious processes with touch, word, or look. He Himself was the Creator of the human soul—that high mystery in man which differentiates individuals, and sets man above the animal and material, and crowns him with eternal destiny and responsibility. Should not the architect of the soul redeem it to the divine ideal when it had gone astray? And how natural it is that the Father of the soul should build for it the eternal habitations, the mansions of the eternal life hewn out of the fabric of eternity itself?

Here, then, is the Carpenter of Nazareth, the architect and builder of all the worlds that are. And we make distinctions! We talk about worlds material and spiritual, of worlds natural, and of other worlds supernatural! In the final analysis all the worlds are one. The middle walls of partition are the masonry of our ignorance and prejudice. The natural world is ultimately spiritual—no one fact is being borne closer to the consciousness of our time—and just as certainly the spiritual world is ultimately natural. When did blindness and sin and sickness and death become the natural conditions of the soul, and when were sight and holiness and health and life made supernatural conditions of the soul? Who made the far country the natural home of the soul, and home and love and God foreign climes to which the soul can be acclimated only with difficulty? He who was in the beginning with God, who by a great psychological mystery was God himself, and who has never been widely held to be aught short of a true revelation of the very heart of God, made both the natural and the spiritual worlds to be the training-ground of the soul through the eternal ages.

But the seer who pillowed his head upon the bosom of the Master until he had learned his secret has not done surprising us. He deliberately says that this Jesus Christ, incarnate in His day in Palestine, was the light that lighteth every man that cometh into the world. Every man! No possible construction of the passage robs it of this significance. What a sweep of suggestions! Every man? In Palestine? Yes, and in all other climes. Before Bethlehem and Mary's Babe? Yea, and before the prophets, the patriarchs, yea, and before men had begun to make or record history, in the dim distance childhood of the race, in all lands and climes and ages, the light which never shone on land or sea was trimmed and burning for the human heart. The Holy Spirit, which in the last analysis is the Spirit of Christ, has always been in the world, invisible, imponderable, but inspiring lives and literatures. Here and there a seer has been conscious of the Presence. Here and there a prophet has heard the Voice. Here and there a prince of action has obeyed the heavenly vision. Not merely in Palestine have these pioneers of the spirit built their cabin fires, but in all the latitudes and longitudes of human need. All the years are Anni Domini. Wherever a man has flown his kite beyond the clouds and been startled

into a better life and a higher thought by the electric spark, the light came from the heart of God as revealed in Jesus Christ. God never was other than as revealed by the Savior of men. Partial visions of God mar the old records of the up-coming of Israel, and have been only too readily mistaken for complete revelations of God. The mixture of human ignorance and passion and prejudice and lust with what men have felt and seen and thought of God has often made the glass dark and the vision dim. There are imprecatory Psalms and bloody wars of Jehovah enough in the up-coming of man to the recognition of Christ. But in the darkest day God in Christ was waiting to be discovered, was leading the wise men of the ages to the fuller disclosure of Himself at Bethlehem, at Nazareth and outside the gate at Jerusalem. If you scrutinize the pages of the Old Testament you will become conscious of a noble, divine impatience with a man's slow, bungling vision. God wants to be discovered in all His fulness. He would have leapt to disclosure in Christ in Abraham's day had the human cradle been ready for the divine incarnation. Let us not take the image of God as conceived in "Joshua" and "Judges," by men of blood to whom a Prince of Peace would have been unthinkable, as the true and complete portrait of Jehovah. Those men did the best they could; they lived up to the light they had, and they fought their dubious way to a religion which the Bible itself hastened to improve a thousand-fold in the experience and vision of the prophets. Could they have heard it, the still small voice was ready, even then, to whisper of a Prince of Peace and a reign of love.

And then, in the fulness of time, at the psychological moment, when age-long experience had created capacity in the human soul to receive the revelation, came the abounding joy of the incarnation, when the Almighty broke through the reserve of ages and disclosed His utmost self in the person of Jesus Christ. Now the Herods and the Pilates, the Caiaphases and the Judas Maccabees, the Solomons and the Davids, the Jacobs, Abrahams, and Noahs of the world, sons of Belial, and strivers for the light alike, shall be shown the full-length portrait of God, done in living flesh and blood. The Word became flesh and dwelt among men, and the dim light of past and partial revelations passed into the light of Messiah's day.

But the marvel lies deeper than the wonder of the cradle, the magic of the angels, the Magi gifts at Bethlehem, or the miracles of the Christ's earthly life. The eternal God, whom patriarch and prophet had dimly seen, was about to show Himself openly and disclose His nature in the full light of day. The invisible was to appear to mortal sight. He whose name had been too great for the Hebrew tongue was to become common to common men. God would reveal Himself, and all infinity lay open to His choice of means whereby the revelation should be made. How profoundly significant it is that when God parts the thick curtain and appears in view, there steps forth simply a Man,—a man of like passions as ourselves, the center of the field of our temptations, using our speech and the idiom of our thought, endowed with our faculties, the chief brother of a brotherhood including the whole human race. That is the great and the perpetual miracle. What does it mean? Only eternity can tell, but it surely means at least this; that God is not a foreigner to man. He is no stranger to us! How miraculous we have made God! How strange; how far away! What an impassable gulf we have felt between Him and ourselves! He has lived in a different country from ours, far, far away, amid wonders incomprehensible and supernatural. But lo! at one sweep of man's insight and God's outlook the whole tissue of the unnatural God and the miraculous Divine is swept away. The man Christ Jesus did not assume that form for the transient purposes of revelation; He was from eternity to eternity. He



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was the natural Logos, the Reason, the Word of God.

If we can grasp the philosophy, God is not unlike ourselves; more properly, we are not unlike God. Our mind is of a piece with His, infinitely smaller and less strong, but its natural, normal processes are, within their limited sphere, the same as God's. We have come to the faculties of our life through the divine heredity. In the Spirit we are truly kith and kin to God, as it were, bone of His bone, blood of His blood, brain of His brain, heart of His heart. When God and man meet they can understand each other, because in the Spirit they are blood relatives. The Son of God is the elder brother of the human race, the firstborn of many brethren. God is truly our Father. God would gather His children about the earth-hearthstone and work out in them the family likeness. It is true many of His children are unworthy. Some dwell in the swine's country and think it their own; all of them mortgage the future in reckoning character. This philosophy, involved in John's doctrine of the divine Logos, is the interpretation of the ancient prophetic insight which declares that man was made in the image of God. The image had been marred, blurred, almost destroyed; but the elder brother, with the seers and saints of the age of faith, expects one day that the will of the divine Father will be done on earth and in human life, even as it is done in heaven. All the processes of the higher life of man travail toward the manifestation of the Sons of God.

But this apocalyptic seer has not done with us yet. He speeds us to a final conception of human privilege and destiny. Turn a page of his writing elsewhere. "Beloved, now are we the sons of God." That is the present tense of achievement. But no true man can long be content with the past or the present tense of experience. To-morrow woo him, and he must away. Now listen. "It is not yet made manifest what we shall be." That is the caution of an optimist, not of a pessimist. The march of the soul has begun. The saint's sweep into the future with music and banners. "We shall be like Him, for we shall see Him as He is." Like unto the Word! the divine Logos! like unto

God Himself! Deliberately God sets Himself as the shining goal of the soul. What a destiny! "Partakers of the divine Nature," proclaims another who had caught his vision from Christ. Be glad, O my soul. Gird thyself for the long march through eternity. The eternal is thy companion in arms and also thy destination. Thou shalt never halt until within thyself thou hast realized the character and the power of God in Jesus Christ. The eternal God is thy refuge, and about thee are the everlasting arms.—Homoletic Review.

EUREKA. Eureka Springs, Ark., March 15, 1904. Enclosed find 50 cts. for box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good. Mrs. W. E. Penn. Unexcelled for all skin diseases. All druggists, or post-paid from the manufacturer at 50 cts. per box. J. T. Shuptrine, Savannah, Ga.

The annual report of the Mine Inspector for Indian Territory shows that during the past year the coal production there was 349,096 tons less than in the previous year, which is attributed to the falling off of the demand, owing to many indirect influences. The total territorial output this year was 2,970,961 tons. The number of accidents this year was 114, of which 44 were fatal. This is a considerable increase over last year and the report says "is chiefly due to reckless mining and lack of precautions." The inspector suggests legislation to regulate the hours of shot firers, provision for adequate maps showing the position of old mines and of new openings, thereby preventing the danger which arises when a new mine approaches old workings in which water has accumulated.

Perhaps at times you have a pain in the back, and so much misery that for three or four days life is a burden. You know when to expect these attacks, and you have a fearful dread of them. If you will go to your druggist and procure a package of Dr. Miles' Anti-Pain Pills, and begin taking them according to directions, on the first approach of an attack, you will find such great relief that you will wonder how you ever got along without them. This is the experience of thousands. If it is not yours tell your druggist, and he will return your money. The most important feature is that Dr. Miles' Anti-Pain Pills are harmless, containing no opium or other dangerous drugs. They stop pain by soothing the nerves. 25 doses 25 cents. Never sold in bulk. Miles Medical Co., Elkhart, Ind.



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

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#### WANTED.

The address of Mrs. Barcie Wil-  
liams, who wrote us Jan. 9, but failed  
to give her postoffice. Will not she or  
some friend, kindly write again, giv-  
ing us her postoffice address?

#### TARBELL'S TEACHER'S GUIDE.

This book is written by Marta Tar-  
bell, Ph. D., and it is an exposition  
of the International Sunday-school  
Lessons for 1906. It is an elaborate  
volume, with full explanations and a  
thorough exposition of the scriptures  
as studied this year in the Sunday-  
schools of the world. It is especially  
helpful to teachers, and can be used  
by them to great advantage.

#### TWO INSTRUCTIVE PAMPHLETS.

Rev. J. J. Lovett of Jackson, Mo.,  
sends us two excellent pamphlets. One  
of them comprises lectures delivered  
by the author on "Poe's Raven" in  
which is discussed heredity and the  
drink habit. The second is also hand-  
led without gloves. The next is  
"Scriptural Baptism." This is a con-  
servative and wise discussion of the  
subject of baptism, not for contro-  
versy, but for the use of our pastors  
among their young people. Both these  
booklets are well written, carefully  
prepared and attractively presented.

#### HISTORY OF METHODISM IN NORTH CAROLINA.

We have before us a copy of the  
"History of Methodism in North Caro-  
lina," written and compiled by Rev.  
W. L. Grissom, and published by  
Smith & Lamar. It is a compact and  
comprehensive volume, beginning with  
the early settlement of the State and  
continuing to the present time. The  
part that Methodism has taken in the  
progress and development of the  
State, morally and religiously, and the  
growth of the Church and its present  
state of prosperity are faithfully and  
carefully investigated and recorded by  
Dr. Grissom. He had a rich field, with  
ample material and he has cultivated  
it assiduously and profitably. It is a  
well written, a finely illustrated and  
a neatly bound book, a credit to the  
Church, to the author and to our Pub-  
lishing House.

Rev. I. Z. T. Morris, of Ft. Worth,  
called on the Advocate force recently,  
and he was smiling at Dr. Campbell's  
excellent article in the previous issue  
of the Advocate. In this issue he  
pokes a little fun back at the Doctor.

#### EDITORIAL BIRD-SHOT.

Some men smile with their lips, but  
hate with their hearts.

Darkness never gives way until the  
full-orbed sun breaks upon the world.

There are many faces bright with  
cheerfulness, but back of them are  
bosoms filled with sorrow.

The earth needs the frost and freeze  
of winter, and the sunshine and  
shower of spring to make it produc-  
tive.

Some of the best lessons we learn  
are gotten out of the sick chamber  
where pain and suffering have domin-  
ion.

Our worst enemy is not so fearfully  
bad when we know him better, and  
our best friend does not always meet  
our expectation.

The finest place in the world to  
discover the weakness and foibles of  
good and great men is within the  
sanctum of the editorial room.

Not every man who appears large  
and portly at a distance, remains  
such when you approach him in the  
walks of life and become familiar  
with him.

If you could hear all the unkind  
things that are said about you it  
would make you very unhappy; but,  
after all, those who say them do not  
mean one-half of the unkind things to  
which they give utterance.

A man can permit the habit of fault-  
finding to grow on him until he will  
lose the ability to appreciate the ex-  
cellencies found in the very people  
whom he professes to love and ad-  
mire.

#### NOTES IN PASSING.

J. R. Bingham, in the last issue of  
the Nashville Advocate, proposes  
a solution of the Church paper  
problem. His plan is to have  
one great big Christian Advocate  
at Nashville, with a great big  
editor in charge of it for connectional  
work, and then have conference  
editors with departments, instead of con-  
ference organs. Of all the nonsensi-  
cal suggestions we have yet seen, this  
one stands at the head of the list.

Dr. J. M. Buckley, of the Christian  
Advocate, New York, has made a  
lengthy explanation of his alleged re-  
marks about our Church in his speech  
before the Mission Board of his  
Church, but the Alabama Advocate is  
not satisfied and refuses to be comfort-  
ed. It takes up the Doctor's explana-  
tion, and goes after him with ginger  
and caustic. There is nothing like  
shooting at big game, whether you  
bring it down or not. We admire  
the courage of the Alabama, to say the  
least of it.

A correspondent goes after the Court  
of Criminal Appeals in the most ap-  
proved style in the last issue of the  
Williamson County Sun. The Advoca-  
te has never dared to say such  
things about this court, yet some poli-  
ticians assume that we have gone be-  
yond reason in this matter. Well, the  
Sun is published in the town where  
one of the members of this court lives,  
and these politicians ought to read it.  
The Advocate has faith in the integri-  
ty of the courts, but it thinks some of  
them are not inclined to favor local op-  
tion legislation, if there is any pretext  
to avoid it. But the aforesaid corre-  
spondent hands out some real live  
matter on the subject.

Candidates for State office are be-  
ginning to loom up and we will soon  
see their platforms. So far nearly all  
of them are very quiet and only one  
has come out in the open. The rest  
of them are still skipping round in the  
tall timber, and they are treading soft-  
ly in their movements. We have nothing  
to do with their politics, but we  
would like to know how they stand on  
the subject of one or two moral ques-

tions now dominant in the public  
mind. Three of the candidates for  
Governor are speaking out on some  
questions, but upon others they are  
drawing long and muffled breath. The  
antis have tried to force them out, but  
only one has brooked their challenge.

The Nashville Advocate recently  
said: "Once upon a time we innocently  
remarked that there was no Scripture  
warrant for expecting a direct witness  
of the Spirit to the process of regen-  
eration, and we drew the fire of a num-  
ber of amateur theologians who hold  
such doctrine heterodox. Now that  
we have heard a Bishop, preaching be-  
fore an Annual Conference, make pre-  
cisely the same assertion, we are com-  
forted." Is that so? Amateur theo-  
logians on one side, and the Nashville  
and a Bishop on the other, settles the  
question and gives comfort!

Our Cumberland Presbyterian  
friends are having trouble in settling  
the question of their union with the  
Northern Presbyterians. A majority  
of their presbyteries have voted in fa-  
vor of it, and a joint commission from  
the two bodies recently met at St.  
Louis and agreed on the terms, etc.  
But the minority have employed legal  
counsel and they propose to contest  
the right of the majority in the courts.  
We are sorry to see things take this  
turn. We have thought the question of  
union an unwise one, but we hoped to  
see it settled amicably and satisfac-  
torily. Lawsuits are luxuries and the  
litigants usually get the worst of it in  
the end. But sometimes they are nec-  
essary evils—we reckon.

The Dallas News has a large adver-  
tisement of the fact that the Hon. W.  
J. Bryan is to give the results of his  
observations and experience in the col-  
umns of that wide-awake paper, in the  
form of a series of articles to appear  
in the Sunday issues. Well, the  
world moves. It has not been long  
since the News was tooth and toe-nail  
against the eminent Nebraskan, and  
thought him unsafe and unsound on  
nearly all questions of politics and  
statesmanship. Now it esteems him  
the safest and soundest man to give  
instructions through its columns to its  
great family of readers. Sure, Mr.  
Bryan will stick to his views in these  
letters, and illustrate them by what  
he sees and learns in his travels. We  
are glad that the News sees so much  
in Mr. Bryan to admire, and that it is  
willing to pay a big price to have him  
expound his convictions in its columns.  
The News grows as public sentiment  
develops. Wise newspaper, the News!

