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Editorial.

THE NECESSITY, NATURE AND EFFECT OF REPENTANCE.

Repentance is said to be godly sorrow. This term often perplexes the anxious mind; but to such a mind there need be no occasion for perplexity if the processes of repentance are duly considered.

Since repentance is essentially towards God, it follows there can be no repentance without a preceding adequate conception of God; for no one can repent towards an object of which he has not a just conception. And by this knowledge, or conception, of God the sinner is brought to a just conception of himself, without which he will never repent, since he cannot otherwise be brought to see the need of it. He cannot see his own wickedness and uncleanness until it is held up before him in contrast with the matchless holiness and purity and glory of God. We do not comprehend the blackness of darkness until it is brought in striking, immediate contrast with the brightness of light.

But since repentance has reference to sin and its vileness, it follows that this conception of God must have reference essentially to his holiness and glory, and must be such as to take possession overwhelmingly and powerfully of his entire being; producing in him a conception of the matchless perfection of God's purity and holiness and glory, and his own matchless sinfulness and vileness. He must see God in that awfulness of glory wherein the seraphims saw him in Isaiah's vision: "Sitting upon a throne, high and lifted up, his glory filled the temple; while the seraphims, having six wings, with twain covered their faces; with twain covered their feet, and with twain did fly. Having six wings they employed four in awful reverence while with but two they labored, adding to the reverence of their wings the reverence of their angelic voices, one crying to another and saying: Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory! And at the splendor of the voice of him that cried the posts of the door moved in reverence, and the house was filled with sacrificial smoke."

It was this conception of God produced in Isaiah by the revelation of this vision that gave him a just conception of himself and forced him to cry out: "Woe is me, for I am undone, because I am a man of unclean lips."

The soul that thus sees God is placed between the upper millstone of God's matchless glory and the nether millstone of his own vileness, and like the grain is crushed and broken. And now the crushed and bruised and broken and bleeding heart is submerged beneath the swelling tides of contrition; and, with outstretched hand and streaming eyes, cries, as the billows of sorrow break over its defenseless head: "O the excellency of the glory of God! At the very remembrance of doing violence to the law of this holy one, the heart, already bruised and bleeding, receives a thousand arrows new; the eyes are melted to tears; the head hangs in shame,

and the sinner cannot so much as lift his eyes to heaven, but smiting upon his breast cries, "Lord, be merciful to me, a sinner!" He confesses with shame: "Behold, I was shapen in iniquity and in sin did my mother conceive me;" "behold thou desirest truth in the inward parts;" but, "O wretched man that I am!" the very fountain sendeth forth a bitter stream, for "the heart is deceitful above all things and desperately wicked." This is sorrow, not for oneself; no, for self is now forgotten; but that this holy one has been thus despised; and such sorrow can be no other than godly.

Its invariable and logical effect is to produce a turning away from sin. The heart revolts at anything that brings it to such sorrow; and with a loathing and disgust infinitely superior to that produced by any material rottenness and putrefaction, it turns away from the vileness of sin with garments uplifted lest they drag in its defilement. Such is its loathing for revolting sin that the very skirts of the garments must be clean.

And with the turning of the heart away from sin it realizes it cannot escape. Does it stand upon solid ground? Behold the slime of sin is there, and it slips but to fall! Does it move forward? See! the pits of iniquity abound, and unmindful of the way it plunges to deeper shame! Does it call to its fellows for help? It is answered in derision by demons, "See thou to that!" Does it reach the uplifted hand for succor? It is seized only to be dragged to deeper depths of rottenness and guilt.

Now, helpless, trembling, hopeless, despairing soul; reeking and withering in putrefaction, how dark the night! Befouled, besmeared and vile; helpless, deserted by friends, taunted by demons, engulfed in darkness, do you realize the need of help? Do you feel the need of a friend? This is what repentance does—it brings you to a knowledge of your helplessness and your need of a friend.

Listen! Across the intervening darkness, ringing down the vaulted caverns of sin, breaking in swelling measures upon the sinner's trembling ear, hear the shout: "Jesus is the sinner's friend!" Behold He comes walking upon a highway; He Himself lighteth the path; He neither slips nor falls; His outstretched arm is not shortened; darkness flees before his presence; demons fly to the caves of eternal night at His coming. He comes as a royal King! Look up, arise and walk; He calleth thee and says: "I am the way, the truth, the life!"

The one place where piety ought to manifest itself in the speech and conduct of a man is in his own home and in the presence of his family. Most anybody can make a show of religion in company or at church, but it takes the genuine article to stand the test amid the little worries and vexations that naturally grow out of the duties of the home circle. If a man is sincerely religious in his home, where he reveals his real disposition and where his angles and foibles come more continually to the surface than anywhere else in the world, then he is ready to pass muster under all circumstances and conditions.

GIVE YOUR PREACHER A WARM WELCOME.

