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

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No. 15

THE DEATH OF BISHOP TIGERT.

We can scarcely realize that Bishop Tigert is dead. It seems more like a dream than a sad reality. He was a man of such robust health and such a vigorous physique that, among our whole college of Bishops, he seemed to have the promise of the longest life of any of them. But he is dead! The end came Wednesday, the 21st inst., after a brief illness at Tulsa, Indian Territory. On his way to that point, he was seized with an aggravated throat affection. It developed into an ugly abscess, and from this, malignant blood poison followed; and, despite the best medical skill, he failed to rally, and death ensued.

Bishop Tigert lacked only a few days of being fifty years of age, but he had the appearance of a man not over forty-five. Physically, he was a perfect specimen of stalwart manhood. He was apparently built for, at least, four-score years. Intellectually, he was easily the peer of our greatest men, either in the Church or the State. He had received the best of scholastic advantages. Born and brought up in Louisville, Kentucky, he attended the public schools of that city. He also took a course in the Baptist Seminary of Louisville, and then entered Vanderbilt University. Here he took a thorough course of studies, and graduated as one of its most efficient and honored alumni. He joined the Louisville Conference, where he wrought as one of its leading young members. He was soon elected to a professorship in the Vanderbilt University, which position he filled with marked distinction for several years. In the fall of 1890 he determined to re-enter the pastorate, and he resigned that position and was transferred to Southwest Missouri Conference, and stationed at Walnut Street Church, Kansas City. In the fourth year of this charge, he was elected, by the General Conference at Memphis, Tennessee, to the position of Book Editor and Editor of the Methodist Quarterly Review. This responsible position he held until last May at Birmingham, Alabama, he was elected a Bishop in the Church on the first ballot. He was permitted to hold but one conference, and that was the Illinois. He was too ill to hold the Indian Mission Conference, and died two days after its adjournment. Thus closed the earthly career of one of the brainiest men and most prominent men whom Southern Methodism has ever produced. He died in the prime of his manhood and in the strength of his intellectual development.

During the progress of his wonderfully busy life, he manifested a prolific aptitude for authorship. He has left about twenty volumes on various subjects, two of the most enduring of which are his "Constitutional History of Methodism," and "Theism: Or Paths which Lead to God." Had he done nothing else, these two books would have handed his name, as a scholar and a writer, down to the generations. As a preacher, he was not a graceful orator, but a man of tremendous strength. He was a learned and a profound expositor of Scripture. He was a great theologian and orthodox to the core. He knew the Bible, its history, its literature, its

spirit and its meaning. He knew how to handle it in the pulpit, and he did it with the aptness and skill of a consummate master. He knew the contents of all great books, but none of them more thoroughly than the one Book, the Word of God.

He was a progressive student, and there seemed to be no limit to his capacity for sustained intellectual work. Had he lived out what seemed to be his promised life, doubtless he would have largely enriched the literature of the Church with other great contributions from his fertile pen. Book-writing was his special gift. Natural science, philosophy, metaphysics, history and theology were his familiar studies, and with them he had intimate and confidential acquaintance. When he spoke or wrote upon these and kindred themes, it was with almost unquestioned authority.

As a Bishop, he was wonderfully gifted. He was master of parliamentary law. He was a born executive and knew how to rule. All he lacked in matters of this character was practical experience in the chair, and this would have come with the progress of official duty. His brethren rightfully expected large things from him as one of their chief pastors. But God has decreed otherwise, and we bow to that supreme will, whose judgments are wise, though often past finding out.

Shall we be permitted to speak of him in the sacred retreat of his home life? We were co-pastors in Kansas City, Missouri, and lived within a stone's throw of his home. We were as intimate as brothers, and often in each other's homes. His love for his wife and children was exquisitely beautiful and tender. He was wrapped up in them, and they in him. We have never known a lovelier household. He was proud of his children, yea, he almost idolized them. Is it possible that he has gone from them?

Bishop Tigert was a man of deeper feeling than seemed to express itself on the surface. Far down in his bosom he had a tender heart. Such was his great learning, profound ability and masterful intellect, that the gentler part of his nature was not always manifest. Coupled with this was his strong and dominant self-assertiveness; and only those who knew his heart more intimately understood his deeper feelings and tenderer sensibilities. It was our fortune to know his inner self. We were often thrown together under circumstances when his heart revealed itself in subdued speech, strong emotions and genuine warmth. We have seen him when he was as tender as a refined woman. He was not a man of pretentious professions. He never paraded his piety. But he was a man of deep spiritual experience. We often talked together upon this phase of religious experience, and his words never gave forth an uncertain sound. He loved God; he devoutly believed in Jesus Christ as the Son of God and the Savior of men, and he fully understood and applied all the wholesome doctrines of grace. His life was clean and above reproach, and his character is a credit to the Church of God. He knew what it was to suffer, but he knew how to endure and how to triumph. The

great world and the masses of his brethren did not always come into contact with this part of his life and experience; but it is familiar to those of us who had access to his great heart. He never whined or complained, but he always met life's demands and emergencies with a firm faith and an inflexible purpose. There was largeness in his mind, in his heart, in his vision and in his aspiration not found in the ordinary walks of men. He sought to bring out the best of all the gifts with which God had endowed him, and he aspired to fill all places in which these gifts and graces could have the widest scope for usefulness to the Church. He had laudable ambition, and was never satisfied until he had reached the loftiest realms for which nature and grace had fitted him. But his ambition was too noble to permit him to place himself in the way of his brethren; and he never sought any place in the Church by tricks or devices. He was manly and open and above board and when honor and position came to him in the order of Providence, he accepted them, not with self-elation, but in a manner becoming a servant of God. And wherever his ability and gifts placed him, he did his best for the Church and for humanity.

But his brilliant earthly course is run! His sun has gone down just as we thought it was nearing its zenith. It pains our hearts beyond measure, and the whole Church feels the shock of his departure, but the King knows best. What we know not now, we shall know hereafter. In the full tide of a great life, his earthly pilgrimage has closed; but the effulgence of a brighter day has broken upon his spiritual vision. Those great endowments and vast stores of learning are not lost. The Church is richer, the world is better, and heaven is dearer because Bishop Tigert lived and wrought among us. His influence will abide to stimulate us to higher aspirations and nobler achievements. "He being dead, yet speaketh." We bid him a sad adieu to-day, but he will extend to us a happy greeting on some bright to-morrow!

THE SECRET OF A HAPPY LIFE.

The secret of a genuinely happy life is the forgetfulness of self in the real service rendered to others. This result can not be reached until our personal self is lost in Christ. Paul reached that end when he said: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." He was dead to the law of sin, to the habits and customs of the world, but he was alive to Christ. Thenceforth he lived, not for himself, but for others. He was able to so far forget himself as not to be conscious of his own deprivations and sufferings. In the midst of them all he could triumphantly say: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Under the inspiration of this conscious thought he could "glory in tribulations" and "rejoice in hope of the glory of God." From one point of view, he had the least of nearly all men to make him a happy

man. He was poor, he was ostracised, he was persecuted, he went hungry, he suffered all things for Christ's sake. There is nothing in such an experience to make a worldly man joyous or happy. On the contrary, these things make most people unhappy and morose and hard. But in Paul's case they had the opposite effect. He rejoiced in them, because he had the power to forget such experiences in the service he was rendering the world as a minister of the gospel. And what religion did for Paul it is able to do for you. He ought not to be an exceptional case. The unhappiness of most people grows out of their selfishness. They think about themselves until they become miserable. To be self-centered is to be wretched. The more you think about self the more you magnify your slights and sufferings and needs and affronts. This is why some people become morbid and morose. When they reach this stage their only happiness is found in their discomforts and fears. There is no room for anything else in that sort of a heart and mind. There is but one way out of that sort of experience, and that is to get out of self and put yourself into the self of somebody else. Then you forget your own little affairs and become lost in the service you render the needy, the afflicted and the distressed. The moment you lose sight of yourself and become deeply interested in the conditions of the less fortunate about you you are on the road to happiness. Christ never gave himself much thought, but he expended his thought upon others. And on account of this he despised the shame of the cross and looked to the real joy of service as his solace. The only unfailing recipe for a happy life is unselfish helpfulness to others who need your sympathy and your brotherly ministry.

THE PREVENTION OF CRIME.

Christ says, "Men love darkness rather than light because their deeds are evil. For everyone that doeth evil hateth the light, neither cometh to the light lest his deeds should be discovered." This text unlocks the secret desire for darkness in all criminals. The robber seeks darkness and solitude to commit murders and theft. The assassin says I am glad to meet you thus alone. This desire for secrecy erects the screen or shuts the door of saloons, bawdy and gambling houses, and other places of crime. Few crimes would be committed if the perpetrator certainly knew he would be detected. Perpetual secrecy is his only hope. If our young men knew that their visits under cover of darkness to brothels, saloons, and gambling halls would be published the next morning, few would go. Governor Folk never made a wiser statement than when he said, "Publicity was the most effective preventive of crime." Men must be secretly hardened to crime before they will risk being publicly known as criminals.

If, instead of a fool effort to appear smart, upon the part of municipal reporters, they would make public the name of every offender, many boys would be saved from ruin. The name and crime charged in State and county courts are given. Will some one tell us why these things are covered up in the city court?

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REMINISCENCE—NO. 5.

I was so anxious for a revival in Bryan that I appealed to Dr. Verner, of the Presbyterian, and Law, of the Baptist Church, to join me in a union meeting. Dr. Verner frankly told me he didn't believe much in union meetings, but was willing to do anything to save the people of Bryan. Moreover he had a meeting appointed in the near future and Dr. Locket, of Palestine, was engaged to hold it, so we would have to defer the union meeting to a later date.

Dr. Law was willing to go into a union meeting, but he had a meeting appointed, and he wanted Dr. Royal to do all his preaching; but in case he should break down, he would call on me to preach for him. These meetings were held, and more or less good accomplished by them. I attended them and was frequently called on to lead in prayer just before the benediction was pronounced. I was as restless as an eagle in a grate. Dr. Law's meeting continued about four weeks, the church seldom over two-thirds full. Finally the day was near, appointed by our General Conference, to begin a week of fasting and prayer for a general revival throughout our borders. I spoke to Dr. Law, telling him that I did not like to be discourteous, but next Friday, the week appointed by our General Conference for special services begins and I must observe it.

"All right," said he, "You have my permission to begin your meeting, but I am going to continue mine just as long as there is a probability of doing any good." "That is your prerogative, Doctor," and my purpose was fixed. Dr. Hall, one of our leading physicians, whose noble Christian wife, a member of our Church, had died the year before, came to me on the street one day, saying, "I want to see a meeting at the Methodist Church." "Well, Doctor, I have been waiting for our Baptist and Presbyterian brethren to close." "Oh!" said he, "I want to see an old-fashioned Methodist revival." He was a very wicked man, and his remarks impressed me, reminding me of the prayers of his sainted wife. Surely they will be answered.

Our meeting began on Friday morning. There was a gracious sense of the Divine presence in the little congregation. The attendance increased until Saturday night we had a good house. I preached an earnest sermon to sinners, and called penitents to the altar for the first time since the meeting began. Five of the first young ladies of the city came promptly and knelt at the mercy seat. There seemed to be much more interest on the part of sinners than in the membership of the Church. I was humiliated and mortified at this, and closed the service as soon as I could with propriety. Sunday morning we had a large congregation, and I gave them a sermon on Human Depravity, as strong as I could make it, and applied it to my Church, and the Lord made it stick. I said, in part, in closing: "Brethren, I need not go outside of our own Church for humiliating illustrations of the doctrine I have preached today. I need not go farther back in the history of our Church than last night for painful demonstrations of its truth. When I called penitents to the altar last night I promised that the Church would pray for them. Five young ladies came and knelt. I begged the membership to come forward and form a circle of prayer around the chancel and offer these souls to God. I wanted their conversion as the evidence of God's approval of our work. Not one of you would move out of your seats. That illustrates my subject. In conversation with one of my stewards last Sunday in regard to the necessity of a revival of religion in Bryan, he told me I would have to preach a month to get the Church in a condition for a revival. I have no month's time to waste on a Church whose normal condition is a state of revival. God helping me I will go to the bottom of your hearts this day and show you 'the innermost part of yourselves.' Last night I begged a brother, who has been a member of our Church for forty years, to come forward and pray for his daughter who, broken-hearted, was weeping at the mercy seat, and he frankly told me that he didn't have religion enough to do it. That illustrates my subject—a father, and a Methodist of forty years' standing, not to have religion enough to pray for the conversion of his daughter who, already at the altar of prayer, was seeking salvation."

"I called the Church to prayer, and begged them to let the 'Heathen Church' go for a time and concentrate their prayers on these five penitent ladies, requesting Dr. — to lead our prayers, and he repeated a prayer that has been praying for twenty years—that illustrates my subject—the depravity of the heart, the deceivableness of iniquity."

I had preached near two hours and pronounced the benediction. Dr. W— came to me with complaints. "Brother L—," said he, "What did you spoil that sermon for with your miserable personalities. I thought that was the best sermon on human depravity I ever heard, but you spoiled it by your personalities." "Doctor," said I, "you are my family physician, and I feel safe in leaving my wife and children in your hands because I think you understand your business; but if you think you have sense enough to run your physics and this pulpit too you can take charge of both; but I have only sense enough to attend to my own business, and hardly that." He replied: "You can't make me mad, but I want to tell you that personalities won't do in the pulpit. You won't see Birl McLendon back here any more. He knew just as well that you referred to him as not having religion enough to pray for his daughter as I knew that you referred to me as having repeated a prayer that I had been praying for twenty years." "Of course he did," said I. "There was no secret about it. He told me himself." He replied: "You won't see him back here any more. I know him. He has more of the old Adam in him than any man I know of." I replied: "That's exactly what is the matter. You all have too much of the old Adam in you to do the work of the Master."

The news spread over town that Littlepage had torn the Methodist Church all to pieces. One of my stewards declared that he wasn't going to be run over by Littlepage, or anybody else. Said he was not going back to Church any more. His wife threw her arms around his neck, exclaiming, "Oh! Alex, Brother L— may be right. You know where our children are going." She got him to Church that night, but he took a seat away back in the congregation, though he was one of the best members of our choir. From various motives the church that night was crowded to overflowing. I preached a simple, earnest sermon to sinners, and called for penitents. Promptly the five young ladies came and knelt at the altar. Not another came, nor was one of the five absent. Again I called the Church to gather around the mercy seat and pray for the salvation of these young ladies. Two or three earnest, sensible prayers were offered for their conversion, and I think in less than five minutes of each other they arose, shouting the praise of their Redeemer. The power of the Holy Ghost came upon the congregation, and men began to fall over the house and call for mercy. Oh! it was a wonderful time! I have never seen anything like it, before or since. I do not know how many conversions there were that night. The meeting continued over six weeks, and my present recollection is that about 250 persons were converted during the occasion, abundantly fulfilling the prophecy of Dr. Downard.

I must give a few striking illustrations of the triumphs of grace. Birl McLendon's daughter was one of the five converted Sunday night. Brother Dechman's son and daughter came to the altar, and he was again at the wheel. I have never known him to balk since. One night Doctor Hall, of whom I have spoken, was standing in the front door. The crowd was immense, the altar was full of penitents. I pressed through the crowd down to the door and spoke to Dr. Hall, inviting him to the altar. He followed me cheerfully and knelt for prayer. I turned him over to old Sister Eaton, who was full of faith, and the Holy Ghost went to work on him. I passed on to others, and in a little while came back to the Doctor and asked him how he felt. "Why, sir," said he, "I never felt this way before in my life. I feel that I love God, I love the brethren, I love everybody." And before he was through analyzing his feelings, he was as happy as possible.

Another case was Dr. Rugh. He had been coming to the altar day and night for several days. Finally I noticed that he quit coming to the altar, and after dismissing the congregation one day, I spoke to him, asked him how he was getting along. He told me he "was making no progress, in fact was losing interest." I replied: "Doctor, you are trifling with eternal interests, and if you are not careful you will lose your soul." "Well," said he, "I must take up this question of religion and study it thoroughly; I have never done so." "No, Doctor," said I, "that is a trick of the devil to gain time and secure your ruin." "Well," said he, "I had better spend a week or two in prayer." "No, Doctor, prayer is a good thing, of course, in its place, but the thing for you to do is to make an unconditional surrender of yourself to God right now." R. K. Chatham was standing near, intensely interested in the case, and spoke up: "Dr. Pugh, I professed religion when sixteen years old; was happily converted, but wandered off, lost my religion, and never expect to be as happy again. But I have a soul to save, and wife and I have joined the Church and intend to fight it out on that line if it takes all

summer." I replied: "Yes, you intend to fight it out on your line inside the Church, and the Doctor on his line outside the Church; now the best thing for you both to do is to abandon your respective lines and fight it out on God's line."

"Why," said Dr. Pugh, "you don't mean to say I could be converted right here and now?" "Yes," I replied, "that's exactly what I mean to say. If you are ever saved, God must save you, and he can save right now as easy as at any other time." "Well," said he, "you can take my name, I think I'll join the Church." "Yes," said I, "but do you give your heart to God?" "Yes, I do," said he. And, oh! but when he was converted, Chatham shouted at the top of his voice.

It is a grand sight to see a strong man born of God under such circumstances. We rejoiced together for a while, when Chatham said in his peculiar way, "I'm going down town and tell them about this."

Another striking illustration of the power of grace was given in the case of George Deaton and a Mr. Wood (carpenters). Some time before the meeting began they had a difficulty, and in the fight Wood cut Deaton with a knife very seriously. I visited him several times and prayed for him. At an early stage of the meeting he had professed religion and joined the Church. Wood began attending the meeting. I noticed him in the congregation one Sabbath morning, and while I was preaching I saw he was concerned; and I was so impressed by the fact that before eating my dinner I hurried over to see him. I found he and his family at dinner. They insisted on me eating with them, which I did, but told Mr. Wood I had come to talk to him about his soul. He laughed and tried to divert the conversation; but I held him to the question of his personal salvation. "Why, parson," said he, "I couldn't go up to that altar. George Deaton is always there, and he hates me worse than he hates the devil." "That is just where you are mistaken, Mr. Wood. Religion takes the hate out of a man. You go to the altar and seek the salvation of your soul, and George Deaton will be one of the first men to meet you there." And sure enough that night Wood went to the altar, and George Deaton knelt by his side, put his arm around his neck, and prayed for him. Of course he was converted.

A beautiful young lady, whose parents were members of my Church, resented my scathing denunciation of sin, and the pictures I drew of the "naked human heart." I could see it in her countenance and the flashing of her bright eyes as she followed me in the sermon. I visited her at her father's, and, as delicately as I could, handed her a little book, saying, "Miss Fanny, here is a little book which, under God, was the means of my salvation," and handed her Pike's Persuasions to Early Piety. "I wish you would read it. It has led thousands to Christ." She promised me she would read it. I could see the effect of the powerful treatise in her face as she listened to the gospel, until her radiant features showed that her peace was made with God as joyously she gave her heart to the Savior and her life to the Church. It was my privilege in after years to perform the ceremony which linked her destiny to that of her husband. If she should chance to see this picture, she will recognize the subject.

I have given only a few cases of this wonderful work of grace. Enough, however, to show the fulfillment of Dr. Downard's prophecy. But, in addition to the foregoing, must mention the fact that the Doctor's eldest daughter was converted during this revival, and has long been the wife of one of our most popular preachers in the North Texas Conference. I know if my younger brethren are not benefited by the perusal of these sketches of the triumphs of the gospel, they will excuse the thrill of joy with which an old supernatant reviews when the slain of the Lord have been many, and will believe the sincerity of the prayer that would crown their arms with greater victories than have ever rested upon his. "So mote it be!" S. C. LITTLEPAGE.

Waco, Texas.

MEXICO LETTERS—NO. 5.

Guadalajara.

By G. Onderdonk.

On several occasions I met Miss Norwood Wynn, who has been teaching for some time in Guadalajara. When she received her appointment to take charge of our college there, she seemed so overwhelmed with a sense of unfitness. Yet those on the ground, who knew her well, are free to say that a better appointment could not have been made; that she is more competent than she believes herself to be. She seemed to me to be a rare combination of the very elements required to insure success. A fine Spanish scholar with a wonderful energy,

keen perception, cool judgment, admirable modesty, she looks habitually to the Master, and with every gift consecrated to his service, I can not imagine how she could fail.

At our school there I met the daughter of Brother Pio, of El Cobre. She is preparing for future work among the mountaineers of El Cobre. It is to be hoped that she will not be forgotten by the American Methodists, as the expenses of her education will call for not their prayers only, but their financial aid.

On the day that Frank was expected back from El Cobre, I was trying to be as comfortable as I could while oppressed by a moderate fever. And when now glad I was that I had refrained from attempting to go with him in his mountain experiences.

At about eleven a. m. my grandchildren stirred the household by their shouts that papa was coming, while their mother began to think as to whether we had eaten any breakfast. So the first inquiry was, "Well, Frank, did you get any breakfast yet today?" He replied, "Why, yes, at the foot of the mountain I found some very fine cactus fruit. Then to complete my breakfast I went to a mesquite tree and ate all of the beans I wanted."

I remarked, "And that was your breakfast? Why I thought that mesquite beans were bitter." He replied, "Yes, some of them are bitter, but there is a great deal of difference in the fruit of different trees. They vary like our seedling fruits. Some varieties of them are of fine flavor."

"Wife, there is a ham of venison from a deer that I shot on my way up the mountain." He had divided the rest of the deer with the mountaineers at El Cobre. Frank brought me salutations from Brother Pio of El Cobre. There had been a heavy rain on the mountain that made the descent more difficult than usual, and how glad I was that I had not hampered him by the presence of such a bundle of infirmity as I was at that time.

Under the most favorable conditions the presiding elder of the Guajalajara District has some experiences that any of us would consider very trying. His district extends eastward two-thirds of the way across the continent, westward to the Pacific Ocean, including the States of Michoacan, Colima, Jalisco, a part of the State of San Luis Potosi and the territory of Tepic. In West Central Mexico there are large regions that have no railroads, and therefore there is much traveling along the bypaths, the canyons, the dugways, as well as the robbers of that country. Such travel is done in the saddle upon the back of the faithful mule. Much of this travel requires camping outfit, requiring also a pack mule. Then his faithful wife frequently accompanies him. She has visited about every work of this vast region—often going where no other white woman has been. During her absence the children are well cared for at home by their faithful old servant, who has been with them eight years, who loves the children and is dearly loved by them. I can not think of the family without this faithful old Christian Indian woman.

Our presiding elder's wife is a treasure to him and to his work. They know her all over the district. She seems to know how to understand them, and to enter into sympathy with them, and always allows no opportunity of serving them to pass unimproved.

I think I must tell you of one incident. As Frank and myself returned from Zapatlan we were met by one of the children, who told us of one of the Mexican sisters having been bitten by an alacran; that her mother had spent the night with the poor woman trying to save her, and was still with her. She divided her time with the poor woman until she was out of danger.

I went with her on one of these visits. The woman had so far recovered as to sit up and talk, but was still weak. Perhaps it may interest the reader to know what the alacran is, and to hear the experience of this woman as given by herself.

She was sitting upon her own door steps at home. On putting her hand down by her side on the step she suddenly felt a sharp pain as if a hot iron had touched one of her fingers. She began to scream in agony and called for help. She felt a sensation as if a rope was being tightened around her body and was being drawn tighter and still tighter, putting her into terrible agony. Then she became unconscious. About the third day she was considered out of danger.

The alacran is a species of scorpion. It is not largely different in appearance from the scorpion that is found in timbered lands all over Southwest Texas. I do not know how far it extends into other parts of Texas, as I have only lived in the Southwest. The alacran of Mexico is smaller than our Texas variety, but the venom of its sting is something terrible. They infest all of West Central Mexico and

make camp life an occasion of constant watchfulness. Whether it is their sting or their bite that produces the severe effect I am not sure. But from my own knowledge of the sting of our own Southwest Texas scorpions, I believe it is the sting of the alacran that does the mischief instead of its bite.

It would open the eyes of some of our people if they were to accompany Frank on one or more of his rounds towards the Pacific. I think a single trip on the mule of about three or four weeks would satisfy the average traveler that to serve such an extent of territory involved in such conditions is by no means a pleasure tour. And yet our missionary presiding elder who is doing this work likes it because he feels that he is doing it for the Master, and then "Kitten" loves to go with him through a wilderness of rough experiences, because she finds so many opportunities to help the work in a woman's way. She knows that her children are well cared for by the faithful old Indian sister at home in Guajalajara, and she and he both know that they can have a good rest at home themselves when the tour is over.

ABOUT THE EARLY DAYS OF ANGELO.

Reading the letter of the editor of the Advocate from San Angelo calls up very vividly my visit there in November, 1875, also some things in the life of Rev. Andrew Jackson Potter, the prize fighting parson.

At the above date there were no settlements beyond San Angelo on the North Concho River, but there were some on the South Concho River, near the head on Dove Creek, and none south until you came near where the Concho River empties into the Colorado. There were two ranches near here; one owned by Uncle Rich Coffee in the southwest corner of Coleman County, and the other by Mr. Tankerly in Concho County.

The Government Fort was at San Angelo. On the northeast side of the river were a few Hachets (then called San Angeline), covered with dirt, grass and brush, occupied by Mexicans and negroes and a few renegades or discharged whites of the lowest order. Each place was a gambling and liquor den. Outside of the barracks there was not a decent man or woman to be found.

It was not over ten or twenty miles beyond to where buffalo were in abundance. I think I have seen 5000 or 8000 at one sight about the head of the Concho River.

About the fighting parson, A. J. Potter, perhaps some of the later friends do not know much of his history, and no one knows it all.

He was born April 3, 1830, in Chariton County, Missouri. Volunteered in the Mexican War, but was refused, owing to his youth and size. He went west as a teamster for army supplies to Santa Fe, New Mexico. He had many adventures. On the fifth night after leaving Ft. Leavenworth, he had a fight with the Indians, and a ball passed through his clothes. Only a few days after this a band of Cheyenne warriors surrounded the train. Potter stole towards a pony, which was grazing, intending to leave on it, when the killing commenced. The Indians took what merchandise they wanted and moved on, leaving the train to proceed. At another time they cut him off from the train, but he eluded them and made his escape. He abandoned ox-driving in 1851 and was guide, interpreter and property man for a company of Mormons. His outfit was a musket, revolver, knife and mule. The first night the Mexicans stole his mule. Not daunted, he borrowed a horse and followed, making an exhaustive search. At last he found them and, dashing up, shot one dead. The other three made at him with their knives. He with his pepper-box revolver and knife was the busiest man on the plains for about ten minutes. He kept their blades out of his body, if not his clothes. He wounded two and the other fled. His Mormon friends saw this fight from a distance. As an escort to the Mormons he was not happy.

With seven picked men he made the trip of one thousand miles to San Antonio. He was now of age, with an iron constitution, a frame of the finest and most powerful build and courage that was superb. He was kind-hearted, generous and brave, and was universally popular.

At a Methodist campmeeting he became a Christian. It was from midnight to noon with him in an instant. His Christianity was of the Andrew Jackson type, through and through, and well adapted to the times and locality. He should be held in grateful remembrance for his noble work. I might say more, but this is already too long. D. M. CLOWER.

Dallas, Texas.

Beautiful

The Je about St asked, m den death a railway No, it many re from thi lived his his best midst of numbing his ears, was." He ha of relige days he l work, li Most Hi ey. No the good for all. With he pass With great he Like t battle li good fig Sam Jo Bad? It was death, t The Casar h ing the death w was bus he paus opinion to be d expected Next Thinl Jones. torture was no den sick was at of God What pitiable denying of the away o Yet l he con year, i him ne Age, w minish lessly 1 Bad! dence l was st horrif appalli childh which first, w viate o Did To of a m and b alone? Did linger one th make : Wou of hea which Crawf and pe What Georgi broker Ah! which miseri God in lif cruele curses ing to to livi Ma melan Swift mind Walte when

DEVOTIONAL AND SPIRITUAL

REV. SAM P. JONES.

Beautiful Tribute Paid by His Friend, Hon. Tom Watson.

The Jeffersonian: "That was bad about Sam Jones, wasn't it?" he asked, meaning, of course, the sudden death of the great evangelist on a railway car.

No, it was not bad. It was, in many respects, an ideal departure from this terrible world. He had lived his brightest day, had done his best work—and he fell in the midst of his renown, before the numbing murmur began to buzz in his ears, "He is not what he once was."

He had just closed a great series of religious meetings. For days and days he had been doing the Master's work, living face to face with the Most High. Not lecturing for money. No! Preaching the gospel of the good life, of the salvation free for all.

With the benediction on his lips, he passed away.

With a prayer in his soul, his great heart ceased to throb.

Like the soldier who falls in the battle line, after he has fought a good fight and won the field, so fell Sam Jones.

Bad? No, by the splendor of God! It was a glorious death, a beautiful death, an enviable death.