The brewers are very alert people.  
They keep their eye on the main  
chance. They know there is no show  
for them to get a majority of the next  
House, so they are putting forth ev-  
ery effort to make their minority as  
large as possible. Then if they can  
control the next Speakership, they  
will be in measurably good condition.  
Mr. J. F. Onion is their mouth-piece  
and leader. He has been writing let-  
ters to a good many of the candidates  
for the next Legislature. We chanced  
to see one of them. He has been  
making frequent visits to Austin of  
late. In fact, he is a very busy man  
just at this time. Hence, we are not  
surprised that all at once Col. Peeler  
announces himself as a candidate for  
Speaker! Yet he does it so innocently  
that you have to peep behind the  
scenes to get a view of the portly  
crowd that are in the back-ground.  
They are a very smart and adroit set,  
but the sound of their gum-shoes can  
be heard if you will listen attentively.  
Mr. Onion is versed in the science  
of wire-pulling and schemes. Bah!

#### AN HONEST PUBLIC OFFICIAL.

In these days of graft and money  
getting on the part of those who hold  
places of public trust, we are glad to  
find one, now and then, who esteems  
his oath of office above money or  
popularity. We have such a man in  
Dallas, and his name is Hutton W.  
Summers, County Attorney for this  
county. He has been making every  
effort possible to enforce all the laws.  
He makes no discriminations. He  
holds that the laws against gambling

and Sunday violations are just as val-  
id as any other statutes on the books.  
Of late he has been applying for in-  
junctions against gambling in prop-  
erty generally used for such purposes.  
As a result he has run a number of  
these professionals to the walls, and  
had some of them in jail. He has  
raided a number of these places  
through the co-operation of the po-  
lice department, and several of these  
light-fingered gentlemen will meet the  
issue in the Criminal Court. If Mr.  
Summers could only have the co-op-  
eration of the constabulary of the coun-  
ty, gambling would have been perma-  
nently stopped before this; but it re-  
quires a Sheriff, with convictions and  
backbone, to enable a County Attor-  
ney to have large success in matters  
of this sort. It has been a long time  
since Dallas County had a Sheriff who  
gave special attention to this class of  
law-breakers. Either Dallas County  
Sheriffs have connived at gambling,  
or they have been indifferent to the  
gravity of its offense, or they have  
been utterly incompetent to cope with  
this sort of violation of law. They  
have practically done nothing to sup-  
press it, and nothing is being done  
at the present time, except what the  
County Attorney and the police are  
trying to do. A Sheriff can stop gam-  
bling at any time when he wants to  
do it. Gamblers are not going to run  
over the peremptory order of a Sher-  
iff when they know the Sheriff means  
business. It is when they have no  
fear of this officer that they do busi-  
ness publicly or on the sly. But we  
certainly commend Mr. Summers and  
the police department for doing their  
best to enforce the law against gam-  
bling.

#### DEATH OF MAJOR R. G. LOWE.

Major R. G. Lowe, for a great many  
years prominently connected with the  
Galveston News, died in that city last  
Monday. He was an eminently fine  
gentleman, possessed of large busi-  
ness capacity, and one of the leading  
spirits of Texas journalism. He did  
much to put the great enterprise,  
with which he was so long connected,  
on a successful basis, and he saw it  
grow into one of the finest newspaper  
plants in the Southwest. Personally  
he was an elegant gentleman, and his  
moral character was of the best fibre.  
The death of such a man is a loss to  
the State, and a greater loss to the  
field of journalism. But he wrought  
well and finished his course in hon-  
or, and in dying he leaves a record  
of which his contemporaries are just-  
ly proud.

#### THE UNIVERSAL ELEMENT OF CHRISTIAN RELIGION.

The above is the title of a very in-  
teresting and fascinating book by  
Charles Cuthbert Hall, D. D. The  
book is composed of the lectures  
recently delivered by the distin-  
guished author at the Vanderbilt Uni-  
versity, know as the Cole Lectures;  
and they are here put into book form  
and sent forth as a valuable contribu-  
tion to Christian literature of the pres-  
ent century. Dr. Hall is one of the  
most accomplished and versatile schol-  
ars of our country, and he has put his  
best and most painstaking thought in-  
to these lectures. We have not yet  
had the time to read it through care-  
fully, but we have gone into it far  
enough to see it is one of the most  
thoughtful volumes on the subjects  
discussed that we have had the pleas-  
ure to examine within the past few  
years. We take a paragraph from the  
author's introduction as an illustration  
of what he undertakes in these lec-  
tures: "I have tried to discover the  
deeper tendency of the religious think-  
ing of our time wherein the critical  
movement, the modern view of the  
Bible, the declining interest in sectar-  
ianism, the increased cosmopolitanism  
and the larger conceptions of  
world Christianization are powerful  
elements." There are six of these lec-  
tures and they cover a wide range of  
thought, a deep current of spiritual  
undertow and a high reach of Chris-  
tian outlook. To read them and grasp  
their thought and sentiment is to en-  
noble one's view of Christianity and

to plant one's feet more fully upon  
the Rock of Ages. We do not mean  
by this that we unqualifiedly endorse  
every position taken by the learned  
author, but we do mean that he has  
given us a volume worthy of our  
closest study, and out of it will come  
to us a clearer view of many things  
that at present disturb our equilib-  
rium.

#### REV. FRANK ONDERDONK'S CHURCH.

Send us in a dollar or so for the  
mission chapel of Rev. Frank Onder-  
donk. Those poor people are strug-  
gling to build them a place where  
they can worship and where they can  
have a Christian school. It is a  
worthy appeal, and we must heed it.

We have received a number of re-  
plies to the personal in last issue  
about a certain place wanting a Chris-  
tian physician, and we have forward-  
ed all applications to their proper  
destination. We will know nothing  
further about the matter, as our duty  
ends with sending on the applica-  
tions.

#### PERSONALS.

Rev. W. H. Vance, of New Boston,  
made the Advocate a most brotherly  
visit recently. He had been to Plano  
to visit the home folks.

Brother R. D. McHenry, of Lam-  
pasas, who is a traveling man, called  
to see us this week. He is a wide-  
awake and earnest brother and we en-  
joyed his visit very much.

Uncle Buck Hughes gave the Advoca-  
te a meaty article awhile back. If  
he was not scientific in what he said  
our scientific men are slow to tackle  
him.

G. G. Johnson, of San Marcos, has  
been thought of as a candidate for the  
Legislature. He is a first-class man  
and we do not know a county that  
needs such a business man in Austin  
as badly as Hayes County.

Rev. Jno. M. Jackson, pastor of the  
M. E. Church at Denton, is in the city  
helping his brother pastor in a meet-  
ing. He called on the Advocate and  
we found him to be a most pleasant  
and brotherly gentleman, and we en-  
joyed his visit.

Rev. C. B. Mosely, of our Japan  
Mission, has arrived with his family  
at Waco, where they will be the guests  
of Rev. Jerome Duncan for some  
time. Mrs. Mosely and Mrs. Duncan  
are sisters and their association will  
be most delightful after their long  
separation.

We are pained to announce the  
death of Houston Cotton, nephew of  
Mr. and Mrs. J. M. Cotton, of Hous-  
ton. We have known the young man  
from his boyhood, and he had reach-  
ed a point in his growth and business  
career where great promise was be-  
fore him. We were his pastor for  
four years, and to us it is peculiarly  
sad that he has been called away so  
young, but God does all things well.

#### CHURCH NEWS.

Bishop Vincent will preach the com-  
mencement sermon at Wofford Col-  
lege this year.

Quite a handsome sum was raised  
on Christmas day by the Methodists  
of Georgia for the benefit of the Wes-  
ley Memorial Hospital in Atlanta.

The M. E. Church, South, has 185  
schools, with school property valued  
at \$8,122,845.51, and a total endow-  
ment of \$4,086,680.

Bishop Merrill left a manuscript  
autobiography which will be published  
in the Northwestern Christian Advoca-  
te.

The M. E. Church gave for missions  
this year \$3,169,403, or \$1 per capita,  
as against 95½ cents last year and 78  
cents in 1900. For ministerial sup-  
port \$13,825,992 was contributed.

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**"A CARD."**

Last week while I was in Houston itinerating, Zamponing and Talking, a brother said to me: "Have you seen this week's Advocate?" I said, no. He said: "Dr. Campbell is after you." I got on the train to come home, and another brother on the train said: "Have you seen this week's Advocate?" I said, no; what is in it? He says: "Well, you read it; Dr. Campbell's after you." Well, I thought I must be getting to be of some importance.

About six weeks ago a distinguished gentleman from Richmond, Va., wrote me that one of our Congressmen had said to him: "If you want those children whom you are hunting in Texas found and rescued, you write to Rev. I. Z. T. Morris." (He did not know what my initials stood for, as well as Dr. Campbell.)

About two weeks ago a Judge from Georgia wrote me that "one of your Bishops had recommended you as a suitable person to find some children whose parents had died in Texas a few years ago. And, strange to say, about ten days ago Gov. Lanham notified me that I had been appointed a delegate from the State of Texas to the Anti-Divorce Congress which meets in Washington City; and now comes Rev. James Campbell, D. D., ex-editor and ex-delegate to the General Conference, with all of his wisdom, excellence of character, distinguished position, and condescends to notice a little city missionary.

I am grateful for many things:

First, that Bro. Campbell has not been sick a minute since conference.

Second, that he is setting the "beloveds" of Texas such an example of leaving home Saturday morning, having had Bro. Bishop to announce his services for the 11 o'clock hour, and having a congregation to preach to on Saturday, at 11 o'clock. Of course, he never stays at home until Sunday, and takes the train Sunday morning (the train leaves Waxahachie at 9:30 a. m. and arrives at Ennis at 10:10 a. m.), and goes to his appointment and preaches on Sunday at 11 o'clock. That would be against the report on the Sabbath passed by our conferences (and I believe some of them went so far as to appoint a committee to see the railroads about this Sunday travel), and if this committee should have called on the managers of the railroad, they would feel embarrassed if they had to ask for only one class of people to be prevented and to have to answer the question about ministers traveling on Sundays. I am sure Dr. Campbell would not want to throw any obstacle in the way of this committee; so he has his preachers to announce Friday before each Quarterly Conference as a day of fasting and prayer and preaching at 11 on Saturday and Saturday night, love-feast Sunday morning, preaching again at 11 with sacrament, League rally in the afternoon and preaching again at night, remaining over Monday, visiting with the pastor, holding the Quarterly Conference Monday night. With such work as this you can easily account for why the "Waxahachie District is in the swim," and I suggest that if all of the "beloveds" will follow the example of Dr. Campbell their districts will also "be in the swim."

I am also glad to hear that the pastors of the Waxahachie District "are feasting on backbones, ribs and sausages." I suggest, brethren, that you keep it up rapidly, especially before the Quarterly Conference comes; for, after that, if your presiding elder gets a grip on the backbones, ribs and sausages, you will be singing: "What peaceful hours I once enjoyed, How sweet their memory still!" When he leaves for home Tuesday a. m.

Another thing for which I am grateful is that the Doctor is not in an airship, especially if the district is "in the swim;" for if he were to get in an airship, and something should happen that he should fall, she would never get in the swim again, for the water would all be gone where he fell. It might do for Bolton and Shettles, with their long legs; or Willis, with

his slender frame; or Wilson, with his shortness of body, to try an airship, but by no means, brethren of the Waxahachie District, do you allow your "beloved" to venture in an airship. I am very grateful for another thing: I am behind with my talking, and now the Doctor has given me a chance to catch up in the columns of the Advocate, I am sure the brethren would be glad to hear me, and as I have so much of this Itinerating, Zamponing and Talking to do, I avail myself of this medium of talking to many of them.

My mission is not in the swim. It has been raining for about two weeks, and if you could see the territory which it covers, you would think there was very little probability of it ever getting in the swim. Good-bye.

ISAAC ZACHARY TAYLOR MORRIS.

**AN EL PASO NOTE.**

Will you please say through the Advocate that I will regard it as a great favor if the preachers of the Texas Conferences will inform me of Methodists who leave their charges from this part of the State. A great many members of our Church from other parts of the country are coming to El Paso, and before the pastors here can find them, many of them lose interest and become lost to our cause.

You will be interested to know that we have sold our old church and have bought one of the most eligible sites to be found in the city, for which we paid thirteen thousand dollars. We hope to begin within a few weeks the erection of a church adequate to the needs of this rapidly growing city.

G. M. GIBSON.

**PERSONAL.**

After four or five years' residence in Cincinnati, Ohio, I have been providentially led to return to this State, and with my family am again domiciled in our old home in Tyler, Texas. Pastors desiring my aid in revival work, or wherever I can help in pushing the battle for prohibition, I will respond to such calls if addressed at Tyler, Texas.

H. G. SCUDDY.

**ABILENE MISSION.**

My new work starts well. The people hear the doctrines gladly. The need of this work grows on me. My postoffice is Abilene, Texas.

J. A. BIGGS.

Stamford, Texas.

**THE WORK IN BEAUMONT.**

Since returning to this charge the contract for the new church has been let, and the contractor is at work and is making good progress. The building is to cost about \$40,000, not including any of the furnishings. Our old church has been sold during the past week and we continue to occupy it, but pay rent after February 1st. We have received twenty members since conference, and this makes about 575 received under my pastorate in this city. I have received more members than I found on roll when I reached the city.

The North End Tabernacle has been overhauled and our Sunday-school is gaining ground there. For the present year I have that charge under my care also, and we hope to get the church in the best possible condition for the future. Brother Fowler is making a fine start at Cartwright Chapel. He is a good and brotherly man, and we are going to have a fine year together. Brother Hotchkiss is gaining a strong hold here and the district is advancing under his leadership. He helps when he can and keeps out of the way when he can not. He is equal to the best presiding elder that I have ever had. But as this is my fourth year here, and it does not seem probable that I will be in this district next year, I suppose I will have to leave him behind, for his work will not be done at that time. He ought to fill out his four years if possible.

V. A. GODBEY.

**POST OFFICE ADDRESSES.**

Rev. Jno. W. Mayne, Georgetown, Texas.

**THE HOUSTON POST UNDER FIRE.**

I have just finished reading the Houston Post's article headed "Setting a Brother Right," and it has been quite an eye-opener to me in several different ways.

I have been a reader of the Post—Daily and Semi-Weekly—for a good many years. For about six years, while I was connected with the newspapers in Greenville, I read the Daily Post, and since I have been in the West Texas Conference, I have been a continual reader of the Semi-Weekly Post. In fact, for all this time the Post has been my favorite Texas paper, and I found out this evening for the first time that the Post was not opposed to local option. After having read the paper through for a number of years, the statement seemed to me like the effort of a wolf to bleat like a sheep and will have almost the same effect upon the readers of the Post, for no one who has read the Post can claim that it has ever done the cause of local option any good, and it would be a hard dose for even the valuable editorial writer to claim that his paper had not done local option much harm, and that, too, very often.

The fact is, every impression that I have received from the Post, either the news pages, editorial department, or the ravings of "Alkali Eye," have been to the effect that the Houston Post, "loek, stock and barrel," was an anti-local option paper, "both in theory and practice."

I am very glad that you have brought the Post out in this matter so well, for I now see they have just been joking all the time.

As to the matter of the attack on the ministry, I found out to-night in the editorial that it was a negro preacher writing to negro preachers. My impression on reading the article was the same as yours, and I, too, wondered how the Post could afford to print such a wholesale vilification of the ministry, although the department in which it was printed has been a regular stamping ground for heresy and infidelity. I am glad the Post told us that the article was intended for negroes, for I fear that if you had not touched them up, every one who read the article would still hold the opinion you expressed, for I remember nothing about it to give anyone the idea that it was intended for negroes.

As to the matter about the Pinckney affair at Hempstead, it is very strange that I read the same article and had the same opinion you did about the Post laying the blame for the whole thing upon local option and local option people. There were several other readers of the Post on my charge who were of the same deluded opinion, and I fear that not many of us will make a very great haste in changing, although the Post may cry, "Not guilty," with great vehemence.

The poor fellow who wrote to "Set the Brother Right" was very changeable in mood while he was writing, for in his article he assumes the role of our badly abused, then turns, ridicules and makes himself ridiculous, does some tall explaining, gives us the supposed fact that the Post is not opposed to local option, then declares that local option, which is but prohibition of a local form, is not the way to settle the liquor question, and ends with a mighty wail about wholesale misrepresentation, a touch of irony in an effort to be funny, and by referring you to two verses of Scripture, which, if put into practice in their office, would revolutionize the Post until its readers would hardly recognize the poor old thing.

The article looked and read pitiful to me. My idea of the thing is this: If the Post is not an anti-local option paper, the best thing they can do is go in for local option like they meant business, and not confine so important a topic to an expression about once in a number of years and even then when the stand is taken don't turn around in the same breath and say that they did not believe the thing was any good as the Post did

on the local option question, while "Setting the Doctor Right."

Another good thing for the Post to do now that they are not opposed to local option is to quit ridiculing local option, and the efforts of good people at the enforcement of the local option law. This will be a fine move to the minds of many people who read the Post and like it as a newspaper.