Your new preacher has either come to you already or he will appear on the scene at an early date. He does not come of his own accord, though he may be pleased with his appointment. He comes because the Church has sent him as its accredited minister to serve you for the ensuing year. Maybe you did not get the preacher you desired. Well, it is not his fault, for he had nothing to do with it. The Bishop did not consult him about it, but sent him because he thought him the best man for your charge. Maybe he would not have selected your charge had the choice been left to him. In any event, he is with you because the Church said to him to go. As an obedient son in the gospel he has gone to you. Now it is your duty, and it ought to be your privilege, to receive him gladly and make him feel that you are glad to see him and delighted to have him for your preacher this year. If you will do this it will be an inspiration to him to render you the best service of which he is capable, and in the end it may turn out that he is the best preacher who has ever served you. Therefore take him by the hand and tell him you are delighted that the Bishop sent him to you, and it will help him to make himself useful and agreeable to you. Do not criticise him to any other Church member, if perchance, you see something in him you do not fancy. Go to God in prayer for him and when you become better acquainted with him, that which you at first did not like in him will disappear. Never let one of your children hear you say anything derogatory about his manner or style of preaching. Speak favorably of him in your home lest an unthought remark may put your children in such attitude to him as to hurt his ministry with them. Take him into your heart and love him, and if there is anything good and noble in his ministry it will come out and be utilized during the year. Brotherly love is a great help to the preacher. When he feels that his people appreciate and love him, he gets down to business and does his best to meet all the demands. But if you turn the cold shoulder to him, speak slightly about his sermons, keep him at a distance from you, how can you expect good results from his ministry? On the contrary, do your whole duty toward him and he will render such service as will be a blessing to you and yours. Live in close fellowship with him and inside of two months you will love him like a brother, and he will love you in turn. Good people make a good preacher, and then a good preacher will make good people. Let all our people start out to make this one of the best years in their history. Work for more conversions and larger increase in the Church, and God will bless you and that right early.

THE DOCTRINE OF SAVING FAITH.

Faith has been defined, as belief of the truth, and in a sense this is correct, but all beliefs of the truth is not saving faith. A disagreeable fact may be so clearly established that I am compelled to believe it. Devils believe and tremble. Wicked men

believe there is a God and that he will reward them according to their works and still remain sinners. Faith or belief which saves involves both the desire and affection, for "with the heart man believeth unto righteousness." Faith has many degrees. It may be as small as a grain of mustard seed, which indeed is the least of all seeds, and yet be strong enough to work miracles and remove mountains. We read of little faith and great faith. All these degrees of faith are spoken of as being possessed by different people who were accepted of God. Therefore we may not judge our brother. The word faith is perhaps the most familiar word in the theological vocabulary, and yet its true and scriptural meaning is as little understood by the masses as any word in the English language. The reason for this is found in the fact that exercise of faith is a God-given power and is always a personal experience. While it is a matter of absolute knowledge to the individual enjoying it, yet it is something which can not be communicated by human language. It must be experienced in order to a perfect understanding. Hence Christ says, "If any man will do of these things, he shall know of the doctrine." Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." By this we understand that faith to the individual who possesses it is a foretaste and an assurance of fuller blessings in the future. It is only the head water of the river of life which is to enlarge as it flows on through eternity. "Great is the mystery of Godliness," and because of these profound mysteries some egotistic men stumble; and, because they can not fully understand the ways of the infinite, reject the whole plan of salvation. To such we would say, just where your faith fails our faith begins. If we could fully understand and explain the religion of the Bible we would at once reject it as a cunningly devised fable. Anything devised by man can be understood and explained by man. On the other hand, everything of divine origin is so environed by the infinite that it can not be fully understood in every minutia. Things material and immaterial, visible and invisible, all have their hidden mysteries. But true evangelical faith overcomes all these difficulties and the Christian faith becomes absolute knowledge. The language of faith is: "We know we have passed from death unto life." "I know that my Redeemer liveth." "We know if this earthly house of our tabernacle were dissolved, we have a building not made with hands eternal in the heavens." "But we know that when we shall appear we shall be like him, for we shall see him as he is." Reader, have you this knowledge growing out of your personal faith?

The Bible is a many-sided book. It is rich in history, grand in prophecy, inspiring in poetry and abundant in precepts and commandments. And its promises cover the needs of all human hearts. But its fundamental idea is the salvation of men from sin. This germ-thought is contained in the heart of all its teachings.

REBOLLO, THE BIBLE BURNER.

Having read a short sketch recently in the Advocate concerning the conversion of Brother Rebollo, and having known something of his work, I desire, with your permission, to give a few more facts.

It had been the deepest desire of his parents, who were poor and uneducated, that Isaac should be a priest. So at an early age he had been put in the Church as an altar boy. It was his fondest hope some day to be a parish priest. But what he saw while intimately associated with the priests shocked and disgusted him. He had gotten to the point where all religions were a farce. Just about at this point the burning of the Bibles took place. And, by the way, if any one who reads this should happen to visit our mission rooms at Nashville, they will find the backs of one of the Bibles burned on that occasion. I secured those backs from an old gentleman, a Mexican, who had bought them from Rebollo after the burning and saved them, as he said, "as a monument to fanaticism."

After the burning of those Bibles and the reading of the scraps, some two years passed before his conversion. In the meantime he had been dismissed by the priest as useless. He had lost faith in Rome. He had lost faith to such an extent that he had on more than one occasion put the images to a test, sticking pins in them, slapping them, and, last of all, spitting in their faces. He had never been benefited by praying to them, and now that no harm had come to him by insulting them, he came to the conclusion that they were after all nothing but dumb things.

About this time Rev. J. M. Sanloval, of sainted memory, visited Atoyac, and was received in the home of the old gentleman who bought the Bible backs from Rebollo. This old gentleman was a spiritualist, and thoroughly disgusted with the Romish Church. Knowing Rebollo's frame of mind, and desiring to win him away from Romanism once for all, he sent for him and introduced him to Brother Sanloval. Rebollo was converted a few days later and received into our Church, as Brother Sandoval was on his way to Annual Conference. Brother Sandoval was a pastor in my district and this was at the close of my first year on the Guadalajara District.

Rebollo knew nothing of the law of our Church and but little of the Bible, but he had a consuming desire to see others saved.