The night before he was killed Caesar heard his companions discussing the question of what kind of death was most to be desired. He was busy with affairs of state, but he paused in his work to express his opinion of the death which was most to be desired—"that which is least expected."

Next day he got it.

Think of what was spared to Sam Jones. There was no heartrending torture of protracted pain. There was no dreary martyrdom of bedridden sickness. The wife of his youth was at his side; the infinite peace of God was in his heart.

What more? There had been no pitiable decay of intellect, no saddening decline of influence, no loss of the ear of the world, no dropping away of friends.

Yet he must have known that, if he continued to live, from year to year, inexorable Fate would drag him nearer the bleak regions of Old Age, wherein one's joys steadily diminish and one's sorrows remorselessly multiply.

Bad? No, it was not bad. Providence let him win success when it was still sweet to taste, and then mercifully took him away from the horrors of that pathetic decay, that appalling process of going back to childhood—that second childhood which has all the helplessness of the first, with nothing to disguise, alleviate or offset its repulsiveness.

Did I not see the once lordly Robert Toombs totter about in the care of a man servant, too feeble of mind and body to be trusted to travel alone?

Did not Alexander H. Stephens linger upon the stage until it gave one the heartache to hear him try to make a speech?

Would it not have been a mercy of heaven if the stroke of paralysis which struck down William H. Crawford at the height of his fame and powers had stretched him dead? What did it leave to the greatest Georgian but a broken mind in a broken body?

Ah! give me that beautiful death which saves me from the unutterable miseries of senility and decay.

God knows there's little enough in life, even at its best; but the cruellest weakness which nature curses us with is the timorous clinging to life when there's nothing left to live for.

Marlborough in his dotage—too melancholy to contemplate! Dean Swift a driveller and a show—the mind recoils from the spectacle. Sir Walter Scott still trying to write when all the force and fire and crea-

tive genius were gone—pitiful to the last degree. Napoleon in captivity, fat to unwieldiness, querulous, vainly beating his broken wings against the bars of his cage, garrulously holding forth upon the glories of his past—it is too sad for words. Better, a thousand times better, had he died at Waterloo with his face to the front, spur on heel, blade in hand.

Mozart died beautifully—while they chanted the requiem which marked the high tide of his genius. Mirabeau died grandly—while he still stood in the midst of the French people, an Atlas bearing Social Order upon his back. William Pitt died enviably—in the prime of his strength, while still the uncrowned monarch of Great Britain. Stonewall Jackson died gloriously—with the praise of his chief warming his heart, the shouts of victory gladdening his ears and the faith of a Christian robbing death of its sting. Henry Grady died a lamentable death—for he seemed to die too soon. His serious life-work seemed just begun. To be stricken down and consigned to chill darkness and forgetfulness when his youthful strength was so abundant, his blood so warm and eager, his feet so ardent for the march, his arm so strong for the fight—it seemed a hard, unmeaning fate.

But Sam Jones was nearing three score years. The heat and burden of the day were behind. The best of his strength was spent. The glory of the afternoon had come—and the twilight could not be far away. Better that he should wear out and not rust out, better that he should fall with his armor on, victorious to the last, than fret and pine away amid the shadows of mocking memories.

To me, then, it seems that he died as he would have chosen to die—in a blaze of glory. Sooner or later the few, the very few, who really love us must weep at our graves—a difference of a few days, or a few months, will not lessen the sorrow. Not all the preaching since Adam has made death other than death, and the grief of those who survive the beloved dead is a burden which humanity allows no affectionate soul to escape.

God pity the bereaved wife! God pity the stricken children!

As to Sam Jones himself, he had lived a great life and he met a glorious death. No braver soldier of the cross ever stormed the citadel of sin. No uniformed follower of Lee or Grant ever marched with greater purpose or fought with greater pluck. Against vice in all its forms, he brought every weapon known to the armory of Right, and he used them with a force and skill and tireless energy which made him the most powerful evangelist of Christ that recent history has known. Brilliant, witty, wise, eloquent, profound in his knowledge of the human heart, no man ever faced an audience who could so easily master it. From laughter to tears, from indifference to enthusiasm, from levity to intense emotion, he could lead the multitude at his will. Under his magnetism and will power the brazen libertine blushed for shame, the hardened criminal trembled in fear, snug respectability saw its shortcomings, sham Christians forgot to be self-complacent, social hypocrites fell upon their knees and the miser opened his purse.

I met Sam Jones in 1879, when he was poor and unknown. He came, unheralded, to conduct a revival in our town. I heard him preach a few times, recognized his genius and predicted his renown. His wonderful career afterwards was no surprise to me. Since that day in 1879 when we took each other by the hand—two poor and unknown young men—I have been his admirer, his friend and ever glorying in his rise.

Yet in all our passing to and fro

we met but twice in the subsequent twenty-seven years, and then for a moment only. Now and then we hailed each other from a distance through the newspapers, but we met no more. He moved in his orbit, I in mine, and each had his work to do. And now his is done, and well done.

He was the greatest Georgian this generation has known; the greatest, in some respects, that any generation has known.

"Duty is the sublimest word in the language," said Robert E. Lee, himself the flower of Anglo-Saxon manhood. That Sam Jones fell at the post of sacred duty—died with the Master's message to erring man fresh upon his lips—seems to me beautifully fitting, superbly appropriate.

Once he said, touchingly, "When all grows dark and doubtful—human wisdom failing—and I cannot see my way, I lift my helpless hand and pray: 'Father, take thou my hand.'" Somehow, somewhere, it must be that heroic souls find in better worlds than this tasks which are worthy of their divine gifts. All this, and more, some day we'll understand. "Father, take thou my hand," the loyal soul prayed, and now, in His own good time, He has taken it.

CHANGED CONCEPTIONS AS TO HEAVEN.

Neither the scriptures in general nor specifically Jesus himself have given us any positive and detailed information as to the life beyond the veil. Evidently the inspired writers and the Master were most concerned with the consecrated use of this present life, and feared to draw off the thoughts of men to any form of other-worldness. But the human imagination has busied itself with constructing an ideal of heavenly existence. Most of us in mid-life can remember when, in the pious fancy of most Christians, heaven was described as the place "where congregations ne'er break up, And Sabbaths have no end"—

a place where the saved shall walk the golden streets, wear crowns, stand before the Almighty's rainbow circled throne to wave palms, play on harps, and sing never-ending praises throughout all eternity. We do not write in any spirit of ridicule and have only tried to describe the idea with fairness.

It needs no demonstration to prove that that conception has largely lost its attractiveness, and, with the reflecting, has almost passed out of view. That there may be and will be formal worship and praise we need not doubt or deny. They will take their place, as they do here, among the necessary and welcome activities of the soul. We gladly concede this while entertaining reasonable doubts that even such high exercises will exclusively absorb all our time or our powers. Even if we should admit that worship is the sole occupation of heaven, have we not learned that singing hymns does not constitute the whole round and sum of worship, but that "laborare est orare"—to labor is to pray—work is worship? And can we conceive that the eternal so delights even in the encomiums of His saved ones as to be as well pleased with unceasing musical eulogies as with doing His will in some active labors? Let us say it reverently, but God must be better employed than in forever sitting upon a throne listening to saintly ascriptions to his perfections. He can not be rationally represented as an infinite complacency, nor yet as spending his time thus vainly. "My Father works," said Jesus, and it is a poor conception of the All-Perfect to represent him as requiring perennial and formal laudations before his face. To imagine the angels engaged in nothing but this is to do them injustice. "Are they not all ministering spirits, sent forth to do service for the sake

of them that shall inherit salvation?"

Among the most sensible and reflecting, too, there has arisen in their spirits a demand for a simpler and sweeter life in the future, free from the complexity and garishness of this. They do not care for pomp and splendor, show and ceremonial, palaces and multitudes. Rather they say with Whittier:

"No fitting ear is mine to listen
An endless anthem's rise and fall;
No curious eye is mine to measure
The pearl gate and the jasper wall.
"I shrink from unaccustomed glory;
I dread the myriad-voiced strain;
Give me the unforgotten faces,
And let my lost ones speak again."
And with him all that they crave is
"Some humble door among Thy
many mansions,
Some sheltering shade where sin
and striving cease,
And flows forever through heaven's
green expansions
The river of Thy peace."

Again, the conviction of the continuity of all life has forced itself increasingly upon us. It is like the seamless robe. We no longer picture the other life as a sharp and absolute break with this life, but as a continuation of it on a higher plane. And we no longer describe this earth as "a desert drear" and paint the "heavenly home" as "bright and fair" by violent contrast. We have awakened to the beauty and nobility of our earth existence, and look forward to the expansion and fruition in the future of every glorious beginning here. As a recent writer has said: "The prevailing idea of life beyond is that it corresponds to nothing of which we have experience in this life. Some have a vague idea of the realm of spirit as a vast, misty space, without form, without beauty and color, and without objects, save but for those bodiless and unattractive souls who are supposed to flit about there until the time shall come for God to restore them to the right to be human once more. That which constitutes the real horror of dying on the part of many, even Christians, is the thought that our conscious, sensitive self will then pass into a condition devoid of all which characterizes existence here. Let a dying one be convinced that death will not transport him to a distant realm of which no knowledge is possessed, but will only adapt him more perfectly for a spiritual environment in which he has all along been living; let him but realize that sight and sound and mind are intenser realities on the other side of the veil than on this side, and the dread of death will vanish. There we shall still love; but more exaltedly and purely. There we shall still seek after knowledge; but the horizon of knowledge will be infinitely expanded. There we shall still mingle with our fellows in social intercourse; but the class distinctions, the insipidness, the conventionality and the soullessness of much of the social life on earth will have disappeared."

There has come into the thoughts of men, too, broader estimates of the true uses of life. "Life is real, life is earnest." They read the Revelation of St. John now, not to accept its Oriental imagery literally, but to interpret it, as it was meant to be interpreted, in terms of the spirit. They, therefore, imagine something better for themselves, on emerging into the unseen, than the conventional ideas of the past have presented. Such sameness of set devotions would breed in them, they feel, surfeit, satiety, and a wearisome sense of monotony. They rightly imagine that there will be some larger use in definite opportunities and duties for the expanded powers of mind and soul in study and discovery among the secrets of God's world. And with whatever organism the soul may be equipped, there will be something, too, to exercise

Thousands of Women Have Kidney Trouble and Never Suspect It.



An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

My trouble began with pain in my stomach so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They told me that I had cancer of the stomach and would die. I grew so weak that I could not walk, and I only weighed sixty pounds. One day my brother saw an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought a bottle at our drug store and I took it. My family could see a change in me for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and am keeping house for my husband and brother, on a farm. Gratefully yours,

Gertrude Warner Scott

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear. If these danger signals are unheeded, more serious results are often sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and immediate effect of Swamp-Root, the great kidney, and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone—and you may have a sample bottle free by mail.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

While we shall be happily free from the overintense, wearying, nerve-racking strain of our present life, still heaven will doubtless furnish us something to work at. It will not be a celestial lubberland—a paradise of tramps. Who could think for a moment that, in any sphere, such an energetic personality as our President would be content with unending days without definite and absorbing labors?

"Just to lie down and rest
And that is all?
Or, better still, and best,
To hear a call
Which none but souls set free
May understand:
"The greatest tasks that be
Await thy hand!"

And, in the boundless universe of God, will there not be somewhere those whom we may help? Will there not be some call for our philanthropic impulses—some satisfying joy from self-sacrifice for others—some outlet for our sympathies and helpfulness? Can we at all fancy that the earth life of Jesus, spent in giving himself as a ransom for others, was but an episode in his eternal being and that he is not now and forever engaged in the great work of saving his brethren? And we—is there not a sublime meaning for us in those words, "And His servants shall serve Him?"—Western Christian Advocate.

North Texas Conference

The North Texas Conference met in its fortieth annual session this year in the town of Bowie. Bowie is located at the intersection of the Fort Worth and Denver and the Rock Island Railroads, seventy odd miles northwest of Fort Worth—just one hundred miles from Dallas. The North Texas Conference is the smallest in territory, and next to the largest in membership in Texas. It has only about nineteen counties within its district, but these counties are thickly settled. Half of its presiding elders' districts practically comprise, each, one county, to-wit: Dallas, Greenville, McKinney, Sherman and Bonham. Terrell and Paris have two each. Gainesville has one and a part of two others, while Bowie and Sulphur Springs have the rest.

The conference has but little missionary territory, nearly all of it being self-sustaining. It was organized October 3, 1867, at Sulphur Springs, Bishop McTycire presiding; Rev. W. C. Young was elected secretary. It then comprised the Texarkana District and a part of the Tyler District, now in the Texas Conference. It has thirty-six appointments, in five districts, and 600 members. Only a very few of its charter members are now living. Rev. W. C. Young, who was its first secretary, is now an old man, in the local ministry, and living in Dallas. But the work has gone on and made wonderful progress. It now has ten districts, about 200 clerical members, 110 pastoral charges, and 55,000 members. No part of Texas has had such a marvelous growth within the past forty years as the section now included within the bounds of the North Texas Conference. Villages, towns and good-sized cities dot its territory. Forty years ago Dallas was only a small town on the banks of the Trinity. Sherman, Gainesville, Bonham, Greenville and Paris were scarcely worth mentioning. Bowie was on the outskirts of civilization, Indian raids in that section were quite common. Now it is one of our prosperous towns, with a population of over 4000. The whole country northwest of it is also wonderfully developed. The Northwest Texas Commerce will hold its next session at Amarillo—two hundred miles beyond Bowie. Surely Texas is making great strides forward.

This is the first time that Bowie has ever entertained the conference. Last fall when it was voted to this place, it was feared by many that it would be with difficulty taken care of. Even during the progress of the year, it was occasionally whispered that the conference would be changed to some other place. But Bowie held on to it, and one week ago, amidst an ugly blizzard, with snow and ice on the ground, Bowie flung her gates wide open to the conference. Rev. R. G. Mood and his good people had made ample provision for all the delegates and visitors. The entire population threw open their homes and gave the gathering a splendid welcome. Some of the brethren had to measure good distances, but this little inconvenience was more than offset by the generous hospitality tendered them. Wednesday morning came in with a mantle of snow on the ground, but the sky was clear, the sun was bright and by noon the snow was mostly gone, and the temperature quite pleasant. Everybody was in a good humor, and the people were happy. Bowie deserves great credit for the generous way she took care of her guests. It must be remembered that there are no negroes in that county, and the good housewives, as a rule, do their own work. The home in which this writer was delightfully entertained was owned by one of the bankers of the town, and his wife was her own cook and housekeeper. And she did it well. Surely those good Bowie ladies are a heroic band, and they know how to manage their own affairs. They dispensed large-hearted hospitality. No conference was ever given a warmer and a more generous entertainment. We have a good church building, not large, but cozy and neat. It is well furnished, and quite comfortable. We have a good membership. The whole town had just passed through the most remarkable revival in its history, conducted by Rev. J. W. Andrews. Brother Mood invited him, but all the churches fell in line and something over 200 people joined them at its close. Our church had a great up-lift, and the conference found a warm spiritual glow on the whole community. Add to this the fact that Montague County is entirely under local option, and you will then know how to appreciate the moral tone of Bowie. Bishop Hoss, notwithstanding his arduous labors, was in good condition for his work. He was bright, cheerful and fully at himself in the

chair and on the platform. The first day did not find many connectional men present, and much business was rapidly dispatched. The brethren were in the humor to work, and things moved off at a lively step.

Bishop Hoss took the chair at 9 o'clock announced the conference hymn, "And Are We Yet Alive?" Rev. Ed Barcus lead the singing, and the conference joined in the song with much spirit. The Bishop lead in a fervent prayer. He announced the hymn, "O for a Thousand Tongues," and it was sung with good volume. The Bishop read his opening lesson from the fifth chapter of Matthew, "The blessedness of the gospel is not outward, but inward. It is a spiritual condition, and not external environment. A sense of spiritual poverty produces heart-mourning; and spiritual-mourning produces comfort. A man in the gospel state gets rich by throwing himself away. This is a paradox, but it contains a great truth. Meekness brings great peace. Not the aggressive, but the meek shall inherit the earth. Mercy is a noble attribute. God can forgive anything easier than malignity. Purity of heart is the ultimate end of Christian life. Most people are persecuted on account of their own foolishness; but when persecuted for Christ's sake, there is a great blessedness." The above are a few of the many bright and cogent thoughts expressed by the Bishop. As he proceeded with his exposition, he opened up great mines of truth, and furnished wholesome spiritual and mental food for present and future use.

Rev. R. Gibbs Mood, former Secretary, called the roll and a great many answered to their names. R. G. Mood was re-elected Secretary without opposition. The names of the presiding elders were called, and they all made most excellent reports. These reports showed progress in matters spiritual and material. The Bishop created a laugh when the name of Dr. T. R. Pierce was called, by saying "I presume you have been squandering yourself, as usual, on excessive social dissipation." The Doctor got back by saying, "Well, not exactly. By the help of judicious brethren, I have been enabled to restrain myself in matters of this sort, a little more than common."

The names of the old brethren were called, and several of them responded touchingly; but the climax was reached when the name of Rev. W. S. May was called. The old man spoke beautifully and testified to his strong faith. The brethren sang, and as they sang, they put some money on the table for him.

The names of the preachers were called, made their reports and their characters were passed. Rev. L. A. Barton, of Terrell, made an exceptionally fine report. His Sunday-school has an enrollment of more than seven hundred pupils, and it paid this year more than \$500. The church is also in fine condition.

Rev. R. B. Moreland, of Crandall, made a remarkably good report. He reported more than 200 conversions and 174 accessions and baptized forty-two infants.

Rev. R. C. Hicks, of Royse City, reported fifty more members on his Sunday-school roll than he has members of the church. The Sunday-school paid \$162—\$51 of it for missions.

The Dallas Churches made exceptionally fine reports. Rev. D. A. Aston, of Commerce, reported all things ready for a handsome new church structure. The subscription is raised and the material on the ground. The foundation is laid.

Rev. Brother Pender, pastor of the Baptist Church, was introduced and spoke of the work of his Church; and he spoke kindly of the work of the Methodists. He related a number of humorous incidents, and the brethren enjoyed his talk very much. The Bishop responded very happily.

At this point, the Bishop read a telegram from Bishop Key, announcing the death of Bishop Tigert. It fell like a bomb in the midst of the conference proceedings. He called the conference at once to prayer, and Dr. McLean lead the prayer. The brethren were visibly affected, many of them crying out aloud. Bishop Hoss also stated that he had a letter from the family of Bishop Smith, announcing his very low condition. "O God, Our Help in Ages Past," was sung, the conference standing. By special vote, telegrams of sympathy were sent to the families of Bishops Tigert, Galloway, Smith and Granbery. It was an intensely solemn scene.

In the afternoon Dr. DuBose addressed a large congregation in the interest of the Epworth League work. He has given his life-energy to this cause, and studied it in all its bearings. He is prepared to speak with authority on the subject, and when he speaks, he has a message worthy of hearing. Dr. DuBose has steadily grown, and we have no man amongst us better qualified to lead our young

people along lines of mental and spiritual improvement. He was given the right of way at the conference.

At night the house was crowded to hear Dr. E. B. Chappell, our Sunday-school Editor. He is not a man of robust physique, but of great nerve force. He does not exhaust himself in vocal explosions, but speaks rapidly and in a conversational tone. He is a thoughtful man and original. He has magnetism and holds his subject and his hearers well in hand. It is pleasant and instructive to listen to him. Dr. Chappell has great enthusiasm in his work and he is making it a success.

Thursday morning the sun shone brightly and the ground was frozen. But the air was crisp and invigorating. Dr. H. A. Bourland conducted the opening devotions. "All Hail the Power of Jesus' Name" was sung with a zest. The Bishop read the fourth division of the Psalms: "The dealings of God with us in the past make the foundation of our hope in Him for the future, as well as the present. The mercies of God never fail us. The goodness of God is the reason why we should not sin. One of our troubles to-day is that we do not stand in awe of God. Every man must know himself. He must commune with his own heart. Yet all of life must not be introspective. A great many people seem to think that there is no good. There are gangling voices on this subject. But to the true Christian, there is good to be found. When God lifts up his countenance upon us, there is supreme good. We then get close to Him and rest in Him. When the night comes, we can put our hand in His and sleep in perfect security."

The conference proceeded with the regular business. A letter from Rev. W. H. Hughes, expressing his regret that he was not able to be present, was read. Bro. Hughes has been in the ministry sixty years, and his name is as ointment poured forth. A number of visiting brethren were introduced, among them Dr. Geo. D. French, who spoke briefly on the work of the American Bible Society.

The call of the preachers was resumed and continued till completed. Rev. J. A. Old, of Cooper, reported his new \$8000 church completed, and his work otherwise was in good shape.

Rev. J. B. Gober, of Lamar Avenue, Paris, reported the completion of a new \$11,000 church, and other matters well in hand.

Rev. W. R. McCarter, of Roxton Circuit, also reported a new church.

Rev. L. P. Smith, of Dodd City, made an exceptionally fine report. His finances were largely in excess and other departments equally as good.

Rev. J. W. Tinscher, of Trenton, reported a larger Sunday-school enrollment than Church membership.

Rev. J. L. Pierce, of Sherman, reported a subscription of \$24,000 for a new church, and they still own their old church property, which is valuable. The new enterprise will probably be completed by next fall.

Rev. G. F. Fuller, of Bells, reported everything in full, and also a superannuate home, the gift of the elder Brother Ferguson.

Rev. J. W. Hill, of Denison, closed out his four years, and no charge had a better report.

Rev. J. H. Griffin, of Collinsville, showed his work in advance of former years.

Rev. F. O. Miller reported a \$10,000 new church at Whitesboro.

Rev. W. F. Bryan, of Whitewright, reported his conference collections all full and little in excess. This is the best report for years.

Rev. J. M. Binkley reported the North Texas Female College in fine condition. They have 350 boarding pupils; have \$90,000 worth of property and only \$8000 of debt. There were many fine passages of humor in his report, but he made an excellent showing for the school.

Rev. Gross Alexander, Book Editor, was introduced and spoke to the conference. He spoke tenderly of Bishop Tigert, who was his predecessor as Book Editor. Dr. Alexander spoke also of our Methodist Review, which is under his charge. He is one of our most scholarly ministers, and eminently fitted for the high position he occupies. He is a most interesting speaker, a trifle slow at first, but as he warms up, he throws much fire into his style. He is profoundly thoughtful, has a wide range of information, and is prepared to speak with authority on the great subjects now before the world of thinkers. He made the conference a brand-new connectional speech, and it came like a spring shower on a dry and thirsty land. There is a sly vein of sparkling humor running through what he says, imparting to it a relish of high character. Toward the close of his speech, he talked splendidly to the young men on the importance of how and what to read, in the way of good books.

Rev. N. L. Linebaugh, of the Oklahoma Conference, was introduced and

he addressed the conference upon the importance of our Church at once securing lots for church buildings in the great pasture lands soon to be opened to settlement in Oklahoma. The town sites are already located, and as soon as the homeseekers are turned loose in these sections, we want the Church to be on the ground to secure locations. At the close of his address, backed by an appeal from Bishop Hoss, the brethren put down \$473 for this purpose. Other conferences have done likewise, and we are making arrangements to pre-empt those unsettled sections as soon as they are opened to the public.

Brother N. L. Linebaugh preached to a large congregation in the afternoon. It was a stirring service. He preached to the heads and the hearts of the people, and there were audible responses. He is a good preacher, and a leading presiding elder of the Oklahoma Conference.

One of the greatest occasions of the conference was at night when the venerable Dr. M. H. Neely preached, by request of the conference, a semi-centennial sermon. He entered the traveling ministry in Texas, in the town of Paris, in 1856. For fifty years, without a break, he has been in Church work in this State and in Colorado. It was, therefore, fitting that he should preach a special sermon in commemoration of his half a century of uninterrupted service. The house was crowded to its utmost capacity, for all were anxious to hear him on this occasion. He is now nearing seventy years of age; but his eye is bright, his mind is clear, his body is active, and his voice still as resonant and musical as a silver trumpet. He is below medium-size, but compactly built, without any waste matter in his physique. His face is delicately chiseled, and it carries the expression of the poet and the orator. He has always been a reader of the best books, a persistent student of the Bible, and a man of deep thought and versatile acquirements. He has an exceptionally rich and pure vocabulary. On this occasion he did not take a text, but gave himself wide latitude. The first part of his discourse was reminiscent, and, therefore, autobiographical. As he recounted his early experiences and told of his ups and downs during his twenty-eight years on stations, fourteen on districts, and eight on circuits, with a dash of delightful humor thrown in, the brethren were thrilled with the recital. It was a valuable contribution to Methodist history in Texas. The latter part of his discourse was an appeal to his younger brethren to be faithful to the old gospel, and to the old methods of the Church in saving souls, and he pointed out a few of the dangers that seem to confront the modern ministry. At times the old man's soul caught fire and there were flashes of old-time eloquence in his thought and speech. More than once he thrilled his audience with outbursts of sacred oratory and their expressions were demonstrative. When he closed the brethren gathered around him and we had a Pentecostal time. No purer man than Dr. Neely has ever adorned our Methodist ministry, and his whole life has been as sweet as the perfume of flowers, and as rhythmic as the music of song. No wonder his brethren love and honor him. There were present but four of the charter members of the conference—Dr. McLean, Rev. J. M. Binkley, Uncle Dick Thompson and Dr. Neely. It was a memorable occasion. We have asked Dr. Neely to put his discourse in shape for the Advocate, and we hope he will find the time to do it, for it deserves a permanent place in our records.

Friday morning was cloudy, but pleasant. Rev. J. E. Roach lead the morning prayer. Bishop Hoss read the second chapter of Galatians for the morning lesson. It speaks of Paul's vision of the third heaven, and this thought was elaborated by the Bishop. "Paul's rapture could not be put into language. He kept the experience a secret for fourteen years. Had some modern Christian had this experience, it would have been in the Church paper the next week. Some things between God and the soul ought to be kept secret. St. Paul had a thorn in his flesh. It was some severe pain. He was not a Christian Scientist. He did not class himself with those amicable imbeciles who try to get rid of pain by denying its existence. He believed in the existence of matter. He was not a crank. Paul was the sanest man we have ever known. Whatever may have been Paul's affliction, he dreaded it and wanted it removed from him. He besought the Lord to remove it. But God did not deem it best to take it from him. But he did give him grace sufficient to bear it, and to make it a factor in his spiritual development. He became a more humble and devoted man on account of it. This leads me to say that it is our privilege to pray for deliverance from bodily sufferings. We are clearly within our rights when we thus pray. But we must always base our prayers up-

Sure Cure For Sore Eyes

Grateful Patrons Tell of Almost Miraculous Cures of Cataracts, Granulated Lids, Wild Hairs, Ucers, Weak Watery Eyes and all Eye Diseases—Send Your Name and Address with Two-cent Stamp for Free Trial Package.



The cures being made by this magic lotion every day are truly remarkable. I have repeatedly restored to sight persons nearly blind for years. It disappears almost instantly with the use of this magic remedy. Weak, watery eyes are cleared in a single night and quickly restored to perfect health. It has repeatedly cured where all other remedies and all doctors had failed. It is indeed a magic remedy and I am glad to give this free trial to any sufferer from sore eyes or any eye trouble. Hundreds have thrown away their glasses after using it a week. Preachers, teachers, doctors, lawyers, engineers, students, dressmakers and all who use their eyes under strain find with this Magic Lotion a safe, sure and quick relief. If you have sore eyes or any eye trouble write me to-day. I am in earnest in making my offer of a free trial bottle of this lotion. It is the only positive cure for cataract known, and I am glad to furnish proof in many well-proven and authentic cases where it has cured cataract after the doctors said that only a dangerous and expensive operation would save the sight. If you have eye trouble of any kind you will make a serious mistake if you do not send for my great free offer of this Magic Eye Lotion. Address, with full description of your trouble and a two-cent stamp, Prof. Herman T. Schlegel, 1217 Mackinac Bl'g., Chicago, and you will receive by return mail, prepaid, a trial bottle of his magic remedy that has restored hundreds to sight.

on submission to God's will. While God did not answer Paul's prayer by complying with his wish, nevertheless he did answer it by doing more for him, a greater thing than taking the thorn from his flesh. God always answers the earnest prayer, but He answers it in His own way and for the good of the supplicant." It was a most wholesome deliverance.

Rev. J. J. Clark, of Denton Street, Gainesville, had a good revival in his charge, and conducted it himself. His people are arranging to support a missionary in the foreign field. He did a most efficient year's work.

Brother Morrow had a fine year at Broadway, Gainesville. Seventy odd net increase in membership, and all his collections were full and over.

J. P. Lowry had a prosperous year at Nocona, and he reported a brand-new parsonage, and out of debt.

A. F. Hendrix had a most successful year at Sanger and Valley View. Had more than one hundred conversions.

R. E. Porter is one of the field hands, and he did a successful year's work on the Nocona Circuit. He had a large number of conversions and accessions. His collections were well up.

D. L. Coale was located at his own request.

Rev. J. D. Whitehead, on the Ponder charge, did heroic service. He is one of the substantial members of the conference.