Also as the Post has taken the stand as not opposed to local option, and also laments that prohibition does so little good, suppose they throw out the whiskey ad, which is one of the greatest violations of local option sentiment that we have to deal with. In place of this ad the Post might give its readers a few good, strong editorials on the perfecting and enforcing of the local option law, as they did on pistol toting a few months ago. Bah! A goose can't crow like a rooster, neither can the Houston Post make any one believe that they are not opposed to local option, unless they change their tactics somewhat.

Again, if the Post is not opposed to local option, it might be a very good thing for the said Post to begin her fight for the election of Judge M. M. Brooks for Governor, as Judge Brooks has declared himself of the same mind, while the other candidates are making about as much noise on the local option question as a night-singing screech owl at mid-day.

The Post people are beginning to realize that their readers, the greater part of whom, no doubt, are prohibitionists, are beginning to get very tired of its local option standing, and wish to make a few retrenching remarks, and are taking advantage of this matter to make them. Well, I suppose that was good business, for if the local option readers of the Post were to get enough it might be a little hard on the Post's financial condition.

I rejoice in the continued progress of local option in Texas, and am proud of the fact that the Texas Christian Advocate and its fearless editor are making such a great part in the movement. Go on, all of the good people of Texas are with you in the work.

REX. B. WILKES.

**MEETINGS.**

I plan to hold my meetings, viz: Bell Springs, second and third Sabbaths in July; Abbott, Wednesday night before fourth and including fifth Sabbath in July; Willow, Monday night before first Sabbath in August; Honest Ridge, third Sabbath in August at 11 a. m.

Will be with C. S. Cameron at Green's Creek camp meeting Tuesday before second Sabbath in August.

W. H. CRAWFORD, P. C.

**NOTES FROM THE FIELD.**

(Continued from page 5)

than seventy-five per cent, but the spiritual condition is not what it should be. The salary has been raised \$100 above last year. We have a faithful Board of Stewards that gave us their most cordial support. Our presiding elder, Brother Sherman, is in high favor, and is always greeted by a full house when he comes. We shall be sorry to give him up this next conference. We begin a meeting here the fourth Sunday in this month. Rev. C. N. N. Ferguson will do the preaching. It is needless to say it will be well done, as he is one of the best in the conference. We are praying for a gracious revival. We have had prohibition almost as long as we've had a county. The Advocate is very well circulated and much liked.

**Hallville.**

W. W. Horner, Jan. 10: We are getting along pleasantly on our charge and our people at every Church on the work gave me a very hearty and cordial welcome back for the second year. Our first Quarterly Conference was held at this place on the 6th and 7th, and was indeed a profitable occasion. Our beloved presiding elder, Brother Downs, was present and preached three good sermons, which

**Hood's**

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

were greatly edifying. On account of bad roads and sickness the attendance of the stewards was small, and the financial report was meager; but my people assure me that they will take care of me! They gave us a small pounding (it would have been much larger but for the rain), and other good things have been coming into the parsonage occasionally since then. We love the people of this charge and they love us, and my prayer is that this may be the happiest year of our lives. I intend, by the grace of God, to give our people the very best year's work of which I am capable; and I trust that we will have glorious revivals all over the work. We raised \$28.60 for the Orphanage, \$4.00 for foreign missions and \$4.00 for domestic missions during the quarterly meeting, and hope to have all our missionary money in hand in a short time.

**Green's Creek.**

C. S. Cameron, Jan. 12: A very pleasant surprise came to this preacher and family last night. A goodly company of our members from Cow Creek, led by Bro. Jno. Crawford and wife, Bro. Bob E. Barker, Bro. Cozby and family, A. L. Call and wife and others, came upon us unawares and bestowed on dining table a splendid pounding of good things too numerous to detail here. A more pleasant company of people would be hard to find. After a pleasant hour or two and a season of devotions led by pastor this company left the preacher in charge and family to reflect over this pleasant surprise. God bless them every one. The entire charge is in fine condition. We serve a fine people.

**Morgan.**

R. F. Dunn, Jan. 11: Two months of our conference year will soon be gone, but we have not been altogether idle since our return to this charge. We laid the corner stone of the new church at Walnut Springs soon after conference, and the work on the building is progressing as rapidly as the weather will permit. It will probably be the best church building in the Waco District, outside of the city of Waco. The main auditorium is 32 x 60 feet. There are two class rooms 28 x 14, and a pastor's study which will be a nice arrangement for the pastor when he comes to live at Walnut. We expect to complete and furnish the church by the first of March. The pastor was the recipient of a nice pounding by the good people of Walnut, and while we live at Morgan, yet they do not forget their pastor's family. Along with this pounding came three Christmas turkeys, which were very much appreciated. Two good ladies of the Church at Morgan kindly remembered us: the one bringing a nice quilt, as a Thanksgiving present, and the other sending a Christmas turkey and some other good things. We are expecting this to be, by God's grace, one of the best years of our itinerant ministry.

**Columbia and Brazoria.**

J. M. Gaul: Certainly it is an honor to be a Methodist preacher in the great State of Texas, but to be a member of the Texas Conference and Houston District, and pastor of Columbia and Brazoria is to be honored indeed. The people with their harmonious and consistent lives, and the business men with their substantial respect for their pastor, determine the minister to the very best effort for his people. The corner stone of the old brick church indicates that

(Continued on page 15)



## Epworth League Department

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

### State Epworth League Cabinet.

President—Gus. W. Thomason, Van Alstyne.  
First Vice-President—Rev. A. D. Porter, Mt. Cain.  
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.

### SOME LEGISLATION WHICH THE GENERAL CONFERENCE WILL BE CALLED UPON TO ENACT.

In an official communication to the several Annual Conferences in this State last fall we called attention to the fact that disciplinary provision is not made for the institution and government of Epworth Assemblies. We pointed out that legislation covering this phase of our Church institutions should be enacted for these reasons: 1. The movement is growing and spreading, and in order to be made to return the best results should be specifically governed. 2. Property interests effecting the Church are becoming involved. From advices received we are informed that each of the conferences addressed acted favorably upon the suggestion contained in our communication and adopted a memorial to the General Conference to enact the legislation mentioned.

To those who are not fully acquainted with the conditions which have brought about this memorial, we would cite briefly the facts as they exist. At present we have within the jurisdiction of the Methodist Episcopal Church, South, as many as three of the Assembly organizations, namely, the Seashore Epworth League Assembly, the Oklahoma Epworth League Assembly, the Texas Epworth League Assembly. It is possible that there is another, but we are not sure. There is great interest throughout the Church among the young people of the Epworth League in the Assembly movement, and the next few years will doubtless see a number of new Assemblies formed. The organization and management of Assemblies was one of the prominent questions under discussion at the last International Convention of Epworth Leagues. In fact, the Assembly seems to be the solution of the great problem with which the Epworth League is confronted, namely, the proper training and development of the membership for efficient Christian service. The Church, realizing this, will surely give direction to the work.

The property interests require the attention of the Church. In Texas, for instance, we have some sixteen thousand dollars worth of property which is deeded in fee simple to the Methodist Episcopal Church, South, through special trustees. In order to

### Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

## Tutt's Pills

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

### IMPARTING VIGOR

to the kidneys, bladder and LIVER. They are adapted to old and young.

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

hold this property we have had a Board of Trustees appointed, consisting of one clerical and one lay member from each Annual Conference, and to this Board the special trustees mentioned will turn over the Assembly property. We have done this, but there is no specific provision made for such action in our Book of Discipline. We have simply met an emergency measure in the best manner possible. It will meet the requirements, no doubt, until a clearer way is provided.

So, we say, to our League leaders in the many conferences throughout the bounds of our Church, see to it that your delegates are acquainted with these facts and do all that you can, consistently, to create a favorable sentiment toward this much needed legislation.

### NOTES.

The address of Rev. Geo. S. Sexton, Chairman of the Assembly Committee, is now Room 404 Moore-Burnett Building, Houston, Texas.

Dr. Caruth's residence at Corpus Christi, which will be remembered as the large stone building near the Assembly grounds, has been converted into a sanitarium.

The B. Y. P. U. Committee made its second or third visit to Corpus Christi last week inspecting the site offered for its Assembly. The committee is composed of some twenty-five members, and their work of inspection and investigation has been done in relays, it being impracticable for the entire committee to make the rounds in a body. The report is current through the press that a decision is to be reached very soon.

The Missouri State Epworth League will meet at Pertle Springs, July 17-19, the date having been set and the program arranged by the Executive Committee at its recent meeting in Kansas City. "Tithing" and "Missions" are among the special topics announced. The "Glory Song" is to be the rally song of the occasion.

The California Leaguers, though few in number, are active and diligent. In a recent issue of the Pacific Methodist we note splendid reports from the chapters at Tempe and Sacramento, a communication from the State League Secretary and a New Year's Greeting from the League editor. The reading course is receiving special attention by the Californians.

Secretary Ragsdale has been having quite a siege of illness. "I am out today (January 10) for the first time in two weeks," he writes. Allan is an untiring worker and a resourceful official, and while he is at his post the "machinery" of the State organization moves along smoothly enough, but when he becomes disabled a general "clogging" is felt. So we can say, in fact, that we trust our good brother is on the way to rapid recovery.

The New York Christian Advocate and the Epworth Herald have joined forces in an effort to discourage the use of the abbreviations "M. E." It is pointed out that when applied to Sunday-schools the letters form an unintentional "M. E. S. S." Other points, equally well taken, are given. We think, too, that references to the Church organization should be full and not abbreviated. Our young people will do well to form the habit of saying, "The Methodist Episcopal Church, South," and discard altogether the common expression, "M. E. Church, South."

The Texas Leaguers are making the most of their new Assembly grounds. They have enlisted the interest of the Texas Women's Missionary Societies and the Press Association. Camp Epworth is destined to be a great convention rendezvous.—Western Christian Advocate.

Among the delegates to the Gen-

eral Conference, elected from the several conferences in this State, we note the following who are especially identified with the Epworth League movement, viz: Dr. John H. McLean, Rev. J. W. Hill, Rev. J. M. Barcus, Rev. H. A. Boaz, Dr. James Campbell, Rev. S. R. Hay, Rev. J. T. Smith, Rev. Sterling Fisher.

The report of the Epworth League Board of the Mississippi Conference shows 61 senior and 16 junior chapters. Dr. H. W. Featherstun was elected as the representative of the conference in the management of the Seashore Epworth League Assembly. April 26 was designated as the date for the fourth annual session of the Conference Epworth League, and McComb City was chosen as the place of meeting.

Dr. Thos. N. Ivey, in his Handbook of Methodism, just coming from the press, estimates that there are now 3,481 chapters of the League in active operation with a membership totaling 129,372. If this statement be correct, and the Handbook is generally accepted as authority on the statistics it represents, then Texas has one-sixth of the entire membership of the Epworth League of the Methodist Episcopal Church, South. G. W. T.

### SOME INSTALLATIONS.

We have received reports from some chapters whose officers for the new year have been installed with special ceremonies. It seems to us well to emphasize this occasion. It has the tendency to impress the new officers with the importance of their trust. It gives dignity to the League in the estimation of the Church members. So far, we have not an order of installation to be followed, and each chapter is left free to choose its own way and prepare its own program. We mention a few which have prepared special programs and conducted special services this year. They are as follows:

#### Travis Street, Sherman.

Officers installed: Dr. V. J. Clark, President; Miss Tennie McAfee, First Vice-President; Mrs. V. J. Clark, Second Vice-President; C. A. Shock, Third Vice-President; Miss Nellie Wynne, Fourth Vice-President; Miss Mattie Walsh, Secretary; Will Burke, Treasurer; Miss Fannie May Ball, Organist.

This chapter has issued a beautiful folder bearing the topics and scripture references of each lesson, and the names of leaders for a period of six months. The names of the members of each committee and the pledge and benediction complete the subject matter of the folder.

The membership of this chapter has been lately increased. The plan adopted to bring about this increase is worthy of mention. It is given by one of the members, as follows: "At our business meeting in November

we decided to try the plan of dividing the League into two classes to get new members. The class which secured the greater number was to be entertained by the other. Miss Tennie McAfee, who was one of the leaders, said there would be no trouble dividing the list of members, for she wanted the boys. Miss Nellie Wynne, the other leader, took the girls. At the December business meeting the boys reported 22 new members, and the girls 13. This gives us over 100 members after revising the roll."

#### Fifth Street, Waco.

Officers installed: Ira Huddleston, President; Miss Lizzie Tucker, First Vice-President; Mrs. Fannie Riggins, Second Vice-President; Miss Joe Hubby, Third Vice-President; J. F. Adams, Fourth Vice-President; Miss Sallie Hartigan, Secretary; Floyd Wiley, Treasurer.

This chapter utilized the fourth page of the regular Church bulletin to announce the installation program in detail. The printing is done in gold, and is very artistic. The program embraced special music and two addresses, one by Miss Hartigan on this subject, "The Epworth League, How, Why, When." The subject of the other address, which was by the pastor, Rev. Jerome Duncan, is not stated on the program. The installation ceremony concluded the service.

A word about the Church bulletin. Every Church which is able should have one. This one which is gotten out by Brother Duncan's Church is a model of neatness and utility. The services of the day are announced in full, the services for the week are epitomized, special announcements occupy the third page, and embrace deaths, marriages, committee meetings, League meetings and else. No advertisements appear on the sheet, and it is evidently paid for out of the incidental fund.

#### Van Alstyne Chapter.

Officers installed: Will S. Moore, President; Miss Helen Hickman, First Vice-President; Miss Willia Thompson, Second Vice-President, Miss Ruth Lee Gardner, Third Vice-President; Miss Clara Wood, Fourth Vice-President; Jim Slaughter, Treasurer; Miss Fannie Golden, Secretary.

Special music and several addresses constituted the exercises of the period, which occupied the pastor's evening hour. An address was made by each of the Vice-Presidents, and then came the installation ceremony, which consisted of a brief exhortation from the pastor, Rev. A. L. Scales, and a consecration prayer. Following the installation an address was made by the new President. The entire program occupied one hour and five minutes time, and was pronounced one of the best ever given here.

This chapter has pledged \$50 on the Assembly improvement fund, and has engaged Rev. G. S. Sexton to deliver his lecture, "From New York to

Jerusalem," in its efforts to raise the amount. Other sources will be drawn on to complete the subscription.

### THE FRISCO EPWORTH LEAGUE PRESENTS A PIN.

The members of the Epworth League at Frisco, Texas, have presented to the President of the chapter, Brother O. L. Hamilton, a beautiful pin bearing the emblems of the order. A copy of the note of presentation and the response thereto have been furnished us. We quote from the note as follows:

Mr. O. L. Hamilton—Dear President: We, the members of the Senior League of Frisco, present you this pin. We give this to show our appreciation for what you have done for us since you have been our President. It is not a great gift, but it comes freely. We wish you success this year, and we will try to do all that is in our power to make it the greatest year we have ever had in League work. "May the Lord lead and show you the right way. May he bless you and care for you through this year, and especially show you the things which are best for our League.

Yours loyally,

Frisco Senior Epworth League.

The response of the recipient was as follows, viz:

To the Members of the Senior Epworth League of Frisco—My Dear Leaguers: The beautiful emblematic pin which you present to me is much to be treasured, not for its intrinsic value, perhaps, but for reasons more weightier. I prize it because it comes from the Leaguers whom I have tried to serve, and whom I love, honor and respect to the very utmost. I prize it because I know the donors are true; they have been tried and never found wanting. I feel a great honor to be thus remembered by those who are so near and dear to me. May your lives be one long, bright day of sunshine and gladness, of sunshine so bright that the Christian light you shall send forth will lead many to the League and to Christ; so filled with gladness that every thought, word and deed will soften the hearts of the most obstinate and hardened sinners and direct them to the strait and narrow way that leads to life everlasting. Your humble servant,  
O. L. HAMILTON.

### A UNIQUE CHRISTMAS CELEBRATION AND A HUSTLING JUNIOR LEAGUE.

From Paris, Texas, comes the news of unusual activity among the Junior Epworth Leaguers. The report is from the Lamar Avenue Church, of which Rev. J. B. Gober is pastor, and the Junior League, of which is superintended by Mrs. Reb Stell. In writing to us of the work of the Junior League under her charge, Mrs. Stell encloses a newspaper clipping containing an account of a Christmas tree dinner given in the name of the

# LOST EYESIGHT

## Through Coffee Drinking.

Some people question the statements that coffee hurts the delicate nerves of the body. Personal experience with thousands prove the general statement true and physicians have records of great numbers of cases that add to the testimony.

The following is from the Rockford, Ill., Register-Gazette:

Dr. William Langhorst of Aurora has been treating one of the queerest cases of lost eyesight ever in history. The patient is O. A. Leach, of Beach County, and in the last four months he has doctored with all the specialists about the country and has at last returned home with the fact impressed on his mind that his case is incurable.