With no other authority than that of the living God, he went about inviting the people to come together and let him read the Word of God to them. He was converted about the middle of October, and his work had been so effective that by Christmas he had a class of thirteen adults ready for baptism. My first acquaintance with him was about the first of March the following year. I was on my second round of my second year on that district.

He had fifteen more adults ready for baptism. He had his services in a small room with a dirt floor in a private home. The room was lighted with tallow candles, and was close and disagreeable, having but one door and no windows.

He was a small, homely-looking, poorly educated youth, whose face is almost a solid scar, the result of smallpox. His prayers were disjointed and scattering. His efforts at preaching were crude. He knew nothing of logic or grammatical construction, or theology, and had a very limited knowledge of the Bible. This one thing he did know; whereas he once was blind, now he saw. His heart was so filled with the love of God that it overflowed, and in spite of his disabilities men heard and were converted. I visited his town for five years after that, and without exception baptized one or more persons at each visit.

I was introduced to Brother Fulgencia Tuniga, the old gentleman who gave me the Bible backs, and who sent for Rebollo and introduced him to Brother Sandoval. He had a grim smile of satisfaction, not because he specially loved the gospel, but because he despised the abuses of Romanism. I shall be glad to tell the story of Brother Tuniga's conversion in a future article, for he is now a steward in our Church, having been converted in his seventy-fourth year under the ministry of Rebollo.

Such zeal and consecration has its fruits, but these fruits are not always sweet. Intense hatred on the part of fanaticism was soon manifested. Seeing Rebollo's efficiency the Quarterly Conference gave him license as an exhorter, which was soon followed by a license to preach. His own town was too small to hold him all the time, so he soon began to visit the neighboring towns. At this juncture I employed him as a junior preacher and bought him a horse. The work grew so steadily that I cut his part of the circuit off before the end of the year

and made him the pastor. Now genuine persecution set in, and he was tried as by fire more than once. First, he was offered bribes to return to the Church of his childhood, Romanism, but to no avail. More drastic means were used.

On his way to Techalula, an adjoining town, one day in passing he gave a tract to a soldier, to whom he had given tracts before, little thinking that this same soldier would soon save his life. It was the duty of that soldier to keep the peace along the road. Upon receiving the tract the soldier sat down and began to read. About a hundred yards up the road and around a bend, he was accosted by a heavily armed man. Said he, "Are you the Protestant preacher?" "Yes," was his reply. "Then, I am going to kill you." With this he drew his sword and began to beat him over the back and shoulders with its flat sides. After punishing him for a while thus, he drew up his horse and made a dash at Brother Rebollo, intending to thrust him through, but there was another hand, of which the assassin knew not, guiding his hand. He aimed too low. The deadly weapon split the horn of the saddle of his intended victim and broke in two about a foot from the point. The stab struck the breast of the hero and cut through his clothing and about the eighth of an inch into his flesh.

Disgusted and infuriated, the assassin was just in the act of drawing his pistol to finish up his work when the soldier, who had been detained by the tract, and who had heard the blows, knocked the assassin off his horse and saved the preacher's life. That broken sword is now in Nashville, kept with the Bible backs, having been sent there by me as a relic.

If the Advocate will kindly give me space, I shall continue the story of this remarkable man in a future article.

JACKSON B. COX.

MEXICO LETTERS.—NO. 6.

Notes of Missions and of Mission Work and Workers.

By G. Onderdonk.

It is well when our missionaries can have comfortable homes to fall back upon after periods of strenuous work and privations that must be known to be realized. I am personally acquainted with a goodly number of our missionaries in Mexico, and I do not know of one who is not overworked. They have comfortable homes. If they did not I do not see how they could hold up under what they are doing.

Our system of work in Mexico carries the idea of formation. It is the policy to finally man every station and circuit with native workers. Natives are the ones to carry on every local work. We are to build up a self-supporting native church—well grounded in religious principles—thought and practical polity. To do this our American workers are searching out the best native young material and trying to prepare it for future work. They search for the brightest Christian boys and girls, and get them into suitable schools where they can be trained for responsible positions in future work. Sometimes the guardians are able to support these scholarships and sometimes the missionaries call upon the home land for help. It is often a matter of much anxiety to the missionary, as he studies and prays in behalf of some particular case.

While I was at San Luis Potosi, I was much pleased with the bright boys there in the Wesleyan College in care of Bro. Reynolds. Bro. Reynolds is one of the most vigilant—the hardest worked man of any of our missionaries that I am acquainted with in Mexico. He is much overworked. He is doing a grand service for the Master in preparing young men for future labor. He even divides his salary to help out needy scholarships. But this is often done by our Mexican missionaries.

As soon as Bro. Reynolds learned that I was at the Progress Hotel in San Luis Potosi, I could get peace in no other way but to move my quarters to his house. We settled the matter by an agreement that I should pay him regular rates, which he agreed to accept for the benefit of a scholarship in his school.

Our neat stone church, our parsonage, and the College apartments all occupy one roomy flat. The property is probably worth sixty thousand dollars. I am familiar with every apartment upon the grounds. There came thronging home upon me a group of stirring memories, as I visited one portion after another of the entire premises.

Here, in what was then, an open patio in 1898, I saw the ground swept to facilitate the marking out for the foundation of what is now one of the most comely and substantial church buildings of our churches in Mexico. Entering the church, in which I had witnessed two stirring revivals, came another rush of sweet memories that have become so built in to my life as to be permanent elements of my being.

Then going to the apartments, now occupied by our missionary, Bro. Harbin and his little family, I received their utmost kindness. As I went from

one room to another, each so suggestive of memories of my loved ones, who once occupied them, I shoved them where I used to sleep and among other things where we held family worship. But I will abstain from presenting the details that so occupied my own mind because I fear that they will not interest the reader.