Rev. J. A. Stafford explained the crop conditions on his district—failures for two years. But the reports from the district were good.

Rev. R. G. Mood reported a good year at Bowie. He reported many conversions and accessions, and all collections were full. This closed out his quadrennium at this station.

J. P. Rogers, at Bellevue, reported a good year, notwithstanding the terrible cyclone that swept that town away last spring.

J. F. Morelock, of Bridgeport: "Had a good number of conversions and about forty accessions and collections good."

W. A. Stuckey: "One hundred and sixty conversions, 114 accessions, and everything in full at Wichita, and all collections in full. We have paid eleven dollars per capita."

Rev. J. R. Nelson was introduced, and spoke at length on the Home Mission Department of the Parent Board of Foreign Missions. He was given close attention, and his address was well prepared and earnestly delivered. He digressed long enough to pay a fitting tribute to the memory of the late Bishop J. J. Tigert. When he entered fully into the discussion of his theme, he became profoundly intense and the audience was responsive. He pointed out the duty of the Church to the thousands of foreign population pouring into our country, and the great neglected masses of the city, and many of his facts and figures opened the eyes of the brethren. His whole speech was a statesman-like deliverance, and it made a deep impression.

The Mission Board read its report, endorsing the work of Dr. Nelson, and they recommended the appointment of Rev. L. S. Barton as Conference Missionary Evangelist, and the report was unanimously adopted. Dr. Hyer, of Southwestern University, was introduced, and he address-

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Eyes

Almost all cases of Weak, Watery, Bloodshot, and Painful Eyes, can be cured with this magic eye medicine.

At this juncture, the conference went into a memorial service, as it was at this hour that Bishop Tigert's obsequies was being conducted at West End Church, Nashville, Tennessee.

In the afternoon another session was held; Dr. J. R. Allen conducted the religious exercises. Dr. H. A. Bourland, at the request of Bishop Hoss, presided.

Dr. H. A. Boaz, of Polytechnic College, was introduced; also Rev. G. S. Slover, of the Northwest Texas Conference.

The report of the Committee on Books and Periodicals was read by the Secretary, Rev. E. L. Egger.

Dr. Jno. M. Moore, one of the assistant editors of the Nashville Advocate, was introduced and spoke in the interest of the Nashville Advocate.

He made an excellent address in which he outlined his policy as managing editor of the paper. Dr. Winton, he said, is Editor-in-Chief and responsible for the editorial policy of the central organ.

The Texas Advocate was strongly endorsed by the report and the editor was given a good hearing.

At night the Missionary Anniversary was observed. After the report was read, Dr. W. D. Bradford made an exceptionally strong address.

He did a fine year at twenty odd years, and all I over.

His own reports

of the town

of the city

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ed the conference on the work of this great institution. The conference always hears Dr. Hyer gladly and profitably. Southwestern is in splendid condition, and a blessing to all Texas Methodism.

Bishop Hoss followed with a few very strong statements concerning our duty to the University.

At this juncture, the conference went into a memorial service, as it was at this hour that Bishop Tigert's obsequies was being conducted at West End Church, Nashville, Tennessee.

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us is a substantial contribution to our conference membership.

Saturday morning came in gloomy and damp. Rev. C. B. Fladger conducted the religious exercises. Dr. McLean, at the request of Bishop Hoss, took the chair. The Bishop came in later and assumed charge.

Rev. J. M. Binkley was appointed to preach a semi-centennial sermon at the next session of the conference. The quadrennial committees were announced and elected.

The report of the Committee on the Spiritual State of the Church was read, and Rev. I. W. Clark made a ringing speech on the subject, and it met with hearty responses. Rev. J. W. Hill also spoke to the paper, and so did Dr. E. W. Alderson.

The Joint Board of Finance reported nearly \$7000 for the worn-out preachers, and the widows and orphans of deceased preachers.

The class of the second year were called and passed. They made good reports, especially Rev. L. A. Crutchfield. He had built a good church at a cost of \$1700, and repaired his parsonage. Good meetings were reported.

The report of Rev. W. B. Byars was also an exceptionally good showing. The members of the class were called to the altar for reception into full connection, and the Bishop proceeded to propound the questions of the Discipline and addressed the conference upon the same: "I hope you have not come to this time thoughtlessly. You need to think carefully and seriously before going further. This is not to be an easy life. It is a hard life. There is no easy life for an absolutely honest man. You will have grave responsibilities. It is a life of ceaseless toil. It is a work whose duties will never end. In view of these things you desire to go forward, you must go forward to the end of the road. In this event, I want to say a few things to you: First, you want a genuine religious experience. This you cannot dispense with. It is the one all important thing you must consciously possess. Have you gone down into the depths? Do you know what conviction is? Have you passed through repentance? Has Christ saved you, personally? These are questions you must answer with emphasis. And then you must grow in grace. There is no limit to the progress, possible, to those who enter this life. To make this progress, you will need to pray, to study the Scriptures, and to read good books. No man has any more religion in his heart than he can show out in his daily life. What is religion but truthfulness, honesty, kindness, brotherliness and goodness? If these are in the heart they will come out in the daily life. Covet the largest scope of intelligence. Ignorance contributes nothing to the efficiency of a preacher. On the contrary, it cripples him. Make sermonizing a persistent habit. Discuss your text and not your pretext. You must be good pastors. Go among the people to know them, and to pray with them. This will help them, and it will help you. Go to see all sorts of people. This is one way to get hold of men. Do not neglect the poor and do not fear the rich. They all need the gospel and they need you." After the address the young men were received into full connection.

In the afternoon Rev. J. M. Binkley presided and reports were read and adopted with dispatch. By the time the session closed, the work of the conference was about completed. We had to leave Saturday afternoon, but we clip from the Fort Worth Record the following account of the Sunday services:

Bishop E. E. Hoss preached at the First Methodist Church at the morning service to a congregation which tested the capacity of the edifice and many were turned away. The pulpits of the city were turned over to the visiting ministers at both services.

Bishop Hoss took his text from Matthew 22:49. The distinguished divine said in part: "The Pharisees for a long time questioned Christ, trying to puzzle Him and confuse Him, and finally Christ turned the tables upon them and asked a question Himself, saying: 'What do you think of Christ?' The Pharisees had never given Christ credit for divine traits. They looked upon Him as the peasant of Galilee. 'I wish to somewhat change the meaning of the words to-day and ask you what you think of the individual whom the New Testament calls Jesus. I will speak to you collectively, but will speak to every man as if he is the only man present. This is the great question in it. All other questions in regard to the Christian religion center about this one. 'You can understand Mohammedanism without Mohammed; you can understand Buddhism without Buddha, but you cannot understand Christianity without Christ. Christ had a very lofty estimate of Himself. He did not hesitate to wash the feet of His disciples, but when He had done this, He said: 'If your Lord has washed

your feet, then should ye not wash the feet of your Lord?'"

"There was always the tone of the master in His voice. He claimed to be infallible. It was not what He said in His teachings that startled men, it was the manner in which He said it. He said very little that was new. The teachings of the New Testament can be found entirely in the Old Testament. He spoke out of His soul.

"There is nothing that differentiates men like their capacity to help one another. I have known men whose handclasp left with me a thrill. Jesus Christ is the only one in all the ages that has dared to stand up and say: 'Come unto Me and I will give you rest.' He challenged His enemies to find fault with Him, and that challenge has never yet been met.

"No man ever had such keen and penetrating vision.

"No man ever insisted upon repentance as he did, and yet there was never any sign of repentance in him. There was never any word or sign indicating His fear that He needed to repent. He claimed to be the forgiver of human sins. He claimed to be the eternal judge. He styled Himself the perfect equivalent of God, and He is.

"He once said to Philip, 'Verily, I say unto you that whosoever has seen Me hath seen the Father.' The Lord said that He and the Father were one, separate in individuality, but one in sense. Now what did Christ's contemporaries think of Him? They have been able to persecute Him, to place upon His head the crown of thorns, to nail Him to the cross, but they have never been able to ignore Him. His enemies thought that He was in league with the forces of evil. They were supercilious. All great skeptics are. The disciples told Jesus that the world believed Him to be Moses or Jeremiah or one of the prophets. And yet they said to Him: 'We believe you to be Christ, the Son of the living God.'"

The speaker then referred to the corruption of Rome and Pompeii, and said: "Into this hotbed of corruption the Son of God came. In three centuries the Roman empire was practically Christian. You cannot eliminate Christ. Take him from the codes and what is left? Take Him from your literature and you would have to burn your Dante, your Bunyan and your Milton.

"Take Him from art and you would have to tear to shreds your angels, resurrection and Raphael's 'Madonna.' Take Him from architecture and St. Mark's in Venice and St. Peter's in Rome would melt into dust. And take Him out of life and what would be left? Take Him out of music and what would the world have?

"I again ask the question, 'What do you think of Christ?' Some day the form of this question will be changed and it will be, 'What does Jesus Christ think of you?'"

MINUTES

Of the Fortieth Session of the North Texas Annual Conference of the North Methodist Episcopal Church, South, Held at Bowie, Texas, Beginning November 21, 1906, Ending Nov. 26, 1906; Bishop E. E. Hoss, President; Robt. G. Mood, Secretary; Postoffice of Secretary, Terrell, Texas.

Question 1. Who are admitted on trial? James C. Gibbons, Albert P. Johnson, Samuel T. Francis, James H. Averitt, Charles N. Smith, Hue E. Anderson, Jno. P. Cornelius, Ralph S. Kerr, Edgar A. Maness.

2. Who remain on trial? Samuel M. Black, Charles P. Martin, Jno. F. Holmes, Henry H. Liles, Charles T. Tally, H. H. Goode.

3. Who are discontinued? Oseola J. Read.

4. Who are admitted into full connection? Sam'l. L. Crowson, Henry M. Cosby, Luther F. Tannery, Minor Bounds, Finis A. Crutchfield, F. Bert Wheeler, E. M. Huff, W. B. Byars, William E. Kirby.

5. Who are readmitted? F. A. Bond.

6. Who are received by transfer by other conferences? J. C. Rawlins from Denver Conference; W. A. Crum, from S. W. Missouri Conference; W. A. Clark, from New Mexico Conference; John L. Sullivan, Joseph Parkin, and J. C. Cavener, from the Indian Mission Conference; W. D. Bradford and A. P. Saffold, from the St. Louis Conference; L. F. Chapman and M. C. Dickson, from the N. W. Texas Conference.

7. Who are the deacons of one year? M. P. Hines, M. H. Read, C. F. McKinney, W. C. Howell, J. H. Griffin.

8. What traveling preachers are elected deacons? Sam'l. L. Crowson, Finis A. Crutchfield, Luther F. Tannery, Henry M. Cosby, Major C. Dobbs.

9. What traveling preachers are ordained deacons? Samuel L. Crowson, Finis A. Crutchfield, Luther F. Tannery, Henry M. Cosby.

10. What local preachers are elected deacons? Samuel M. Black, James H. Overstreet.

11. What local preachers are or-

dained deacons? Samuel M. Black, James H. Overstreet.

12. What traveling preachers are elected elders? Charles P. Combs, Jesse G. Forrester.

13. What traveling preachers are ordained elders? Charles P. Combs, Jesse G. Forrester.

14. What local preachers are elected elders? None.

15. What local preachers are ordained elders? None.

16. Who are located this year? G. W. Blanton, at his own request; D. L. Coale, at his request.

17. Who are supernumerary? H. E. Smith, A. W. Gibson, W. H. Hughes, M. C. Blackburn, Wm. Hay, J. A. Kerr, W. M. Leatherwood, J. W. Murphy, D. J. Martin, I. T. Stafford, Jno. S. Davis, H. A. Bourland, B. A. Thomasson, S. L. Ball, H. L. Hare.

18. Who are supernumerary? J. H. Hunter, R. S. Gorsline, C. E. Lamb, B. T. Hayes, J. R. Randall, J. W. Chalk, Jas. McDougal, L. W. Harrison, F. B. Carroll, J. H. White, W. A. Coppedge, J. N. Hunter, W. S. May, I. N. Crutchfield, S. Crutchfield, W. A. Edwards, F. M. Sherwood, L. F. Palmer, W. F. Clark, M. B. Johnston, B. H. Webster, W. L. Clifton, T. B. Norwood, S. M. Ownby, S. W. Miller, Geo. F. Boyd, W. H. Stephenson, E. S. Williams, R. N. Brown, J. B. Minnis, M. R. T. Davis, J. Marvin Nichols, J. H. Reynolds.

19. What preachers have died during the past year? E. R. Edwards, J. M. Crutchfield, James B. Rabb, L. P. Lively.

20. Are all the preachers blameless in their life and official administration? Their names were called one by one and their characters passed.

21. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? Local preachers, 130; members, 53,087.

22. How many infants have been baptized during the year? 688.

23. How many adults have been baptized during the year? 2577.

24. What is the number of Epworth Leagues? 138.

25. What is the number of Epworth League members? 4798.

26. What is the number of Sunday-schools? 366.

27. What is the number of Sunday-school teachers? 3099.

28. What is the number of Sunday-school scholars enrolled during Conference year? 22,743.

29. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? \$7500.

30. What has been collected on the foregoing account, and how has it been applied? \$6495.50, applied to claimants.

31. What has been contributed for missions? Foreign, \$10,648; Domestic \$6466.25.

32. What has been contributed for Church Extension? \$3752.

33. What has been done for the American Bible Society? \$707.81.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$18,127.96; preachers in charge, \$112,525.98.

35. What has been contributed for the support of Bishops? \$2140.

36. What is the number of societies, and of houses of worship owned by them? Number of societies, 502; number of houses of worship, 388½.

37. What is the value of houses of worship and what is the amount of indebtedness thereon? Value, \$767,435; indebtedness, \$47,371.20.

38. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 172; number of parsonages, 167.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$293,417; indebtedness, \$2195.40.

40. What is the number of districts, and of district parsonages? Number of districts, 10; number of district parsonages, 10.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$28,600; indebtedness, \$—.

42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 3; amount of damage, \$146.

43. What are the insurance statistics? Insurance carried, \$355,494; losses sustained, \$—; premiums paid, \$1837.68; collections on losses, \$51.

44. What are the educational statistics? Southwestern University, value, \$275,000; endowment, \$150,000; professors, 24; pupils, 981. North Texas Female College, value, \$100,000; professors, 30; pupils, 502. North Texas University School, value \$25,000; professors, 15; pupils, 229; S. W. Medical College, value, \$50,000; professors, 20; pupils, 85.

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

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

Cancer Cured

Cure Yourself at Home with the New Cancer Discovery in 10 to 20 Days.

Mailed Free to All. How to Do It Without Trouble, Without Risk.

Fill Out Free Coupon Below To-Day.

My discovery has started the medical world. I have cured hundreds of the most horrid cases in from 10 to 20 days, after celebrated physicians and surgeons had given up all hope of saving them.



Geo. Vost, Age 74, of Havana, Ill., Cured of Cancer by Dr. Curry in 12 days After Twenty Years' Suffering.

There is a certain cure for you. Cancer is your death warrant unless you cure it at once. Don't trifle with it. It grows every day. Your life is at stake. With the great Dr. Curry Cancer Cure you cure yourself at home privately and quickly. You may save your life if you send me your name and address on the coupon below.

I have one of the finest sanitariums in the country, furnished throughout with all the modern conveniences: hot and cold water, steam heat and electric lights in every room. For those who wish to come and have my personal attention I will guarantee a cure or make no charge whatever for my services or medicines. However, you can cure yourself just as well at home.

I gladly refer you to any bank or business firm in Lebanon.

FREE CANCER COUPON. If you suffer from cancer in any form, simply fill in your name and address on dotted lines below and mail to-day to Dr. G. M. Curry, 2045 Curry Building, Lebanon, Ohio. You will be surprised how easily you can cure yourself at home without risk or danger.

APPOINTMENTS.

DALLAS DISTRICT. J. L. Morris, P. E.

Dallas, First Church—J. W. Hill; H. A. Bouldard, supernumerary. Trinity—W. D. Bradford. Grace—to be supplied. Ervay Street and Colonial Hill—W. D. Thompson. Oak Lawn—E. R. Barcus. St. Marks—J. M. Peterson; J. S. Davis, supernumerary. City Mission—Joseph Parkin. Cochran and Maple—G. H. Adams; W. H. Hughes, supernumerary. Wheeland Circuit—H. M. Pirlo. Lancaster Station and Wilmer—J. B. Davis. Cedar Hill and Duncanville—J. M. Rawlings. West Dallas and Grand Prairie Circuit—M. H. Read. Argyle Circuit—to be supplied. Denton Station—Franklin Moore. Lewisville Station—J. F. Archer. Conference Missionary Evangelist—L. S. Barton. Editor Texas Christian Advocate—G. C. Rankin. Commissioner of Education—C. M. Harless. Professor in Southwestern University—J. E. Allen. Managing Editor Christian Advocate—J. M. Moore.

TERRELL DISTRICT. O. S. Thomas, P. E.

Terrell Station—R. G. Mood. Kaufman Station—H. C. Hicks. Elmo Mission—Ralph Kerr and J. B. Sims. Rockwall Station—M. H. Neely; W. M. Leatherwood, supernumerary. Fate Circuit—R. P. Buck. Garland Station—C. T. Tally. Mesquite Circuit—Walter B. Douglass. Emory Station—T. N. Weeks. College Mount—E. R. Thompson. Kemp Circuit—F. G. Roberts. Grand Hill Circuit—R. B. Moreland. Roxas Station—R. E. Bryant. Mabank Mission—V. C. Howell. Chisholm Circuit—H. H. Liles. Pleasant Mount Circuit—W. A. Pritchett. Rosser Mission—J. P. Cornelius. University Training School—J. J. Morgan. Agent University Training School—O. P. Thomas. Student Vanderbilt University—C. L. Bounds.

GREENVILLE DISTRICT. J. H. McLean, P. E.

Greenville, Wesley—E. H. Casey. Karamoach—C. Pugsley. Greenville Mission—E. A. Maness. Merit Circuit—J. F. Morelock. Floyd Circuit—J. C. Moore. Kingston Circuit—H. E. Anderson. Quinlan Mission—J. W. Rockham. Lee Station, Jones and Bethel—W. H. Crum. Lone Oak Circuit—W. J. Holder.

(Continued on page 13.)

LITTLE BABY'S AWFUL HUMOR

Thin Skin Formed Over Body and Under it Was Watery Blood—When Washed it Would Burst and Break—Suffered for Weeks—Now Sound and Well—

CURED IN ONE WEEK BY CUTICURA REMEDIES

"When my little girl baby was one week old she had a skin disease. A thin skin formed over her body and under it was watery blood, and when she was washed it would burst and break. She was in that condition for weeks, and I tried everything I could think of, but nothing did her any good. When she was three months old I took her to San Antonio to see a doctor, but the doctor we wanted to see was not at home, so my sister gave me a cake of Cuticura Soap and half a box of Cuticura Ointment, and told me to use them, which I did in time. I used them three times, and the humor began to fade, and in one week she was sound and well, and it has never returned since. I think every mother should keep the Cuticura Remedies in the house. Yours truly, Mrs. H. Aaron, Benton, Texas, July 3, 1905."

WEEPING ECZEMA

"I have used the Cuticura Remedies for some years past. The Cuticura Soap we are never without, and the Ointment is the finest in the world. It has done wonders in curing my little girl of weeping eczema. Respectfully, Mrs. J. E. Mersdorff, 310 W. 3rd St., Madison, Ind., June 27, 1905."

SLEEP FOR BABIES

Rest for mothers, instant relief and refreshing sleep for skin-tortured babies, in warm baths with Cuticura Soap and gentle anointments with Cuticura Ointment, the great Skin Cure, and purest of emollients.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Receipts, 50c. (in form of Chocolate Covered Tablets, 50c. per visit of 60). Foster Drug & Chem. Corp., Sole Props., Boston, Mass. Get Binkley's "How to Cure for the Skin."

The Home Circle

THE SMILES.

If there were smiles for sale
At some fair market where
The rich, the poor, the low, the high,
Might hurry with their change, to buy,
What crowds would gather there!

Yet there are smiles enough,
And each might have his share,
If every man would do or say
One—just one—kind thing every day,
To lift some other's care.

—S. E. Kiser.

BETTY'S VISIT.

Betty Lindsay and Nellie Barrett lived next door to each other, and were great friends. At least, they had been great friends; but ever since Nellie's mother had told that she was to go for a week's visit to her grandmother at Middle River a cloud had come over their friendship. Nellie put on such airs and talked so much about her visit and her grandmother that Betty felt a strange, left-out feeling in her six-year-old heart.

"You never went away for a visit, did you?" said Nellie, intending to be sympathetic. But Betty felt it as a taunt.

"I could go if I wanted to," retorted Betty.

"Where to?" asked Nellie skeptically. "Have you a grandmother?"

No, Betty had no grandmother that she knew of. She had never thought about it before, but now she realized it was a shameful thing to be without a grandmother in the family. It was unbearable.

"I've got three aunts," she said faintly.

"Aunts are not grandmothers," said Nellie loftily. "Besides, your aunts all live far away. You can't go to visit them. What is the use of having relations if you can't go to visit them? My grandmother lives in a big white house with green shutters and a flower garden in front; and there are stone dogs on the gate-posts, and my uncle Jim says that they bark when they hear the clock strike twelve every night. It's just splendid to go visiting as if you were really grown-up, you know. I s'pect I shall be a very 'portant person when I come back. I'm so sorry for you, Betty, 'cause you can't go visiting."

It was really not to be endured. Of course if Betty had been grown up, if she had even been a big girl of ten or twelve, she wouldn't have minded being crowded over and pitied, oh, dear no, not at all! But being only six, it cut deep, and Betty who had patiently put up with it for three whole days lost her patience on the fourth.

She made up her mind then and there that she would go visiting, too. "I am going visiting," she said.

Nellie started. "Where to?" she demanded.

"Never mind where. That's a secret," said Betty mysteriously. "I won't tell you where I am going. But it is to a big white house, too—bigger than your grandmother's; and it has green shutters—greener than your grandmother's; and a flower-garden with ever so many more flowers in it than your grandmother's, and stone dogs on the gate-posts that are ever so much stonier than your grandmother's."

"I don't believe it," cried Nellie in amazement.

"Well, you needn't then, Nellie Barrett. But you needn't s'pose that you're the only person in the world that can go visiting, because you're not."

"How long are you going to stay?" said Nellie, curiosity getting the better of incredulity.

"I s'pect I'll only stay for the afternoon. But if the lady I'm going to see is pressing, 'raps I'll stay longer. 'raps I'll stay a year. But it's a visit, even if I only stay a little while, just as much as a whole week. So, there, Nellie Barrett!"

"When are you going?" persisted Nellie.

"I guess I'll go this afternoon," said Betty resolutely.

"I'm going to watch, and see if you go, 'cause I don't believe you're going anywhere, Betty Lindsay," declared Nellie.

Betty got up off the cellar hatch with very red cheeks.

"You're a mean, horrid girl, Nellie Barrett," she cried. "I am going visit-

ing. I wouldn't say so if I wasn't, so there!"

Betty marched into the house indignantly, while Nellie went home mystified. Where could Betty Lindsay be going? Nellie hadn't the least idea. Neither had Betty. But she was going to "visit" somewhere. She had quite made up her mind to that.

After lunch, when papa had gone back to the office and mamma was busy with the dishes, Betty put on her sunbonnet and took her blue parasol. Not that one really needed a parasol when one wore a sunbonnet; but it was so stylish, especially a pale blue one with a white silk ruffle all around it. Betty felt that the big world outside the front gate was not half so terrifying when one had a blue ruffled parasol. She slipped out of the front gate with the proud consciousness that she was vindicating herself in the eyes of Nellie Barrett, who was watching her from the Barrett parlor window.

Betty walked down the street with her head held high. She was going visiting, and she was not going to be frightened, no indeed! Nor was she frightened after a little; it was very nice and easy to go visiting after all; all you had to do was just to walk along a quiet shady street, and keep a sharp lookout for a green-shuttered white house with a big garden in front and stone dogs on the gate posts. Nothing could be simpler.

Betty walked on and on. There were a great many houses along the street. Truly, she had never supposed there were so many houses in the world. There were all sorts, big and little, brown and gray, red and green, houses with flower gardens and houses with none; houses with gates and houses with no gates, but never a white, green-shuttered house with stone dogs. Yet Betty did not lose courage. There was a house somewhere like that of course, and she would find it if she only kept on.

By and by the houses grew fewer and far between. The sidewalks narrowed down to three planks, and then to two, and then stopped altogether. Betty was out in the country now. The wide green fields were lovely, and so were the grass and flowers, but she thought it a little loesome; besides, the road was dusty now, and the day very hot. Betty felt tired and thirsty; oh, where was the white house with the green shutters.

"I'm sure I must have walked a hundred miles," sighed Betty. "I never crossed white houses with green shutters and stone dogs were so scarce. Oh dear, oh dear."

Two big tears rolled down the cheeks under the sunbonnet and the grass was all ready to start but never did, for just at that moment weary little Betty rounded a curve in the road, and there, right there, before her was the very house she was looking for—big and white, with green shutters and the loveliest flower-garden, and yes, stone dogs on the gate-posts, looking fierce enough to frighten you if you didn't know they couldn't move until they heard the clock strike twelve at night.

"Oh!" said Betty joyfully. She forgot her tears and her weariness as she tripped up the walk with her blue parasol held jauntily over her sunbonnet. And there on the veranda sat the prettiest old lady Betty had ever seen—a tall old lady with snow-white hair, pink cheeks and bright black eyes, and beautifully dressed with a white lace cap, and a fluffy silk shawl over her shoulders. The old lady looked at Betty with a smile, just as though she had been expecting her, and Betty said politely:

"Please ma'am, are you a grandmother?"

The old lady looked startled, and the smile faded off for a moment. She almost frowned.

"A grandmother? Humph! Well, yes, I suppose I am! Not that it matters much."

"Oh, I'm so glad," said Betty, "and it does matter a great deal. If you are a grandmother, I have come to visit you. I have been looking for a grandmother who lived in a white house with green shutters and stone dogs, you know. Nellie Barrett has one, and she is awfully proud of it. So I want one, too. I was just beginning to think I'd never find the right place, and I'm so tired. But will you please tell me if your dogs really come down and bark when they hear the clock strike twelve?"

The old lady was smiling again. Truly, this was the quaintest, sweetest little maiden she had ever seen, and the old lady was fond of little girls.

"When they hear it they do," she said emphatically. "But, if you have come to visit me you must come in out of the sun, and take off your sunbonnet. I'm very glad this was the house you were looking for. Will you tell me your name, and where you

live?"

"My name is Betty, and I live an awfully long piece from here—'way 'way back in Middleton. Will you be very careful of my parasol, please? It's not so much difference about my sunbonnet, 'cause my mamma made it herself, and it don't cost much. My mamma makes all my clothes, and papa says she is the cleverest woman that ever lived—so economical, you know, and just the wife for a poor man, papa says. But parasols are very 'pensive."

"I'll be as careful as careful can be of it," said the old lady, as she laid them away. "And now let's see how good a time we can have, Betty. You have the same name that I had when I was a little girl."

Then they proceeded to have a good time. It was the very best time Betty had ever had in her life. The old lady was splendid to play with; and she let Betty run all over the garden, and pick just as many flowers as she pleased; and she took her out to the barn, and showed the new Maltese kittens, and told her she might have one for her very own just as soon as they were a little older. "The next time you come to visit me," said the old lady, smiling.

Then they had tea, and it was a perfectly elegant tea. Betty had preserves and fruitcake and pound-cake and jumbles and tarts; and the old lady let her eat as much of them all as she wanted, and never once said, "Now, Betty, you musn't eat any more of that because you'll be sick," as mamma would have done.

Soon after tea Betty said politely: "It's lovely to be visiting, but I s'pect it's time I went home."

"Well, I'll take you home in the pony carriage," said the old lady. "I'm glad you came to visit me, and I hope you have enjoyed yourself."

"I have enjoyed myself 'normously," said Betty.

"You must come and visit me again, then. And now we'll go home. What is your father's name?"

"My papa's name is John Lindsay, and my mama's name is Bertha Lindsay, and my real long name is Elizabeth Preston Lindsay. But papa says I haven't grown to that yet; I've only grown as far as Betty. Papas are funny things, but mamas are best of all. I've got the very loveliest mamma. Papa says I was a very sensible person to pick her out for my mamma. And now I've picked out such a nice grandmother, I s'pect he'll think I'm sensibler than ever."

The old lady looked very funny; the smile had gone again, and her face looked pale and tired. But that was only for a few minutes. Then she said briskly: "Well, we'll go back to papa and the loveliest mamma now."

When they reached home—Betty didn't happen to wonder how the old lady knew the very house to stop at—they met a distracted man rushing out of the gate.

"Betty!" he exclaimed, fervently. "Where have you been, baby? We thought you were lost, and mamma is nearly wild. Where—why mother?"