A portion of the optic nerve has been ruined, rendering his sight so limited that he is unable to see any-

thing before him, but he can see plainly anything at the side of him. There have been but few cases of its kind before and they have been caused by whiskey or tobacco. Leach has never used either, but has been a great coffee drinker and the specialists have decided that the case has been caused by this. Leach stated himself that for several years he had drunk three cups of coffee for breakfast, two at noon and one at night. According to the records of the specialists of this country this is the first case ever caused by the use of coffee.

The nerve is ruined beyond aid and his case is incurable. The fact that makes the case a queer one is that the sight forward has been lost and the side sight has been retained. According to the doctor's statement the young man will have to give up coffee or the rest of his sight will follow and the entire nerve be ruined.—Register-Gazette.

Let it be remembered that the eyes may be attacked in one case and the stomach in another, while in others it may be kidneys, heart, bowels or general nervous prostration. The remedy is obvious and should be adopted before too late.

Quit coffee, if you show incipient disease.

It is easy if one can have well-boiled Postum Food Coffee to serve for the hot morning beverage. The withdrawal of the old kind of coffee that is doing the harm and the supply of the elements in the Postum which Nature uses to rebuild the broken down nerve cells, insures a quick return to the old joy of strength and health, and it's well worth while to be able again to "do things" and feel well. There's a reason for

# POSTUM

The br does not don't alw there is him. If l osition h up anoth and keep his health opportu up or ev small nat ness.

Dyspep men out kind. Yo tic for ge of his dis calculated energy at him, how Stuart's ognized t breadth e that's saf ed popul thousands they have shadow of a cure. v In the v ture's ow the exact way that stomach ( ed of exa possess t relieve th ach of it permit it rest and stomach in its ow alone. Tl sia Table it alone tl taken into You eat truth of tl food you with suff Stuart's I fess of di carried o and other it. Their cause no organs. I a stomach their worl operation. are for sa box.



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## Epw

are extra makers dir factory pr profits and comes bac Write for WILLIAMS



**WHAT DO YOU CARE?  
YOU'VE GOT YOUR HEALTH.**

**Great Natures Do Not Despair at Disappointment—They look for Something Else to Do.**

The broad-gauged man of to-day does not get blue just because things don't always come his way unless there is something the matter with him. If he "falls down" on one proposition he immediately starts to look up another. He always looks forward and keeps on hustling. A man with his health and faculties has plenty of opportunities and the man who gives up or even feels like it has either a small nature or some physical weakness.

Dyspepsia certainly puts the best of men out of condition for work of any kind. You cannot blame the dyspeptic for getting blue. The very nature of his disease is most depressing and calculated to deprive him of ambition, energy and hope. There is hope for him, however, certain and sure.

Stuart's Dyspepsia Tablets are recognized throughout the length and breadth of the land as the one cure that is safe and sure. Their unbounded popularity—resulting from the thousands and thousands of cures they have effected, prove beyond the shadow of a doubt their greatness as a cure. Wherein lies their greatness? In the very fact that they are Nature's own simple remedy. They do the exact work in exactly the same way that the digestive fluids of the stomach do because they are composed of exactly the same elements and possess the same properties. They relieve the weak and worn out stomach of its burden of digestion and permit it without let or hindrance to rest and grow sound and well. The stomach will get well quick enough in its own natural way if it is left alone. That is what Stuart's Dyspepsia Tablets do. They not only let it alone themselves but make the food taken into the stomach do the same.

You can satisfy yourself of the truth of this statement by putting the food you would eat into a glass jar with sufficient water and one of Stuart's Dyspepsia Tablets. The process of digestion will be taken up and carried out just as the gastric juice and other digestive fluids would do it. Their action is natural and they cause no disturbance in the digestive organs. In fact you forget you have a stomach when they begin to do their work, so mild and natural is the operation. Stuart's Dyspepsia Tablets are for sale by all druggists at 50c a box.

**When Others Fall Take "Tuck-er-in."**

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

**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. WILLIAM A. ORGAN & PIANO COMPANY, CHICAGO

REV. C. S. McCARVER,

REAL ESTATE AND RENTAL AGENT  
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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.

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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."

**BELLS.**

**BLMYER  
CHURCH  
BELL**  
Sole to Cincinnati Bell Foundry Co., Cincinnati, O.

Junior League by Mrs. Jennie Young. It has long been the custom of this good woman to remember the poor children at Christmas-tide in this manner. Accordingly, they were gathered at her home on the 23d of December, where a bountiful spread of good things was put before them, followed by a Christmas tree laden with presents for all. Brother Gober was present and made the children a talk, and conducted the religious exercises. It was a joyous occasion, and the lessons of practical Christianity which were there taught the children will never be forgotten by them. Mrs. Stell's letter is as follows:

Paris, Tex., Jan. 9, 1906.

Dear Brother Thomasson: I want first to tell you how much I enjoy reading the Epworth League Department of the Advocate. I enjoy every page of the Texas Christian Advocate, but I always turn to this page first.

I wish all our young people were Epworth Leaguers (I am glad I am a Junior). I have been enjoying what others write about their Leagues, so I thought I would let them know what Lamar Avenue Juniors are doing.

The first of November we had 109 on roll. We thought it would be better to transfer the older ones to the Senior League.

We now have 85 on roll (all under 13 years old; we have some as young as two years).

We hold our business meetings the first Sunday each month. The Fourth Vice-President has charge of the last Sunday each month; we have very interesting meetings.

Our President has charge of the business meeting, and they carry on business like "grown-up people." Each officer brings up a written report.

We have paid \$73.50 on the new church, and have \$25.00 more ready to pay when called for.

We could not help having a good Junior League, when we have such a good and faithful pastor as Brother Gober to help us; he is always ready to help the Juniors. We are all very fond of him.

I send you a clipping from one of our papers about a Christmas tree our dear Mrs. Jennie Young gave in the name of the Junior League. She is always doing something good.

I could write much more of Mrs. Young's good work.

But all who know her, love her, and she is a blessing to every one.

We are looking forward to August 3-13, 1906, with great pleasure.

Yours in the League work,  
MRS. REB STELL.

**GLORY SONG.**

When all my labors and trials are o'er,  
And I'm safe on that beautiful shore,  
Just to be near the dear Lord I adore  
Will thro' the ages be glory for me.

**Chorus.**

Oh, that will be glory for me,  
Glory for me, glory for me;  
When by His grace I shall look on  
His face,  
Will thro' the ages be glory for me.

When by the gift of His infinite grace,  
I am accorded in heaven a place,  
Just to be there and to look on His  
face—  
Will thro' the ages be glory for me.

**Chorus.**

Friends will be there I have loved  
long ago;  
Joy like a river around me will flow,  
Yet just a smile from my Savior, I  
know,  
Will thro' the ages be glory for me.

**LEAGUE ASSEMBLY FUND.**

In addition to amounts named in Advocate of January 4, I have received the following amounts on pledges made at Corpus Christi:

- Pleasanton League ..... \$10 00
- Alice League ..... 4 00
- Weimar League ..... 10 00
- Lavernia League ..... 10 00
- Richmond Jr. League ..... 5 00
- Ozona League ..... 10 00
- Kosse League ..... 10 00
- Brenham League ..... 10 00

- Corpus Christi, Senior ..... 25 00
- West End, Galveston ..... 10 00
- H. H. Halsell ..... 65 00
- Rev. Jas. Campbell, collection from Waxahachie District.... 75 75

If your pledge has not been paid, please forward to me as soon as possible. We expect to begin needed improvements following the San Antonio meeting, on 23d, and must have money in hand.

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

**WHAT WE AS CHURCH MEMBERS EXPECT OF OUR PASTOR.**

That he be a consecrated, consistent Christian.

That he be a man of good common sense.

That he thoroughly prepare his sermons, so that it will not be the blind leading the blind, but in order that he may instruct and edify his congregation, and at the same time give them such spiritual food as will enable them to grow into useful Christian men and women.

We expect him to use his best efforts to have conversions at all of our regular services, and not to hold in reserve all of his energy for protracted meeting occasions.

To be careful how he conducts himself upon all occasions, so that his usefulness may not be curtailed, and that he may not be adversely criticised.

That he be pastor of all his membership and not of a special few.

That he be systematic in all his work.

That he superintend and look after all departments of Church work.

That he visit at regular intervals each member of his Church, encouraging and advising such a one as regards his or her Christian duties and obligations, especially those members who from any cause, imaginary or real, are not doing their Christian duty, not attending Church, and not in touch and sympathy with the membership. He should give to such members the benefit of his counsel and his prayers, encouraging them to a renewal of their Christian obligations.

We expect him to live within his means, no to contract obligations that if not met would be a reflection upon himself and his Church.

We expect him to visit the sick, the poor and those in distress.

We expect him not to street loaf; to avoid undue familiarity; to have a high regard for truthfulness; not to be too inquisitive into the scandals of the community; to be careful not to repeat anything he may have heard that would be detrimental to any one; to preserve his dignity as a minister.

We expect him not to publically personate, criticise and lambaste a member who has violated a Church regulation or been overtaken in a fault; but instead to visit such a member in his home or place of business, read to such an one the Church rules, show him how it is injuring the Church as well as himself; tell him how bad you regret it; try and get him to promise not to do so again, and pray with him.

We expect our pastor to occasionally preach the doctrine and polity of our Church in order that each member may know what we as Methodists believe and teach, being careful, however, to have due regard for other denominations.

We desire him to cultivate the friendship and good will of the pastors and membership of all other denominations.

We want him to be friendly and have a smile and word of good cheer for all, scattering sunshine along his pathway, and be honored and respected by all.

We expect our pastor to be a married man and have a wife who is a help-meet in his Church work; and if he is unfortunate enough to be unmarried, we advise him to keep on the look-out for a suitable companion to occupy our nice, new parsonage.

C. C. HAYDEN.

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach and cures dyspepsia and indigestion.

**JUST OUT! The Swellest Cotton and Corn Planter and Middlebreaker ever Invented**

**THE CANTON NO. 12**

If you will examine it you will have no other



No. 12 Canton Cotton and Corn Planter

Please notice the lever on top of front heavy standard. It regulates the front standard without removing nuts and bolts

It's mighty handy

Notice the rudder behind the middlebreaker

With this it will break out any Cotton row in existence without shooting off sideways. "ASK THE FARMER." It does not cost but a trifle extra. Subsoiler can be furnished which is desirable in some sections. The OLD RELIABLE CANTON COTTON FEED is used which must be good as it is copied this year by a number of our largest competitors.

The Canton has more desirable features than any other Planter on earth

YOU CAN PUT FOUR HORSES ON IT FOR MIDDLEBREAKING

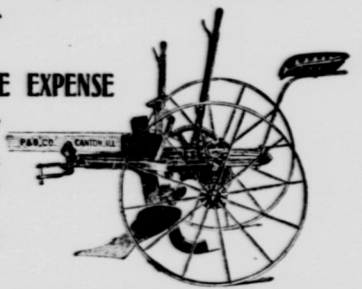
IF YOU TEAR IT UP WE WILL STAND THE EXPENSE

Write for Full Descriptive Circular

INSIST ON GETTING THE CANTON FROM YOUR DEALER. IF YOU CANNOT DO SO WRITE US FOR SPECIAL INTRODUCTORY PRICES.

WE ARE HEADQUARTERS FOR EVERYTHING THAT IS BEST IN IMPLEMENTS, WAGONS AND BUGGIES.

WRITE US FOR YOUR WANTS



NO. 12 WITH MIDDLEBREAKER BOTTOM

**Parlin & Orendorff Implement Co.**  
DALLAS, TEXAS

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



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

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

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

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

The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel.

The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form.

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

A Full Set of Attachments are supplied without extra charge. They are of the Latest Design.

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

- Automatic Lift, No. 44..... \$24 00
- Ordinary Drophead ..... 23 50
- Upright ..... 22 00

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

**BLAYLOCK PUBLISHING COMPANY.**  
DALLAS, TEXAS.



### The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence B. Howell, 179 Mason St., Dallas, Texas.

#### THE YEARS.

By Benjamin Keech.

Out in the silence and darkness the  
ghosts of the dead years go by:  
Sweet, vanished years,  
With their smiles and their tears,  
And joys that were born to die.  
Fair were the hopes that ye  
brought to me,  
Dead are the hopes that were not  
to be,  
Aimlessly drifting, with sad hearts  
ne'er lifting, the ghosts of the  
dead years go by.

Out in the radiant morning a beauti-  
ful, bright New Year stands  
beckoning me,  
With a smile sweet to see,  
And wonderful promising hands.  
Bring ye, at last, something I may  
keep,  
Has the glad time come when I  
may reap?  
Pointing, as ever, to fields of endeav-  
or, a beautiful, bright New  
Year stands.

—Selected.

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

If we wish to interest other people in our enterprise, we must just believe in it ourselves, with our whole hearts and minds.

A half-hearted espousal of a cause begets nothing but indifference, or, at best, good-natured tolerance in others.

The wide-awake Auxiliary Press Reporter will read, study and digest thoroughly the contents of her conference papers until she is herself enthused.

Then, armed with previously-marked copies of "Our Homes," The King's Messenger and the Texas Christian Advocate, she goes to the Auxiliary meeting prepared to win the ear of even the most indifferent members.

Through the columns of the secular papers she breathes the spirit of her enthusiasm until, through the influence of her own earnest interest, she awakens a responsive interest in her readers, and her efforts as Press Reporter are crowned with deserved success.

This much, at least, is possible to every Auxiliary Press Reporter in the conference, be her literary talents ever so few.

Each one should be a subscriber for, and a close reader of, our two splendid conference papers—"Our Homes" and The King's Messenger.

How any Home Mission Worker can keep up with the work without them is a question. Much more should the Auxiliary Press Reporter, whose special duty is to keep her Auxiliary posted on the work at large, avail herself of these mediums of information and inspiration.

The January number of Our Homes is unusually rich in interesting information. It deals with Home Mission work among the negroes; and, no one, who will read this issue of the paper, can fail to have a broader, kindlier feeling for this unfortunate race and a deeper interest in their uplift.

Bishop Galloway's article is very fine. There is good material in this issue for local items.

The Use of the Secular Press. One of the first secular papers to visit our official table, after the annual meeting at Denton, was the First Annual Edition by the Woman's Home Mission Society, of Denton Street Methodist Church, of the Gainesville Evening Messenger (courtesy of Mrs. M. B. Hockenhill, Superintendent of Parsonage Department, W. H. M. Society, North Texas Conference).

As we read page after page with increasing interest, our admiration for the enterprising spirit whose product it was grew apace. It was a

12-page edition and contained interesting sketches of Home Mission work in general and the Gainesville Auxiliary in particular. Also much local Church history. Many cuts of pastors, buildings and prominent Home Mission workers added interest to its pages. It was not confined to the Methodist Church alone, nearly every denomination in Gainesville being represented.

Altogether, it was our undertaking, of the results of which the Denton Street ladies may well feel proud.

They had a two-fold object in getting out this edition: just to interest, arouse and enlist the women of the Church in Home Mission work; second, to raise funds to carry on their work. They hope to repeat the experiment annually. Nearly any of our towns, which have local papers, could do likewise. Who will be next?

#### MRS. FRANK BENNETT.

Pottsville, Texas.

(We are glad to welcome our co-worker, Mrs. Bennett, as successor to our dear sister, Mrs. Franklin Moore, in the work of Superintendent Press Department of the W. H. M. Society, of North Texas Conference, and wish her many blessings in the discharge of the duties of that office. We will always be glad to hear from her.—Ed. Woman's Dept.)

#### RELIGION IN JAPANESE PRISONS.

I inquired what religious system was employed for the spiritual betterment of the prisoners, and was surprised, although I should not have been, to learn that it is Buddhism. This, to my mind, is incongruous. To Buddhism belonged all the hopelessness of the old system that has vanished save for the few relics in the museum of the prison society. To Buddhism belonged all the dark, noisome hovels into which men were thrown in squirming heaps, bound up in balls and chains. To Buddhism belonged the racks and screws, the burnings and the torturings that knew no justice, and never dreamed of mercy. But from Christianity, or from Christian civilization, was borrowed all the clean kindness of this new Japan, and I could not understand how upon Buddhist hopelessness such ideas could possibly be engrafted. The Buddhist prayer is, "Great Amida Buddha, deliver us from existence," while to Christ we pray, "Deliver us from evil;" and I could not but think, as I stood in the great temple before a gilded altar of the Lord Buddha, that Christ's teachings of love and righteousness that inherit eternal life, might well be substituted in this place for the system of dense philosophy which knows no hope of future betterment and only seeks a final complete extinction.—Eleanor Franklin in Leslie's Weekly.