Then I went to the other side of the patio to the rooms that Bro. Moody and his family occupied in 1898—the same that later fell to Bro. Gray, who is now one of our missionaries in Cuba and later was occupied by Bro. Yearwood, our medical missionary, who fell at San Luis Potosi with his harness on—who nursed our perishing poor of that city during an epidemic till he himself contracted the typhoid fever from them. After a brief, but severe, illness his spirit took its flight to a higher life. In one of those same rooms our Bro. Gray, six years in China, now in Cuba, was one of a little council concerning the interests of our Church in Central Mexico, while our own Frank, who is now wending his way among the mountains of West Mexico, was another of that council, with Bishop Key presiding. By listening to that council how I became impressed concerning the value and strength of our polity in dealing with a scattered mission work in a country like Mexico.

But we cannot tarry too long among the memories of San Luis Potosi; we will come nearer home and look in upon our work at Saltillo. Any one could see that Miss Leila Roberts has been, and yet remains, a power for good—far-reaching good. What a useful school is the Colegio Ingles at Saltillo. How it is training up the young for the enrichment of Mexican homes—supplying teachers for Mexican schools—building up the church interests and influence, sending forth a stream of good influences that will widen and deepen through all time!

Then we might speak of the schools at Durango and at Chihuahua, and Laredo, nor need we confine our thoughts to our Methodist schools, but we might speak of the many schools of other denominations, scattered all over the republic, each one of which, with the other mission work of all denominations, is a source of light, a fountain of influence, from which is forming a mighty flood which will so enlarge as to sweep over Mexico from one border to another, till it shall involve the entire republic in its glorious consequences.

In 1899 I attended the Mexican National convention of Young People's Organizations at our church in San Luis Potosi. In 1902, I attended another session in Monterey. It represented all Protestant denominations from quite every part of Mexico. What a grand gathering! I attended their sessions in each case to their conclusion. What an inspiration to the lover of mission work! I could write page after page of rich impressions that will always form a happy part of my Mexican memories. But for the present I desist.

I want to make some general remarks about mission work and results in Mexico that I have wished for some one else to say. In the first place I will say that, as a people, we have but small conception of what we are undertaking and of what is really being accomplished in Mexico.

As I have already intimated, all of our missionaries in that land that I have become acquainted with are overworked. They really are scant of time to write fully to our church organs explaining what they are doing and what they have done. Our people do not know fully what is going on there. Nor do they know what strenuous lives our missionaries are living. There are so many things that our people do not know about that work. The most common place record of some of those mountain tours on mule-back or burro-back, would read like a wild romance to the average Texas reader. Yet it all becomes sober, everyday experience to the missionary and seems to him not worth relating, and in matters pertaining to their religious work—their own experiences—the individual histories of converts, of many little incidents pertaining to each local work and even of larger importance, all seem so familiar to themselves, that it scarcely occurs to them as to how others would be interested in their relation. When the missionary is out on his tours he can hardly have writing facilities, also is busy—so busy with his work—that when he reaches home again he is tired and needs rest. And so it comes about that the outside world is poorly informed about mission work.

One phase of mission work has not been overlooked. It has been realized from the beginning of our Mexican mission that an intelligent, capable, sturdy, Christian womanhood is one of the most important of human agencies in uplifting any people. And that thought has been emphasized in our Mexican work.

It seems to me such a little while since our first convert, and Mexican preacher, Alejo Hernandez began his brief work, and then was called up higher. And now to see so many agencies at work—with one common aim—to be able to sum up so many results as can be presented now, is highly

encouraging to the lover of mission work.

All denominations in Mexico hold a very high standard of admission into full membership. It is probably safe to say that for each member in full standing there are about five friendly adherents. The total church membership of the Protestant denominations in Mexico, I think, is about thirty thousand. This means about one hundred and fifty thousand friends to evangelical Christianity. Then the political Liberal party generally favors Protestantism and will protect Protestant in their religious rights, not for religious reasons, but because Protestantism generally asserts everybody's right to religious liberty, and so does the political party in Mexico which is called the Liberal Party, and this party is pretty thoroughly entrenched in power.

Of these thirty thousand church members, about ten thousand are Methodists. I have seen neighborhoods that were mostly Methodist. At other places the "Romans" predominate, and generally predominate very largely. But the Liberal party everywhere stands for religious liberty, so that open persecution is a thing of the past.

I think that one more number will close these serial letters.

ONE WAY TO HELP, OR A GOOD THING FOR CHRISTMAS.

The work of our Church in the Oita Circuit, Japan Conference, is for several reasons, as interesting as any we have. It was at this city Francis Xavier landed over three hundred years ago and began his marvelous career in Japan, and may be—who can tell?—it was here he wrote those striking measures which breathe such a beautiful spirit of love for the Master:

"My God, I love Thee, not because I hope for heaven thereby, Nor yet, because I love not, I must forever die; Not for the sake of gaining aught, nor winning a reward, But as Thyself has loved me, oh ever blessed Lord."

This impressive hymn, a blessed legacy from this devoted, though misguided Jesuit, can be found entire in the Methodist Hymnal.

Our work in Oita is about eighteen years old. From this circuit have come a number of our best preachers and most earnest laymen. There are now a splendid lot of young men on its roll of membership who are full of promise for the cause of Christ in Japan. The Church is in charge of Rev. W. A. Wilson, one of the most indefatigable workers in any field and its interests are rapidly advancing. In the city of Oita, it is absolutely necessary to enlarge the church building in order to accommodate the Sunday School, several classes of which have to meet in the parsonage, which causes much delay and confusion. The proposed enlargement will nearly double the size of the audience room which is frequently too small for the crowds that assemble.