"Betty has been visiting me, John," said the old lady genially. "A grandmother fills a long-felt want in her life. She thinks I'm a very nice person, so don't let her know how really horrid I am. Take me in and introduce me to my daughter."

Betty couldn't exactly understand what happened after that. It was very bewildering. Mamma cried, and the old lady cried, and—of all things in the world—papa cried! Then they kissed each other all around, and all kissed Betty. The only thing Betty could clearly grasp was that the old lady was going to be really her grandmother forever and ever, and she was to go visiting at the white house with the stone dogs every time she wanted to, and stay as long as she wanted to.

"It's splendid to have a grandmother," she told Nellie Barrett that evening, when they sat on the cellar hatch. "I'm so glad I went to visit mine."

"My mamma says you always had a grandmother, only you didn't know it," said Nellie. "She says your grandmother was so cross at your father for getting married to your mother that she wouldn't speak to him, or come to see him ever since. And my mamma says it's a blessing she's forgiven him at last, for she's ever so rich, and he's her only son. I think you might have told me it was your grandmother you were going to visit. I told you everything. I hate for people to be so mean, and keep all their secrets to themselves."

"Oh, Nellie, truly I didn't know she was my grandmother till I got to her house. And I'm going to ask her to give you a Maltese kitten, too, said Betty, eagerly. "So don't be cross, Nellie."

"Oh, I'm not cross," said Nellie, amiably. "And if your grandmother gives me a kitten, I'm going to call it after you, 'cause you're my most p'ticular friend. What are you going to call yours?"

"Nellie, of course, 'cause you are my p'ticular friend," said Betty, kissing her.—Congregationalist and Christian World.

When You Take Cold

One way is to pay no attention to it; at least, not until it develops into pneumonia, or bronchitis, or pleurisy. Another way is to ask your doctor about Ayer's Cherry Pectoral. If he says, "The best thing for colds," then take it. Do as he says, anyway. We have no secrets! We publish the formulae of all our preparations. J. C. Ayer & Co., Lowell, Mass.

FRAGRANCE OF AN ENGLISH VIOLET.

Violet True was a great favorite with all the girls. Everywhere she went she was sure to be surrounded by a group of admiring friends. One Saturday evening two of them met her on the street, and, as usual stopped for a friendly chat.

"No," said Violet, at length with much decision, "I cannot go on the excursion to-morrow, it's Sunday. If it were any other day, I'd like to go. But I can't go on Sunday; so good-by until Monday morning."

"Oh, dear!" sighed Jane; "I did hope you would go this once, even if you didn't just approve. But now I suppose it's settled, and there's no use in teasing."

"Yes," said Violet, "it's settled—written in the laws of the Medes and Persians, that altho' not; so good-by once more. With that she turned and walked quickly away.

"Mamma," she said, as soon as she reached home, "I told the girls I wouldn't go to-morrow."

Her mother looked at her lovingly. "I knew you would," she said; "and I am sure you will be rewarded for your sacrifice. But come now," she added, "supper is ready and your father is waiting."

"Well, how is my English violet to-night?" asked Mr. True, as his daughter entered the dining-room.

"Oh, blooming!" she replied gayly. "That's good, I'm glad to hear it," he replied. "Nothing's sweeter than a violet just in bloom."

The girl felt a little embarrassed, and tried to change the subject.

"Papa," she said, "I am not going to-morrow."

"Now I know," said her father, "that you are a real English violet, and not an artificial one."

"How's that?" asked Violet.

"Why," said her father, more seriously, "Shakespeare says the 'violet is for faithfulness'; and you're faithful to your convictions. That's how it is."

There was a light in his eye and a tone in his voice as he said this that Violet understood.

The next morning dawned bright and clear. As Violet looked out of the window she was tempted to wish that it was not Sunday, so that she would be free to go on the excursion. But the next instant she chided herself quite severely. "Violet True," she said, "what ails you this morning? You must be backsliding for you never wished that it wasn't Sunday before."

At Sunday-school that day there were only two scholars in the class. "Is this all?" asked Violet, as she took her seat. "Looks a little lonesome. We'll have to sit close together in order to keep warm."

The lesson was not very interesting, and in spite of all Violet's efforts to be charitable, she did not enjoy the session as well as usual.

In the course of the afternoon an old friend came to see her. After a while Violet said to her: "I usually go to the young people's meeting on Sunday evening. Wouldn't you like to go with me to-night?"

"I don't care if I do," replied her friend carelessly.

They went. The meeting was a very ordinary one; there were only a few there; the same programme was used that had been used for months. After numerous songs and a long prayer, the leader arose and said: "The meeting is now open. Let every Christian take part." The responses were not very ready. A few gave their testimonies in the usual language, and the spaces were filled in with singing. The hour was slipping away and Violet had said nothing. She felt that she ought to, and yet she hesitated. Those around her had not taken part, and some of them were Christians, and in a clear, sweet voice that could be heard all over the room, she said simply: "I am not ashamed of the gospel of Christ."

It was followed by a silence, and then the meeting closed.

Violet went home feeling quite discouraged. The day had not been very satisfactory. She was tired, and her head ached a little.

That night she had a dream. She thought that she was an old woman, and the Lord had come to take her home. As she stood in His presence, she felt grieved at the barrenness of her life.

"O, Lord," she said, "forgive me that I have done so little for Thee. I have always tried to do what I believed to be right."

Then the Lord said to her: "Well done!"

"If it indeed be so," she said, "grant me one request."

"What wilt thou?"

"That I may see some of the fruits

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of my life work before I leave the earth."

Immediately she was surrounded by three of her old-time friends. The first one who spoke was one of her school chums.

"Do you remember that night you told us you couldn't go on Sunday excursions?" she asked.

"Yes," said Violet; but what about it?"

"Well, the girls had urged me to go, too, and I had resolved to yield, although my conscience disapproved. But when I saw you so uncompromising in your determination to do right, I was ashamed, and resolved that I wouldn't be a weakling, either. I didn't go that time, and I haven't gone on a Sunday excursion since."

The second speaker was her Sunday-school teacher of long ago.

"You were a great help to me," she said, "that year I taught your class. I used to get very much discouraged—the girls seemed so careless and indifferent. One Sunday I went and found only one scholar there. I resolved to give up the class. Then after a few minutes you came in and sat down beside me. 'Ah!' I said, 'Violet is true blue. While she is loyal, I will not desert her.' So I kept the class until I left town."

"I was cold and indifferent to all the claims of religion," said the third member of the trio, "until that Sunday night when you invited me to go to the young people's meeting with you. I went because I would go almost anywhere with you. I thought I was safe, and I did remain unmoved until you took part. But when you stood there so true and brave, and gave your testimony, I had to acknowledge the beauty of your religion. I tried to withstand its influence; but after fighting it for two years, I was forced to yield. I have been serving the same Lord ever since."

The forms vanished, and Violet awoke.

The next morning she told her mother about the dream. When she had finished, her mother stooped and kissed her on the forehead.

"My English Violet is very fragrant," she said softly.—Zion's Herald.

If you wish the eggs to beat up to a stiff froth, add a pinch of salt.

A DOCTOR'S TRIALS

He Sometimes Gets Sick Like Other People.

Even doing good to people is hard work if you have too much of it to do.

No one knows this better than the hard-working conscientious family doctor. He has troubles of his own—often gets caught in the rain or snow, or loses so much sleep he sometimes gets out of sorts. An over-worked Ohio doctor tells his experience:

"About three years ago, as the result of doing two men's work, attending a large practice and looking after the details of another business, my health broke down completely, and I was little better than a physical wreck.

"I suffered from indigestion and constipation, loss of weight and appetite, bloating and pain after meals, loss of memory and lack of nerve force for continued mental application.

"I became irritable, easily angered and despondent without cause. The heart's action became irregular and weak, with frequent attacks of palpitation during the first hour or two after retiring.

"Some Grape-Nuts and cut bananas came for my lunch one day and pleased me particularly with the result. I got more satisfaction from it than from anything I had eaten for months, and on further investigation and use, adopted Grape-Nuts for my morning and evening meals, served usually with cream and a sprinkle of salt or sugar.

"My improvement was rapid and permanent in weight as well as in physical and mental endurance. In a word, I am filled with the joy of living again, and continue the daily use of Grape-Nuts for breakfast and often for the evening meal.

"The little pamphlet, 'The Road to Wellville,' found in pkgs., is invariably saved and handed to some needy patient along with the indicated remedy." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

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Notes From the Field

Wichita Falls.

W. A. Stuckey: This has been a very successful year with us here. Have had one hundred and three additions to the Church, and every department of the Church has made very gratifying improvements. We have built a \$2500 parsonage—one of the best and most beautiful in the conference. Hope to go to conference with a full report.

Bullard.

B. W. Allen, November 14: Had a great time in our little town last night. Bishop Morrison preached and dedicated our church. The debt was all fixed before he came, and he had nothing in the way; hence the sermon was soul-inspiring—just simply great. Text: Matthew 19:18. Subject, "The Church."

Fruitland.

G. E. Holley: We are about to close our second year on this charge. We held our first service in our new church at Dry Valley last Sunday. Have had very good revivals at each appointment. Our financial obligations will be almost, if not altogether, met. There are many loyal Methodists within the bounds of this circuit who, under all circumstances, stand by their pastor.

Mineral Wells.

M. S. Watts: Our pastor, Rev. I. A. Webb, left this afternoon for conference at Brownwood. Brother Webb has had a prosperous year and will make a good report of his charge. All claims have been met in full. In addition to preacher's salary, conference collections, etc., the Church has paid off a debt which has embarrassed our work for several years past. Thus the entire financial report of the year will show that the charge has raised and paid out for all purposes something over \$7,000. One hundred and four members have been added to the Church, making a membership of something over five hundred. We hope to have Bishop Hoss dedicate our new church some time in the near future; when, with our parsonage furnished and newly painted, we will have one of the best equipped charges in the conference, and hope to enter upon a new year of great success and fruitfulness. Our city has had a year of unprecedented prosperity, having increased in taxable values to the amount of \$992,000 and nearly doubled its population in the last twelve months. Many handsome buildings are in process of erection, including an addition to our public school buildings to cost \$12,000. In the different Churches here there are capable and consecrated pastors, and many diligent and faithful laymen. And while there is much worldliness, the cause of Christ is secure, and the principles of his holy gospel are in the ascendancy.

Groveton.

Jesse Lee, November 12: We have in many respects had a good year. We will come out in full if there comes no hitch between this date and November 28. We will have a net increase in membership, and the Church is in the best working order that it has ever been. We have the banner Home Mission Society in the conference, measured by any standard. Last year they paid more than any society in the conference for all purposes, and this year they will come near the last year's line. The two years have been very different. Last year they spent over three hundred dollars in relieving the poor. This year they have raised over three hundred dollars on the new church building. They made the preacher feel like he was worth more to himself, and to them as well, by making him a present of a fine suit of clothes last week; and they gave him a suit—not just coat and vest and "breeches"—but they gave him two of the finest shirts in the town, and a half dozen collars and the same number of ties. Some folks don't treat a preacher like he wore clothes like other people. Mrs. E. H. Robertson is the President, and she has a husband. There is no better set of women in any town than you will find here; and the men are growing in grace, as you have doubtless seen from the secular press. We have gone out of the joint business by a good majority. We just closed them up in this county. Groveton set the pace and Trin-

BEST BY TEST.

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ity followed suit. Sixty-two of us waited on the proprietors, and it was well done. The gamblers fared badly in the round. In fact, the devil got his dues for once. This place is looked upon as a hard place. I have been here three years, and am willing to try another. There are better appointments in the conference, and there are worse; but these people need a good preacher, and that is why "I" will willingly come back. A true preacher always feels for his people. But if I move, I will move; I won't come back to the work, or correspond with all of the members. I think that was the best editorial you have ever written, and the best you will ever write unless you deal with the same subject, and make it strong enough to make some men ashamed of their past. There is the chance of some man's life here to make a record for himself. Conditions are ripe here for a great revival, and the Church is on firm ground. We have no church house here. It was burned in February of this year, and conditions have been much against building a house that will meet the growing needs of the place. But, thank God, conditions, after a hard battle, have changed, and we are on shouting ground. The coming preacher will meet a different people to what this one met three years ago. I will not go into details I am, and have been, too much in them of late any way.

Weston.

P. G. Smith, L. D., November 12: Rev. Leonard Rea, the pastor of the Weston charge, finished up his year's work in a way that is characteristic of the old Methodist way of doing things. First, a real good sermon, full of the Holy Ghost, and a regular old-fashioned hand-shaking followed this. The pastor's salary was paid in full, and, of course, the people were on shouting ground; and then this writer was made happy to the full when my beloved pastor threw a couple of dollars on the table and said to these good Weston people, "Now, let us have the money to pay Brother Smith's way to the Annual Conference;" and the amount asked for was soon paid in and over. I feel grateful to Brother Rea and the people for their tokens of love and respect, and especially do I appreciate Brother Rea's kind words spoken of me as his local preacher. I thank God that it has been my privilege to be his local preacher this conference year. We have had a good year; seventy-five conversions and eighty-five additions to the Church, and the work is in fine condition for the next preacher. We are loving him in advance, and our doors are all ready open to him, and we are ready to join him in praying that God will give us another year of victory. Thank God for a religion that makes us love one another.

Lindale.

H. J. Hayes: We are winding out the best year in the history of this Church. It has steadily grown until now it is one of the best stations in this conference. You can not find a better Board of Stewards in any charge. They are religious, wide-awake and very enthusiastic. They have eliminated the word "fail" from their vocabulary. The W. H. M. Society is an inspiration to any one. They push the local work and at the same time are connectional. This is my second year on the work and I have received into the Church one hundred and thirty-six, and of this number eighty-six by profession. This year I have received of this number one hundred and five into the Church, seventy-six by profession and twenty-nine by letter. So you see this has been decidedly the best year. "They pay the pastor's salary the first day of each month. In our finances for this year we will show over \$2,000 collected for the expenses of the Church. Everything is done decently and in order, and it is a genuine pleasure to serve such people. We have one of the best presiding elders in the conference, Brother E. W. Solomon. He is an exceptionally fine preacher, and an executive officer of no mean ability. He is justly entitled to the best we have. He has done unusual work on the district in the interest of missions and education. This work will abide.

Orange.

H. T. Cunningham, November 17: We are nearing the end of our second year at Orange. By every token it has been the best year of the two. We have received during the year about eighty-five members. Substantial improvements of several hundred dollars' value have been made on our church building. The Woman's Home

Mission Society has had a year of great prosperity. They have raised for all purposes over nine hundred dollars. Our fourth Quarterly Conference was held on Wednesday night. The stewards reported that every dollar of pastor's and presiding elder's salary was in sight. Orange has grown into an up-to-date twelve hundred dollar station. "The best of all is, God is with us" in the salvation of the people. On Monday night last we closed one of the greatest revivals this Church has ever witnessed. Fifty-five new members were added, all on profession of faith, except five. Several more will be received before conference. The Church has been wonderfully revived and strengthened. The leader in this great victory was Rev. John E. Green, of Houston. This pastor has never had a more faithful and efficient helper. Brother Green is a great success. He has special gifts and graces for this revival work, and the Texas Conference ought to keep him at it. If we are to have a "Conference Missionary Evangelist," like some of our sister conferences, John E. Green is the man for the place. He helps the pastor in every way—not only in soul-saving, but in toning up a healthy financial sentiment. Our unusually good financial report this year is one of the results of our recent revival. Orange Methodism has a bright future. We need an additional man in this field. The writer is the only Methodist pastor in Orange County. We have some inviting missionary territory that must soon be occupied, or another will "take our crown" for our manifold blessings we "thank God and take courage."

Rockport and Aransas Pass.

Edward W. Morton: At San Angelo "powers that be" assigned us to this charge. We reached here on Friday after conference, and were met at the station by a number of members and friends of the Church, who accompanied us to the parsonage, where there were others in charge of a nice supply of groceries that they had thoughtfully provided for the new preacher and his wife. Special mention must be made of the splendid work of our Woman's Home Mission Society. These good women took advantage of the absence of the former pastor and his family, and did some needed work on the parsonage, such as repainting the inside, putting down new matting and touching up the furniture. All the work done is of a high order and would be a credit to any Church. The two Sunday schools, two Epworth Leagues, prayer-meeting and W. H. M. Society show that the former pastor and the Church have wrought well during the past year. God has blessed us, and we are going to do more for his cause. We are sure that plentiful grace and power will be given us for the work. We want to use what we have.

Pearsall.

J. J. Franks: Our first Quarterly Conference of our fourth year on the Pearsall charge has just passed, and as ours was the first conference in the district we had the honor of breaking in the new presiding elder. Brother Weeks is experienced in the office, however, having served as presiding elder in the Texas Conference. My people all fell in love with him, and we feel confident of another pleasant year. Brother W. J. Johnson, who has just closed a quadrennium on this district, was loved by every one. The three past years have been pleasant years for many reasons. First, we have moved forward in many ways. Fifty net increase in membership; salaries have been increased three hundred and fifty dollars; parsonage has been improved; a new church has been built at Foster at a cost of about \$1400, and we expect now to report a new church at Pearsall to cost between \$7,000 and \$10,000 when we go down to Yoakum to the Annual Conference next fall. The pleasantness of the work has been increased by the unbounded kindness of these good people to me and mine. They have shown themselves interested in us by looking after our welfare in many ways, by paying the salaries and by presents and pounding. The pounding reached a high point the other night, when nearly everybody in town, headed by the pastor of the Baptist Church, came to the parsonage and pounded till there was not room for very much more. With devout thanks to God we press forward, promising them and the good Lord better service than ever before.

Liberty Hill.

John Munro, November 20: Sunday, November 11, was a great day religiously for Liberty Hill. Bishop H. C. Morrison was with us, and he seemed to be at his best. We have heard some great preachers and some great sermons, but the two sermons preached for us by Bishop Morrison surpassed anything we ever heard. Sunday

morning the Bishop preached in our large and commodious college auditorium, and it was filled to its capacity with people of all denominations and of no denomination, and all were carried away with the depth and yet the clearness of his preaching. At night the Bishop preached in our remodeled M. E. Church, which is now beautiful and a joy to the hearts of many who were anxious to see this change made in the house where we worship God; and great credit is due our former pastor, Brother Z. V. Liles, for undertaking this enterprise. The house was packed to overflowing. The Bishop preached to us from the text: "Who-soever liveth and believeth in me shall never die." He gave us a different interpretation of these words of the Master to any we ever heard, and his ground was well taken. The good Bishop seemed to be wholly under the inspiration of the Holy Ghost, and by his deliverances he was a wonder to all present. Edifying and soul-inspiring! At the close of this great sermon Rev. B. A. Myers was ordained a deacon, and this service in itself was delightful. The fatherly admonitions of the Bishop were good for all present. Thus ended the services of one of the greatest days we have ever experienced in Liberty Hill. The Bishop's presence and influence among us shall abide as a sweet savor for a long time to come. Long may he live to lead the hosts of God to nobler things. Sunday, November 18, Rev. B. S. Johnston, transferred from Alabama to West Texas, and assigned to Liberty Hill and Leander charge, preached for us in the morning from the text: "Ye shall receive power after that the Holy Ghost is come upon you," and many present felt like one of old when awakening and remembering his dream, said, "Surely the Lord is in this place." Sunday afternoon we had an old-time class-meeting, and we found it was good to be there. Again at night, after uniting Virgil Vaughan and Francis Cates in the holy bonds of matrimony, Brother Johnston preached us another splendid sermon. Thus the conference year is opening up for us very auspiciously, and we look for and expect great things for and from God this year.

Venus.

Venus Times: Rev. C. E. Lindsey, who has been pastor of the Venus Methodist Church for the past two years has been returned by the Brownwood Conference to this charge for another year. His appointment to this work for the third year gives general satisfaction to the people of Venus, and especially to the members of his Church. Mr. Lindsey has won the confidence and esteem of all the Venus people by his consistent life and his faithful work as a Christian minister since he came to Venus, and the Times joins all the people in congratulating the members of the Methodist Church on their good fortune in securing the services of this worthy Christian gentleman and faithful minister of the gospel for another year.

Ozona.

W. W. Nunn: We are back at beautiful Ozona for another year, and glad of it. Last year we had thirty-nine additions to the Church, and all of the assessments were paid in full and over. We start out on the new conference year with bright prospects on all lines. To give a sample of some of them, one day last week Mrs. Nunn ordered a bottle of sauce from one of the stores, and in just a few minutes three big loads of groceries were unloaded on our back porch. Talk about "pounding," that don't express it; it was more like a "ton." I could not see where we could put so much stuff away, and proposed to Mrs. Nunn that we open a grocery store, but she would not hear to it, and managed to store it away somewhere. But that was not all; the parsonage barn and all the empty stalls are full of hay, and the back-yard is full of wood, and almost every day other things come in. So you see neither the preacher's family nor his horse will starve soon. Last Sunday we had a cold norther blowing, and just a few people were out at the morning service; but I asked them for the Home Missionary assessment, and in less than two minutes it was paid and over. It is now in the hands of the Conference Treasurer. I think this puts Ozona ahead. In fact we have been right close to it for some time. Brother Shaw was out here last spring to help us in a meeting, and fell so much in love with our people that he transferred to the North Texas Conference when he found it would be three years before he could get Ozona. Our meeting begins next Wednesday. Rev. Abe Mulkey will be with us. Brethren, pray for us. Let us move things up in San Angelo District this year—a revival in every charge and collections in full.

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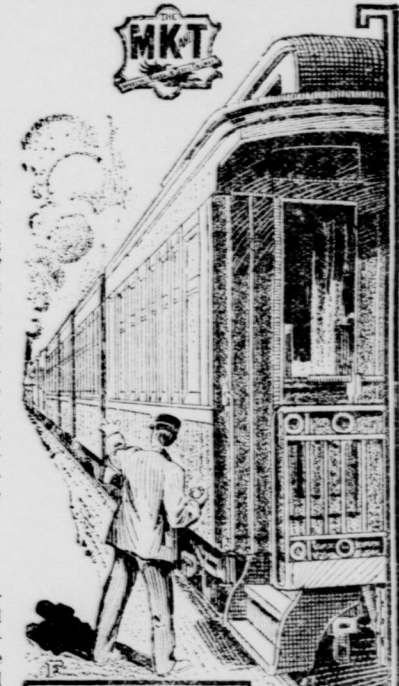
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BISHOP HOSS AT THE CONFERENCE.

Bishop Hoss has closed out his presidency of the conferences for this year. For three years in succession he has held the Northwest and North Texas Conferences. His three months of work in Brazil during the summer fatigued him very greatly. Add to this strenuous work on the platform and in the field since his return, and you get an idea of the strain that has been upon him since the General Conference last May. He was in good condition, however, at Brownwood, though tired. By the time he reached Bowie, he was considerably run down. But he addressed himself to the duties of his office with his accustomed vigor and dispatch. But he was often tired and exhausted. A part of the time he was in bed, and against the advice of his physician he more than once presided when he ought to have been quiet. His addresses and short talks were up to a high water mark. They sparkled with thought like diamond points. His address at the service held in memory of Bishop Tigert was one of the most lucid and impartial that we ever heard on a similar occasion. It was a very just estimate of the life and character of a great man. There was nothing fulsome or extravagant, but it presented the real facts in the life of his colleague. His address to the young men admitted into the conference was a wonderfully strong and pointed deliverance. At the opening of each morning session, he expounded a passage of Scripture, and we have never heard more forceful and thoughtful expositions of the Bible. But he needs rest and ought to take it. He is literally burning out his life by incessant toil. He does not know how to say no when the brethren call on him for service, and his unceasing work is telling upon his nerve force. There is no sense in working a willing man to death.

We did not get to hear his sermon on Sunday, but it was a masterful effort. We quote an excerpt from it in another place. Bishop Hoss is an ideal preacher. He knows how to go at the heart of a text, and when he is through with it his audience are not left in doubt as to its meaning. He is a consummate exegete. His English is as pure as crystal and his thought is as clear as sunlight. He has wonderful information, and he knows how to digest and use it. He is a man of great intellectual maturity and a student of great powers of endurance. When he lays down a subject he has completed it.

NORTH TEXAS CONFERENCE NOTES.

Bowie had her hands full to take care of the conference, but she stretched them out and received all who came with a joyous welcome. Rev. R. G. Mood and his good people furnished a splendid home to everybody. Some had to walk a distance to reach their abodes, but the kindly reception tendered them more than made up for this little item. Bowie did her duty nobly, and no one complained of anything but the weather.

This writer was delightfully entertained at the good home of Mr. and Mrs. J. B. Hunt. They are good Presbyterians, but they are as hospitable as Methodists—and this is saying all in their favor of which we are capable. They made our stay with them as home-like and pleasant as if we had been under our own roof.

Rev. M. H. Neely, D. D., captured the conference with his centennial sermon. It was one of the best that we have heard in years. Its reminiscence feature was rich with valuable history, enlivened by a few strokes of humor hard to excel. The latter part of it was a plea for the old paths, and it called forth a hearty response. We asked the Doctor to furnish us a copy of it for the Advocate. It will make good reading.

The Committee on Books and Periodicals showed the Advocate much favor. They said better things about our work than we could have said. The Advocate is close to the hearts of the brethren, and they are true to its interests. Rev. E. L. Spurlock was chairman, and Rev. E. L. Egger was Secretary of the committee. Its membership was made up of fine men, and their commendation is therefore worth something.

There was no ripple to disturb the harmony of the session. The brethren discussed matters with their usual vigor, but in good spirit. The spiritual state of the Church called forth a number of good speeches. Among those who spoke at length and with fervor were: Rev. I. W. Clark, Rev. J. W. Hill and Rev. E. W. Alderson. They urged a faithful preaching of the gospel upon the part of the preachers—the old-time gospel. At times the discussion struck fire, and it was interesting.

Dr. Gross Alexander, Book Editor, made his first appearance before one of our Texas Conferences. He is a man of great learning, strong character, direct manner of speech, terse, eloquent and original. He made a brand-new speech, something not always done by a connecticut officer. His presence was greatly appreciated, and he stayed through to the close of the conference. He is making the Church a fine review editor, as well as book editor.

The death of Bishop Tigert threw a gloom over the conference from which it did not recover during its session. Bishop Tigert had often visited the conference as Book and Review Editor, and we all knew him intimately and well. He was popular in Texas, and all of us felt a pride in his elevation to the Episcopacy. His death dampened many eyes in the body.

The reports of the preachers were generally good, though several places in the conference had suffered from excessive rains and shortage of crops. But the preachers were cheerful, and the most of their reports were full. In many sections of the conference crops were good, especially in the Paris District, where for two years previous they had been poor.

Rev. E. H. Casey was called to the bar of the conference and severely caned. He was closing out his four years on the Paris District, and his preachers presented him a beautiful gold-headed cane. It is a beautiful memento, bearing the

names of all his preachers. It took him by surprise, and he could hardly respond at first. But he recovered his bearing and made a good speech.

Rev. O. S. Thomas, who had been filling out the unexpired term of Rev. J. R. Nelson as Commissioner of Education, declined to continue in that office. He did excellent work and was urged to continue, but he felt like his home duties were such that he could not go hither and thither throughout the State to look after so great a work. On the recommendation of the conference, Rev. C. M. Harless was appointed by the Bishop to take charge of that office. Brother Harless is a young man, well trained in mind and heart, and largely versed in matters of education. He is a strong preacher and stands high in the conference. We bespeak for him a successful career, and the Advocate is hereby pledged to render him all the assistance possible.

Rev. J. M. Binkley was elected to preach a semi-centennial sermon at the next session of the conference—which, by the way, will meet in Sherman. Brother Binkley is one of the old preachers of Texas, and his life and memory are full of rich material concerning the progress of our work; and he will doubtless be prepared to give to us a sermon of great value and interest. He is still a man of vigorous body and alert mind and equal to any emergency.

Uncle Buck Hughes, while in fairly good health, was not at the conference on account of the continued inclement weather. He wrote the brethren a warm, personal letter, bearing his greetings. He has been in the ministry more than half a century, and his mental bow abides in strength. His mind is still as clear as a sunbeam, though his step is a little halting. It makes us feel sad to see a man like Uncle Buck growing old. The world and the Church need men of his character.

There were many changes made in the appointments, as will be seen from the published list in another column. The time limit caused many of them, and these caused the rest. When changes begin it is a hard matter to stop them. So that there will be much moving among the brethren. It is a pity that when a man goes to an appointment that he does not stay out his four years. We believe this ought to be one of the rules, with few exceptions, in the appointments.

Dr. John M. Moore, of the Nashville Advocate, spent the conference with the brethren. He is making many changes in the make-up of the central organ for the better. He has no responsibility for the editorial work, but otherwise he is a dominant factor in the columns of the Advocate. He made a most entertaining speech to the conference, outlining his work. It was brotherly, business-like, wise and humorous. He is a good platform man.