#### W. H. M. SOCIETY, NUGENT, TEXAS.

Our society is still doing a good work. We have only increased three in membership since we organized, making eight in all, but God has surely blessed these few, making them strong in the faith.

We now have a half station, a comfortable parsonage, and a very pleasant pastor and family to dwell therein.

At our last meeting our President, Mrs. C. J. Munroe, tendered her resignation, as she will shortly move back to Anson. We regret exceedingly to lose her, but there is a work awaiting her wherever she goes. She will always "be up and doing" for her Master.

We find in our new President, Sister R. A. Myatt, the most earnest, faithful Christian it has ever been our happy privilege to meet; always at her post, faithful to every duty. We feel that we have chosen wisely in making her President.

Our Church has received such a wonderful blessing in getting a half

station. We have had so many blessings our heart is full to overflowing. "Thou crownest the year with thy goodness."

Pray for us, that we may do more in nineteen hundred and six than ever before; pray that "our lights may so shine before men, that others may see thy good works and glorify our Father in heaven."

MRS. GEO. MUNROE.

#### OUR KING.

Jesus was God's gift to the world, and the Holy Ghost is his gift to the Church. Have we failed to take both?

A man, telling his pastor about his experience over in England, said that he had taken Jesus for his eternal life and the Holy Ghost for his internal life. This is certainly what we need to do more than anything else. We need the Holy Spirit of God in our lives. He would illuminate our minds as we read the Bible, strengthen our faith as we appropriate Christ, transform our lives as he came here to do, and enable us to preach in demonstration of the Spirit and with power. Have you ever stopped to think what is really associated with this Third Person of the Trinity?

First. Power. "Ye shall receive power, after that the Holy Ghost is come upon you."  
Second. Ability to pray. "We know not what we should pray for as we ought, but the spirit of God maketh intercession for us."  
Third. Victory over sin. "For the law of the spirit of Christ in Christ Jesus sets me free from the law of sin and death."  
Fourth. Cleanness of life. "Ye have purified your souls for obeying the truth through the Spirit."  
Fifth. The representation of Jesus Christ. Not imitation, but reproduction is what we need."

Mind you, it is not for once or for all that we are filled with the Spirit of God; there will be a necessity for daily renewal, not only because we may sin but also because we may use the strength he has imparted to us. Three suggestions may be made, therefore, for our constant infilling.

First. Make his word your daily portion. Count that day lost which passes without a portion of his Word absorbed into your life.  
Second. Make his will supreme. There can be no joy in the household when the children rebel against the parents. There can be no power in Christian experience when our wills are contrary to his.  
Third. Make him the King of your life. His coronation will one day come when he shall be proclaimed King of kings and Lord of lords, but while we wait for that we may crown him in our own lives.  
When Queen Victoria had just ascended to her throne, she went, as is the custom of the royalty, to hear the Messiah rendered. She had been instructed by those who knew as to her conduct, and was told that she must not rise when the others stood at the singing of the Hallelujah chorus. When that magnificent chorus was being sung and the singers were crying, "Hallelujah! Hallelujah! Hallelujah! for the Lord God omnipotent reigneth!" she sat with great difficulty. It seemed as if she would rise in spite of the custom of kings and queens, but finally when they came to that part of the chorus where, with a shout, they proclaim him King of kings, suddenly the young queen rose and stood with bowed head as if she would take her own crown from off her head and cast it at his feet. Let us make him our King, and every day be loyal to him.—Selected.

REPORT OF WOMAN'S HOME MISSION SOCIETY, TEXAS CONFERENCE, FOR THE QUARTER ENDING DECEMBER 15, 1905.

Dues	\$ 590 81
Baby Roll	9 65
Week of prayer	227 67
Adult mite boxes	2 80
Baby mite boxes	27 47
Florine McEachern Brigade	40 55
Conference pledge, or \$1 per	

member ..... 225 50  
Deaconess fund ..... 2 50  
Preachers' wives' loan fund ..... 2 50  
Conference expense fund... 37 90  
Amount remitted by General Treasurer for Board City Missions ..... 5 25  
Total receipts for quarter \$1,173 13  
Balance in bank Sept. 15, 1905, ..... 213 94  
Disbursements.  
Total in bank, Dec. 15, '05, \$1,387 07  
By check to General Treasurer ..... \$1,129 88  
Check to Board City Missions at Tyler ..... 5 25  
Conference expenses for quarter ..... 46 55  
Total paid out ..... \$1,181 78  
Balance in bank Jan. 1, '06, \$ 205 29  
Half of dues in General Treasury ..... 738 75  
Receipts by Districts.  
Tyler ..... \$ 150 94  
Houston ..... 147 20  
Beaumont ..... 145 65  
Palestine ..... 128 36  
Calvert ..... 117 41  
Pittsburg ..... 107 28  
Huntsville ..... 100 51  
Brenham ..... 93 74  
Marshall ..... 89 30  
San Augustine ..... 87 39  
Total, ..... \$1,167 78  
Amount reported by voucher from Board of City Missions, Houston, to Conference Treasurer ..... \$ 244 08  
Value of supplies reported to Supt. Supply Dept. .... 691 20  
Value of supplies given locally ..... 573 75  
Expended on assistance of needy ..... 361 19  
Expended on parsonages... 2,216 52  
Expended on furnishing church, etc., ..... 1,262 00  
Amount expended for City Mission work ..... 42 56  
Grand total ..... \$5,147 31

This is the best report ever made by the Texas Conference. Both the dues and conference pledge are over \$100 in excess of last quarter. The receipts over \$500. So we begin this new year with joyful hearts.  
Shares in the Dallas Home, Our Homes and King's Messenger, and about \$200 given preachers on their conference collections, not included in this report.  
May the Lord abundantly bless the labors of the faithful women of the Texas, as also the Auxiliary of our other conferences in the State, this bright new year.  
MISS ELIZABETH L. HILL,  
Livingston, Texas.  
Treasurer.



# SEEDS

**SOLD ON HONOR.**  
\$200 in cash prizes. Our Farm and Garden Book for 1906 is now ready, and is FREE. Send for it. Tells all about the best Flower, Farm, Garden Seeds and Plants for the Southern grower.  
**OLDEST SEED HOUSE IN THE SOUTH.**  
Established 22 Years.  
**HOLLOWAY SEED & FLORAL CO.**  
221 Elm Street, Dallas, Texas.

# PILES FISTULA

DRS. DICKEY & DICKEY, Office Wilson Bldg. Dallas.

member	225 50
Deaconess fund	2 50
Preachers' wives' loan fund	2 50
Conference expense fund	37 90
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Expended on furnishing church, etc.,	1,262 00
Amount expended for City Mission work	42 56
Grand total	\$5,147 31

### Dragging Pains

2925 Keeley St., CHICAGO, ILL., Oct. 2, 1906.

I suffered with falling and congestion of the womb, with severe pains through the groin. I suffered terribly at the time of menstruation, had blinding headaches and rushing of blood to the brain. What to try I knew not, for it seemed that I had tried all and failed, but I had never tried Wine of Cardui, that blessed remedy for sick women. I found it pleasant to take and soon knew that I had the right medicine. New blood seemed to course through my veins and after using eleven bottles I was a well woman.

*Maudie Bush*

Mrs. Bush is now in perfect health because she took Wine of Cardui for menstrual disorders, bearing down pains and blinding headaches when all other remedies failed to bring her relief. Any sufferer may secure health by taking Wine of Cardui in her home. The first bottle convinces the patient she is on the road to health.

For advice in cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

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These trade-mark cross lines on every package.

### Gluten Grits

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Perfect Breakfast or Desert Health Cereals.  
PANSY FLOUR for Biscuits, Cake and Pastry.  
Unlike all other goods. Ask Grocers.  
For book of samples, write  
**FARWELL & RHINES, Watertown, N. Y., U.S.A.**

Pamphlets by REV. S. W. TURNER, Gatesville, Texas.

- The Gospel of money. (500 copies sold.)
- The origin and perpetuity of the church.

Per copy each postpaid..... \$ 10  
Per doz. postpaid..... \$1 00  
Per 100, postpaid..... \$7 00

TESTIMONIAL.—This sermon (The Church) is published at the request of many who heard it, and is the best we ever heard on the subject. In our judgment, it should be in the hands of all our people.  
Rev. G. F. Boyd, Chaplain of State Reformatory; Rev. J. W. Story, Pastor M. E. Church, South, Gatesville; W. L. Ayres, Chairman Board Stewards; F. A. Thomson, District Steward, Gatesville, Texas.

IMPORTANT GATEWAYS

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E. P. TURNER,  
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### A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, Notre Dame, Ind.

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**\$80 A MONTH**  
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If you have  
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WELL TILL  
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PARLIN & Da



# North Texas Female College

## and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

A most welcome guest this week was Judge J. J. Strickland, a prominent attorney and most genial gentleman of Athens, Ga. Judge Strickland was the guest of his daughter, Mrs. Joseph Holt, and Bishop and Mrs. Key, and was accompanied by his niece, Miss Agnes Goss.

Representing as he does all that is most admirable in that aggressive intellectuality and visible energy that characterize the New South and still carrying about him the delightful aroma of that geniality, graciousness and chivalry that make the memory of the Old South so dear to us, Judge Strickland's visit suggested the question, Why should not the beautiful spirit at least of this old regime be immortal—remain like the palm-vine "to staunch every wound of man's spirit in winter," though the palm tree itself may have decayed stem and branch?

Truly, kindness and courtesy are flowers that may grow and flourish in the heart of man independent of forms of government, environment, or any external condition.

While it may be true that amid the luxurious ease and comfort of ante-bellum days social graces flourished more readily than now amid the friction and tension of the sharp struggle for existence, it is also true that their culture is not an impossible thing; and the fact is, we have fallen into a sad habit, born of self-indulgence, of speaking of those very lovable men and women who, "mid the commotion of to-day, still find time to grow and cherish in their hearts that kindness and consideration for others from which courtesy springs, as a type that is passing away.

The material part of those days that are dead has passed away, but if its spirit does not remain with us, it is because the men and women of the South have consented to its death.

If we would everywhere witness our love for the "Old South," let us perpetuate its beautiful courtesy and manners which were "not idle, but the fruit of loyal nature and of noble mind."

M. W. B.

### Mrs. L. A. KIDD-KEY, President

**\$80 A MONTH SALARY** And all expenses to introduce our Guaranteed Poultry and Stock Remedies. Send for contract, we mean business and furnish best references. G. B. BISHOP CO., 211 Springfield, Ill.

### MAY I CURE YOU?

If you have been suffering a month or more you have a chronic disease. The kidneys and glands are not carrying off the waste. YOU WILL NOT GET WELL UNTIL THEY DO. Carné Kidney Tablets will cure them; nature will do the rest. I have cured hundreds; I want to cure you. All I ask is send me \$1 money order, which I will keep 60 days and send you 50 Kidney Tablets. If they do not cure in 60 days, I will return money order. J. J. CARNS, Aton, I. T.

### FRUIT TREES

Buy direct from the grower and save 50 per cent. We have the Wheeler Peach, Maynard Plum, Rogers Dewberry, Baby Rambler Rose, and other novelties besides the leading standard fruits and flowers adapted to this climate. Also garden seeds, field seeds, alfalfa, flower seeds, plants, Cornish Incubators, Peep-O-Day brooders, poultry supplies, etc. Catalogue free.

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## Secular News Items.

The Venezuelan Government, having continued to abstain from renewing relations with France through M. Taigny, the French Charge d'Affaires, January 16, Mr. Russell, the American Minister, delivered a note to Venezuela on behalf of France severing relations between the two countries. The archives of France remain in the hands of Mr. Russell. M. Taigny has been recalled.

As a measure to anticipate another outbreak in China, like that of the Boxers, the President has decided to send such additional troops to the Philippines as will give us a force there of between 15,000 and 20,000 men. Already two regiments are under orders for the Philippines and the rest will go within the next two or three months. The transports which carry them will remain at Manila indefinitely to be immediately available to take the troops to China should occasion require. Twelve thousand men have made our normal force in the Philippines.

The English elections held in thirty-nine constituencies last Saturday caused the political map of England to undergo a striking change. The Liberals gained eighteen seats. The Laborites, who are counted among the Liberal gains, secured four new seats against Unionist candidates. In the eastern division of Manchester Arthur J. Balfour, the former Prime Minister, was defeated by T. G. Horridge, Liberal, who was conceded even by the Liberals a weak candidate against such a person as Mr. Balfour. Mr. Horridge secured the remarkable majority of 1980. This victory, notwithstanding the Liberal predictions, was a decidedly sensational outcome of the day's polling and will, it is believed, enormously affect the elections which will continue for a fortnight.

While there were fewer lynchings during last year than during previous years the killings were greatly increased. According to the Chicago Tribune's table during 1905 2212 persons met their death by violence. This is an increase of some 730 over 1904. Of these 582 murders were committed by burglars and other thieves as against 464 for the previous year. The record of suicides is sufficiently suggestive. During the year 9982 persons found it less difficult to die than to live. The record for 1904 was 9240.

The Supreme Court of Arkansas has affirmed the conviction of Representative George G. Chapline, of Monroe County, on a charge of conspiring to commit bribery to secure the passage of a bill creating the Cache River levee district at the session of the Legislature last spring. In the Pulaski Circuit Court at Little Rock Chapline had been declared guilty and fined \$25 and costs, amounting to about \$1000. Under the State laws the charge is a misdemeanor.

A secular telegram from Washington says: Once more it was war time in Washington. It is not to be a peaceful revolution after all. The decision of the Senate to curb Mr. Roosevelt and keep him in his constitutional place is being resented at the White House. The objections of members of the House of Representatives to the Philippine tariff bill and the joint Statehood bill have only called down upon their heads extravagant expressions of executive wrath and numerous blows from the "big stick." The hostile situation which has been foreshadowed during the past week has advanced from that of secret hostility to open revolt, until there is a condition now prevailing that promises the most serious results for the Republican party.

January 16 the Moroccan Conference assembled at Algeiras, Spain. Eleven European countries and the United States will send representatives. Henry White, Ambassador to

Italy, and Samuel R. Gummere, Minister to Morocco, represent the United States, with Louis Einstein, third secretary of the London embassy, and secretary of the American mission. France and Germany are the two most important factors in the conference and the attitude of their representatives will be followed closely. Although it is yet to be decided whether the decisions of the conference must be unanimous, the balance of power lies with the other nations, so there is every reason to hope that conservatism will govern the outcome of the negotiations.

Details have been made known of plans for a chain of municipal hospitals which when fully realized will, it is declared, give New York the greatest system of free treatment for the sick that the world has seen. Mayor McClellan, former Controller Grout, Bird S. Coler, President of the borough of Brooklyn, and Commissioner of Charities Robert W. Hebbard are the leading advocates of the project. An estimate of the local cost is \$75,000,000.

Dr. William B. Harper, President of the University of Chicago, died January 19. For several years he has been suffering from cancer of the intestine. He was born in New Concord, Ohio, in 1856. He graduated at Muskingum College in 1876, took the degree of Ph. D. at Yale in 1875 and the degree of D. D. in 1891 at Colby. Later there was conferred upon him the degree of L. L. D. by the University of Nebraska, by Yale and by Johns Hopkins Institute. Dr. Harper was principal of the Masonic College at Macon, Tenn., principal from 1879 to 1889 of the preparatory department of Denison University at Granville, Ohio, professor of Hebrew in the Baptist Union Theological Seminary of Chicago until 1886, professor of Semitic languages at Yale from 1886 to 1891 and professor of Biblical literature from 1889 to 1891. He was principal of the Chautauqua College of Liberal Arts from 1885 to 1891, when he became President of the University of Chicago. The eminent educator was author of many books dealing especially with ancient languages. Among his works are "Elements of Hebrew Syntax," "Hebrew Vocabularies," "An Introductory New Testament," "A Teacher's Manual for an Inductive Latin Primer," "The Prospects of the Small College" and "Elements of Latin." Dr. Harper was also associate editor of the Biblical World, the American Journal of Theology and the American Journal of Semitic Languages and Literature.

Senator Brackett's resolution requesting the resignation of United States Senator Chauncey M. Depew, which was introduced in the Senate January 11 is as follows: "Since the adjournment of this Senate the people of this State and Nation have been staggered by the relation shown to have existed for years between the Equitable Life Assurance Society and C. M. Depew, one of the Senators of the State in the United States Congress. Recognizing that these disclosures have caused a total lack of confidence in the ability of the Senator named to properly represent the people in the body to which he was elected. Resolved, by the Senate, that Chauncey M. Depew be and is hereby requested to forthwith resign his seat in the United States Senate." This resolution was offered in the Senate by Mr. Brackett on the opening day of the Legislature, January 3, but after a long debate was withdrawn, after Mr. Brackett had specified that he intended to reintroduce it at a later date.