In order to help pay for this improvement, the Oita Christians are making a very pretty book-mark, faced with silk crape of various hues and colors. The back is of plain silk of a delicate color on which has been written in Japanese a verse of scripture. The whole is finished with a pretty silk tassel.

These book-marks are just the thing for Bible use. Nothing better could be had in the way of a cheap and pretty gift for the members of a Sunday School class from their teacher, or for a single gift among friends. As they will readily slip into an envelope they can be mailed to friends.

The purchase of these book-marks would not only solve the question "what shall I give for Christmas?" but would also be one way to help the cause of Christ. They will be sold in assorted packages of three, six and twelve, at 35c, 65c and \$1.25, respectively. Miss Kate Harlan, care Board of Missions, Nashville, Tenn., has very kindly agreed to fill all orders. Please order liberally and thus help this struggling band of Oita Christians in their efforts to build up the cause of Christ in Japan.

W. E. TOWSON.

YUN IN THE GINSENG SHED.

Bishop Chandler has received from Mr. T. H. Yun, since he left Korea, the letter which appears below. As it shows, our brother has begun the school in the old ginseng shed which still stands on our property in Songdo. In this old house he and Brother A. W. Wasson and Mrs. Wasson will conduct the school until the new school building can be erected.

We cannot afford to disappoint the hopes of such a man nor fail to keep faith with the Songdo people. We feel sure the Church will not. We must redeem our overdue pledges and do this great work grandly.

Bro. W. G. Cram writes of Bro. Yun: "He has begun his work with zeal and earnestness. His ideas are sane and wholesome. He does not wish to begin a large school at present, but

seems to be of the opinion that a good foundation is much better at the present time than numbers.

Let us help him lay broad foundations for this great work. A good brother offers \$5000 for the hospital, and that house will go up at an early day.

We need as much more room for the school building. We must take Yun and the school out of the ginseng shed.

The Presbyterians have made their center at Pyeng-Yang, and at their great stations there they have baptized over 1000 new members during the last twelve months. We can do as much at Songdo. We must.

In another letter to Bishop Chandler, Bro. Yun says: "Please do not trouble yourself about raising anything for my house or on my account whatsoever. Let the school be built, equipped and named first of all." That shows the spirit of the man.

But let us turn to the letter we set out to print. It is as follows:

"Songdo, Korea, Oct. 1, 1906.

"My Dear Bishop Chandler:

You came and went so quickly and did so many things in so short a time that your visit lingers in my memory like a pleasant dream—only a dream to be realized into a hospital, a school and a missionary center. I hope this will find you safe and sound in your new duties in Shanghai. Please remember me kindly to my friends in China and to your traveling companions, Messrs. Thompson and Chandler.

I came up to Songdo last Thursday. Mr. Wasson being away to Wonsan, Mrs. Wasson and I are going to start a school next Wednesday, with the boys who studied under Mr. Wasson last spring, as a nucleus. Most of them are members of our Church in Songdo. They represent the upper class here and the mission will find this school a powerful auxiliary for reaching that class of people who have so far been more or less inaccessible.

Now, Bishop, as you have taken in the situation of Korea in general and of our mission in particular, I do not think it at all necessary to urge on you the importance of Songdo. But, through you, may I call the attention of the Mother Church in America to the claims of this one of the three great centers of Korea, the other two being Seoul and Pyeng-Yang. Songdo was chosen as the center of our mission ten years ago. The experience since has proven the wisdom of the choice. If the center has not been made strong and flourishing as the Presbyterians have made Pyeng-Yang to be, it is a misfortune of our mission and not the fault of Songdo. It is high time now to quit playing with—worse than forgetting this great missionary center. With God in heaven and you in the Church, I am sure some of the promises which the mission have been making to the people will be redeemed.

A hospital was promised ten or eleven years ago. Yet not a doctor in sight anywhere for Songdo. I have been obliged to give excuses for the delay—such as wars and rumors of wars, but these excuses, thin as they are, can hold water no longer. The Presbyterians have built and are operating three really fine hospitals in spite of, nay, in the very midst of wars. Do give us a well equipped hospital. If the Church is willing, she is able. Our mission must respect its own honor—to say the least.

An industrial school was also promised ten years ago, but it is only this year that the thing is being talked about—yes, only talked about. Schools are being started by the Koreans everywhere. There are already ten in this town alone. If we must have a school—and we must have one to conserve and consolidate the work that has been so well done by the missionaries—I say, if we must have a school we cannot afford to have one of the cheap grade. It must be far and away the best in the city—in the country.

Please send us a missionary, who, in addition to other qualifications, loves education for its own sake. With Mr. and Mrs. Wasson and another such a man or a family entirely given to building up a distinctively Christian school, I assure you of a success that will surprise us all.

Please put several families in Songdo, forming a missionary settlement. The phenomenal success of the Presbyterians in the northwest of Korea owes much to their concentration.

The changes and trials I have had during the past years make me weary of more changes. Yet I have no right to complain of them. I shall gladly submit myself to changes and trials as God-given if I find the Mother Church ready and willing to help forward the work.

May we soon be able to tell the Songdo public: "Here we have given you a hospital, a school and a missionary center, each perfect in its kind. We have not deceived you. Now, do your part."

With love, yours affectionately,

T. H. YUN.

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Devotional and Spiritual

BEYOND THE GRAVE.

"Lead, kindly light,
Amid the encircling gloom;
Lead thou me on."