The conference changed its method of appointing the members of the Joint Board of Publication. Heretofore one member has gone out each year and a new one succeeded him. But now it is a Quadrennial Committee. The conference is entitled to three members of the Joint Board, and Rev. J. W. Hill, Rev. J. M. Peterson and Rev. O. S. Thomas are the members from this conference to serve the next four years. They are excellent men and will serve the Church well.

Rev. E. L. Egger goes from Ervay Street to Denison. This is an admirable appointment. Brother Egger is one of the brightest young men in the conference. He is a good preacher, a prudent pastor and a model gentleman. Such were the conditions at South Ervay that he could not accomplish a great deal, neither could anybody else; but at Wansboro he did a magnificent work. He built a handsome brick church and

left the congregation in most excellent condition. He will take up the work where Brother Hill has left it off at Denison, and we are sure that his people will be delighted with him.

Rev. J. F. Alderson goes from Denton to the Par's District. This is a most happy appointment. Brother Alderson is one of our finest preachers, and he is adapted to district work. He has ripe experience, he is a student, and he will give the people of that district some earnest scriptural preaching.

Rev. M. L. Hamilton goes to Bonham District to succeed Dr. J. H. McLean, who goes to the Greenville District. Brother Hamilton is a new man in district work, but he has a level head, a firm hand and is one of the safest men in the conference. He is a self-made man, has a good knowledge of practical affairs, and is a strong preacher. We predict for him a successful career in district work.

Rev. I. W. Clark goes from the McKinney District to Centenary, Paris, and Rev. Foster Pierce goes to the McKinney District. He is also a new man in district work, but he is capable and will be equal to the emergency. Brother Clark is one of the most experienced and earnest preachers in the conference, and he will render the Centenary people splendid service. District work has not unfitted him for the pastorate, and he will take hold of it like a man in his natural sphere.

Rev. O. S. Thomas goes back to the Terrell District after an interim of a few months. He is the right man in the right place, and this start will give him another hold on a four-year term. Rev. Gibbs Mood goes to the Terrell Station. He did fine work at Bowie and the Terrell people will find him a faithful preacher and a good pastor.

Rev. Ed. Barcus comes back to Oak Lawn. So does Rev. J. L. Morris return to the district. He is well situated in a new district parsonage, he has his hand on the district work, and with his two years' experience, he is well prepared to do good work on this important charge.

Grace Church is left to be supplied. Hence those people are doing some earnest guessing as to who their next preacher will be. Doubtless the Bishop has a good man in view for the place and will announce him in a short time. That is one of our most important charges.

Rev. J. W. Hill comes to First Methodist Church, this city. He has just finished four years at Denison and his people were sorry that the time limit would not permit him to stay longer. But their loss is First Church's gain. So the itinerancy has its compensations as well as its losses. Brother Hill has long been a member of the conference, and he has filled nearly all its leading appointments, except here in Dallas. So he is practically a new man in the city. He is a man of good attainments, has a bright social disposition and he is a preacher of far more than ordinary ability. We congratulate First Church on her good fortune. Brother Hill is Chairman of the Joint Board of Publication of the Texas Advocate.

Rev. W. D. Bradfield, D. D., late of St. Louis, comes to Trinity Church, this city. He is a native Texas, born at Daingerfield, educated at Southwestern and Vanderbilt, and one of the best equipped men in the State. We are glad to welcome him back to Texas, and Trinity will throw her arms wide open to him. He is a man of fine culture, broad attainments, varied reading, and has as true a heart as beats in a human bosom. He is one of the best all around preachers we have ever heard. He is not a man only for special occasions, though he is prepared for any occasion, but he is a man of uniform success in preparing

and preaching good sermons. He is also a good pastor. Dallas is to be congratulated upon the accession of Dr. Bradfield to one of her pulpits.

Rev. J. M. Peterson comes to Oak Cliff, from the Greenville district. He filled good appointments in the pastorate until five years ago, when Bishop Candler elevated him to the presiding eldership. During these years he was on the Bowie, the Terrell and the Greenville Districts; and he filled those important places with satisfaction and success. He is an excellent preacher, possessing largely the evangelical spirit. He preaches not only to build up a Church, but to save sinners as well. His work always prospers. He is religious, devoted, earnest and faithful. The Bible to him is God's word and he preaches it with power and demonstration. Oak Cliff will continue to have good service.

Rev. W. D. Thompson, who was at Bailey last year, comes to Colonial Hill, this city. Colonial Hill is to absorb South Ervay and become a new charge. This is a wise movement, in our judgment, and Brother Thompson is a fine man for the place. He is young, bright and active. Yet he has had sufficient experience to make him efficient. He will be a success in his new charge.

The conference finances were cared for by the City National Bank of Bowie. The bank is effected by pleasant gentlemen who extended every courtesy to the conference and thereby made many friends. The Advocate force and the Publishing House are under obligations for special favors.

T. J. Beckham, of Pilot Point, and Rev. W. D. Mountcastle of Clarksville, exchanged appointments. Bro. Beckham has served out his quadrennium at the former place. They are both good men and they have good fields for labor.

Rev. R. C. Hicks goes to Kaufman and Rev. J. F. Bryant goes to Rose City. The venerable Dr. Neely goes to Rockwall. He was sent to the Rockwall Circuit nearly fifty years ago, but then it took in all the country for many miles. Now he returns to the town as its station preacher. Rev. J. R. Wages goes to Farmersville. Rev. P. C. Archer, of McKinney, and Rev. J. B. Gober, of Lamar Street, Paris, exchange appointments. Rev. E. H. Casey goes to Wesley, Greenville.

We would like to note all the changes, for there were many of them. It was a general shaking up, but they are too numerous to take note of them all. The man who did not move is the exception to the rule. Perhaps no session of the conference in years ever moved so large a number of the preachers as this one. But so far as we are able to judge, the appointments are wise and, we trust, satisfactory to the preachers and the people. The full list is published in this issue.

NORTHWEST TEXAS CONFERENCE NOTES.

Dr. Chapman, after four years on the Georgetown District, goes over to try his hand on the Brownwood District; while Rev. B. R. Bolton, with one year on the Brownwood District, moves down on the Georgetown District.

Rev. J. G. Putman drops over from the Waco to the Dublin District, to take the place of the grand old man, Rev. E. A. Bailey, who took a superannuated relation. Bro. Putman is young and vigorous, while Bro. Bailey is far out in life after long years of useful labor.

Rev. S. A. Steel, D. D., after a long rest in the local ranks, re-entered the traveling ministry at the Indian Mission Conference, was transferred to the Northwest Texas Conference and stationed at Brownwood. He has filled the leading appointments in Southern Methodism, and now comes into the

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work in Texas with his rich experience and eloquent tongue to contribute his ability and earnestness to the success of the work in this great State. He is accorded a warm welcome, and we are glad to have him cast his lot with us.

Rev. M. K. Little, who did three years of valuable service at Midlothian, goes to the Weatherford District, to try his hand again as a presiding elder. A few years ago he did like service in the Panhandle; so he is no novice in that line of work.

Rev. G. S. Hardy takes the new district away over at Plainview, after having tried his hand at school work. He, also, is no new man in this sort of work, as he had fine experience for four years on the Clarendon District. He will have plenty of exercise this year, and his executive experience will be of great value to him on this new district.

Rev. S. W. Turner, who had the Gatesville District for four years, drops into Midlothian, to take up the duties of a station preacher. Rev. J. M. Sherman, who had four years of seasoning on the Clarendon District, succeeds Bro. Turner on the Gatesville District.

Rev. W. L. Nelms, who filled Georgetown Station for four years, returns to the presiding eldership on the Waco District, and Rev. J. M. Barcus, who served out a successful quadrennium on the Corsicana District, goes to the Georgetown Station. So as one goes out the other comes in—both of them among the most useful men in the conference.

Rev. Horace Bishop, after several years of rest from the arduous duties of the presiding eldership, now returns to his old love, and goes to the Corsicana District. Rev. J. H. Stuart, who did good work at Polytechnic College, takes Dr. Bishop's place at Ennis.

It was a strange turn of the wheel that took up Rev. J. G. Miller from Brownwood Station, after one year of good work with that charge and dropped him away up in the Panhandle to take charge of the Clarendon District. Just one year ago he went from the Vernon District to Brownwood. But the work sought the man and he had to take another long move.

The conference session next year will be held in Amarillo. This is the first time it has ever been voted so far out on the firing line. A few years ago the conference was applying missionary money to that section; but, now, such has been the development that the brethren are going out there to enjoy the hospitality of that wonderful country. Amarillo is coming to the front as one of the leading appointments in the conference.

Rev. J. W. Rowlett, after two years at Weatherford, moves further west and takes Merkel this year; and Rev. J. C. Mimms, who made such a fine success at Taylor, goes to Weatherford. Bro. Mimms is one of the leading and popular young men of the conference, and he will be equal to the responsibility thus placed upon him.

Rev. W. T. McClure, who came to the conference from the Texas Conference, goes to Waxahachie. He is a capable man and gets a fine charge; while Rev. W. H. Matthews, one of the strong men of the Conference, goes to Fifth Street, Waco. Thus he leaves one fine field, after doing noble service, to take a more responsible one. He will meet the task admirably. Fifth Street has wonderful promise.

Rev. Jerome Duncan drops out of the pastorate, where he has been a great success, to try his hand in school work at Stamford. That is a new field, and it sought the most available man that could be found. So it laid hands on Bro. Duncan. If he develops the same aptitude for that sort of work that he has for the

pulpit and the pastorate, Stamford College will get up and move.

Rev. Simeon Shaw, another transfer, goes to Temple to take the place of the popular Milton Hotchkiss, who becomes the Conference Missionary Evangelist. Bro. Shaw is a strong man with large experience, and Bro. Hotchkiss is one of the best and most earnest men in Texas Methodism. He is the man for the work assigned him.

Rev. H. D. Knickerbocker who built one of the finest church structures in the North Texas Conference, goes back to his old conference to do the same thing at First Church, Ft. Worth. He has the experience and he is a rustler, and if things do not come to pass over there, it will not be the fault of the preacher.

Rev. E. F. Boone went from the presiding eldership to Bartlett Station. He had eight years on district work without a break, and now he lays down the duties of that arduous position to again assume those of the pastorate. He is a man of ripe experience, a kind heart and a fine character. The Bartlett people will find him a true man and a useful preacher.

We have several articles on the subject of immortality, all of them in reply to the Nashville Advocate; but we deem it best from now on to discontinue that controversy. It needed discussing and it needed it badly, but able men have attended to it, and now let the controversy end, at least for the time being.

A RED LETTER DAY IN BEAUMONT.

We clip from the Beaumont Enterprise of November 19 the following joyous article. It will be read with interest by all, especially by the readers of the Advocate in the Texas Conference:

Yesterday was a memorable Sunday in the history of the M. E. Church, South, Beaumont, whose splendid new edifice was the scene of remarkable doings.

It was "Jubilee Rally" day and was to have witnessed the dedication ceremonies, but, at the eleventh hour, it was decided that more time for preparation should be given the various societies, committees and classes of the organization to fittingly prepare for the part they are to perform on that occasion.

Mr. Joseph W. Powell addressed one of the largest assemblies ever seen in a Methodist Church in Texas, and to such purpose that \$21,000 in cash and bond subscriptions was donated to the purpose of wiping out all classes of floating debt connected with the church building.

A fact hitherto unannounced is the four beautiful art glass pulpits windows had arrived and were placed in time for the services. They are certainly works of art and excited any amount of favorable notice. The new \$6,000 organ, one of the finest in the South, and these windows were among the items not previously provided for. The sum raised is sufficient to care for all but a few trifling obligations for furnishings that are not yet due. Of course, the statutory for external ornaments is not included and is a matter for future consideration.

So the Methodists will have the proud satisfaction of dedicating a debt-free church. The definite date of the ceremony will be duly announced as soon as decided upon.

Another happening of unusual significance was the formation of the "Brotherhood of St. Paul," composed of 160 men. This is a wonderful nucleus for a society whose future activity will be largely felt in the Church work. The brotherhood clasped hands and encircled the vast auditorium, while all united in singing, "Blessed Be the Tie That Binds." The Woman's Home Mission Society of the Church will give a spread in honor of the new brotherhood on Tuesday evening.

At the Sunday school service the scene was no less inspiring. Souvenir buttons bearing a splendid fac-simile of the church edifice were distributed among the six hundred and nine children present.

This Sunday-school is now to be classed among the largest in Texas, having in all its branches, including the home study and cradle wings of the work, a total membership of 1,300.

PERSONALS.

Rev. J. B. Andrews and Professor Ramsey, who aids the brethren in singing during their revivals, made the

Advocate a pleasant visit this week. Brother Andrews starts off well the second year at Cleburne.

Rev. J. F. Holmes, formerly a leading member of the legal profession, goes to Mt. Vernon. He is one of our strongest preachers. He preached for the Ervay Street congregation in this city recently, to the delight of all who heard him. We predict success for him in his new field.

Brother J. F. Knight, formerly of Rockdale, Texas, has removed to Ballinger, Texas. He is a staunch Methodist, believes in the doctrines of his Church, and supports its institutions. He will prove a valuable acquisition to the Methodists of Ballinger.

Two or three good people at New York, Texas, read our recent write-up of the Settlement Home work in this city, and they were moved to send us five dollars to help that good enterprise. We turned it over to Mrs. L. H. Potts, and it will be given its right direction. Good for these generous people. Won't a hundred others do likewise?

Col. Young Burgher, of Honey Grove, and his good wife have been married sixty-two years and they both give promise of several years of happy life yet together. He had his children to gather in a reunion, the 19th inst., at the Honey Grove homestead, to enjoy with the good old folks, his eighty-fifth birthday. It was a joyous occasion. B. M. Burgher, of this city, is one of the sons, and they are all Methodists.

A HOMELESS PREACHER.

In answer to the many inquiries as to what my conference did with me, allow me to state the Children Home Society addressed a communication to the conference, a committee consisting of Revs. M. K. Little, I. H. Stewart and D. H. Switzer, was appointed to take charge of the matter. They reported on Monday, fully endorsing the work, and asking the Bishop to appoint me to it. The report was unanimously adopted by the conference.

I was too unwell to attend the session, at which the appointments were read. I saw nothing of my appointment in list published in the secular press. Now here is the Advocate and I am left out altogether; not even called under questions 16 or 19. This is an oversight or neglect upon the part of some one, I am sure it was not bishop Hoss. He is in full sympathy with the work I am engaged in. But a Bishop depends upon his presiding elders to help him see every member of the conference has an appointment. If I had a presiding elder, he certainly neglected me.

For thirty-seven years my name has appeared in the list of appointments in some Annual Conference; and I consider that no little honor, and the neglect of it no little hurt.

The brethren will find me at Fort Worth ready to come at the call of any dependent child in Texas. I am going to continue in this work until I get orders for another. The Lord has blessed our work in the past, and I trust Him for the future. Thanks to all who have aided us in the past. "Brethren, pray for me."

I. Z. T. MORRIS.

FROM REV. ATTICUS WEBB.

Ever since before I took my degree at Georgetown I have looked forward to taking a course in the University of Chicago, and now I am enjoying that privilege, hoping to receive my Master's Degree from here in June next. I have always admired the democratic spirit pervading the institution, and the high-grade work done. It is a great school. Occupying about fifteen buildings from three to six stories high. It is badly in need of more. It enrolled more than a thousand graduate students last year, and its current expense account reaches one and a half millions a year. Its ideal in education is that which prevades all the great Mississippi Valley region as distinguished from the ideal prevailing along the Atlantic coast. Their motto is, "We accept you for what you are, not what your daddy was."

We have had two rather distinguished men here since I came. The great London preacher, Dr. W. L. Watkinson, delivered a series of lectures to the divinity students. They consisted of the same old hackneyed discussions that we have been accustomed to hear. He read every word, and clung closely to his paper. In delivery he fell far short of Bishop Vincent's lectures at Georgetown two years ago. In material they all seem to draw from the same sources, and it seems to me that we need some one to revise the sources. I have studied this subject for ten years at first hand, right down among the masses, and I am convinced that the writers of the lectures present the ideal conceived in their study rooms rather than the real that exists among the

people. Also I am a great believer in an educated ministry—almost a crank. But I do not believe the kind of education being offered our young preachers to-day is the best that could be devised to qualify them to meet the demands of the times. I am not sure what is needed, but I am sure improvement could be made if our educators would break away from traditions and study the conditions first hand.

But Dr. Watkinson is a genuine humorist, the best among Englishmen, I have ever heard. The other distinguished visitor was Dr. W. J. Dawson, also from across the waters. He preached a splendid sermon from the incident of the "burning bush." I am not sure he gave it the right interpretation, but that granted, his sermon was excellent, not eloquent. He is very dramatic, and often his dramatic expressions do not show a proper interpretation of the thought. But soon you are swept along by the beauty and smoothness of expressions and the exalted conceptions of the speaker, till you forget all these that annoy you so much in the beginning.

I don't find the anxiety to bring the whole service within one hour that is so common in the little towns of Texas. Not a service that I have attended closed under an hour and a half. The preacher takes plenty of time to preach his sermon, and the people listen attentively. But they cannot attract the crowds like a gang of football players. Twenty thousand paid seventy-five cents each yesterday for the privilege of standing in a cold rain that turned to snow and watched a game in brutality.

ATTICUS WEBB.
5800 Jackson Ave., Chicago, Ill.

IMMORTALITY OF THE SOUL.

Christ used natural things to illustrate spiritual ideas. Should we fail to grasp the idea, we have confusion. To assert that the perpetuation of the personality of the soul after death is immortality, is not scriptural; Christ only hath immortality, says the Scripture. This dates back of the new covenant. But we of the new covenant, if we have been regenerated and become members of Christ's body, have put on immortality. Mortality is that which is dead or subject to death. Not decomposition or annihilation. The soul is the natural life of the material body.

Separate the soul from the material body and the body is dead. The soul that has the Holy Spirit and is justified by the Spirit has spiritual life. The soul that is condemned by the Spirit, or hath not the Spirit, is dead. When a person comes into this world he has natural life, but is subject to death. Decomposition is the effect of law after death, and is not mortality. The soul comes into this world spiritually dead, died in Adam, and may be made alive by regeneration. Christ said the righteous should enter into eternal rest, and the wicked should go away into everlasting punishment. That is scriptural evidence that the personality of the soul after death would be perpetuated after death. One immortal, the other mortal, or one alive, the other dead.

The Scripture is addressed entirely to the soul and not to the material body. Hence, Paul said this mortal (this dead soul) should put on immortality.

From a scriptural standpoint, immortality consists in spiritual life and not in the perpetuation of personality.
R. W. HURDLE.

Winnsboro, Texas.

OUR RECENT DEAD.

To all our people who have learned of the death of our honored Bishop Tigert, his seemingly untimely death has been a painful event. It was a pleasure to me during the late General Conference to write to such laymen as Judge Proctor, of Sturgeon, Mo.; Smith Garrison, of Timpson; my nephew, G. W. Ditzler, of Ardmore, to use their influence to vote for Dr. Tigert for Bishop. Of course, I was delighted with his selection. But like the great Bascom, he held but one Annual Conference. Bishop Bascom held the Missouri Conference at Independence, Mo. in the early fall of 1850, and died in Louisville, Kentucky, on his way to Lexington, his home. As a scholar Bishop Tigert was ripe and able; as a critic, not as accurate and correct; as a man a fine, nay a splendid specimen; in social and conference amenity a beautiful specimen of the gentleman; and in physical make-up, capable of great endurance. But alas, as a hair robbed another, a small splinter under the nail of a finger robbed us of a David Morton as Church Extension Secretary, so in this case it seems the small sliver of a chicken bone prostrated in death this noble and admired son of the Church. And contemporaneously with him, the noble-spirited Galloway, whom all good people love and intensely admire; Bishop Smith, whom we never met, and the venerable Bishop Granberry, were all prone on couches of afflic-

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

tion. Nor would the thoughtful be un-mindful of the fact that Bishop Wilson, whose praise as a truly great preacher, a wise counsellor and safe guide, is well advanced in years; and the genial, kind-hearted Fitzgerald, much enfeebled, the Church could not be un-mindful of the anxiety of all true men.

Over twenty-three years ago I met Brother M. A. Black, who heard me preach weeks at a time. Never have I heard him say a foolish thing, show an envious disposition, or use a petty spite, or fail to show the easy, graceful, well-defined marks of a Christian gentleman. Pained I was to hear of his death. The more I knew of Brother Black, the more I loved him. Well may we say of all these spirits that have passed, or must soon follow—

"Servants of God, well done!
Rest from your loved employ;
The battle fought, the victory won,
Enter your Master's joy!"

J. DITZLER.

Floresville, Texas.

MARRIAGES.

Jones-Mixon.—At the Presbyterian Church in Ft. Davis, Texas, Mr. Harry P. Jones, of Hollywood, California, and Miss Mattie I. Mixon, of Fort Davis, Texas, Rev. N. E. Bragg officiating.

Haynes-Martin.—At the residence of the bride's parents, Nursery, Texas, November 15, 1906, Mr. C. L. Haynes and Miss Ira Martin, Rev. J. T. Osborn officiating.

Carroll-Williamson.—At the parsonage gate in Copperas Cove, Mr. D. Carroll and Miss May Williamson, on November 25, 1906, Rev. O. C. Swinney officiating.

Hysey-Perry.—Sunday, November 11, 1906, at Haskell, Texas, Mr. Fred Hysey and Miss Zula Perry, Rev. M. M. Beavers officiating.

Elkins-Hayes.—At the residence of the bride's parents at Fannett, Texas, October 3, 1906, Mr. James Elkins and Miss Maude Hayes, Rev. Pierce S. Wilson officiating.

Edwards-Loflin.—At the residence of the bride's mother at Strawn, Texas, November 21, 1906, Mr. LeRoy A. Edwards and Miss Ada May Loflin, Rev. J. P. Patterson officiating.

NO COFFEE

The Doctor Said.

Coffee slavery is not much different from alcohol or any other drug. But many people don't realize that coffee contains a poisonous, habit-forming drug—caffeine.

They get into the habit of using coffee, and no wonder, when some writers for respectable magazines and papers speak of coffee as "harmless."

Of course it doesn't paralyze one in a short time like alcohol, or put one to sleep like morphine, but it slowly acts on the heart, kidneys and nerves, and soon forms a drug-habit, just the same, and one that is the cause of many overlooked ailments.

"I wish to state for the benefit of other coffee slaves," writes a Vt. young lady, "What Postum Food Coffee has done for me.

"Up to a year ago I thought I could not eat my breakfast if I did not have at least 2 cups of coffee, and sometimes during the day, if very tired, I would have another cup.

"I was annoyed with indigestion, heart trouble, bad feeling in my head, and sleeplessness. Our family doctor, whom I consulted, asked me if I drank coffee. I said I did and could not get along without it.

"He told me it was the direct cause of my ailments, and advised me to drink Postum. I had no faith in it, but finally tried it. The first cup was not boiled long enough and was distasteful, and I vowed I would not drink any more.

"But after a neighbor told me to cook it longer I found Postum was much superior in flavor to my coffee. I am no longer nervous, my stomach troubles have ceased, my heart action is fine, and from 105 pounds weight when I began Postum, I now weigh 138 pounds. I give all the credit to Postum, as I did not change my other diet in any way." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Epworth League Department

GUS W. THOMASSON EDITOR.
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon, should be addressed to the League Editor.

The following rule should be observed in remitting money on account of the State Organization. Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

State League Cabinet.

President, Allan K. Ragsdale, Dallas.
First Vice-President, A. H. McVeigh, Cleburne.
Second Vice-President, Miss Laura L. Allison, Austin.
Third Vice-President, Prof. P. W. Horn, Houston.
Fourth Vice-President, Miss Mae Dye, Plano.
Secretary, Frank L. McNeny, Dallas.
Treasurer, W. E. Hawkins, Ft. Worth.
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

THE DATE OF ELECTION OF CHAPTER OFFICERS.

The original Constitution of the League provided for the semi-annual election of officers, and for some years that rule prevailed; but the brevity of the term was a serious interference with all continuity in League work, and the rule was changed to annual instead of semi-annual election, and the time fixed at last business meeting of the calendar year. This was an improvement, and has been the practice in the League several years. There has been some expression of dissatisfaction, however, growing out of the interruption of the year's work in what, though the end of the calendar year, is, in fact, the middle of the League year as a working period. New officers coming in the 1st of January have but five or six months in which to plan and carry out a policy and then comes the summer, with its diminution of activity and its vacations, during which there is a lull, sometimes a pause, lasting until September or October, when plans are made and energies revived; but should there then be a change of officers at the annual election, the League work may be interrupted within three months by the change, for it is ordinarily inevitable that each set of officers will plan and execute with individual differences. These and other considerations which were clearly stated and argued by Rev. Paul B. Kern in the Era of May 10, have led the Epworth League Board to change the constitutional provision for the time of election from December to the business meeting in August or September, the alternative being designed to accommodate the varying local conditions. In some places the vacation season ends earlier; in others, later. Chapters in the more northern and the western sections will have their elections at the business meeting in August; those in the farther south in September, the officers assuming their offices the beginning of the month following election.

In the observance of this rule, there will be found first of all, a great gain in the opportunity to devise and carry out a policy in all departments to extend throughout the working period of the year, say from October 1 to July 1. This should be insisted upon. To have a plan to work to is the first essential of successful endeavor.

The installation of officers occurring the first Sunday in September or October will be the occasion of rallying the interest of the League and of reviewing its work to the effect on of the whole organization, for the installation service should be at a public Sunday evening service.

The League Pally Day, the Mission Society Class Day, the Covenant days will all enter into the scheme of work and find place in the League calendar.

The Chapter will be able to have printed by notices, invitations, and schedules for the working year and to have ready its list of winter meeting leaders for six months or a year in advance.

The change comes too late greatly to affect the life of the League this year, but a gain of one month at least may be made by having the

CLOTH DOLLS.



Tiny Tim
G. K. NOVELTY Co., Dallas, Texas.

Tiny Tim and Dolly Dimple, boy and girl, are cloth dolls 13 1/2 inches tall printed on cloth in oil colors. Warranted not to crack or fade. Just the thing for children as they are indestructible. They retail at 25 cents each. By a special arrangement we are able to send you the pair for 30 cents post-paid. Three dimes wrapped in a letter will reach us safely.

election as soon as this notice reaches the Leagues.—Epworth Era.

NOTES.

Miss Mabel Montgomery, League Editor of the Southern Christian Advocate, publishes in full the address of Miss Nellie Williamson, on "The habit of reading as a source of real pleasure," saying by way of introduction: "This week the editor has departed from the usual custom and given the entire space to a reproduction of one of the Texas League Encampment addresses—from the Texas Advocate—which he thinks unusually fine. But comments are useless; it will speak for itself."

The reasons advanced by the General Epworth League Board in changing the time for holding the annual election of local chapter officers does not seem to us any more practical than would a proposition to change the time in holding an Annual Conference. Because the interest wanes in some chapters through the summer months and in others diminishes to the point of temporary disbandment, it does not follow that all are thus affected, or that those which are cannot do as good work by continuing their old officers until December and then electing new ones. The plan now adopted, that of electing in August or September, according to the option of the individual chapter, will amount to a much more confused condition of reports than now exists, and which is bad enough. The League year should close with the calendar year, and all statistics should be based upon the work done from January to December. In no other way can a uniformity in those things be observed. Let us return, officially, to the old order of things. Of course, the change comes too late for general observance this year, and we trust that by the time another year has passed the Board will have rescinded its action.

There being no International Convention of Epworth Leagues next year and the summer encampment at Epworth-by-the-Sea being the biggest thing in reach of Texas Leagues, it should be the aim of every Leaguer in this State to begin preparations now to attend this meeting. Make your plans ahead, so that when the time arrives there may be nothing in the way. While the date has not been set by the Cabinet, it is more than likely that it will be with the beginning of the full moon in August.

The assessment of 50 cents for every twenty members from each local chapter is an important item in carrying on the State work, as we happen to know from experience, and we take occasion to drop this hint to the Leagues of the State; Make the Treasurer a Christmas present in the shape of the amount due from you. There never was a more propitious time for remitting than now.

G. W. T.

PLANNING FOR DISTRICT CONFERENCE.

This is not too soon for the District Junior Superintendent to begin to plan for the Junior work at the District League Conference.

Plan your work now, and then keep busy till Conference, working your plan. Take it for granted that there will be present at the meeting persons to whom the Junior work is absolutely new. If they can become informed they will be interested, perhaps even with a working interest. So be prepared, not only to talk, but to show, Junior methods.

For instance, have a display of Junior League literature. Everything from the leaflet "How to Start a League" to the books of the reading course, will be examined with interest. Then set the superintendents of the different chapters to send maps, charts, mounted pictures, symbols, whatever they have used in their work. Have these hung well and properly labeled, that sisters may know what they are, and how used.

What do you think of a man of the District showing every appointment, and with each Junior League conspicuously designated?

Look forward to the Junior portion of the program. You surely know what each Superintendent is doing, and also what she is doing better than any of the others. If one is making a special success of her Missionary Department she is the one to present that feat.