Advices from St. Petersburg state that the success which thus far has attended the campaign against the violent revolutionists has plainly encouraged the Government to believe that the worst is over for the winter, except in the Baltic provinces, the Caucasus and the Don region, where the prevailing anarchy is likely to continue indefinitely. Some semblance of

order is being gradually restored in the Empire. The Socialists and revolutionists stoutly maintain that the present lull is only a truce over the holidays and from mysterious hiding places the leaders continue issuing orders to boycott the National Assembly and to prepare for a great armed insurrection.

The fifth injunction against gambling was applied for by the Citizens' League of El Paso in Judge J. M. Goggin's District Court January 10. The names of the persons sought to be enjoined from permitting gambling on their premises are not made public, as service has not been had on them. It is understood that the Citizens' League is watching some other places in the city, where it is suspected that gambling is permitted, and more applications will likely follow within a short while.

The work on the new Croton dam at New York has been completed. The work on the reservoir from which that city will receive its water supply was begun about thirteen years ago and it has taken about five years to build the dam. The reservoir will have a capacity of 30,000,000 gallons. Water was first turned into it on January 28 last, but on July 25 the gates were opened and the water let out for inspection of the bed of the reservoir, and whatever repairs were found necessary to the masonry work in the beds. The gates were closed November 28, but because of the small rain-falls since then the reservoir is almost empty.

There was an unusual scene in the Supreme Court of the State of New York January 13 when Attorney General Hadley of Missouri, arguing before Justice Gildersleeve on the rule to compel H. H. Rogers of the Standard Oil Company to answer questions in the Missouri State inquiry into certain oil companies operating there, was applauded and cheered by the crowd in the court room as he concluded arraignment of Mr. Rogers for the position he has taken in the inquiry. A decision in the matter was deferred until Monday. Mr. Hadley referred to Mr. Rogers' complaint that the proceedings in the oil inquiry were sensational and taken for the purpose of advertising the Attorney General. "If there have been any sensational reports of these proceedings," said Attorney General Hadley, "they have been due to the witness, Rogers, to his dilippancy, to his frivolity and the attempt he has made to show contempt for the highest court of Missouri. He complains of a flashlight picture having been taken and yet it is a significant fact that the only man in the room not astonished was Rogers." He said Mr. Rogers had acted in a way to inflame the prejudices and passions of the common people and added: "I am not to blame if he saw fit to sow the wind of disaster."

The signers of the Albert T. Patrick petition include Grover Cleveland, John G. Carlisle, former Supreme Court Justice Hatch and a large number of prominent members of the New York City bar; Samuel Clemens (Mark Twain), Allan McLane Hamilton, the well known alienist; Dr. Austin Flint, head of the Bellevue Medical School, and many other physicians and chemists of standing; Rev. Dr. Charles H. Parkhurst, Rev. Dr. Madison C. Petes, Rev. Dr. Thomas Hughes, David Belasco, Lieut. Col. H. D. Borup, United States Army, retired, and Robt. Erskine Ely, director of the League for Political Education. Some of the leading doctors of New York insist that Mr. Rice could not have died in the manner in which Valet Jones said that he died, and some of them express the opinion that he came to his death from natural causes. This, however, leaves the forged will to Patrick to be explained.

The Supreme Court at Austin on January 11 refused writs of error in the three cases from San Antonio, involving the row between Mayor Cal-

# CORNISH PIANOS AND ORGANS



Are the most satisfactory instruments that you can buy at any price. They are magnificent examples of the absolute perfection of the modern piano. Constructed with beautiful and artistic finish, the production of the leading designers, is the most exquisite that ever delighted your ear. Moreover, Cornish Pianos and Organs are famous for their durability. When you purchase a Cornish instrument, you buy for a lifetime. Only the finest material that money can buy is used in Cornish instruments and only the most skilled workmen are employed. Cornish Pianos and Organs are sold by direct from the factory. You save all the agents' profit and pay no extra convenience.

**CASH DOWN.** Balance on easy installment plan. **\$25**



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**\$5** only on our easy installment plan.

Sit down and write today for these Free aids.

**CORNISH CO., Washington, N. J.**

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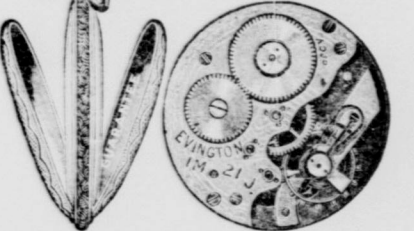
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POETRY CAN IN NO CASE BE INSERTED.

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### REV. JOHN MILTON CRUTCHFIELD.

Rev. John Milton Crutchfield was born in Wayne County, Kentucky, May 19, 1863. His parents, J. S. Crutchfield and Elizabeth Allen Crutchfield, were both old-fashioned Methodists and both lived to a ripe old age. They were the parents of four itinerant Methodist preachers, James, Isaac, Seborn and the subject of this sketch. Three of these are still living, though they hold the superannuate relation now.

"M. H." as he was commonly and affectionately known, was converted at Spring Creek, Cooke County, Texas, in 1873, under the ministry of Rev. M. C. Blackburn, an honored superannuate member of the North Texas Conference. He was licensed to preach in Fannin County, Texas, by the Quarterly Conference of Fannin Circuit, Rev. W. M. Shelton being the presiding elder, and his brother, Rev. I. N. Crutchfield, being the preacher in charge. He was admitted on trial into the Denver Conference at the session held at Albuquerque, New Mexico, in 1888, and into full connection in the New Mexico Conference in 1890, at the session held at San Marcial, at which time he was ordained deacon by Bishop O. P. Fitzgerald. Two years later he was ordained elder by Bishop Joseph S. Key. He was transferred to the Texas Conference in 1895, and served acceptably in that conference until the fall of 1901, when he was transferred to the North Texas Conference and was sent to Birtwright Circuit. During this year he had a serious attack of appendicitis and his system already being undermined by malaria, he was compelled to surrender his work and moved to Terrell, Texas, where he made his home until the next session of the conference, at which time he was given a superannuate relation and moved to Bowie, where he lived for a year. During this year his health was so much recuperated as to justify him in reporting again for effective work, and he was sent to Archer City Mission for one year and then to Bellevue Circuit for one year. As evidence of the character of work done during these two years, it is sufficient to say that both charges said they would be glad to have him returned. At the last session of the conference, held at Sulphur Springs, he was assigned to Chico Station, where he had entered upon what gave promise of being perhaps the best year of his ministry, when he was suddenly called home. His health was getting better every day, and he had enthusiastically and hopefully taken up his work and with such success that the officials of the Church state that never were the prospects more promising or a people more universally pleased than with Brother Crutchfield. On Friday, December 29, while moving a chair into the dining room he struck it against the side of the door forcing the other end against his side which caused him some pain and it is supposed caused a renewal of the old trouble with the appendix. However, he thought little of it and that afternoon was up town mingling with his members. Saturday he remained at home, as the weather was very inclement, but still was sitting up most of the day and was not at all disturbed as to his condition. Saturday night he was some worse and through Sunday until about eleven o'clock Sunday night, December 31, 1905, when he suddenly fell over and died instantly. His death came as a great shock and surprise to all and yet there is not the slightest doubt as to his preparedness for the sudden end. His funeral services were conducted on Tuesday by his presiding elder, Dr. T. R. Pierce, assisted by a number of his brethren and his body was laid to rest with Masonic honors in the cemetery at Chico.

Brother Crutchfield was married December 14, 1887, to Miss Virginia Bolling, of Denison, Texas, who has proven herself a true helpmeet and a faithful and efficient assistant in the work that falls to the lot of an itinerant Methodist preacher. To this union were born three children, two of whom have preceded their father to the better world; Lona, who died when she was twenty months old, and Paul Milton, who died at the age of five months. The third child, Earl,

and his precious wife, together with a host of relatives and friends, survive him.

Our brother belonged to a family of preachers, there being three brothers and three nephews of his who are at present living and engaged in the work of the ministry. His niece, Miss Lura, is the wife of Rev. J. F. Morelock, of the North Texas Conference. His work as a minister in our Church was that of a faithful and loyal preacher. His record is one of which those who knew and loved him have no right to be ashamed and his influence will abide for years to come.

Dr. Pierce took as the text for the funeral sermon the words of St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith," etc. During the funeral hour all the business houses of the town were closed as a token of the respect and esteem in which our brother was held and the school was dismissed, the pupils attending the funeral services in a body.

While "he died and gave no sign," yet there was none needed. His record and his life are such as to give us all confidence as to his readiness for the final summons and we know where to find him when the Lord comes to make up his jewels. May great grace and strength be vouchsafed to the sorrowing wife, son, brothers and friends and to the Church, which is so greatly afflicted by his loss.

ROBERT GIBBS MOOD,  
Bowie, Texas.

KNOX.—Miss Maggie Knox died at her widowed mother's about four miles east of Springtown, Parker County, December 11, 1905. About twenty-one years old, just budding into womanhood, and that dread, consumption claimed her. But she was ready. About two years ago she gave her heart to God and joined the Presbyterian Church. This is the fourth child Sister Knox has given up by consumption in less than five years. Miss Maggie's suffering is over now. We laid her body to rest in the Nelson graveyard, near Reno, to await the resurrection morn.

J. DAVID CROCKETT,  
Springtown, Texas.

KENT.—Van J. May Kent, daughter of Mr. B. and Mrs. G. A. Kent, was born May 2, 1893, and died January 5, 1906, aged 12 years. She was a much beloved member of Bagley Literary and Sunday-schools. Just before she passed away she sweetly sang "Jesus, Lover of My Soul" and "My Heavenly Home," after which she clasped her hands with joy and said she was going to Jesus, and asked her mother to go with her, and told her father he was soon to come, and asked her sisters and brother to pray with her. The short life of Van J. May was to the family as the smile of an angel; it was so full of sweetness, joy and peace. But death came and the sweet smile passed away. There is a vacancy in the home that can never be filled. But we know that the beautiful little flower that began to bloom here has been transplanted in the paradise of God, where she is waiting to welcome father, mother, brothers and sisters. We mourn for our darling, but we know that our loss is her gain, and though the home is sadder, yet heaven is brighter. May her sweet spirit gently guide all she loved to her eternal home.

TEACHERS  
Of her Sunday-school.  
Pecan Gap, Texas.

THOMAS.—Night shades fall not more gently, worn-out winds more softly than sank the sainted spirit of Sister Mary A. Thomas to sleep in Jesus, on December 28, 1905, at 10 o'clock p. m., at the home of her son-in-law, A. C. Myrick, about three miles from Mertens, Hill County, Texas. Sister Thomas was eighty years, three months and three days old at her death. She had been a member of the Church and faithful Christian for sixty-eight years. Her remains were buried at Richland Cemetery, and were followed by a number of friends and loved ones. Services were performed by this scribe according to the ritual of the M. E. Church, South. God bless the bereaved.

SAM'L MORRIS.

ROBERSON.—Gwynn Ford, son of Dr. Roberson and wife, was born May 23, 1903, in Navarro County, Texas, and died near Cottdondale, Wise County, Texas, November 26, 1905. While his parents were picking up pecans and the little fellow was playing about the buggy, it is supposed he was on the hind wheel and tried to crawl between the bows of the tap, slipped off the wheel and his neck went down between the narrow part of the bows and he choked to death. His parents found him a few minutes afterwards in this condition. How sad! But the Lord has taken him away from suffering and sin and he is now in Heaven and bids his parents come. We laid his little body to rest in Springtown. J. D. CROCKETT.

KILLOUGH.—Samuel B. Killough was born near Murfreesboro, Tenn., December 17, 1827, and died at his home at Edna, Texas, October 31, 1905. He had lived in Texas about fifty years, having served all through the Civil War as a member of Company C, Twelfth Texas Cavalry, and having resided for a long period as an honored citizen, business man and official of Johnson County. Brother Killough was married in 1866 to Miss Mary E. Blair, who died in 1885, leaving one son and three daughters. Information is not at hand regarding the date of Bro. Killough's conversion, but it is sufficient to say that in the Church, as in other relations of life, he was consistent, trustworthy, diligent and devoted. He was a man who endeavored to keep abreast of the times and, when nearing four-score years of age, was well informed concerning current events. He had been for many years a reader of the Advocate and took a keen interest in the Advocate's war on the liquor traffic. He lived in Jackson County six or eight years preceding his death, and in his new home, as well as in the former place of residence, he was above reproach as a merchant, a man and a Christian. After having suffered much during the last twelve months of his life, and having received all the careful attention possible from physicians, friends and loved ones, he said, when the final attack came, that the battle was over, predicting his own demise, but expressing no fear nor doubt regarding the region beyond. May God's grace sustain the bereaved. C. F. A. N. S., Edna, Texas.

ROGERS.—J. C. Rogers was born in Hinds County, Mississippi, June 17, 1843, and died at his home near Petteway, Robertson County, Texas, November 28, 1905, age 62 years. He moved from Mississippi to Louisiana with his parents, when a child, and resided there until December, 1866, when he moved to Texas. He was married to Miss Ballie Vernon, April 17, 1873. To this union nine children were born; three of them preceded him to heaven. His wife, six children—three sons, three daughters and four grandchildren—remain to serve and suffer awhile. Bro. Rogers professed religion and united with the M. E. Church, South, August, 1878, and remained a consistent member until death. His life and character were above reproach. He spoke of death as only a change from earth to heaven, frequently saying that every day was made brighter by the presence and power of God. He was a steward of his Church for a number of years. We will miss him. A good man, a tender, loving husband and father, is gone from us; but we mourn not as those who have no hope. Look up, dear companion and children, we will meet him again, where there will be no more sad partings, and we'll never say good-bye.

W. E. WASHBURN, Pastor.

STOKES.—D. W. Stokes was born June 16, 1848, in the State of Mississippi; was married to Miss Mary Perkins in the year 1869; to this union five children were born, three boys and two girls; the boys and mother preceded him to the home of the pure and good. He was married the second time to Mrs. T. C. Langham (nee Grigsby); to this union two children were given. The mother and two children of first wife and two of second wife and stepson live to mourn his death. He was converted and joined the M. E. Church, South, in 1882, and lived a devoted Christian life until death, which occurred at his home near Thornton, Texas. He was fully resigned to the will of God. Surely a good man has gone to reap a good man's reward. His body lies in the Tidwell Cemetery, near Thornton, to await the resurrection morn. Now, dear bereaved ones, follow in the way of your dear one and meet him in the sweet by and by, to part no more forever. J. O. JORDEN.

ROBINSON.—Mrs. Susan A. Robinson was born March 14, 1828; married to G. A. Robinson on October 5, 1855, and died in the triumphs of faith at Alvord, Texas, August 16, 1905, age 77 years, 5 months. She was buried at Pecan Cemetery in McKinney, August 19, 1905. The writer can never forget the hospitality of this good woman's home. When we were a young itinerant traveling our first circuit, with most of our earthly possessions and wife and boy in a buggy, we would drive up to her house and she would come out to meet us with a cheery smile and the kindest words, and sleeves rolled up ready to prepare the best she had for her preacher (and that was always the very best). Truly hers was the preacher's home, and she was the preacher's friend. Sister Robinson was, indeed, a good woman. May her children, who remain, so live as to join her in her Maker's praises over there where parting will come no more. C. M. SHUFFLER.

# BUFFALO LITHIA WATER

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The International Journal of Surgery, August, 1905, under the heading "CYSTITIS" says: "In the treatment of Cystitis water is the great aid to all forms of BUFFALO LITHIA WATER is the ideal medication. Moreover, BUFFALO LITHIA WATER form in which to administer it to the cystitic patient, as it is not only a pure solvent, but has the additional virtue of containing substantial quantities of the alkaline Lithates. Patients should be encouraged to take from two to four quarts per day if they can, and the relief they will obtain will be all the argument necessary after the first day or so.

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SWINDELL.—In the early and silent morning of December 18, 1905, the spirit of Dr. J. H. Swindell peacefully and triumphantly passed into that realm of peace and joy which has been prepared for all who love and serve their Lord. Dr. Swindell was born in Morristown, New Jersey, December 17, 1823. On March 28, 1848, he was married to Miss Ellen P. Brotherton at Groveport, Ohio. On leaving Ohio he spent about two years in Kentucky, after which he moved with his young wife, and located at Lancaster, Dallas County, Texas. Here he began the practice of medicine and proved himself a leader in his profession. He came to Seymour in 1890 and successfully practiced his profession here until July, 1896, at which time he was stricken with partial paralysis, which rendered him almost helpless. He bore his long affliction with a submissive spirit to the will of God. During his long illness he was very tenderly cared for by his two daughters—Mesdames Mollie and Maggie Taylor—his wife having preceded him several years to their heavenly home. Dr. Swindell was far above the average man. God had richly endowed him with a strong, native mind, and he had improved his talents by broad and thorough research. He was well informed on all the important issues of the day, even up to the time of his death. He had been a member of the Methodist Episcopal Church, South, for more than a half century. He was also a member of the Masonic and Odd Fellows Lodges. Funeral services were conducted at the Methodist Church by his pastor, assisted by the two resident pastors and the two lodges of which he was a member. At the conclusion of the service the remains were accompanied to the cemetery by a large number of sympathizing friends and deposited in the silent city of the dead, where they will sleep their last long sleep.