If on this question the Bible were silent or obscure, well might we dirge the threnody of despair and wonder why the Word of our God should have left us in doubt and in darkness on the deepest quest of the human soul. It would be arrant and errant mockery to indulge in speculation upon a subject of divine revelation. We must rely implicitly and exclusively upon this revelation for our knowledge of the future and final states beyond the grave.

Sheol and Tophet in the Old Covenant, Hades, Gehenna, Tartarus, Paradise, and Heaven in the New Covenant, define these states. Sheol in the Old and Hades in the New mean the same thing; Tophet in the Old and Gehenna in the New mean the same thing. Tartarus and Paradise are different states in Sheol or Hades, which simply mean the unseen world of departed spirits.

Sheol and Hades ought not to have been translated, but transferred. The word hell, in our idea, is too specific to fairly set forth the generic significance of these two words; and yet in our English version they are translated hell. The ancients had no specific word for soul-woe in the after-death life, and hence used the generic word Sheol, which occurs thirty-one times in the Old; Hades, its synonym, ten times in the New, each referring merely to soul life in conscious existence after death, without any reference to woe or bliss. Luke, an authority in the use of words, in chapter 16:23, brings out this idea: "In hell (Hades) he lifted up his eyes, being in torments." He would not have added "being in torments" if Hades implied the idea of woe.

That Sheol and Hades are Hebrew and Greek words for the same place we find by comparing Psalm 9:17, "The wicked shall be turned into hell" (Sheol), and Psalm 16:10, "Thou wilt not leave my soul in hell" (Sheol), with Acts 2:27, "Thou wilt not leave my soul in hell" (Hades).

Two facts, then, are clear: (1) Sheol, or Hades, is the abode of disembodied souls, and (2) both good and bad souls are there; but not together, of course, as we shall see. These words, rendered "hell," are not concerned about character, but they do teach conscious soul life beyond the grave.

Tophet and Gehenna, Old and New Covenant words respectively, mean the same thing, and they relate to embodied spirits beyond the resurrection and the judgment. The words are derived from local places and customs: Tophet, "altar;" Gehenna, "Valley of Hinnom." The al-

tar of sacrifice, where the living were offered to idols and a noise made to drown their cries—soul and body in pain; Gehenna, where the filth of the city was thrown and a ceaseless fire kept burning, southwest of Jerusalem.

"Tophet is ordained of old" (Isa. 30:33), and "is in the Valley of Hinnom" (2 Kings 23:10). Tartarus, for wicked spirits, and Paradise, for good spirits, are in Hades, this side the final judgment, awaiting the resurrection (the reunion of the soul and body), when they pass to either heaven or Gehenna, "according to the deeds done in the body." In 2 Peter 2:4 the apostle speaks of those that "kept their first estate, but were cast down to hell (Tartarus), to be reserved in chains until the judgment." Peter could not here use Hades, for that is too generic to express his idea of spirits in doom; and he could not use Gehenna, as that relates to embodied spirits beyond judgment. Jesus himself on the cross said to the better thief, who turned in penitence to his dying Lord: "This day shalt thou be with me in Paradise." He did not here use heaven, for that is too generic to express his idea of spirits in final bliss, for that word relates to embodied spirits beyond the judgment. One clear statement is enough to prove a doctrine. This Bible view has been misunderstood by some. It does not mean an intermediate place this side of heaven, but an incomplete state in heaven. "To be absent from the body is to be present with the Lord," says Paul, who also said the body "sown in weakness shall be raised in power." Until we are reunited soul and body, we cannot be in heavenly state though in the heavenly place.

Turning to the philosophy of the subject, we find the eschatology of the Bible in perfect accord with the basic dicta of biology. The deepest suffering is in the soul, and not in the body. The fact is all pain and pleasure are soul sensations; more properly are spirit emotions when used of rational beings. There is no pain in mere flesh, per se, in esse. A dead body is as much body as it ever was, but in it there is no sensation of pain or pleasure. A separation has taken place. That thing gone out is a something, the real thing. The body was dependent on it, not it on the body. The Bible puts that something after death in Hades; if good, in Paradise within heaven; if bad, in Tartarus within hell. To that body is promised a resurrection and a reunion with its soul life, for final judgment and destiny.

The belief of this doctrine commits us to confidence in the God of omnipotence, omnipresence, omniscience. The impossible to fallible reason becomes possible within the power of the God of the Christian's faith. It is not a thing incredible with us that God should raise the dead, since he is the "God of the living," and of infinite power.

We die to live. Life out of death is a law of all being and becoming. By all the analogies known to human discovery.—Midland Methodist.

WHAT IT MEANS TO BE SPIRITUAL.

Nobody blames a blade of grass for not being an animal. It is fixed by nature in a lower sphere and it cannot rise above it, let it do what it will. It may some day be eaten by an animal, and so be transformed into flesh and blood, but then it will entirely lose its old identity, and cease altogether to be a blade of grass. In other words, it can not partake of a higher life without losing the lower.

But, on the contrary, a human life can partake of the life of God and still remain a human life: in fact, it does not become a true, full complete human life until it does partake of God. The very clearest teaching of Gospel and Epistle is this

that men are to "be of God," "become of God," "be born of God," "live in God," "partake of God," and our supreme revealers tell us that when this condition appears life really begins, and love, too, has then its birth. There is a natural life, and there is a spiritual life. The first is the life which feeds and depends on the things which are seen; the second is the life which consciously feeds and depends upon God. To be spiritual means to live and feed on God, to have real relations with him, so that the Divine life comes in and crowds the old life out. The beginning of such a life is in every sense as truly a birth as the first birth is.