Have a Round Table, bringing up for discussion questions of practical value. And do ahead with the program committee to give to the Junior work a fair and even generous allotment of time. So often the children are neglected because they are little. Do not think this article unreasonable, for the longer you give to preparation the better will be both display and pro-

To Supplement the Reading Course.

By this time many of the Junior Leagues have finished the three books of the Reading Course. A book that might be bought and read with interest, either by the children, or to them by the Superintendent, is "The Story of John Wesley," by Marianne Kirlow. It is, as the title states, "written for boys and girls," and gives the story of Wesley's life in an interesting manner.

This is the opening paragraph: "Long, long ago, more than one hundred and fifty years ago, lived the hero of this book. Because his name was John, everybody called him Jack or Jacky; and, by everybody, I mean his dear good father and mother, and his eighteen brothers and sisters. Eighteen, did I say? Yes, indeed, they counted eighteen; and, since there were so many, I will not trouble you with their names. I will just tell you three. Samuel was the eldest, he was the 'big brother'; Jacky was number fifteen, and Kitty and Charlie came after him." The book is cloth, 163 pages, price 33 cents, and may be ordered of Smith & Lamar, Dallas.

MRS. W. F. ROBERTSON,
Gonzales, Texas, State Jun. Supt.

WISE AND OTHERWISE.

No cloud can overshadow a true Christian but his faith will discern a rainbow in it.—Bishop Horne.

The man who has begun to live more seriously within begins to live more simply without.—Phillips Brooks.

"The man I marry," said she, with a stamp, "must be a hero!" "He will be," remarked the cautious bachelor.

Faith is the Kings' message from the celestial world, to bring all the supplies we need out of the fulness that there is in Christ.—J. Stephens.

The ventures of faith are ever awarded. We cannot set our expectations too high. What we dare scarcely hope now we shall some day remember.—Alexander MacLaren.

Precise Boarding Mistress: "Mr. Blunt, shall I tender you some more of the chicken?" Mr. Blunt: "No, thank you, but if you can tender this piece you have already served me, I shall be greatly obliged to you."

If we acknowledge that we trust God, then let us honor him, as did Paul and Silas, who sent up songs winced with light and warbling toward heaven out of stocks and a dungeon in the dark.—M. J. Savage.

Sir William Long tells a story of an old Scotch body who could not abide long sermons. She was hobbling out of the Kirk one Sunday when a coachman, who was waiting for his people, asked her: "Is the minister dune wi' his sermon?" "He was dune lang syne," said the old lady impatiently, "but he wauna stop!"

A new definition was given recently by a negro in an American court. This man, a witness, was roaring out his testimony. "Stop!" the judge commanded. "Don't you know you're in court?" "Ya-as'r," replied the negro. "Well, don't you know what a court is?" "O ya-as'r," said the old fellow with a bow, "ya-as'r; a cot is a place whah dey dispenses w'd justice!"

Four things a man must learn to do if he would make his record true: To think without confusion clearly; To love his fellow-men sincerely; To act from honest motives purely; To trust in God and heaven securely.—Henry Van Dyke.

An Irishman was charged with a petty offense. "Have you any one in court who will vouch for your good character?" queried the judge. "Yes, sars, there is the chief constable vouchar," answered Pat. The chief constable was amazed. "Whiv, your honor, I don't even know the man!" protested he. "Now, sars," broke in Pat. "I have lived in the borough for near twenty years, and if the chief constable doesn't know me, vot, isn't that a character for yez?"

SECRETARY'S NOTES.

Let no League fail to hold the regular annual election of officers at the December business meeting. And let every League try to put just the right man in the right place, having solely in view the interest of the League. This has been a very prosperous year—probably the best in the recent history of the State—and next year larger and better things are going to be undertaken in every direction. Therefore, it is urgent that the very best voice people of the League are chosen to fill the responsible positions, to the end that League work may keep up with the procession.

It is very important that the names and addresses of all League officers

are sent in to the State Secretary, Frank T. McNeny, Dallas, just as soon as the election is held. Instruct your Secretary to do this the very next day.

Probably not all Leaguers are aware that at the last State Conference the District Secretaries were made Assistant State Secretaries. This was done that the State work might be handled more systematically through the forty Assistant Secretaries, and with less labor. So your District Secretary is in close touch with the State Cabinet, and can render you any local assistance desired. Some of these Secretaries report very fine work in several districts; some are planning aggressive work along the line of organizing League Chapters; and some are organizing the district, where there is no district organization.

F. T. McNENY,
Dallas, Texas, State Secretary.

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. Biliousness is cured by Hood's Pills.

If old and dry, tapoca should be thoroughly soaked in water over night.

To anyone afflicted with **CANCER** or to anyone having friends or relatives so afflicted, I will send my valuable new book, "Facts About Cancer" FREE.

It is a book of 100 pages and tells the cause of cancer and instructs in the care of the patient, states what to do in case of bleeding, pain, odor, etc. A valuable guide in the management of any case. Those not directly interested please send 10 cents stamp or coin.

Dr. L. T. LEACH CO., Box 462 Dallas, Tex.

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METHVIN INSTITUTE.

This writer was most pleasantly entertained at our Methodist Mission in Anadarko, Oklahoma, a few weeks since.

In the evening their regular missionary service was held, conducted by Mrs. Sankey, the matron.

There were forty-five little Indians present, all pupils in the mission, and I never heard children sing so lustily in my life, as song after song they sang, never seeming to tire of it. It was some time before I could join with them, for the fullness of my heart somehow got into my throat as I listened to those queer, dear little creatures singing our precious Sunday-school songs, thinking too of how they first have to master our language before they are able to learn the songs.

About twelve little Indians stood and read from their New Testaments, the latter portion of the first chapter of St. John, then followed a talk by Mrs. Sankey on the work of those first missionaries: Andrew finding Simon Peter, and Phillip finding Nathaniel. Miss Swanson told of an Indian father who was led to see the evil of gambling simply by watching the daily Christian life of his little daughter and hearing arguments against sin. He went to Brother Methvin and told him all about it, and of his determination to quit gambling. He did quit and became a converted man. She talked with the children about living consistent, Christians during vacation in their homes. They, too, would be doing missionary work, as did the other little girl. "A little child shall lead them."

I certainly enjoyed the occasion, and met nearly every one present. They came up to shake hands. Among the number was Annie, who is sister to our "Jennie Barnum"—Wy-Ishe. Miss Swanson remarked, "Now that you have seen Annie, you will no longer wonder at the measurements we sent your society for Jennie's clothing."

I feel sure Sisters Booty, Massee, Barnum, Boles, O'Donaho, and others, will be glad to know that Jennie, after the nine years spent in Methvin Mission, is living a beautiful Christian life in a home of her own; she was married about two years ago.

Almost all the older boys were away from school for a short while on leave of absence assisting in the farm work at their homes.

To instruct the boys in systematic gardening, and to develop and encourage habits of industry (I refer to the small boys), a garden plot has been assigned them, laid off in beds of equal size—each boy planting the same variety of seeds and each one cultivating his very own little garden. There was not a weed or blade of grass among all these patches that I could see. I went especially to tell of one corner of that garden. Why none of the boys wanted that particular spot may never be known to any one except themselves, and I doubt very much if they know why they refused it—one after another—assigning no reason for doing so, until it seemed for a while that it would go untended. At last a boy agreed to take it, and now it is the very best garden of all.

They have one native preacher, Brother Kieknehl, a Kiowa, who has an appointment once a month in the chapel. Belle Kieknehl, his daughter, is a pupil in the mission, also a music pupil. Although she had taken lessons on the piano only three months, she played three pieces for us. She memorizes her pieces when she has come over them for the third or fourth time. Her age, I believe, is eleven years.

Miss Swanson, in writing of their closing exercises said: "Three of the girls played. They each had a solo, and the older two a duet besides. Their parents were very proud of them."

The next morning, as we stood with the student's dining-room and heard them read from memory in beautiful concert the Shepherd Psalm, I was inspired with a more definite interest in the missionary work among the Indians.

Long before this school's history, Brother Methvin traveled all over this country, coming from one Indian camp to another, not never knowing whether he would be received with eager indifference or unvoiced hostility. His Indian name was Honeah the stars. The conditions respecting captivation were bad; the most was a luxurious diet.

Opposition to religious teachings, the ill feeling of the language of mis- understood purpose of language, were ever present. They are not absent even now, but Brother Methvin has accomplished much—how much can be appreciated only by those who are able to make comparisons between present conditions and those of the early stages of this mission's history.

Slowly, but with unmistakable assurance, prejudices were overcome by tirelessness of interest and effort

that disarmed fears. Frequently his knowledge of medicine paved the way for him, for often while administering to their souls' needs he would be called upon to prescribe for their bodily ills; and to prove to them that the Indian agent's medicines were poisonous, required all the tact and patience he possessed.

During those early years there were some among them who loved and trusted Brother and Sister Methvin. These were persuaded to put up their money, until a sufficient sum was saved to buy lumber to build houses. The plan was simple—two rooms, with a chimney in the center. Those first houses can be seen today around Fort Sill and Anadarko.

And now, when the Indians in these parts build, they follow that plan, adding more if they choose, but always beginning with that first pattern.

Those Indians are becoming civilized, and should you become their guest, you will find your bed-room neatly furnished with an iron bedstead, clean bedding, a washstand, bowl and pitcher, and clean towels. Your fare would be wholesome and well cooked. Transformation of such conditions was a slow, day by day process, and now to Christianize them is our work. It is to be done through their children; they must be educated and given Christian training ere habits are formed or character established.

For the past two years Brother Methvin has given all his time and labor, superintending the farms, without remuneration. And I'm sure that the Woman's Board knows and appreciates the value of Miss Swanson's presence there. For twelve years she taught there, giving entire satisfaction, and last year she was appointed Superintendent of the Mission School. Notwithstanding the duties and obligations incumbent upon her in that office, she did the work of a teacher also, as the requirements of the school were greater than the board could meet. Her efficient and painstaking work there will stand for time and eternity.

Now, friends, in the wide field of our later opportunities, shall we stand less eager and courageous and self-sacrificing than those who have braved the hazards and hindrances of this field?

If your society has had no part in this work, take it up. Should you have special work, turn to your Epworth Leagues and Sunday-schools, awaken their interest in behalf of this school. The young people, especially the children, are glad to engage in missionary work; and when you have fully decided to do something, write to Miss Ida M. Swanson, care of the Methvin Institute, Anadarko, Oklahoma, and information and instruction will be given you.

When you have had some part in the great plan of making these little children self-respecting and self-helpful, you will have the approval of our Lord.

MRS. E. R. MCBRIDE, Vinson, Oklahoma.

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After a month of torment, perfect peace comes to a poor sufferer from tetter, ring worm or other severe itching skin diseases, using a box of Tetterine, the infallible cure for all skin diseases; fragrant, harmless, effective; used by physicians in their practice. Endorsed by druggists. Only 50 cents a box at druggists, or by mail postpaid from the manufacturer. J. T. Shuprine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

A few grains of rice in the salt shakers will prevent the salt from caking, and cause it to sprinkle out freely.—Pilgrim.

WANTED.—You to see catalogue of McKinney Business and Telegraph College, the only thorough Christian business and telegraph school in the State. Notes accepted for tuition. REV. N. R. STONE, Pres. McKinney, Texas

Don't use kerosene to light your fires, but drop a little sugar on the wood and light it. It is safer and works just as well.

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

Dishes which have contained fish should be washed with soap and hot water.

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When a few children met in a private house in London to found the Ministering Children's League, few foresaw that it would extend throughout Christendom. "No day without a deed to crown it" is its motto, and the Countess of Meath, its founder, describes in an article written for The Youth's Companion the various and sometimes picturesque ways in which its members fulfill their obligation to let no day pass without doing some act of kindness to those in need.

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the cure. I will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVICE"—an explanatory illustration showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sticks and Painful or Irregular Menstruation in Young Ladies. Pimples and blemishes result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 - - - - - Notre Dame, Ind., U. S. A.

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The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Maaten St., Dallas, Texas.
All communications in the interest of the Woman's Foreign Missionary Society, and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

GIVE THANKS.

"For all that God in mercy sends;
For health and children, home and friends;
For comfort in the time of need,
For every kindly word and deed;
For happy thoughts and kindly talk,
For guidance in our daily walk,
For everything give thanks!"

For beauty in this world of ours,
For verdant grass and lovely flowers;
For song of birds, for hum of bees,
For the refreshing summer breeze;
For hill and plain, for streams and wood,
For the great ocean's mighty flood,
In everything give thanks!"

For the sweet sleep which comes with night,
For the returning morning's light;
For the bright sun that shines on high,
For the stars glittering in the sky;
For these and everything we see,
O Lord, our hearts we lift to thee,
For everything give thanks!"
—Selected.

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

The members of the Woman's Foreign Missionary Society, of North Texas Conference, have special cause for thanksgiving, among the many blessings, for the blessing which is theirs in the three missionary candidates, who are to represent them in the foreign field. The three candidates, Miss Ruby Kendrick, of Plano, Texas; Miss May Dye, also of Plano, and Miss Mattie Hugh Fladger, of Sulphur Springs, Texas, have graduated at the Scarritt Bible and Training School, Kansas City, as a preparation for the work, and at the next annual meeting of the Woman's Board of Foreign Missions, May, 1907, in Richmond, Va., is expected that they will each be assigned to a field of labor. These consecrated, young servants of Christ are not idle, meantime, while awaiting their appointment to the Woman's Board. Miss Ruby Kendrick entered the Girls' Annex at the Southwestern University, Georgetown, at the opening of the term in September, where she is taking a special literary course. Miss May Dye is a student in the Girls' Industrial School, the State institution at Denton, being one of the inmates of the Dormitory of the Woman's Home Mission Society, of North Texas Conference, which is now in rented quarters, under the wise management of Dr. and Mrs. Carroll, where she is applying herself to a course of study which will better fit and equip her for the work she has in view. Miss Mattie Hugh Fladger went, by arrangement of the Woman's Board, to San Luis Potosi, Mexico, within the last few weeks, where she is engaged for the present as a missionary teacher, pending her final appointment by the Board at the next annual meeting. As already said, the Woman's Foreign Missionary Society, of North Texas, has cause for gratitude and thanksgiving to God for these three young candidates, all so richly endowed in every way, who are thus offering themselves for this special work. They are indeed the answer of many prayers of the faithful members of this Conference Society, whose petitions have gone up from year to year that laborers might be called from their midst to go out in this service for the Master. God has thus given them an answer, in calling not only one, but three of their brightest and best, to go as their representatives to help the women of heathen lands to learn of the true God, and of Christ, the blessed Savior of all mankind.

In view of this great blessing, which has thus come to this Conference Society, the President of the Society would hereby ask the heart-felt interest of the members of each and every auxiliary, adult or juvenile, in the society, in behalf of these three dear young sisters, and that they will often remember them in prayer to God, imploring the Divine guidance for them in all their plans and preparation for the work.—Editor Woman's Department.

A program for the Week of Prayer, arranged by the auxiliaries, W. F. M. Society and W. H. M. Society, Travis Park Church, San Antonio, sent by Mrs. Wilson, Press Superintendent, came to hand last week, but too late for publication in last week's issue, which we regret, and the publication of the same in this week's issue would fall of the desired end, as the Week of Prayer is now being observed, and is near its close.

We would again request that all items or articles for publication be

sent in time to reach this editor, by Monday or Tuesday. Later than that will not insure publication for that week, and we are always desirous to insert any and all articles promptly according to date received. It is needless to say how much we welcome items from our members and co-workers for publication in our Woman's Department, for of that all are assured, we know.—Ed. Woman's Department.

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

Our girls in the Training School are our adopted daughters; and it ought to be our pleasure to make them comfortable in every way. Will not every auxiliary add a small amount to this quarter's report for this purpose? Coriscana Auxiliary has pledged \$100 for Miss Blackburn's expenses in the Training School, and we are hoping that others may join in this noble work. Let us all help, even with our mites.

MRS. A. C. JOHNSON,
Coriscana, Texas.

ATTENTION! HOME MISSION AUXILIARIES OF NORTH TEXAS CONFERENCE.

If there is an auxiliary in North Texas Conference who does not receive the Bulletins regularly, please notify me at once and give me the address of your Press Reporter or Corresponding Secretary and President. I am doing my utmost best to secure a complete list of Auxiliary Press Reporters or Corresponding Secretaries, so that the Bulletins will reach every auxiliary in North Texas. Very earnestly,
MRS. FRANK BENNETT,
Conf. Press Supt.
Pottsville, Texas.

To the Third Vice-Presidents, W. H. M. Society, North Texas Conference:

By the will of "the powers that be" I am no longer your Third Vice-President. While I have learned to love each one of you, I commend you to our new superintendent, and commend her to you. I want you to do better work than ever before, and I feel sure you will, for more has been done for us for the incoming year than ever before; so Miss Mabel Head, Assistant Secretary, writes me. There will be at least four programs made especially for Third Vice-Presidents, to appear during the year in "Our Homes." We all know this will fill a long felt need, and leaves our superintendent of Baby Roll without an excuse. Love to each of you. Cordially,

MRS. FANNIE M. POWELL,
Terrell, Texas.

REPORT OF THE WOMAN'S HOME MISSION SOCIETY OF JEFFERSON, TEXAS, FROM DEC. 1, 1905, TO DEC. 1, 1906.

Number of connectal members, 5; number of local members, 23; number of honorary members, 1; members lost, 1; subscribers to Our Homes, 18; dues collected, \$26.35; free-will offering for home work, \$8.40; free-will offering for Week of Prayer, \$5.20; the extra call made on Society, \$5.00; paid out for work on church and parsonage, \$314; sent to Conference Treasurer, \$14.70.

We have painted our church and parsonage, besides doing other work on both. Our Church and society are getting along nicely, still there is room for improvement.

MRS. B. F. SHERRELL,
Sec. Home Mission Society,
Jefferson, Texas.

Complimentary resolutions offered by the Gatesville Auxiliaries of the W. F. M. Society and the W. H. M. Society of the Methodist Church, in honor of Sister S. W. Turner, wife of the retiring presiding elder, Rev. S. W. Turner.

Whereas, according to the laws of our Church, our much loved Sister Turner will soon leave us; and whereas she has by her cheerful disposition and lovable Christian character endeared herself to us all (not only to the members of our societies, but to the entire Church, and even beyond). Therefore, be it

Resolved, 1. That while we shall sorely miss Sister Turner's happy smile and cordial greeting, we want to express to her and to the entire Church our appreciation of her work among us, and that we feel that her four years has been a benediction to us.
2. That we commend her to the

The Sweet-Toned Epworth Piano



A Piano good enough for these musicians, is good enough for any one.

Dr. WILLIAM WADE HINSBRAW,
President Chicago Conservatory of Music.

"For the last ten years I have used an Epworth piano in my home, and a portion of that time also had one in my studio, where it was subjected to the severest strain and test. Both these instruments have stood the test in a surprising way. The tone of the Epworth is languid and sympathetic, making it a splendid piano to sing with. I can vouch for the durability, sweetness of tone, and general excellence of these pianos, and I gladly give them my unqualified recommendation."

Prof. E. O. EXCELL,
whose music is sung around the globe.

"The Epworth piano I bought of you for my home is a superior instrument. There is a clearness, depth and richness in its tone which is particularly pleasing. I can safely recommend the Epworth to my friends."

Prof. CHARLES H. GABRIEL,
well-known composer of Sunday School music.

"For years I have used the Epworth in my studio, and now I have bought another for my home; they are exceptionally sweet-toned instruments, I feel that I can strongly recommend these pianos, because I know them to be good and I believe them to be the best obtainable for the price."

Prof. GEORGE B. ELDERKIN,
Publisher Sunday School song books.

"The Epworth is a sweet-toned piano; I can say this without reserve, for I have used one in my studio for over three years. I can also recommend the Williams firm."

How to get a satisfactory piano at a satisfactory price

THIS pleasing picture was painted by a young lady from a photograph.

It is a beautiful home scene, but no picture can show the rich finish or the real beauty of the Epworth piano. And no description can make clear to you the sweetness of the Epworth tone.

But place the Epworth in your home and the distinguished beauty of the design and the rich, mellow sweetness of the tone will not only delight you but will explain the popularity of the Epworth among musicians and music lovers.

It will pay you to read carefully every word of this advertisement, and then to send for our free Epworth piano book which tells how to get a satisfactory piano at a satisfactory price.

Our business was established in 1856 by our president, Mr. J. W. Williams, and we wait to celebrate this, our fiftieth or jubilee year by making and selling more Epworth pianos and organs than in any one previous year.

We own and operate two well equipped factories here in Chicago, one for making the artistic Epworth pianos, and the other for making the sweet-voiced Epworth organs.

We invite you to go through our factories so you can see the fine quality of the material we use and how our pianos and organs are made.

We think you understand that we do not sell our musical instruments through piano dealers or agents, but that we sell them all to homes and churches direct from our factory and at the factory price.

This direct-from-factory plan enables you to get a sweet-toned Epworth piano at a saving of about \$100.00 and an Epworth organ at a saving of from \$10.00 to \$50.00.

Now, it is easy for us to make fine pianos, and it is easy to sell them, too, when we know who are wanting to

buy, and to whom we ought to send our catalog.

It is still easier for us to sell an Epworth piano after we get a nice one in some home where we can refer to it as a sample of our work.

The Epworth is so beautiful in design and so sweet in tone that it sells itself—all it needs is an introduction to the prospective buyer.

There are people in every community who are thinking of buying pianos, but who, for both security and economy, prefer not to deal with middlemen, agents, dealers or supply houses.

These people would be glad to see an Epworth in the home of some neighbor and to learn from him about the satisfaction and the saving of dealing direct with us, the makers.

Now, here is where you can help us and we can help you.

We can help you by giving you a special reduction on a fine Sample Epworth Piano for your home and to which we can refer prospective buyers.

You can help us by showing your beautiful Epworth piano to your friends and neighbors, and by sending us the names of those who would like to receive our catalogs.

Now, if you would like to know what we are willing to do for you on a fine Epworth piano as a sample of our work, fill out the coupon at bottom of this page and send it to us at once.

We will then send our beautiful piano book and our Special Sample Piano Offer.

If you like our generous offer then you may select one of our fine pianos and have it sent on trial.

When the piano arrives you can give it a thorough trial to see if we have made a happy selection and have sent you the very piano you yourself would have chosen. And if you wish, you may have your friends "take a hand" in helping you to decide the question.

Then, if after a good trial you find the beautiful sample piano to be a nicer, sweeter toned piano than you can possibly get anywhere else for one half more, you may buy the piano on your own terms.

You may pay monthly, quarterly, annually, part cash or all cash or on any other reasonable terms. We like to accommodate our customers, and especially those who help us introduce our pianos. After you become the owner of an Epworth piano, we will pay you generously for sending names of piano buyers.

Now, if you would like a free copy of our beautiful piano book, with factory prices and our Special Sample Piano Offer, fill out the coupon and send it to us at once. Do not wait, but send the coupon in next mail or soon as you can.

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Please send me the free Epworth Piano Book with factory prices, also full particulars of your Special Sample Piano Offer as advertised in _____

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love of whatever charge to which her lot may fall. Our best wishes will always follow her, and our prayers ascend to a throne of grace that the choicest blessings of heaven may rest upon her and hers.

3. That a copy of these resolutions be furnished for publication to the Gatesville Messenger and the Woman's Department of the Texas Christian Advocate, and a copy furnished to Sister Turner.

MRS. W. L. AYRES,
MRS. R. N. SAUNDERS,
MRS. M. W. HATCHETT,
Committee.

UNION DISTRICT MEETING.

An all day district meeting of the Home and Foreign Missionary Societies of the Corsicana District was held in the First Church at Corsicana Oct. 18, 1906.

Mrs. M. Y. Beeson, of Mexia, District Secretary for the foreign work, presided. The meeting was called to order at 9:30 a. m., Mrs. Beeson leading the devotional exercises. After the Scripture reading and prayer, Brother Whitehurst, our pastor, gave our guests such a hearty and cordial welcome that all soon felt they were at home and among friends.

Quite a number of delegates were present and five or six preachers from the district. After the usual order of business, reports from auxiliaries

were called for. Many of them, in fact all, were exceedingly interesting. The District Secretary stressed the importance of sending the reports promptly at the required time. Many of the societies do fine work, and yet fail to send reports.

Mrs. Julian Wood, the newly elected District Secretary for the Home Mission work, was introduced by Mrs. A. C. Johnson. After a few words of greeting, Mrs. Wood took the chair and proceeded with the reports.

Mrs. A. C. Johnson led a workers' conference, which proved both helpful and instructive. Mrs. Hillburn, of Mexia, read a fine paper on "How Shall We Secure More Members?" which was listened to with interest. Rev. J. M. Barcus here introduced to the society Dr. McLean, of the Bonham District, and Brother J. B. Cox, of Mexia.

After the singing of a hymn, and the announcements for the afternoon, the meeting adjourned for dinner.

When called to order at 2 p. m., Brother Barcus read a Scripture lesson and gave a short talk on liberality. Then followed an interesting paper on "The Spirit of Giving," by Mrs. J. S. Callicutt, of Corsicana, which we trust will accomplish much towards inspiring Christians to larger giving.

A splendid paper on "Korea," written by Mrs. Manly, of Crockett, Texas, was read by Mrs. M. S. Read, after

which a real Priestess' robe was exhibited and its use explained.

Miss Lula Elliott favored us with a vocal solo, which was enjoyed by all.

Mrs. J. W. Gibbs' paper on "Prayer" made us agree with Robert E. Speer, when he says: "Deeper than the need for men, deeper far than the need for money—aye, deep down at the bottom of our spiritual life—is the need for prevailing, world-wide prayer."

A vocal solo by Mrs. Huberta Nunn, "His Love Can Never Fall," closed the program for the day.

At 8 o'clock Brother Cox delivered an admirable address on Mexico, giving a most practical and comprehensive view of the conditions existing there. This closed our session.

We can not estimate the good we might accomplish if all were awakened to the importance of this work, to ourselves as well as to others. We want to do more for the cause of Christ.
MRS. M. S. READ, Sec.

A kindergarten teacher explained to little Dorothy that an Indian woman was called a squaw, and asked her what an Indian baby was called. The reply came promptly: "A squawker."
—Boys and Girls.

Boll dingy lamp burners in plenty of water to cover, with a quart or two of potato parings in the water; it will brighten them wonderfully.

North Texas Female College "KIDD-KEY" Conservatory of Music and Art.

Sherman, Texas. FOUNDED 1877.

On last Monday we enjoyed a visit from the Board of Education of the North Texas Conference. Some of these gentlemen had not been with us for several years, and others had never seen the college. It is needless to say they were pleased, gratified and surprised. It is only the school man himself, however, who has gone through a similar experience that can realize just how much time, money and energy, how much concentrated force such a work as this stands for.

We should like to impress one fact upon the minds of the board, the conference, and all others—a fact that is understood by everyone—how much more force it takes to start a thing than to keep it going after it has once been put in motion. It would seem to be an obvious duty then, that the custodians of the educational interests of the Church should first have a care for the needs of the established schools doing especially appointed work. In connection with this, do not forget that the North Texas College is the largest school for girls in the South. Every year there go out from its doors hundreds of young women carrying with them the leaven of culture, refinement and Christianity. These are the mothers, the wives, the teachers of our sons, husbands and men of every class and profession; can anyone doubt that their aggregate influence is the most potent in the Church and out of it? Can there be any doubt as to the obligation resting upon us to keep this influence in the Church and for good?

Can we realize these truths and sit down supinely and let the great work of the North Texas College be hampered and limited for the want of a paltry \$30,000? That amount would give the necessary class room, library and laboratory facilities to meet the enlarged patronage that each succeeding year has brought.

Of course, we believe that should she be spared long enough, Mrs. Key will solve this problem as she has solved all other problems of the school without burdening others. But this is not our business; we are missing those larger benefits that come to him who gives. There is an educational value that attaches to the building up of large enterprises for the benefit of the people that we sometimes fail to appreciate—the education that is in the giving.

M. W. B.

For Information, Address Mrs. L. A. KIDD-KEY, President. Sherman, Texas, Rev. E. L. Spurlock, Business Mgr

WEBSTER'S INTERNATIONAL DICTIONARY

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C. W. STRAIN, G. P. A., Fort Worth, Texas.

NORTH TEXAS CONFERENCE.

(Continued from page 5.)

Commerce Station—D. H. Aston; A. W. Gibson, supernumerary. Commerce Mission—L. L. Naugle. Fairlie Circuit—C. W. Gianville. Campbell Circuit—C. W. Bonnia. Wolfe City Station—J. E. Vinson. Celeste and Lane—Lee Sanders. Leonard and Orange Grove—S. P. Ulrich.

McKINNEY DISTRICT.