W. E. LYON.

MORRIS.—Henry Z. Morris was born October 15, 1865, and departed this life December 24, 1905. He was converted and joined the Methodist Church in August, 1887. He was ill about forty days. His suffering was severe, but he bore it patiently, and spoke often of his beautiful home on the mountain. Bro. Morris was a good man and lived and died a Christian. In 1889 he was married to Miss Sophia Bridges and to them were born seven children. He leaves a father and mother and wife and six children to mourn his absence. Weep not; our loss is heaven's gain. May God bless the dear ones left behind.

J. J. MURPHY.

Elkhart, Texas.

ROBERTSON.—William Robertson was born at Astoria, Fulton County, Illinois, September 17, 1845, and died at Dye Mound, Texas, December 6, 1905. Bro. Robertson moved with his parents to Collin County, Texas, in the fall of 1854; he enlisted in the Confederate Army when 17 years of age and served until the end of the war. He was converted and joined the M. E. Church, South, at Cottage Hill, Collin County, Texas, soon after his return from the army in October, 1866. He was married March 25, 1869, at Pilot Point, Texas, to Miss Mary K. Little, who still survives him. They never had any children.

He has resided in the neighborhood in which he died since February 12, 1876. He was the oldest of ten children born to his parents, four of whom have preceded him, with his parents, to the glory world, and five of them survive him. In the death of Bro. Robertson, we lose a very useful and influential man, one who was loved by all who knew him; a man of sterling character; a true citizen; an affectionate husband; a faithful soldier of the Cross of Christ; a loyal Methodist and liberal in the support of the Church of God. Bro. Robertson was an official member in his Church for a number of years, and held an official position at the time of his death. He seemed perfectly resigned to God's will. Heaven has become more attractive to the waiting companion and loved ones. He died as he had lived—in the faith of the gospel of the Son of God. May God comfort the bereaved family and loved ones in their sorrow. His pastor, D. L. COALE.

BREEDING.—Jesse Breeding, the son of Bro. and Sister N. B. Breeding, who died in his fourteenth year, was buried at Moody, Texas, December 30, 1905. Jesse had been a lifelong sufferer, but all of that is ended now. He will be greatly missed from his home. J. H. WISEMAN.

LOPER.—Mary Jane Loper, wife of A. M. Loper, departed this life on the night of December 31, 1905; aged about 38 years. Thus goes to rest one more of God's children. The writer did not know her personally, but the universal testimony of all who did, is that she was true to God and the cause of Christ. She was the mother of twelve children, six of whom lie beside her in the graveyard, and six with father coming on. She was ready to go; called the husband and children one by one and gave them her last message, telling them and the friends who were near to meet her in heaven. God bless husband, children and friends who mourn for her. Weep not, your loved one is with her Lord. Remember her last words of advice; so do, and you will meet her again. B. C. ANSLEY, P. C.

McELYEA.—William Clay, son of J. B. and Leah McElyea, was born February 9, 1902; died of diphtheria September 3, 1905. He was baptized in infancy by Rev. J. T. Owen. Little Clay was an unusually bright child, sweet and gentle in disposition; the pet of the home. How we loved him! But he is gone home, and by and by we, if faithful, will join him in that home where parting is unknown, where there are no more tears or heartaches. Let us be faithful to our God and all will be well "some sweet day." HIS AUNT MABEL.

One does not have to catch all the plagues to be a good physician.

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F.  
NORTHWEST  
Waco I  
Waco, Austin  
Waco, Morrow  
Abbott, Jan. 2  
Peoria, Jan. 2  
Morazan & W  
Whitney, 8 p.  
Mart, Feb. 11  
Reinal, Feb. 11  
Penelope, Feb.  
Georgetown  
Hutto Cir., at  
Belton Cir., a  
Belton Sta., J  
Temple, 7th St  
Troy Cir., at  
Rogers Cir., at  
Moody Sta., F  
Bruceville & E  
Dublin D  
Stephenville C  
Stephenville St  
Greens Creek,  
Carlton, at Fa  
Duffau, at Du  
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Fair, at Fair  
Eastland, at E  
Cisco Circuit, at  
Cisco Sta., at  
Carbon, at Car  
Glen Rose, at  
Bluffdale, at I



WEST TEXAS CONFERENCE.

San Angelo District—First Round. Milburn, Loeker, 3rd Sunday, January. Brady Station, Jan. 23. Brady Ct., Lohm, Jan. 24. Pontotoc, 4th Sunday, January. Mason, night of Jan. 25. Menardville, Lone Mound, Jan. 31. Junction City, at J. C. first Sun in Feb. J. D. SCOTT, P. E.

Llano District—Second Round. Burtram, Jan. 18, 19. Liberty Hill, Jan. 20, 21. Boerne, at Waring, Jan. 25. 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 22, 23. Blanco, March 24, 25. Theophilus Lee, P. E.

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. Carizozo 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. 25. Rock Springs Circuit, 1st Sun. April. Laredo, 2nd Sun. April. Prospect Hill, 11 a. m., 3rd Sun. April. Sherman Street, 7:30 p. m., 3rd Sun. Apr. So Heights and Comal, at So Heights, 11 a. m., 4th Sun. April. 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.

Cuero District—Second Round. Flatonia, Jan. 20, 21. Runge, at R., Jan. 27, 28. Rancho, at Baudick, Feb. 3, 4. Yoakum, Feb. 10, 11. Hallettsville, at L. 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 Fordtran, April 1. Clear Creek, April 7, 8. Port Lavaca, at P. L., April 14, 15. J. C. WILSON, P. E.

Austin District—Second Round. Smithville, Jan. 20, 21. Bastrop, Jan. 27, 28. Elgin, Feb. 3, 4. Manor, Feb. 10, 11. Walnut, at Merrelltown, Feb. 17, 18. Manchaca, at Shapher's, Feb. 24, 25. Webberville, Haynes, Mch. 3, 4. McDade, at McD., Thursday, 2:30 p. m., March 8. West Point, at Winchester, Mch 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.

Beeville District—Second Round. Corpus Christi, Jan. 20, 21. Brownsville, Jan. 27, 28. Kenedy, at Karnes City, Feb. 3, 4. Goliad, at Charco, Feb. 10, 11. Middletown, Feb. 12. Stockdale, at Riddleville, Feb. 17, 18. Beeville, Feb. 24, 25. Alice, at San Diego, Mar. 3, 4. Pleasanton, Mar. 10, 11. Lavernia, at Parita, Mar. 17, 18. Kingsville, at Nueces town, Mar. 24, 25. Mathis, at Ramirena, Mar. 31, Apr. 1. Oakville, at Clarendon, Apr. 7, 8. Rockport, Apr. 14, 15.

Delegates to District Conference will be elected this round. District Conference will be held at Alice, Tex., beginning Thursday, April 26, at 9 a. m., and will close Sunday night, April 29. Local preachers will please have written reports. Let each charge have good reports on collections for missions this quarter. F. B. BUCHANAN, P. E.

NORTHWEST TEX. CONFERENCE.

Waco District—First Round. 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. 3, 4. Whitney, 8 p. m., Feb. 5. Mart, Feb. 11, 12. Relief, Feb. 17, 18. Penelope, Feb. 24, 25. J. G. PUTMAN, P. E.

Georgetown District—First Round. Hutto Cir., at Hutto, Jan. 20, 21. Belton Cir., at Cedar Creek, Jan. 27. Belton Sta., Jan. 27, 28. Temple, 7th Street, Feb. 3, 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 S., p. m., Jan. 28, 29. Greens Creek, at G. C., Jan. 31. Carlton, at Fairview, Feb. 3, 4. Duffus, at Duffus, Feb. 10, 11. Iredell, at Iredell, Feb. 17, 18. Fair, at Fair, Feb. 14. Eastland, at Eastland, Feb. 18. Cisco Circuit, at Liberty Hill, Feb. 17, 18. Cisco Sta., at Cisco, Feb. 18, 19. Carbon, at Carbon, Feb. 24, 25. Glen Rose, at Glen Rose, Feb. 24, 25. Bluffdale, at Bluffdale, Feb. 27.

Desdemona, at Desdemona, Mar. 1. The District Stewards will please meet in Dublin, Wednesday, January 24th, 2:30 p. m. E. A. BAILEY, P. E.

Waxahachie District—First Round. 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. Forreton, at Forreton, Feb. 17, 18. Red Oak, at Red Oak, Feb. 24, 25. JAS. CAMPBELL, P. E.

Corsicana District—First Round. 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. 3, 4. JNO. M. BARCUS, P. E.

Fort Worth District—First Round. Cresson, Jan. 20, 21. First Church, Ft. Worth, Jan. 25. Mo. Avenue, Jan. 28. Glenwood, Jan. 27, 28. Mulkey Memorial, Jan. 28, 29. Winter Side, Feb. 3, 4. North Fort Worth, Feb. 4, 5. O. F. SENSABAUGH, P. E.

Weatherford District—First Round. Breckenridge, at Breck, Jan. 20, 21. Palo Pinto, at Graford, Jan. 27, 28. Mineral Wells, Jan. 29. Whitsett, at Bethesda, Feb. 3, 4. Weatherford, at Weatherford, 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 Throckmorton, Mar. 3, 4. E. F. BOONE, P. E.

Gatesville District—First Round. Jonesboro, at Levita, Jan. 20, 21. Pearl, at Pearl, Jan. 21, 22. McGregor, at McGregor, Jan. 28, 29. Brookhaven, at Sugar Loaf, Feb. 3. Kingston & Nolanville, at N., Feb. 4, 5. Gatesville Sta., Dec. 20. S. W. TURNER, P. E.

Ablene District—First Round. Aspermont Sta., Jan. 20, 21. Aspermont Mis., at Shinery Bend, Jan. 22. Albany & Moran, at A., Jan. 27, 28. Truby, at Truby, Feb. 3, 4. Nugent, at Nugent, Feb. 6. Haskell Mission, at Ward's, Feb. 10, 11. Haskell Station, Feb. 11, 12. Pinkerton, at Pinkerton, Feb. 13. Roby, at Roby, Feb. 17, 18. Lorraine, at Lorraine, Feb. 24, 25. Lawn, at Jim Ned, Feb. 24, 25. JNO. R. MORRIS, P. E.

Brownwood District—First Round. 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. Umbarger Mission, 11 a. m., Jan. 15. Canyon City, 7 p. m., Jan. 15. Channing and Dumas, Jan. 20, 21. Dalhart, 7 p. m., Jan. 20. Stratford, 7 p. m., Jan. 23. Hansford and Ochiltree, at Grand Plains, Jan. 25. Plemons, Jan. 27, 28. Higgins, Feb. 3, 4. Canadian, Feb. 6. 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, 8 p. m., Jan. 28. JAMES M. SHERMAN, P. E.

Vernon District—First Round. Seymour Cir., Jan. 20, 21. Knox City, Jan. 23. Munday & Goree, Jan. 24. Spring Creek Cir., Jan. 28. Seymour Sta., Jan. 27, 28. Estelle Cir., Feb. 1. Turkey Mis., 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. Dunn Cir., at Dunn, Jan. 20, 21. Snyder Sta., Jan. 27, 28. Stanton & LaMesa, at Stanton, Feb. 3, 4. Big 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. 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.

Elmo, at Eden, Jan. 20, 21. Terrell, at night, Jan. 21. Roysie, Jan. 28, 29. Kemp, at Kemp, Feb. 3, 4. Mabank, at Mabank, Feb. 10, 11. Crandall, at Sego, Feb. 17, 18. College Mound, Feb. 24, 25. Kaufman, at night, Feb. 25. Chisholm, at Poetry, Mch. 3, 4. O. S. THOMAS, P. E.

Paris District—First Round.

Clarksville Station, Jan. 20, 21. Bagwell Mission, at Robinsonville, Jan. 27, 28. Whitlock 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, 28. E. H. CASEY, P. E.

Brenham District—First Round. Bellville, Bellville, Jan. 20, 21. Sealy, Sealy, Jan. 21, 22. Fulshear and Brookshire, B., 11 a. m. Chappell Hill, 8 p. m., Jan. 25. Lexington, Jan. 27, 28. Other dates to follow. Chas. F. Smith, P. E.

Bonham District—First Round. Dodd, at Windom, Jan. 20, 21. Brookston, at High, Jan. 20, 21. Ector, at Ector, Jan. 27, 28. Labora Station, Feb. 3, 4. Bonham Station, Feb. 3, 4. JNO. M. McLEAN, P. E.

Dallas District—First Round. Lewisville Station, Jan. 20, 21. Denton Station, Jan. 21, 22. 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.

Sherman District—First Round. Pilot Grove, at Pilot Grove, Jan. 20, 21. Pottsboro, 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. Reiley's Springs, at R. S. 3rd Sun. Jan. Winsboro Sta., 4th Sun. Jan. Mt. Vernon, at Weaver, 1st Sun. Feb. Sulphur Springs Sta., 7 p. m., Feb. 5. Lake Creek Sta., at Enloe, 2nd Sun. Feb. Birthright, 3rd Sun. Feb. Purley, at Pleasant H., 4th Sun. Feb. Bonanza, at Shurley, 1st Sun. Mch. Sulphur Bluff, at S. E., 2nd Sun. Mch. Como cir., at Forest, 3rd Sun. Mch. C. B. FLADGER, P. E.

Greenville District—First Round. Fairlie, at Fairlie, Jan. 20, 21. Lee Street and Jones Bethel, at Lee St., Jan. 21, 22. 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. Greenwood, at Greenwood, Feb. 17, 18. Dexter, Jan. 20, 21. Aubrey, Jan. 25, 26. Wesley and B., Jan. 27, 28. Era and B., Feb. 3, 4. Bonita, Feb. 10, 11. J. A. STAFFORD, P. E.

McKinney District—Second Round. Pilot Point, Jan. 20, 21. Reno, at Frankfort, Jan. 27, 28. Farmersville, Feb. 3, 4. Nevada, Feb. 10, 11. Josephine, at Sabine, 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. Celina, at Celina, 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.

TEXAS CONFERENCE.

Beaumont District—First Round. Orange, Dec. 10, Jan. 24. Port Arthur, Dec. 17, Jan. 31. Cartwright Chapel, Dec. 24, Feb. 6. First Church, Dec. 24, Feb. 5. Nederland and Sabine Pass, at Nederland, Dec. 29, 31. Sour Lake and China, at China, Jan. 6, 7. Silsbee, at Silsbee Junction, Jan. 13, 14. Amelia, at Amelia, Jan. 20, 21. Kountze, Jan. 25. Livingston, at Livingston, Jan. 27, 28. Burkeville, at Newton, Feb. 3, 4. Jasper Mission, at Byerly C. G., Feb. 10, 11. Woodville, at Woodville, Feb. 17, 18. Warren, at Warren, Feb. 18, 19. Liberty, at Liberty, Feb. 24, 25. Wallisville, at Wallisville, Feb. 25, 26. Call, at Call, Mch. 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. Angleton and Velasco, Jan. 20, 21. Riceton, Jan. 22. Rosenber, 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. 21, 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.

San Augustine District—First Round. Melrose cir., at Melrose, Saturday and Sunday, Jan. 20, 21. Nacogdoches sta., Sunday night, 21st, and Tuesday night, 22d. Caro, Monday night, Jan. 22. Garrison, at Caladonia, Saturday and Sunday, Jan. 27, 28. Burke, at Burke, Saturday and Sunday, Feb. 3, 4. Lehigh, Feb. 4, 5. Keltys, at Keltys, Tuesday, Feb. 6. Nacogdoches 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. The District Stewards will meet at Timpon, Thursday, December 28, in the Methodist Church, at 7:30 p. m. E. L. SHETTLES, P. E.

Brenham District—First Round. Mt. Sylvan, at Mt. Sylvan, Jan. 20, 21. Meredith, at Meredith, Jan. 27, 28. Big Sandy, at Big Sandy, Jan. 31. Grand Saline, Feb. 1.

Trout and Overton, at Overton, Feb. 3, 4. Whitehouse, at Lane's Chapel, Feb. 10, 11. Marvin, Feb. 11, 12. Mineola cir., at Sabine, Feb. 13. Brownsboro cir., at Red Hill, Feb. 17, 18. E. W. SOLOMON, P. E.