Now, what is the mark of it? How shall we know that the spiritual has come, that the spiritual birth has become a fact? Those who know, tell us that the mark of the spiritual life is the fruit which comes from it. It is not always possible to tell a spiritual man by his face, though generally something new does come into the face; but something new always does and must come into the life. You have seen a dull, heavy cloud hanging in the western sky, made of nothing but a mass of water-drops; and then you have looked again and seen that same cloud a transfigured, shining glory, because it has been caught by the sun and filled with its light until water-drops had become liquid color and fire. There beauty is revealed. When a human life is caught by the Spirit of God, there is also a revelation through that life—a revelation of what spiritual life really is—namely, love, joy, peace, forbearance, kindness, generosity, faith, gentleness and self-control (see Gal. 5:22)—nine rainbow tints of life.

It is too often supposed that a spiritual life is to be known alone by its holy rapture and by its saintly fervor. By no means that. Look at the practical nature of its fruits as Paul runs over them. The qualities of it are simple qualities of a daily life touched with the Divine Life. "Why, these are no supernatural things—they are just human traits!" Yes; and yet there is no miracle like that which takes place when a life puts forth these "signs" of its great remaking. The excited imagination wants tongues of fire, and earthquakes, with great and awe-inspiring spectacles, but the mighty change may be as silent as the transformation of dull cloud to shining glory, and the new life may clothe itself in a robe of spiritual qualities so simple and ordinary that at first they will hardly be recognized as Divine things—but they are. When one finds a life which shows these nine fruits, he may be sure that he has found the Holy Spirit at work upon a human life, and he may know that though the human life has not been destroyed, the Divine life has come into it.—American Friend.

HOW TO PREVAIL IN PRAYER.

Right prevailing in prayer is to prevail over oneself, not over God. And patience is a secret of such prevailing. God needs not to be influenced or prevailed upon. God knows our every need, and God rejoices in our telling him of our needs. He intends to supply our every need, and he waits only for us to show that he may safely grant our petitions. If he knows that what we so earnestly pray for to-day can be to our best good only if granted a year from to-day, then the great question is whether we shall so exercise patience as to make the granting of our prayer a blessing when it does come. And in that exercise we need mightily to prevail over ourselves, and to pray God that he will prevail over our natural impatience and unfaith. Perhaps Dr. Torrey's greatest secret of what is called "power with God" was his power over himself, his grip upon himself, when for three years he prayed every week for the coming of a world-wide revival of religion,

THE PROOF IS WHAT WE WANT

WILSON, CONN., Feb. 18th, 1906.

DEAR SIR:

"A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's Disease and that I would not live over six months. Another told me it was gall stones. I had severe pains in my kidneys all the while, could not stoop over, would be dizzy, could not lie down without someone helped me up; my back was weak and pained me; urine was as thick as cream and it would scald me something dreadful. I had to get up many times in the night to urinate."

"I took Swamp-Root and to-day I am a well man and never felt better. All of my troubles have gone and show no signs of returning. I take my oath that Swamp-Root put me where I am today and I can prove it by acquaintances."

Very truly yours,

E. H. RAND.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. 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.

and kept on praying in steadfast faith and undiminished patience though scarcely a sign of an answer appeared. Then, after three years, God could send the answer, and could mightily use the man of patience; and he did. Let us strive to prevail over ourselves that God may answer our prayers.—Sunday School Times.

FELLOWSHIP.

A solitary life can hardly be Christian, for fellowship is the life of religion. Unless we have fellowship one with another, how can we have fellowship with Christ? The man who does not love his brother, whom he hath seen, cannot love God, whom he hath not seen. We begin with the visible. Faith builds upon the known, and reaches up to the unknown. If we build a tower to heaven, we must still found it upon the earth. The man that does not love men does not love God.

We are told that it is easier for us to love God than to love our fellows, for God is better than men. He is better, infinitely better; but we can form no idea of his goodness, of his justice, his kindness, his love, except as we see these graces in our fellow-creatures. The sun may send out rays that the objects that surround us do not reflect, but we cannot form any idea of them. If God has attributes that men do not reflect, we know nothing about them. It is true that he is infinite, while we are finite; but it is easy to reason from the finite to the infinite, and we get no idea of the infinite in any other way. Christ came to reveal God to us, but he was so much above the human average that he could not come till ages of advancement had brought up the race to such a level that a few of the most advanced were able to comprehend him in part. The great mass, even of the chosen people, did not understand him. To the majority even of those who regarded themselves as his disciples he was only the prophet of Nazareth. Only those whose lives moved on a loftier plane, and who were favored with intimate fellowship with him, perceived that he was the Son of God. Not one of the prophets and the saints from Adam to Christ lived in vain. Each brought into human life something of the divine, and so helped to prepare the world for Christ. Their work was completed by John the Baptist, in whom those who were to become the disciples of Christ had the advantage of personal contact with the greatest of the prophets.

The letter of the gospel is as powerless as the letter of the law. It is the gospel living in men and women that is saving the world. It is safe to say that no man comes to Christ except as he is brought to him by contact with his disciples. Christians

travel heavenward in company if they travel at all. We have fellowship one with another if we have fellowship with Christ.

Cyprian said: "Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian." That is true, if we take the Church of Christ in the sense of Christian fellowship. There are no solitary Christians.

To put one's name on the Church book is not to enter into Christian fellowship. To be baptized, to partake of the Lord's Supper, to worship with others in the Church—all these things are important, but they are much less important than the undertaking of some Christian work for the sake of laboring with Christians and with Christ. The fellowship is a fellowship of work. It is also a fellowship of sacrifice. It is a small thing to give a little money to help forward the cause of Christ (even the poorest can do that); yet, as it is indispensable, even when we give less than we should we have the comfort of knowing that we are helping our brethren and our Lord in the great work. It is a very little thing when we forget social lines, such as are drawn by wealth or by artificial rules, at least, and let our fellow-Christians and the world see that no ties count for quite so much with us as the ties of kinship in Christ. These little things are important, however, for without them we may fail of the greater thing—the spiritual fellowship that is in Christ.—Exchange.