J. F. Pierce, P. E. McKinney Station—J. B. Gober. Farmersville Station—J. R. Wages. Weston Circuit—Oscar Moreland. Nevada Station—L. A. Burk. Celina and Rosebud—W. H. Wright. Princeton Circuit—W. E. Kirby. Blue Ridge Circuit—J. H. Moreland, supply. Anna Circuit—L. A. Hanson. Allen Circuit—W. C. Clifton. Plano Station—A. R. Nash; D. J. Martin, supernumerary. Renner Circuit—Samuel Weaver. Wylie and Murphy—E. S. Hursey. Frisco Circuit—John L. Sullivan. Prosper Circuit—J. D. Hudgins. Josephine Circuit—S. T. Francis. Pilot Point Station—W. D. Mountcastle. Farmers Branch Circuit—S. L. Crowson.

SULPHUR SPRINGS DISTRICT.

C. R. Hodges, P. E. Sulphur Springs Station—E. A. Spragins; B. A. Thomason, supernumerary. Ruby Springs Circuit—J. H. Averitt. Sulphur Bluff Circuit—C. F. McKinney. Mt. Vernon Circuit—J. F. Holmes. Parley Circuit—To be supplied. Cooper Station—M. K. Kitchin. Pecan Gap and Ben Franklin—N. C. Little. Cumby Circuit—B. H. Bounds. Wimsboro Station—S. A. Ashburn. Como Circuit—J. W. Blackburn. Yowell Circuit—C. F. Conans. Lake Creek Circuit—C. C. Williams. Washburn Circuit—L. F. Tannery. Birthright Circuit—To be supplied. Klondike Circuit—J. E. Short.

PARIS DISTRICT.

J. F. Alderson, P. E. Paris, Centenary—L. W. Clark. Lamar Avenue—P. C. Archer; I. T. Stafford, supernumerary. Bonham Station—E. A. Wyatt. Emberson Circuit—H. M. Cosby. Coxtown Circuit—W. R. McCarter. Paris Circuit—A. P. Saffold. Blossom and Sylvan—W. A. Thomas. Shady Grove and Marvin—To be supplied. Rosalie Circuit—To be supplied. Detroit Station—W. J. Bludworth. Woodland and Kanawha—C. N. Smith. Clarksville Station—T. J. Beckham. Clarksville Circuit—F. A. Bond. Anna and Williams Chapel—H. K. Agee. White Rock Station—L. A. Thomas. Avery Mission—H. H. Goode. Student Vanderbilt University—Atticus Webb. Y. M. C. Secretary, Paris—L. G. White.

BONHAM DISTRICT.

M. L. Hamilton, P. E. Bonham Station—T. H. Morris. South Bonham and Ravenna—J. T. Bludworth. Bailey Circuit—John Moore. Ector Circuit—R. L. Ely. Jober Mission—M. P. Hines. Dodd and Windom—J. R. Atchley. Honey Grove Station—F. A. Rosser. Petty and White Rock—T. W. Lovell. Petty Mission—To be supplied. Ladonia Station—J. E. Roach. Groobston and High—J. F. Sherwood. Randolph Circuit—W. E. Rosser. French Circuit—J. W. Tinscher. Lamson Mission—W. T. Gray, supply. Honey Grove Circuit—W. A. Clark. Assistant Business Manager Texas M. E. Orphanage—T. E. Bowman.

SHERMAN DISTRICT.

E. W. Alderson, P. E. Sherman, Travis Street—J. L. Pierce. Wm. Hay and S. L. Ball, supernumeraries. Key Memorial—J. P. Lowry. Pecan and Friendship—B. F. Wheeler. Southmayd Circuit—J. C. Cavener. Bells and Ambrose—D. F. Fuller and W. A. Fleming, supplies. Van Alstyne—S. C. Riddle. Trinity Mission—W. J. Palmer. Pottersboro—E. L. Sims. Preston Mission—C. W. Jacks. Sadler Circuit—To be supplied. Collinsville and Tioga—J. H. Griffin. Hunter Mission—A. N. Julian, supply. Whitesboro Station—L. P. Smith. Pilot Grove Circuit—J. T. Tanner, supply. Whitewright Station—W. F. Bryan. Howe Circuit—W. B. Byars. Denison, Waples Memorial—E. L. Egger. Ton Bean—E. E. Williams, supply. Agent North Texas College—J. M. Einkley. Business Manager North Texas College—E. L. Spurlock.

GAINESVILLE DISTRICT.

J. A. Stafford, P. E. Gainesville, Denton Street—J. J. Clark. Broadway—W. T. Morrow. Necona Station—W. T. Harris. Montague Circuit—S. M. Black. Dexter Mission—J. O. Davis, supply. Myra Circuit—H. B. Johnston. Marysville Circuit—J. C. Gibbon. Era and Bolivar Circuit—J. P. Rodgers; M. C. Blackburn, supernumerary. Rossion—C. B. Goslon, supply. Necona Circuit—C. P. Martin. St. Jo—Minor Bounds. Ponder and Crum—J. D. Whitehead. Greenwood Circuit—A. C. Stirling, supply. Justin and Roanoke Mission—C. W. Hardon, supply.

BOWIE DISTRICT.

T. R. Pierce, P. E. Bowie Station—J. A. Old. Fruitland Circuit—J. B. Adair. Decatur Station—J. M. Sweeton. Decatur Circuit—G. W. Whistler. Bellevue Circuit—R. E. Porter. Thome Circuit—C. E. Holley. Boyd and Garita—A. F. Hightower. Bridgeport Station—J. O. Peterson. Paradise Circuit—J. P. Humphries. Crafton Circuit—To be supplied. Alvord Circuit—J. C. Weaver. Henrietta—H. H. Vaughan. Chico Station—L. F. Chapman; H. E. Smith, supernumerary. Wichita Falls Station—W. A. Stuckey. Iowa Park Mission—F. L. McGehee.

Byars—To be supplied; S. P. Pirtle, supernumerary. Archer City Mission—A. P. Johnson. Holiday Mission—J. B. Parr, supply. Blue Grove Circuit—P. W. Byrd, supply. Jacksonboro Station—J. G. Forrester. Bysson Mission—J. H. Overstreet, supply. Grotown Circuit—Marvin Huff. Post Oak Circuit—R. L. Patterson, supply. Agent Superannuates Homes—F. O. Miller. Student Southwestern University—Finis Crutchfield.

TRANSFERRED—Mallory Planagin, P. E. Knickerbocker, W. C. Fleetwood, J. R. Smith, M. C. Dohls and A. L. Seales to the Indian Mission Conference; H. D. Knickerbocker to the Northwest Texas Conference; N. G. Ozment to the West Texas Conference; J. L. Rea to the Northwest Texas Conference; P. G. Huffman to the Northwest Texas Conference; L. O. Rodgers to the Montana Conference; J. W. Smith to the New Mexico Conference.

Fort Worth District—First Round.

Azle, Harwell, Dec. 15, 16. Weatherford St., Dec. 16, 17. Smithfield, Smithfield, Dec. 22, 23. Grapevine, Grapevine, Dec. 23, 24. Kennedale, Thomas' Ch., Dec. 29, 30. Arlington, Dec. 30, 31. Mansfield, Jan. 2. Blum, Blum, Jan. 5, 6. Covington, Jan. 6, 7. Bono, Bono, Jan. 12, 13. Godley, Godley, Jan. 13, 14. Grandview, W. Ch., Jan. 19, 20. Cleburne, Main St., Jan. 20, 21. N. Ft. Worth, Jan. 23. Joshua, Joshua, Jan. 26, 27. Cleburne, N. Side, Jan. 27, 28. Polytechnic, Jan. 30. Mulkey Memorial, Feb. 2, 3. Mo. Ave, Feb. 3, 4. Glenwood, Feb. 9, 10. Rosen Heights, Feb. 10, 11. Central, Feb. 16, 17. Riverside, Feb. 17, 18. First Church, Feb. 24, 25.

District Stewards will meet in First Church, Fort Worth, December 11, at 2 p. m. O. F. SENSABAUGH, P. E.

NEW MEICO CONFERENCE.

El Paso District—First Round. Dayton Cir., O. T. Rogers, pastor, Dec. 1, 2. Hagerman Cir., W. R. Evans, pastor, Dec. 5. Artesia, J. H. Messer, pastor, Dec. 8, 9. Carlsbad, J. B. Cochran, pastor, Dec. 12. Odessa Cir., Geo. Ward, pastor, Dec. 15, 16. Pecos Cir., J. F. Hedgpeh, pastor, Dec. 20. Alamogordo, W. J. Wright, pastor, Dec. 22, 23. Lordsburg, J. W. Ager, pastor, Dec. 29, 30. Deming, W. E. Foulks, pastor, Jan. 5, 6. Las Cruces, T. L. Lallance, pastor, Jan. 12, 13. El Paso, G. M. Gibson, pastor, Jan. 19, 20. E. El Paso, H. P. Bond, pastor, Jan. 19, 20. Marfa, N. E. Bragg, pastor, Jan. 26, 27. Alpine, C. L. Brooks, pastor, Jan. 29. J. T. French, P. E.

Gatesville District—First Round.

McGregor, Dec. 1, 2. Valley Mills, Dec. 8, 9. Crawford, Dec. 15, 16. Gatesville, Dec. 22, 23. Oglesby, Hackney, Dec. 29, 30. Meridian, Jan. 5, 6. Jonesboro, Levita, Jan. 12, 13. Hamilton, H., Jan. 19, 20. Meridian & Womack, W., Jan. 26, 27. Turnersville, Mt. Zion, Feb. 2, 3. The District Stewards will meet at the district parsonage at 10 a. m., December 27, Gatesville, Texas. JAS. M. SHERMAN, P. E.

THE IMMORTALITY OF THE SOUL.

Well I, with many others I suppose, am dumbfounded. Surely God will not visit his Church and his so-called shepherds with favor for such utterances as appear in our general organ, the Nashville Advocate, about the immortality of our souls. I loathe to believe that our editor, Brother Winton, is in earnest about letting such heretical stuff appear in print. I think we have steady and incessant work enough in keeping thousands of our members in the right path of duty, without casting doubts in their minds about the most essential corner-rock of salvation, namely the immortality of our souls.

If the Word of God does not in unmistakable words and prophecies teach the immortality of the soul, what does it teach? Will our general organ reveal it unto us, who are lacking in profound knowledge of it? If,

SAVED HER MONEY

Gentlemen: My sewing machine arrived all right and I have tried it. It is all right. It is exactly what it was recommended to be. I think any reader of the Advocate who is in need of a machine would do well to purchase one. I consider that it saved me at least \$20 or more. With best wishes to the Advocate and its readers. MRS. BYRD. Fairy, Texas.

as our general editor would have us to believe, or rather think about, the soul is not "essentially immortal," what is the use either to preach, talk or write about the redemption of souls? Psalms 39:22: "The Lord redeemeth the soul of his servants." Psalms 49:8: "For the redemption of their soul is precious." No, a thousand times no, notwithstanding all the book learning of our materialistic false teachers and their leadership, who, after a time, would plunge believers in outer darkness; let us renew with all of our strength, mind and soul, under the guidance of the Holy Spirit, our allegiance to the teachings and sayings of Jesus, our beloved Master, and stand together firmly upon the Word of God, caring not for the uncalled, visionary, misleading thoughts of so-called teachers, who have too much book knowledge in the handling of the Word of God.

It is to be deeply regretted that such important doctrine should have ever seen the light in our Nashville Advocate, and to be handled incorrectly and thoughtlessly as it has been editorially.

If we were to study the Word of God more diligently and oftener, as we ought to, such rotten propositions would forever be consigned to the wives of the prince of outer darkness and his followers.

With Christian love and sure assurance that "this mortal MUST put on immortality," consign me to the waste basket if you think I have not, as a layman, the right to refute such false teaching. GEO. MANOTTE.

The American Monthly Review of Reviews.

The principal features of this number are sketches of Charles E. Hughes, the New York insurance investigator and present candidate for Governor, why Ervin Wardman, and the new provisional Governor of Cuba, Charles E. Magoon, by Richard C. Weightman; the romantic story of American copper-mine development, by Charles F. Speare; an article on the purposes and achievements by Secretary Root's South American tour, by Arthur Wallace Dunn; an account of "Mexico's Fighting Equipment," by Austin C. Brady; and "The House of Lords, Past, Present, and Future," by W. T. Stead. President Nicholas Murray Butler describes the preparations for the coming visit of British teachers to the United States under auspices of Mr. Alfred Mosely and Dr. Schumacher the young German economist, who is the present incumbent of the Kaiser Wilhelm lectureship at Columbia University, is the subject of a brief article by Pro. E. R. A. Seligman.

The editorials paragraphs in "The Progress of the World" deal particularly with the phenomenon of Hearstism in New York and with the new situation in Cuba.

UNANSWERED LETTERS.

Nov. 22.—N. B. Read, subs. J. S. Huckabee, sub. A. E. Carraway, sub. J. J. Creed, sub. W. T. Cunningham, subs. M. S. Leveridge, sub. B. F. Alsup, sub. E. Hightower, subs. G. A. Nance, sub. A. L. Seales, subs. W. O. Shugart, change. H. T. Cunningham, subs. W. Griffith, sub. Nov. 26.—C. N. N. Ferguson, sub. S. S. McKenney, sub. J. F. Bilbro, sub. Nov. 27.—W. W. Graham, sub. R. A. Walker, sub. O. P. Kiker, sub. R. A. Clement, sub. G. W. Kincheloe, sub. Nov. 28.—H. H. Vaughan, sub. G. D. Wilson, sub.

POSTOFFICE ADDRESSES.

Rev. J. T. Bloodworth, Sta. A, Ft. Worth, Texas. Rev. M. G. Jenkins, Mineola, Texas. Rev. Joe F. Webb, West End, San Antonio, Texas. Rev. J. T. McKeown, Box 38, Dawson, Texas. Rev. W. J. Johnson, San Marcos, Texas. Rev. J. J. Rape, Holland, Texas.

HOW ABOUT REPORTING YOUR CHILDREN'S DAY COLLECTION?

Heretofore the lack of a definite purpose for the use of the remainder of this fund (after the needy schools were provided for, and the ten per cent to the General Sunday-school Board and ten per cent to the Board of Education), no doubt caused many of our pastors to neglect to take up the collection, or if taken up, no stress was laid on the amount to be raised, or for what purpose it would be used, and a large number have used it for local purposes. For example, one superintendent told me he used his collection to make some repairs on the church. Many of our pastors on circuits use it to help out their conference collections. If you will notice reports to Annual Conference Treasurers by pastors, you will find that only a small per cent report any collection at all for this cause.

The Sunday-school and its work is being recognized by our best and most progressive men in the Church as the most important work of our

Church. Horace Bushnell, in speaking to H. Clay Trumbull once about his Sunday-school work, said: "I've come to see that the work you are doing is the greatest work in the world." And, after a moment's pause, he added: "Sometimes I think it is the only work there is in the world." The imperial rank of the Sunday-school in the community of Christian enterprise is no longer questioned by those who observe and think.

Strange it may seem, but for nineteen centuries we have misunderstood our Christ concerning the training and conversion of our children.

Until recently it was thought that almost anybody could teach a Sunday-school class; that no preparation was necessary, only just to ask the questions printed in the lesson sheet or quarterly.

The Church at last has awakened to the fact that if the world is to be saved, childhood is the battle-ground, and has made large provisions for the preparation of those who shall be entrusted with the teaching and training of our children. They must take the study course, attend the Institute, read the best and latest books on Sunday-school work. And the last General Conference at Birmingham added a new clause to the paragraph on Sunday-schools (page 196 in new Discipline), endowing a Chair of Religious Pedagogy and Sunday-schools in Vanderbilt University, appropriating \$50,000 for that purpose to be raised by the Sunday-schools.

Now, since the Church is striving to meet its responsibility to the children, shall its progress be retarded or its aim thwarted by those on whom the greatest responsibility rests? Surely not. May we not hope that every pastor, as he makes his report to his Annual Conference, have a conscience on this question, and report this collection under its proper head. Then the law of the Church will be kept, and our children will not be deprived of the benefit of that for which the money was contributed. And, brother, you will be one of those who are aiding in the salvation of the world through the Sunday-school. D. H. ABERNATHY. Pittsburg, Texas.

Atlanta. A. Crossley: Everything moves apace here. We are ready for conference, with everything up and over. About \$2,000 for a new parsonage, new cornet, and good subscriptions for new organ and bell, are some of the signs of material progress with handsome raise for ministerial support planned. Strong commendatory resolutions touching the efficiency and fidelity of the pastor, Rev. J. C. Jones, and of the presiding elder, Rev. J. T. Smith, and urging the return of each, were passed. The Advocate and its practical and learned editor are in high favor. It is a boast on our part that we have an elect lady who is planning to carry a missionary.

Pittsburg, Texas. D. H. ABERNATHY.

Atlanta.

A. Crossley: Everything moves apace here. We are ready for conference, with everything up and over. About \$2,000 for a new parsonage, new cornet, and good subscriptions for new organ and bell, are some of the signs of material progress with handsome raise for ministerial support planned. Strong commendatory resolutions touching the efficiency and fidelity of the pastor, Rev. J. C. Jones, and of the presiding elder, Rev. J. T. Smith, and urging the return of each, were passed. The Advocate and its practical and learned editor are in high favor. It is a boast on our part that we have an elect lady who is planning to carry a missionary.

To prevent cream rising on scalded milk, pour into a pitcher as soon as scalded, then stand the pitcher in a bowl of cold water.

SAN FRANCISCO CAMPS.

In going about the different camps I was interested in what the children had thought of saving when driven before the fire, and was surprised to find how many had taken their school-books, leaving everything else behind. Very few dolls were saved, and indeed most of the children were glad to have escaped with the clothes on their backs. During the fire a little lot of five was seen marching all alone in a crowd of fleeing people, carrying a stuffed bird in a glass bell and a woolly toy dog in her arms. Catching the eye of a strange lady in the crowd she looked up proudly and said: "I saved 'em!" But for the most part the helpless pets seemed to have the first place in the hearts of old and young.—St. Nicholas.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of



They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

OBITUARIES.

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

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

LEMONS.—Curan Lemons, familiarly known as "Grandpa," was born January 29, 1826, in Blount County, East Tennessee, and died in Parker County, Texas, near Bethesda Church, October 15, 1906.

MUCKLERoy.—Sarah C. Muckleroy (nee McMichael) was born in Clark County, Georgia, December 17, 1829; joined the Methodist Church in girlhood; was married to Anthony Muckleroy, January 9, 1849; moved to Texas in 1850. She was the mother of eleven children, six of whom are left to mourn their loss.

MULLENS.—Rosa Belle Mullens, little daughter of J. H. Mullens, was born June 25, 1855. She departed this life November 3, 1906.

H. BASCOM OWENS, P. C. Whitt, Texas.

BARBER.—Addison L. Barber, son of the late John and Elizabeth Barber, of Rockport, Texas, and grandson of the late D. L. Kokernot, of Gonzales, was born September 30, 1849, in Gonzales County, Texas, and fell on sleep September 18, 1906, in Berciar, Goliad County, Texas.

HEWITT.—Mrs. Amelia Hewitt was born in Lancaster, Ohio, September 36, 1837, and died in White Oaks, N. M., November 5, 1906. She came to New Mexico in 1881, and was married to Hon. John Y. Hewitt, November 1, 1882, and they have since that time made their home in White Oaks.

EUBANK.—Marion Forest, infant son of Bro. Billie and Sister Kainey Eubank, is gone. He was born November 3, 1906, and died November 7, 1906. He lived only four days.

C. L. SPRADLEY. Josiah, Texas.

SOWELL.—In loving memory of Grandpa Sowell, who fell asleep in Jesus, October 10, 1906, at the ripe old age of 84. He had been a member of the Methodist Church since he was a mere child, and his home was always the preacher's home.

DELLA CARLTON.

MARRIS.—Otto Harris, infant son of Bro. and Sister J. C. Harris, departed this life about August 25, 1906. He was sick only a few days. Sweet little Otto was two years old; he just stayed in the home long enough to endear himself to mamma and papa.

JOE F. WEBB.

BOLTON.—Susanna Roseman was born in Jackson County, Ala., July 21, 1823; was married to Canado S. Bolton, April 10, 1845; was converted and joined the M. E. Church, South, the same year and moved to Texas in 1850, settled in Cherokee County, and lived there till she died, November 8, 1906, at her home in Jacksonville.

I. ALEXANDER.

WEST.—Oliver, son of J. A. and S. C. West, was born April 13, 1890. Being reared by devoted, Christian parents, he gave his heart to God in early childhood and joined the Methodist Church, living a beautiful Christian life.

KENNEY.—Chlo Bruce, son of Rev. J. A. and Mrs. Lula Kenney, was born in Montana, December 15, 1902, and entered into eternal life in Fairfield, Texas, November 13, 1906.

S. PHILPOTT.

KENNEDY.—James W. Kennedy was born in Ohio, November 12, 1846, and departed this life October 25, 1906. Bro. Kennedy came to this country with his parents when a small boy. He was married to Miss Elizabeth Jackson in 1867.

RODGERS.—Robert Nathaniel, son of George E. and Maggie Rodgers, was born near Sylvan, Lamar County, Texas, June 11, 1903, and died of diphtheria at the same place, November 6, 1906.

J. A. WYATT.

COLLIER.—Mrs. S. J. B. Collier (nee Brady) passed to her home above, October 16, 1906. She was a kind, affectionate mother, a devoted wife, a true Christian and a life time Methodist.

J. C. MOON, P. C.

COCHRAN.—Mrs. Mary L. Cochran (nee Harris) was born in Newton County, Miss., February 15, 1869. She joined the M. E. Church South, at Morton, Miss. in her fifteenth year.

WM. M. FOSTER.

WATHEN.—Little Benjamin Southern Wathen, beloved son of Mr. and Mrs. Eugene Wathen, came to the home of his parents, May, 1901. He was a bright boy of five years, giving promise of a splendid future.

H. A. BOURLAND.

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

A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system.

W. S. KEENAN, G. P. A. Santa Fe GALVESTON

Tricked by Dyspepsia

The Doctor Couldn't Tell Where The Trouble Lay.

"For the past seven years I have been a victim of dyspepsia and chronic constipation and have consulted the most noted specialists to be found on diseases of this character. None, however, seemed to locate the difficulty or give relief. In addition to this medical treatment, I have resorted to the use of many remedies and have given them faithful trial, but all to no purpose.

Upon the recommendation of a close friend, I purchased a 50c package of Stuart's Dyspepsia Tablets and in less than five days noticed that I was receiving more benefit than from any remedy I had used before.

I have not experienced any return of my former trouble, though three months have elapsed since taking your remedy."

Dyspepsia is a disease which has long baffled physicians. So difficult of location is the disease that cure seems next to miraculous. There is only one way to treat dyspepsia—to supply the elements which nature has ordained to perform this function and to cause them to enter the digestive organs, supplying the fluids which they lack.

We do not claim or expect Stuart's Dyspepsia Tablets to cure anything but disordered conditions of the stomach and other digestive organs, but this they never fail to do.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box.

HAVE YOU Stopped to think how happy you could make the dear ones at home by making them a visit during the Christmas Holidays?

Santa Fe will have in effect during the Holidays the usual low rates to the Old States. If you expect to make a trip drop me a card and I will write you fully regarding your trip.

W. S. KEENAN, G. P. A. Santa Fe GALVESTON

- Center Lomet, Ogles, Lampa, San Sa Kings, San Sa Chero, Johnso, Marble, Wilcox, Blanco, Boerne, Center, Kerril, Bander, The dates will be 7:30 p. Ber, Karnes, Kenedy, Corpus, Mathis, Alice, Sen Di, Flores, Runge, Pleasant, Rockpo, Oakvill, Distr, edy No, We, pay out, eign Mi, ly beg, gin at, We can, Stew, tice ea, ary are, their li, of the, to begi, sible re, ference, had to, need a, Let all, tism of, look for, in ever, Au, Liberty, i, 2, Bertran, Mancha, Webber, McDade, Walnut, West P, La Gra, Eagle L, Welmar, (Columb, Unvers, South A, JC, San A, Travis I, Sherma, Laredo, Hondo, Devine, Uvalde, Carrizo, Sun J, Rock Sp, Utopia (, Moore C, Dej Rio, Eagle P, Cotulla, West Et, Prospect, South E, Feb, Amphio, San M, Seguin & Staples, Gonzalez, Kyle & Dec. 1, Dripping, Chapel, Buda cir, Maxwell, Belmont, Luling c, Tilman c, Lockhart, Waelder, 9, 10, San Mar, Cue, Yoakum, Edna, De, Ganado, El Camp, Palacios, Stockdale, Lavernia, Clear Cre, Cuero, D, Shiner, S, Nursery, Port Lav, Hope, M, District, in Cuero, 1906.

WEST TEXAS CONFERENCE.

Llano District—First Round. Center City, C. C., Dec. 1, 2. Lometa, L., Dec. 2, 3. Ogles, O., Dec. 8, 9. Lampasas, Dec. 9, 10. San Saba Cir., Colony, Dec. 11. Kingsland, K., Dec. 15, 16. San Saba, Dec. 22, 23. Cherokee, Cherokee, Dec. 30, 31. Johnson, Rockdale, Jan. 5, 6. Marble Falls, Jan. 6, 7. Willow, W., Jan. 13, 14. Blanco, B., Jan. 16. Boerne, Boerne, Jan. 19, 20. Center Point, Jan. 22. Kerrville, Jan. 24. Bandera, Bandera, Jan. 26, 27. The brethren will notice Sunday dates mentioned twice. First named will get 11 a. m.; the second will get 7:30 p. m. THEOPHILUS LEE, P. E.

Beeville District—First Round. Karnes City, Nov. 30. Kenedy, Dec. 1, 2. Corpus Christi, Dec. 5. Mathis, Mathis, Dec. 8, 9. Alice, Alice, Dec. 15, 16. San Diego, S. D., Dec. 17. Floresville, Dec. 21. Runge, Runge, Dec. 22, 23. Pleasanton, P., Dec. 29, 30. Rockport and A. P., A. P., Jan. 5, 6. Oakville, Lebanon, Jan. 12, 13. District Stewards will meet at Kenedy November 29, at 1 p. m. We want the Beeville District to pay out in full on Domestic and Foreign Missions by January 1. I earnestly beg of all the pastors that they begin at once to help bring this to pass. We can do it. Stewards who believe in and practice early collections on pastor's salary are the stewards who always have their lists collected in full at the end of the year. I entreat every steward to begin early and have the best possible report at the first Quarterly Conference. Some of the pastors have had to move a long distance and will need all you can collect for them. Let all of us unite in prayer for a baptism of the Holy Spirit, and let us look for and expect a sweeping revival in every pastoral charge. F. B. BUCHANAN, P. E.

Austin District—First Round. Liberty Hill and Leander, L. H., Dec. 1, 2. Bertram, Bertram, 7 p. m., Dec. 3. Manchaca, Manchaca, 2 p. m., Dec. 5. Webberville, Webberville, Dec. 8, 9. McDade, McDade, 2:30 p. m., Dec. 13. Walnut, Walnut, Dec. 15, 16. West Point, W. P., 2 p. m., Dec. 21. La Grange, Dec. 22, 23. Eagle Lake, E. L., Dec. 29, 30. Welmar, Welmar, Jan. 1, 2. Columbus, Jan. 5, 6. University Ch., 11 a. m., Jan. 13. South Austin, 7 p. m., Jan. 13. JOHN M. ALEXANDER, P. E.

San Antonio District—First Round. Travis Park, 11 a. m., 1st Sun. Dec. Sherman St., 7:30 p. m., 1st Sun. Dec. Laredo, 2nd Sun. Dec. Hondo, 3rd Sun. Dec. Devine, 4th Sun. Dec. Uvalde, 5th Sun. Dec. Carrizo Springs and Batesville, B., 1st Sun. Jan. Rock Sprgs Cir., R. S., 2nd Sun. Jan. Utopia Cir., at Utopia, 3rd Sun. Jan. Moore Cir., Moore, 4th Sun. Jan. Del Rio, 1st Sun. Feb. Eagle Pass, Feb. 4th. Cotulla, Cotulla, 2nd Sun. Feb. West End, Feb. 13. Prospect Hill, 11 a. m., 3rd Sun. Feb. South Heights, 7:30 p. m., 3rd Sun. Feb. Amphion Cir., 4th Sun. Feb. A. J. WEEKS, P. E.

San Marcos District—First Round. Seguin & Mill Creek, at S. Nov. 24, 25. Staples cir., at Harris Chapel, Dec. 1, 2. Gonzales, Dec. 8, 9. Kyle & Pleasant Grove cir. at Kyle, Dec. 15, 16. Dripping Springs cir., at Pound's Chapel, Dec. 22, 23. Buda cir., at Buda, Dec. 29, 30. Maxwell cir., at Maxwell, Jan. 5, 6. Belmont cir., at Nixon, Jan. 12, 13. Luling cir., at Luling, Jan. 19, 20. Tilman cir., at McMahan, Jan. 26, 27. Lockhart, at Lockhart, Feb. 2, 3. Waelder & Thompsonville, at T., Feb. 9, 10. San Marcos, Feb. 16, 17. D. K. PORTER, P. E.