Huntsville District—First Round. Madisonville, Jan. 20, 21. Bryan, Jan. 28, 29. Huntsville, Feb. 4, 5. Iola, at Iola, Feb. 10, 11. Montgomery cir., at M., Feb. 17, 18. Millican cir., at Millican, Feb. 24, 25. Centerville, at Evans' Chapel, Feb. 10, 11. 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. Durango, at Durango, Jan. 18, 19. Lott and Chilton, at L., Jan. 20, 21. Fairfield and Dew, at F., Jan. 21. Brewer, at Brewer, Jan. 27, 28. Jewett, at Jewett, Feb. 3, 4. Centerville, at Centerville, 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. R. A. BURROUGHS, P. E.

Palestine District—First Round. 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. Ekhardt cir., at Corinth, Jan. 31. Chapeland 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. Jos. B. SEARS, P. E.

Pittsburg District—First Round. 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. Daiby, at Daiby, Feb. 24, 25. J. T. SMITH, P. E.

Marshall District—First Round. Longview, Kelly Memorial, Jan. 21, 22. Harrison, at Grover, Jan. 27, 28. Arleson, at Bethany, Wed., Jan. 31. Kilgore, at K., Feb. 3, 4. Tatum, at Tatum, Feb. 10, 11. Beckville, at B., Feb. 9, 11. Coffeville, 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.

Brenham District—First Round. Bellville, Bellville, Jan. 20, 21. Sealy, Sealy, Jan. 21, 22. Fulshear and Brookshire, at B., 11 a. m., Jan. 23. Chappell Hill, 8 p. m., Jan. 25. Lexington, Jan. 27, 28. Caldwell mis., at Cook's Pt, Feb. 3, 4. Caldwell, Feb. 4. Somerville, Feb. 9. Brenham, Feb. 10, 11. Giddings, Feb. 17, 18. Rockdale, Feb. 24, 25. Cameron, March 4, 5. CHAS. F. SMITH, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Second Round. Alpine, Texas, Jan. 19. Marfa, Texas, Jan. 20, 21. Eureka, N. M., Jan. 27, 28. Tucumcari, N. M., Jan. 31. White Oaks, N. M., Feb. 3, 4. Alamogordo, N. M., Feb. 10, 11. Texico, N. M., Feb. 17, 18. Portales, N. M., Feb. 21, 22. Hagerman and Dexter, N. M., Feb. 24, 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 10, 11. 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.

If the Baby is Cutting Teeth,

Be sure to use that old and well-tried remedy Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the system, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Two-ty-five cents a bottle.



A QUERY ANSWERED.

I want to say to Bro. E. L. Armstrong, of Corsicana, that I, too, landed in Texas fifty-seven years ago. I have read the Christian Advocate since 1854 and the Wesleyan Banner from 1849 to 1854. I have been a member of the Methodist Church sixty-one years.

When we came to Texas in 1849, we stopped in what is now Bell County. Bro. Lloyd, the preacher in charge of the Georgetown Circuit, called on us while we were yet in camp. He was on his first round. We gave him our church letters and subscribed for the Wesleyan Banner. I believe it was edited by Dr. Richardson and published in Rutersville.

Our Postoffice was at Georgetown, forty miles distant. If we did not get our church paper every week, we were sure to get it every third week, when our preacher came round.

Well may we ask, what has God wrought? How many have joined that blood-washed throng since then! As far as I know, I am the only living one that belonged to that little church in 1849. The thought almost makes me homesick.

Those days were days of faith when Christians loved God and each other with unalloyed love. Yours in the hope of our eternal home.

MRS. E. M. COX. Temple, 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. WASHINGTON, 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.

Your record as men read it will depend on religion as you realize it.

Every Movement Hurts

When you have rheumatism. Muscles feel stiff and sore and joints are painful. It does not pay to suffer long from this disease when it may be cured so promptly and perfectly by Hood's Sarsaparilla. This medicine goes right to the spot, neutralizes the acidity of the blood, which causes rheumatism, and puts an end to the pain and stiffness.

Rheumatism is cured by Hood's Pills

Suppose every intelligent being on earth lived by the golden rule. Stop and think a moment what would be the result!

Advertisement for Katy Service featuring a woman in a long dress and the text: 'WHEN YOU TRAVEL SELECT A RAILWAY AS YOU DO YOUR CLOTHES KATY SERVICE (MISSOURI, KANSAS & TEXAS RAILWAY.) SUGGESTS COMFORTABLE AND CONVENIENT TRAINS. THE "KATY FLYER" AND KATY DINING STATIONS. MEALS MODERATE IN PRICE. UNSURPASSED IN QUALITY AND SERVICE. ONE PRICE 50c'



NOTES FROM THE FIELD.

Continued from Page 9.

Methodism has been well established here since 1840. Since that date the Church has undergone the tribulations of the "Old South"—what she has wrought is shown in the men and women Brazoria County has given to the commonwealth of Texas. Through the recent years of adversity the pastors have been paid, housed and loved; many of us know how generously it has been done. However, in the midst of such kindness, we have suffered a sad misfortune. Some of the interested Advocate readers know that our parsonage with its contents was recently destroyed by fire. For practically every one in the charge the old house had some memory, and it was especially dear to the pastor and his wife—in it were spent the first days of their married life. With characteristic promptness the people put the memories in their hearts and their hands in their pocketbooks. Houses, furniture and money were offered, and we will be housekeeping in a few days with new furniture and plenty of it. If you have been planning a hunt or trip to the beach, if you want to visit old friends or make new ones, come along and we will entertain you. A new church is on the program for this year. Brother Hay was with us January 7, and held the first quarterly meeting. The weather was fine, the attendance large and the preaching first-class. The Brownsville road is giving new life to this territory, and we expect to have a prosperous and happy year.

Palo Pinto.

M. L. Story, January 12: We were returned to this charge for a second year's work by the last session of our Annual Conference, and we were kindly received. Many tokens of kindness have been shown us, for which we are profoundly grateful to the good people of this charge, and thankful to God for the privilege of being among these good people. We are starting off well on the Palo Pinto charge. The people of this charge are generous hearted. Their generosity was shown by the great pounding that took place at our home on the night of the 11th inst., when a large company composed of men, women and children came in bringing all kinds of good things, such as flour and lard, sugar and coffee, and ham and eggs, etc., and with all these good things they brought a spirit of kindness and Christian love. After reading some Scripture and prayer we had a social talk, then the crowd dispersed, leaving this preacher and his wife to praise God that our lines had fallen in pleasant places. God bless these good people, and help the preacher and his wife to do the best work of their lives.

Ovilla.

W. H. Harris, Jan. 15: Yesterday was a great day on this charge. Bro. C. L. Ballard has been with us a week and closed a series of doctrinal sermons at Long Branch on the office and work of the Holy Spirit that moved and melted all hearts.

My brother, George Harris, preached for me at Sardis, and I filled my regular appointment at Ovilla Sunday morning and night.

Burkeville.

J. T. Hooks, Jan. 12: After serving Burkeville charge one year, Bishop Key continued us in the same relation. We have seven appointments and three hundred and twenty members. Some of these are exemplary. I hope to be able to attract them homeward and lead to stronger realization of our privileges. We had the pleasure of spending Christmas

at home with our people, and in all 'twas quiet and inoffensive; no fusillade of fireworks or hurrah were indulged in, and this writer had the pleasure of uniting in wedlock Mr. R. J. Good and Miss Evelyn Odum Christmas eve, two of our best young people of Burkeville. We are starting off slow, but think more successful than last year. There was a small deficit in our finance last year, all owing to our slow way of doing business in these parts. Last year was the happiest year of my life, and this promises even better. Our country is attractive, and our conditions for success the best in East Texas financially for development, and it's sure to come about. The thing we lack most is interest and energy. God has done his part well, and it yet remains for us to do ours. We are somewhat disgruntled set, but God knows our hearts are purposing to do our best. We paid last year a little over \$2. per member for all church purposes, but several paid over twenty dollars. We have a fine set of local preachers on this work. Two of them paid this writer last year forty-three dollars as their pastor, and the young people have practically all stood by the work and their preacher, and thereby congregation have been good, with increasing interest and growth in grace. Our revivals were excellent last year. Pray earnestly, my brethren, an outpouring in this much-needed ends of the kingdom of our Lord and Savior, Jesus Christ.

Seymour.

W. E. Lyon, Dec. 9: We have entered upon our second year at Seymour Station. The very kind, cordial manner with which we have been received by this most delightful people has been quite an inspiration to the pastor and his family. Our work has opened up well on all lines. Congregations are quite good and new members are being received almost every Sunday. We have received twenty-seven into the Church since conference. We now have the largest Sunday-school in the history of the Church. The board has fixed the preacher's salary at \$1200.00 and overpaid the first month of same. Our assessments are \$50.00 in excess of last year, but everything will be paid in full. One hundred cents on the dollar, and even more, is the watch word of Seymour Station. Everything in a material way is quite prosperous with us in this section of the State. New people are coming in almost daily and are buying and settling homes on this very fertile soil, which needs only the showers and the proper cultivation to make it produce abundantly. With the former we have been greatly blessed during the last twelve months, but we are in great need of the latter. Our first quarterly meeting has been announced for the 27th and 28th of this month, at which time we are expecting our newly appointed presiding elder. We are informed from reliable sources that he has begun well on the district. We spent a very busy Christmas. Together with the other pastors of the town, we undertook to furnish entertainment for the young people. A program for each evening was prepared and rendered at the different churches, respectively. The attendance increased each evening, and at the closing entertainment at the Methodist Church there were about three hundred present. We pastors felt that the Lord greatly blessed our labor far beyond our most sanguine anticipations. I feel more thoroughly convinced than ever before that if the Church will turn its attention to the social, as well as the spiritual, life of our young people it will forever solve the problem of young people straying away to places of questionable amusements.

Rosalie.

Chas. N. Smith, Jan. 10: We reached our field of labor on Saturday after conference adjourned. We have met with a kind and generous hearted people and they have given us a cordial welcome. Rev. H. K. Agee being still on the ground, we prevailed on him to preach for us on Sunday night. He preached a most excellent sermon, which was greatly enjoyed by all pre-

sent, "especially the new preacher." We have made our rounds to all of the appointments, found open doors and a hearty welcome. A few days after our arrival at Rosalie the new roof on the parsonage was completed, and many other repairs, which add very much to the comfort of our new home. Then wife and babies were brought on the scene; they had been cared for in the home of Brother and Sister H. V. Dodd for several days; things that are very necessary for the kitchen began to come in at once, and are still finding their way to the parsonage. On New Year's day Brother Roy Grayson, from Bogato, drove up to the gate with a wagon loaded with all kinds of good things to eat, donated by the people of that place; later in the day the good people of Rosalie came with their greetings. After a nice social chat we read from the good Book, knelt and poured out our heart felt thanks to God. May God's richest blessing rest upon the people of Rosalie Circuit. We are thankful that we have such a people to serve, and we are praying and working for a prosperous year.

San Marcial, N. M.

Geo. H. Given, Jan. 10: Our town is a railroad town, almost wholly so, and those who are not employed by the company are dependent upon those who are. For the first time in my life I find myself in this condition, but I am becoming adjusted to it the nicest kind. In fact there is one feature about it with which I am very much pleased, and that is the monthly payment. This enables a minister, if he is at all prudent and economical to steer clear of debt—one of a minister's greatest banes. The Quarterly payment plan has not been mentioned in the two years of my pastorate in San Marcial.

I suppose our people will average in intelligence and piety as high as almost any other town in New Mexico. We have a great many very pious women, and many of the men seem to do the best they can, considering the fact that they have to labor in the shops and on the road every Sunday they are called out, and that is almost every Sunday, mornings especially. But many of them attend evening services and seem to enjoy the house of God very much. Men thus shut off from divine services and from hallowed influences need the prayers and sympathy of all Christian people.

But whatever else may be said of our people, this much can be truly said, they have pocket-book religion. If the Church needs repair and the pews new hymn books, the money is forthcoming. If anyone suggests that the pastor needs a new suit of clothes, the new suit soon appears. Donations several times a year and a trip to the mountains in the summer season are always in order. The preacher and the presiding elder's salaries are paid in full and the conference collections are never behind. These are certainly tokens of an undercurrent of true spirituality. From these reasons and many others, it is very enjoyable to serve San Marcial. The charge is small, the salary small and the town is small, but the people have great, big hearts. On the whole the Church in all departments is looking upward, for which the pastor bows in humble gratitude to Almighty God.

Colorado.

S. J. Vaughan, Jan. 12: The work starts well for the New Year. The P. E., Rev. J. T. Griswold, eats no idle bread. With nineteen charges scattered over twenty-three counties, he has but little time at home. The tide of immigration to the Northwest is astonishing. Land is rapidly advancing in price, but still good farm land can be had from \$5 to \$10 per acre. I wish all our Methodist people who need homes and like the West would look for a location while the land is cheap.

Dexter.

S. M. Ownby, Jan. 9: We have been here about a month; have been kindly received. We were entertained by the good families of Bros. Henry

and Marshall until our goods arrived, for which we tender our sincere thanks. Have we been pounded? Well, yes, and it was a little hard on us; they pounded me before wife arrived and I had to endure it all, but I am faring sumptuously. One good brother could not come the night of the pounding, so he came a little later and my, my, the pounds he brought. We have received many tokens of kindness since we arrived. We have dined on back-bone, spareribs and sausage ever since we came. One good brother brought a whole hog. We appreciate these things more than we can express, because of the spirit that prompted them to give, and by the help of God we will give them the very best service we are able to give.

We have made some improvements on the parsonage, building a new kitchen and papering the dining room. Sister Mary sent some needed cooking vessels and today, while the snow is falling, we sit around a warm fireside, comfortable and happy.

Pecan and Friendship.

T. W. Lovell, Jan. 16: Dr. Alderson was with us Saturday and Sunday. Everything flourishing. The people happy and so are we. Substantial things have been coming to the parsonage ever since conference. We are to have public installation of League officers Sunday night. Bro. J. H. Reynolds preaches for us one Sunday in each month this year. Bro. C. W. Jacobs gives us one Sunday at friendship. So, having these two fathers in Israel with us, we expect to do better this year than last. Sherman District Conference meets with us at Pecan some time this spring.

Eastland.

L. B. Tooley: We served a good, loyal people last year on the Glenrose charge and we can never forget their many acts of kindness toward us; but by the providence of God we are here, and we feel that this is the very best place for us. Our people received us kindly. The pounding was equal to the very best given to any preacher in the conference. There are many signs of life and activity in the Church. We hope to worship in a new church in the next ninety days. Sunday-schools, under the efficient leadership of three good and faithful men, are flourishing. Woman's Home Mission Society organized at Eastland, and next we hope to have great revivals over the charge. Our first meeting will be held at Eastland. Bro. Lowrey will assist me.

Desdemona.

J. T. Owen, Jan. 8: After six weeks' watching and waiting on our loved ones sick, and the death of our dear boy, Rufus, we are on foot again in the preacher's home and at work; made one round on the work. Our congregations and religious interest are good. A few days after we reached the work, the good people of Desdemona came in to receive and welcome their pastor. After a pleasant hour, and prayer by our good Brother Bows, our local preacher, the crowd dispersed, leaving many tokens of their love and interest in us. The people have received us at every appointment and given evidences of their love and friendship. We are trying as best we can to give them the best work of our lives.

SAN ANTONIO FEMALE COLLEGE.

We have just completed our up-to-date steam heating plant for the college at an expense of \$7,000.

The spring term starts out with a full attendance. The first week twelve new boarding school pupils enrolled. J. E. HARRISON.

MINUTES OF NORTH TEXAS CONFERENCE.

The minutes of the North Texas Conference will be ready for mailing next Monday, January 22, and will be sent out on that day. If any fail to get theirs in a reasonable time, communicate with me and I will look the matter up.

ROBT. GIBBS MOOD, Secretary, Bowie, Texas.



Gatesville District—Second Round. Cranfills Gap at Boggy, Feb. 10, 11. Meridian, Feb. 18. Valley M. & Clifton at V. M. Feb. 21, at 2 p. m. Preachers' Institute at V. M. Feb. 21, 23. Opening sermon 7:30 p. m. 21. China Springs at China S., Feb. 24, 25. Crawford at Compton, March 3, 4. Oglesby Station, March 10, 11. Evant at Shive, March 17, 18. Gatesville Sta., March 25. Turnersville at Mt. Zion, March 31 and April 1. Copperas Cove at Maxdale, April 7, 8. District Conference at Killeen, April 26, 29. S. W. TURNER, P. E.

According to the Catholic directory for 1905, issued since January 1, the Catholic population of the United States is 12,651,944. Almost forty per cent of this number are in six cities of the country, viz: New York, Chicago, Brooklyn, Boston, Philadelphia and New Orleans.

Dr. James M. Buckley has entered his 70th year.

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