Cuero District—First Round. Yoakum, Dec. 1, 2. Edna, Dec. 5. Ganado, Ganado, Dec. 6. El Campo, Dec. 7, 9. Palacios, P., Dec. 11, 12. Stockdale, Stockdale, Dec. 15, 16. Lavernia, Suth. Springs, Dec. 18. Clear Creek, Rocky, Dec. 22, 23. Cuero, Dec. 27. Shiner, Shiner, Dec. 29, 30. Nursery, Nursery, Jan. 2. Port Lavaca, P. L., Jan. 5, 6. Hope, Mossy Grove, Jan. 12, 13. District Stewards will please meet in Cuero on Friday, 7 p. m., Nov. 30, 1906. R. A. ROWLAND, P. E.

San Angelo District—First Round. Brady Sta., 1st Sun. Dec. Fredonia, a. m., 2nd Sun. Dec. Mason, p. m., 2nd Sun. Dec. Junction, Dec. 12. Menardville, 3rd Sun. Dec. San Angelo Sta., 4th Sun. Dec. Miles, 5th Sun. Dec. Water Valley, Wed., Jan. 2. Sterling City, Thurs., Jan. 3. Garden City, Fri., Jan. 4th. Midland, 1st Sun. Jan. Sherwood, Wed., Jan. 9. WILL T. RENFRO, P. E.

NORTHWEST TEX. CONFERENCE. Weatherford District—First Round. Couts Memorial, Dec. 2. First Church, Dec. 2. Mineral Wells, Dec. 9. Weatherford cir., at Bethel, Dec. 15, 16. Springtown cir., at S., Dec. 22, 23. Cresson cir., Dec. 29, 30. Aledo cir., at Aledo, Jan. 5, 6. Millsap cir., at Millsap, Jan. 10. Santo cir., at Santo, Jan. 11. Gordon & Strawn, at G., Jan. 12, 11. Ranger cir., at Ranger, Jan. 19, 20. Wayland mis., at Gunsight, Jan. 22. Crystall Falls, at C., Jan. 24. Breckenridge, at B., Jan. 26, 27. Palo Pinto, at Graford, Feb. 2, 3. Whitt & Bethesda, Feb. 5. Feaster, at Agnes, Feb. 9, 10. Graham mis., at Salem, Feb. 16. Graham Station, Feb. 17, 18. Farmer mis., at Redtop, Feb. 19. Ellisville, at Fish Creek, Feb. 21. Turockmorton, at T., Feb. 23, 24. M. K. LITTLE, P. E.

Georgetown District—First Round. Belton sta, Dec. 1, 2. Moody sta, Dec. 8, 9. Bruceville & Eddy, at E., Dec. 9, 10. Temple, 7th St., Dec. 15, 16. Temple, 1st Ch., Dec. 16, 17. Belton cir., at Cedar Ck., Dec. 22, 23. Troy, at Troy, Dec. 23, 24. Holland cir., at H., Dec. 28, 30. Salado cir., at Belle Plains, Dec. 29, 23. Florence, at F., Jan. 5, 6. Rodgers, at R., Jan. 12, 13. North Georgetown, at N. G., Jan. 19, 20. Hutto, at H., Jan. 20, 21. Granger, at G., Jan. 26, 27. Bartlett sta., Jan. 26, 27. Taylor sta, Feb. 2, 3. Georgetown sta, Feb. 9, 10. B. R. BOLTON, P. E.

Corsicana District—First Round. Corsicana, 11th Ave., Dec. 1, 2. Frost, McCord's Sch. H., Dec. 8, 9. Brandon, at Brandon, Dec. 10, 11 a. m. Purdon, Dec. 12, 11 a. m. Powell, Dec. 13, 11 a. m. Coolidge, at Coolidge, Dec. 15, 16. Mexia, at Mexia, Dec. 15, 16, 7 p. m. Cotton Gin, at Shiloh, Dec. 17, 11 a. m. Richland, at Richland, Dec. 18, 11 a. m. Corsicana cir, Harrison's Chapel, Dec. 22, 23, 11 a. m. Corsicana, 1st Ch., Dec. 22, 23, 7 p. m. Irene, at Irene, Dec. 24, 30. Wortham, at Woodland, Jan. 2, 11 a. m. Kirk, at Kirk, Jan. 5, 6, 11 a. m. Groesbeck, Jan. 5, 6, 11 a. m. Thornton, Steele's Ck, Jan. 7, 11 a. m. Horn Hill, H. H., Jan. 8, 11 a. m. Dawson, at Dawson, Jan. 11, 11 a. m. Alma, at Alma, Jan. 12, 13. Rice, at Rice, Jan. 12, 13, 7 p. m. Blooming Grove, Jan. 16, 7 p. m. Barry, at Barry, Jan. 17, 11 a. m. Kerens, at Bazette, Jan. 19, 20. The District Stewards will meet in Corsicana at First Church, December 6, 1906, at 2 p. m. HORACE BISHOP, P. E.

Dublin District—First Round. (First part.) Stephenville cir, Dec. 5, 11 a. m. Stephenville sta, Dec. 5, 7:30 p. m. Bluffdale cir, Dec. 6, 11 a. m. Fedell cir, Dec. 8, 9. Huckabay mis, Dec. 11, 11 a. m. Cisco cir, Dec. 15, 11 a. m. Cisco sta, Dec. 16. Eastland sta, Dec. 18, 7:30 p. m. Dublin sta, Dec. 23. Granbury mis, Dec. 29, 11 a. m. Granbury sta, Dec. 30. The District Stewards are called to meet in the Methodist Church at Dublin, Texas, December 12, at 1:30 p. m. Let all of the pastors see to it that the District Stewards of their respective charges are duly notified and urged to be present at this meeting. J. G. PUTMAN, P. E.

Waxahachie District—First Round. Italy, Dec. 1, 2. Hillsboro, Dec. 8, 9. Ennis, Dec. 16, 17. Waxahachie, Dec. 18. Bristol, at Bristol, Dec. 21. Ferris, Dec. 22, 23. Palmer & Boyce, at Boyce, Dec. 23, 24. Midlothian, Dec. Dec. 29, 30. Milford, at Milford, Jan. 5, 6. Hillsboro, Line Street, Jan. 6, 7. Lovelace, at Osceola, Jan. 12. Itasca, Jan. 12, 13. Grandview, Jan. 13, 14. Venus, at Venus, Jan. 19. Alvarado, Jan. 20, 21. Bethel, Jan. 25. Maypearl, at Maypearl, Jan. 26, 27. Forrester, at Forrester, Feb. 1, 2. Bardwell, at Avalon, Feb. 8, 9. Ovilla, at Ovilla, Feb. 15, 16. Red Oak, at Red Oak, Feb. 22, 23. JAS. CAMPBELL, P. E.

Colorado District—First Round. Claytonville, at C., Dec. 1. Snyder mis., at Camp Sprgs., Dec. 6. Roby, at Roby, Dec. 8, 9. Aspermont mission, Dec. 14. Aspermont sta., Dec. 15, 16. Dunn, at Dunn, Dec. 22, 23. Westbrook, at Westbrook, Dec. 29, 30. Gail, at Gail, Jan. 5, 6. Seminole, at Seminole, Jan. 9. Lamesa, at Lamesa, Jan. 12, 13. Roscoe & Loraine, at R., Jan. 19, 20. Stanton, Jan. 26, 27. Clairmont, at C., Feb. 2, 3. Snyder sta., Feb. 4. Big Springs mis., at R. Bar, Feb. 9, 10. Big Springs sta., Feb. 16, 17. Colorado sta., Feb. 23, 24. District Stewards will meet at the District Parsonage at 10 o'clock a. m., December 20. J. T. GRISWOLD, P. E.

Brownwood District—First Round. Robert Lee, at Bronte, Dec. 1, 2. Olga, at Olga, Dec. 4. Wingate, at Hylton, Dec. 6. Winters, at Winters, Dec. 8, 9. Ballinger, Dec. 9, 10. Cross Plains, at Burnet Br., Dec. 13. Sipe Sprgs., at Macedonia, Dec. 15, 16. Rising Star, Dec. 16, 17. Pioneer, at Salt Tank, Dec. 18. May, at Pleasant Valley, Dec. 20. Brownwood, Dec. 22, 23. Blanket, at Blanket, Dec. 29, 30. Gustine, at Energy, Jan. 4. Comanche cir., at Indian Ck., Jan. 5, 6. Comanche sta., Jan. 6, 7. Indian Creek, at Elkin, Jan. 9. Santa Anna, at S. A., Jan. 12, 13. Bangs, at Thrifty, Jan. 19, 20. Coleman mis., at Indian C., Jan. 26, 27. Coleman sta., Jan. 27, 28. Glenoove, at Glenoove, Feb. 2, 3. Talpa, at Voss, Feb. 4. District Stewards will meet at Brownwood, Texas, at 10 o'clock a. m., December 11, 1906. JAS. S. CHAPMAN, P. E.

Clarendon District—First Round. Memphis sta., Dec. 8, 9. Claude, at Claude, Dec. 15, 16. Clarendon sta., Dec. 22, 23. Rowe, at Rowe, Dec. 29, 30. Panhandle, at Groom, Jan. 5, 6. McLean, Jan. 7. Wheeler, at Center, Jan. 9. Canadian, Jan. 13, 14. Higgins, Jan. 15. Miami, Jan. 16. Canyon City, Jan. 20, 21. Channing, Jan. 26, 27. Dumas, Jan. 28, at 4 p. m. Dalhart, Jan. 30. Stratford, Jan. 31. Hansford, Feb. 2, 3. Plemmons, at Holt S. H., Feb. 5. Amarillo, Feb. 9, 10. The District Stewards will please meet at the District Parsonage in Clarendon, December 28, at 10 o'clock a. m. Brethren, I desire as full attendance as possible. J. G. MILLER, P. E.

SOUTHWESTERN STUDENT CONFERENCE OF YOUNG MEN'S CHRISTIAN ASSOCIATION. One of the most remarkable movements in the history of the Christian Church is the uprising of Christian students for the bringing in of the Kingdom. This movement is remarkable not only for the large number of men enlisted, but for the great latent power embodied in its membership. It is also remarkable for its thoroughness of work and careful methods of training. Probably no other factor has had such a prominent place in training college men for Christian work as the Summer and Winter Conferences. The first of these Conferences was established at Northfield, Mass., just twenty years ago. There two hundred and fifty-one men gathered to study the Bible, to study the problems of Missions, and discuss methods and plans for Christian work in the colleges. Since that time the number of conferences for college men has grown to seven, with more than two thousand of the choicest fellows from the colleges attending each year. These two thousand men are given ten days of careful training and are inspired to go back into their colleges to lead other men to know the "riches of grace in Christ Jesus." The programs of these conferences have become very comprehensive. An hour each day is given to Bible study, under the leadership of expert Bible Students. An hour is set aside for the study of Missions. During one hour of the day the conference is divided into a number of groups, one group studying the problems of the Christian Ministry, the call, the qualification, the need; another group gives itself to the study of the need and preparation for Missionary candidates; still another group studies the problems of the city, the open church, and the City Young Men's Christian Association. One hour each day is given over to a discussions of methods, and two hours each day to inspirational addresses. These conferences have marked an epoch in the lives of thousands of college men. It is here that many a col-

lege man has learned the value of the Bible in the building of his character. It is here that the vision of what can be done in Christ-an work for students is brought before men and here also hundreds of college men have dedicated their lives to the service of God, in the Christian Ministry, in the Mission field, in the work of the Young Men's Christian Association. So prominent and helpful have these conferences become that many Christian students are beginning to feel that their college education is not complete until they have attended one or more of these gatherings. At the present time there are two of these conferences held in the South, one at Asheville, N. C., during the summer, and one at Ruston, La., during the Christmas vacation. The latter will meet this year Dec. 28 to Jan 6 inclusive. The speakers who have been secured for this conference are most representative. Among them are

such men as Dr. Junius W. Millard of the Baptist Church, Atlanta, Ga. Bishop Seth Ward of the Methodist Church, Rev. A. O. Brown of the Presbyterian Church, Mr. Clayton S. Cooper of New York, Mr. Bruno Hobbs of Kansas City, Mr. J. E. McCulloch of Nashville, Dr. H. F. Laflamme of India, Mr. A. C. Hart of Mobile, Ala., and a number of secretaries of the Young Men's Christian Association. The Conference will be held at Ruston as usual, and more than two hundred speakers and delegates are expected to be present.

A TEXAS WONDER. Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 2926 Olive Street St. Louis, Mo. Send for Texas testimonials. To clean tan leather shoes, pour a little turpentine on a woolen cloth and rub the boots.

THE SUCCESS SULKY PLOW. NO SULKY PLOW EVER PLACED ON THE MARKET HAS ATTAINED ANYTHING APPROXIMATING THE RESULTS THAT THIS SUCCESS HAS. IT HAS THE BEST MOULD BOARD FOR STICKY SOILS HAS THE MOST APPROVED HITCHING DEVICE HAS THE BEST LANDING DEVICE. IT PLEASES THE FARMER. BETTER THAN ANY RIDING PLOW ON EARTH. WE MANUFACTURE AND HANDLE EVERYTHING THAT IS BEST IN IMPLEMENTS WAGONS AND VEHICLES. WRITE US FOR YOUR WANTS. PARLIN & ORENDORFF CO. DALLAS, TEXAS. HILL'S BUSINESS COLLEGES. You can achieve the highest success in the wide field of commerce. A college is indispensable to you. It opens the door of opportunity to you. It trains you in the best schools in New York and Chicago. It trains students for the highest places. It prepares them to use existing circumstances as stepping stones to higher success. If you want a paying position prepare at Hill's. Write today for catalogue. Address R. H. HILL, President, Waco, Texas. QUEEN CITY BUSINESS COLLEGE. They prepared themselves for the thing you should do. Only \$25 for a three months' scholarship. You'd better jump quick at this offer. Write for prospectus. G. W. Hill, Pres. Dallas Texas.

Texas Farmers. Located in the Panhandle Country constitute a vast proportion of those who are out of debt, possess an abundance of all that is necessary to comfort and easy hours, and own BANK ACCOUNTS. Those who are not so fortunate should profit by past experiences and recognize that these conditions are possible in THE PANHANDLE as no where else for the reason that no other section now offers REALLY HIGH-CLASS LANDS AT LOW PRICES and that the Agricultural and Stock-farming possibilities of this section are the equal of, and in some respects better than three to five times higher priced property located elsewhere. In a word: Many Magnificent Opportunities are still open here to those possessing but little money, but prompt investigation and QUICK ACTION are advisable, as speculators have investigated and are fast purchasing with a knowledge of quickly developing opportunities to sell to others at greatly increased prices. THE DENVER ROAD Sells cheap Round Trip tickets twice a week with stop-over privileges. For full information, write to A. A. GLISSON, G. P. A., Fort Worth, Texas.

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DR. PRICE'S Cream Baking Powder

Made from pure, grape cream of tartar

Makes home baking easy. Nothing can be substituted for it in making, quickly and perfectly, delicate hot biscuit, hot-breads, muffins, cake and pastry. Insures the food against alum.

Pure, Healthful, Reliable

NOTE.—If mixtures called baking powder are offered you at lower price, remember they are mostly made from alum, a metallic acid deleterious to health.

NOTES FROM THE FIELD.

Fisk.

H. V. Wright, November 19: We are very thankful to have had Brother Shutt as our pastor. He is a great man, and we love him very dearly. I have great reasons to love Brother Shutt, because it was through him that I was brought out of darkness into the light and liberty of the gospel of Christ. I have been a Church member for several years, but I wasn't worth anything to the Church. I was on a stool of "do-nothing," and I can see now I was a stumbling-block in the way of others. I don't think I can ever live long enough to quit being ashamed of having lived such a life. As I write this my prayers ascend for others that are in the same awful condition. My dear reader, if you are living that kind of a life, remember that God and the world require something better of you, and remember that God's people are praying that you may be aroused to a sense of your duty to the Church and to the world. Our little band at Fisk are few in numbers, but God is with us. And if God be for us, who can be against us?

Giddings.

H. B. Smith, November 21: We have received a total of sixty-two into the Church in different ways; have dismissed twenty-five, thus leaving us a net gain of thirty-seven. Giddings has lost quite heavily in paying members since we came here, and but few have taken their places. Yet they pay the pastor and presiding elder the same as four years ago. Burton pays the pastor \$100 more this year than four years ago, and it has been served two Sundays this year. Rev. C. H. Brooks has been our junior preacher this year at Ledbetter, and for a boy of eighty he has done remarkably well. We have built a new parsonage at Giddings, and a new church at Burton, thus increasing the value of our church property by at least \$1,000. Our gates are all up; fences in good condition; and all we need now is a new and better preacher. The increase of thirty-seven looks quite small for four years' work, but when we remember the small constituency we have to draw from, and the many foreigners, the showing is quite creditable. This pastor-preached his first sermon in Gorman last Sunday afternoon to a select audience; and, considering we only took stage-fright two or three times, we did reasonably well. Well, we are ready for conference. Collections will all be paid, and, we think, likewise the salaries. We are ready for nearly anything for the coming year, even Rev. C. F. Smith's place. But, considering that the grade of presiding elders is not to be lowered, we are rather doubtful on that score.

Trinity Church, Dallas.

Hubert D. Knickerbocker, November 20: The last Sunday of my pastorate at Dallas was the greatest day of all the years. It began with a Sunday school rally where there were between five hundred and six hundred present. At this rally, and by the work preliminary to it, Brother Frank Reedy, the indefatigable and efficient superintendent, with his loyal co-workers, ran the record of the year's enrollment in all departments to a little over one thousand. Of this number about six hundred were enrolled in the main school, and the rest in the Home Department and the Cradle Roll. Brother Reedy has done a great work. Then at eleven o'clock we had a very large congregation, and hundreds enjoyed the sacrament of the Lord's Supper. At night another great audience greeted me, and I preached for immediate results in the salvation of souls. As a result of the service, ten grown men, a woman and a child were soundly and happily converted. The men ranged in age from twenty to sixty

years, and included a wholesale grocer, a merchant, a lawyer, a traveling man, a railroad man, a druggist, and several young business men. Six of them were baptized and then received all of them into the Church by vows. We closed out with an old-fashioned Methodist handshaking, and amid tears and rejoicing we sang, "Happy Day That Fixed My Choice On Thee, My Savior and My God!" I especially thank God for this spiritual seal set to my ministry at its close. These conversions "rounded out" about five hundred that we have had in my quadrennium. It is my ambition to be a soul-saving pastor and not primarily a money-raising preacher. I count material success as merely incidental, but spiritual success and results are absolutely essential to a true ministry. By the grace of God I turn to my new charge in Fort Worth with hope, courage and faith. What God wants done can be done, and by His help we will do it.

Paint Rock.

J. W. Long, November 19: After a long move we arrived here last Friday evening, and were the guests of Judge Crozier and family for the night. The next day Sister Crozier provided us with things necessary to keep house until our goods arrived. That night we were duly pounded in the orthodox fashion by a large crowd. A happy crowd it was, and they made this preacher and his family happy too. We have experienced some heavy "showers" before, but never such a "storm." Never have we been pastor of a more energetic and faithful Woman's Home Mission Society. "If you need anything to make you comfortable, let us know," is the way they talk. We are going to do our best for the people of this charge. Our predecessor, Brother Drake, is universally loved. When you pray, remember us.

McCloud, Oklahoma.

D. A. Gregg: My friends will be surprised to learn that I am the pastor of the Southern Methodist Church in McCloud, Oklahoma. But so I am. We are pleased with our place and people, and are going to do our best for them. We left many strong friends among both the preachers and the laymen of the West Texas Conference. We shall never forget them, nor cease to pray for them. But while we left them, we are finding the same sort to labor with in this country. My brethren have been kind beyond measure in giving me all the revival work I could do while I was in the local ranks, and I have appreciated it very much; but let them all take notice of the fact that I have my hands more than full for this year. Love to all.

FROM OKLAHOMA.

You will now please to write it, "Oklahoma Conference, Methodist Episcopal Church, South." By almost unanimous vote the Indian Mission Conference changed its name to the above at its recent session. It is well to have the name to conform to the name of the new State.

The Oklahoma Conference is one of the most vigorous and progressive in the connection. There are 266 pastoral charges, 44 of which are "supplied." Last year there were 72 charges filled by supplies. At the recent session at Tulsa, Indian Territory, 69 were admitted on trial or by transfer, and yet there are these 44 charges to be supplied. All the departments of the Church have made signal progress during the year. Many great revivals were reported, and the harvest of Church membership was satisfactory. This conference is endeavoring to keep pace religiously with the forward movements of the State in its material and political development. And our people are straining their resources to do so. Dr. McMurray raised over \$2500 for the purpose of erecting church buildings in the "Big Pastures" soon to be opened. He promises that this "special" shall be largely supplemented by the Board and by other special collections.

Education and Federation demanded serious and prayerful thought. We have three and one-half institutions in this conference. They are all fine property, each full to almost overflowing with students. The total valuation of all our school property is about \$300,000. The "one-half" institution referred to above is our interest in Epworth University, located in Oklahoma City. In this educational institution, and in the combining of the two Churches under one pastor, we hope to witness practical federation. A commission was raised at the late conference, consisting of three ministers and two laymen, to meet a like commission from the Methodist Episcopal Church, to adjust our work, and thereby save men, money, friction. We are face to face with the proposition in these parts.

Our conference organ, "The Western Christian Advocate" (soon to be named The Western Methodist), is growing in favor, usefulness, quality

and quantity. A hearty pledge of practical support was given.

There was constant anxiety during the entire session on account of Bishop Tigert's serious illness, and whose death has cast a gloom over the entire Church. He was present to call the conference to order, and remained one hour. We saw his face no more. Bishop Key presided throughout the session.

Tulsa, Indian Territory, gave cordial welcome and fine entertainment. The next session goes to Oklahoma, Oklahoma. W. J. MOORE, Norman, Oklahoma.

RESOLUTIONS.

Whereas, Our dearly beloved pastor, Rev. V. A. Godbey, and wife have served us four years, and in that time have been instrumental in increasing our membership from about four hundred to one thousand and fifty, and the Church property holdings from approximately sixteen thousand to eighty thousand dollars, with debts paid, and rescued our people from a disorganized and discontented condition, bringing the Church, together with its various auxiliaries, to a high state of organization and spiritual power; therefore, be it

Resolved, That we take this occasion to convey to our pastor and wife the deep sense of gratitude of the entire Church organization as represented by the Quarterly Conference, as well as the great personal regard, affection and esteem of the individual members of the conference present.

2. That a copy of this resolution be presented the pastor and wife, and a copy sent by the Conference Secretary to the Texas Christian Advocate for publication, that the general Church may know of the harvest.

Adopted by unanimous vote of the fourth Quarterly Conference of the First Methodist Episcopal Church, South, held in Beaumont this the 22nd day of November, A. D. 1906.

W. M. CROOK, Conference Secretary.

The following resolutions were adopted by the fourth Quarterly Conference, Port Arthur charge, at Port Arthur, Texas, October 31, 1906:

Inasmuch as the time limit of the M. E. Church, South, will not permit the return of Rev. F. M. Boyles as pastor of the charge at Port Arthur; therefore, be it

Resolved by the members of the above named Church in the fourth Quarterly Conference assembled, That we regret very much that it becomes necessary that the relation of pastor and people must be severed.

2. That in the departure of Brother Boyles the Church loses an efficient and faithful pastor, the individual members a kind and sympathetic friend, the community a fearless and law-upholding citizen, and local Christianity a liberal and faithful minister of the gospel.

3. That we extend to Brother and Sister Boyles our heartiest thanks for the assistance they have rendered in material things, especially in the erection of the church building, and the putting on foot a parsonage-building movement.

4. That the prayers of a grateful people shall follow them to their new field of labor, and shall uplift and sustain them in all their duties and undertakings.

5. That copies of these resolutions be furnished the local press, the Texas Christian Advocate, and be spread upon the minutes of this Quarterly Conference.

P. N. INGRAHAM, Chm. Committee.

The following resolutions were adopted by the Monterey (Mexico) Church Conference:

Whereas our pastor, Rev. D. H. Hotchkiss, has, in the providence of God, been called to other fields of labor, be it

Resolved, 1. That while we sympathize with Brother Hotchkiss in the causes that make his removal necessary, we fully appreciate and deeply regret our loss.

2. That the zeal with which he has labored for the cause of the Master in Mexico, and the consecrated life he has lived among us for the past two years, have not only strongly attached us to him personally, but have also inspired us to greater things in the future.

3. That we affectionately commend him to whatever charge to which he may be assigned in the conference to which he has been transferred, and assure him of our prayers that the great Head of the Church may continue abundantly to bless his ministry.

4. That a copy of these resolutions be spread on the register of our Church and a copy be sent to the Texas Christian Advocate.

C. B. HANSON, W. D. KING, F. C. CAMPBELL, Committee.

CHURCH EXTENSION NOTES.

The Holston Conference gave a sympathetic and helpful hearing to Rev. W. H. H. Joyce's appeal for the Whisner Memorial Church, now under construction at Blacksburg, Va. This great Conference paid this year \$4,025, or 95 per cent, on its assessment for Church Extension, an increase of \$182 over last year's receipts.

The New Mexico Conference paid \$268, or 107 per cent on its assessment for Church Extension, an increase of \$27 over last year's receipts.

The German Mission Conference paid \$157.10, or 105 per cent on its assessment, an increase of \$29 over last year's receipts.

The West Texas Conference gave the Secretary a good hearing, reported a larger percentage paid on its assessment than ever before, and subscribed \$315 for the purchase of lots in the "Big Pastures."

Rev. I. N. Fannin was appointed by Bishop Wilson to Central City, W. Va., at the conference of 1905. He preached his first sermon in a rented hall, Oct. 5, 1905. The Secretary of the Board of Church Extension dedicated the new church on Oct. 6, 1906. One year and one day's work at that point shows the following results: A thoroughly organized society of 80 members, and the building of a good brick church, on well located lots, at a total cost of \$7500, all of which has been provided for. The Board of Church Extension wisely invested \$1200 in the enterprise. This is Church Extension in its best form.

Rev. I. T. Morris, pastor of Cuero Station, West Texas Conference, in reporting his work to that body, said that he had received a contribution from a friend of the Church at Cuero which enabled him to make an unusually good financial report. The instructions accompanying this contribution were as follows: "I leave the direction to you with the simple remark from me that I have always felt a great desire that the Church Extension claim be paid in full by that Church; because we had valuable help from the board when we were in great distress. There would be a marked increase in the receipts of the board if all the 6500 Churches which have been helped were moved by the same spirit."

The entire Church will be interested in a report of the material progress being made in the Durango District, Denver Conference. Rev. J. A. Lewis is presiding elder of the district and pastor at Aztec, N. M. There are five pastoral charges in the district. Durango has expended in repairs on church and parsonage, \$500. A movement is on foot to improve the parsonage property at Mancos, and to liquidate the debt on same. A lot has been secured, lumber purchased and some work done on the foundation for a new church at Cedar Hill. The congregation at Flora Vista has already decided to begin the erection of a parsonage this fall. Rev. R. U. Waldraven, of Farmington, is busy raising funds to pay for lots already contracted for on which he expects to erect a large modern church. The congregation at Aztec, N. M., now only a little over one year old, has on hand the erection of a \$4500 church building. They have \$3100 in sight. The \$1400 unprovided for must be found.

A GREAT ACHIEVEMENT.

Eighteen months ago the Santa Ana Southern Methodists discovered that their little thirty-year old redwood house had become too small and turned their thought toward something better. The pastor suggested that \$6000 would compass our needs. The presiding elder favored a lean-to at the back or a gore in the side of the building. No wonder, then, that it startled us when a good brother declared himself ready to give \$100 to build better quarters of any kind, but he would give \$500 if a \$10,000 house should be undertaken. The product of this reckless declaration was a building committee and enthusiasm enough to set things going. A canvass of our membership secured some

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\$9000 in gilt edge subscription. Many beautiful houses of worship in our near by metropolis, Los Angeles, costing not more than \$20,000 nor less than \$10,000 were visited and considered, a selection made and an architect secured. The architect did his best, with some inconsiderable modifications, to bring this house within our range, and the leading contractors were asked to bid. These sharpened their pencils many times, but could not come within the prescribed bounds. It was at this point that our faith rose. "Give us the house just as it is," was the expression of our resolve. The house was finished, we handed the builder the \$9000 which we had and \$6000 more which one of our banks had let us have at six per cent for as many months or years as we should need it, and moved in. Sister J. W. Pope, who came from Navarro County, Texas, to California with her now glorified husband five years ago, proffered \$1000 if we would raise the balance and have Bishop Atkins dedicate the house during the approaching session of the Los Angeles Conference. Later she added another thousand upon the same terms. Bro. Pope had given \$500 in the first subscription just before his death. Bishop Atkins' sermon was immense, and the collection by the presiding elder at the close put into our hands means sufficient to pay every dollar of our debt. Do you not call that a great achievement? SAM P. WRIGHT.



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