Some professing Christians have done the cause of Christ much harm by their inconsistency. At times they have seemed to be filled with spiritual life and joy, and ready for every good work; and after a while their zeal for God has turned to zeal for the evil one. It is this double living that has given occasion to the enemies of the Lord to blaspheme. Out of the same mouth have come cursing and blessing. These things ought not so to be. The life of a true Christian will be, in his measure, like the life of the Lord, "the same yesterday, and today, and forever."—Exchange.

NO MEDICINE

But Change of Food Gave Final Relief.

Most diseases start in the alimentary canal—stomach and bowels.

A great deal of our stomach and bowel troubles come from eating too much starchy and greasy food.

The stomach does not digest any of the starchy food we eat—white bread, pastry, potatoes, oats, etc.—these things are digested in the small intestines, and if we eat too much, as most of us do, the organs that should digest this kind of food are overcome by excess of work, so that fermentation, indigestion, and a long train of ail result.

Too much fat is also hard to digest and this is changed into acids, sour stomach, belching gas, and a bloated, heavy feeling.

In these conditions a change from indigestible foods to Grape-Nuts will work wonders in not only relieving the distress but in building up a strong digestion, clear brain and steady nerves. A Wash. woman writes:

"About five years ago I suffered with bad stomach—dyspepsia, indigestion, constipation—caused, I know now, from eating starchy and greasy food."

"I doctored for two years without any benefit. The doctor told me there was no cure for me. I could not eat anything without suffering severe pain in my back and sides, and I became discouraged."

"A friend recommended Grape-Nuts and I began to use it. In less than two weeks I began to feel better and inside of two months I was a well woman and have been ever since."

"I can eat anything I wish with pleasure. We eat Grape-Nuts and cream for breakfast and are very fond of it." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

FREE **FREE**



50c Sheet Music For Organ or Piano

FREE To All Music Lovers

Send me your name and address and the names and addresses of two of your friends who are lovers of good music, but who do not possess an organ in their homes, and I will send you **Absolutely Free**, postage prepaid, a 50c copy of the **Crown March** and also a valuable booklet, "The March" is up-to-date and pleases all who hear it played.

For over 30 years I have manufactured the famous **Crown Organs**, which have, during that period, stood the test of time and hard use, for which I am proud. I want to tell you more about them. Therefore, do not fail to write me today for the popular new March and my valuable booklet on the "Crown," which I will gladly send free, but remember, in order to get them free, you must send me the names and addresses of not less than two of your friends whom you know to be music lovers but do not own an organ and who are able to purchase one. Tell me whether you have an organ or a piano.

Write me at once and get the 50c Sheet Music and Booklet Free. Do it now.

Geo. P. Bent, Manufacturer OF ORGANS AND PIANOS
112 Bent Building CHICAGO, ILL.

The Texas Conference

The Texas Conference held its session at Tyler—a place where it has often been held. At this hospitable place Bishops Pierce, Marvin, Wilson and others have presided. This time it was Bishop Morrison. Tyler is one of the old towns of Texas. It goes back more than fifty years in its history. At one time Tyler was the political headquarters of Texas. Her great politicians lived here, such as Hogg, Hubbard, the Bonners, Herndon, the Finleys, Chilton and many others. Of late years, Dallas has taken this honor away from Tyler, and the people have been more profitably devoting their time and energies to something better than politics. They have been developing the material resources of their town and section. A few years ago, the town met with many financial reverses. Nearly all her banks failed, and many of her business men were involved in the wrecks. But they have rallied. Today they have flourishing banks, prosperous business establishments and fine agricultural conditions. Fruits and vegetables are produced in large quantities, and the annual shipments of these staples bring thousands and thousands of dollars into the country. These red hills which used to be worth but little are now covered with Eubertia peach trees; and they are worth from fifty to seventy-five dollars per acre. The banks of the county are full of cash deposits from all these sources, and the county has never been more prosperous. And it is also a dry county. Liquor has not been sold here for several years, and never will be again. The law is reasonably well enforced, and the people are satisfied with it.

Our Church is the leading one in the city. In fact, there is not a better one in the State. It was projected under the pastorate of Rev. D. F. C. Timmons; and, before it was paid for, the financial reverses above referred to struck the community. Many of our leading members were ruined financially. For years our Church struggled with heavy indebtedness. At times the people despaired of ever paying it out, but they continued to struggle, and finally they succeeded in paying the last cent and leaving it free. Now it stands there a monument to the liberality of the people and the fidelity of the several pastors. It will seat 1200 people, has the finest organ in the State, and the structure would do credit to a large city. The membership numbers about one thousand; they are well organized and full of enthusiasm. Dr. W. F. Packard has done a noble work during his quadrennium, and he leaves the charge in splendid condition. He is given up with regret, not only by his own people, but by the community at large. This Church is now prepared to do some of its best work, for it has in its membership the best citizenship in Tyler. It is one of the best congregations in Texas.

The people accorded to the conference a cordial welcome, and the entertainment was free and hospitable. Dr. Packard and his people did their utmost to please all. And the people generally aided in the good work. The whole occasion was a happy one, and the brethren enjoyed it.

Bishop Morrison took the chair at 9 o'clock a. m., and read the third chapter of Malachi: "I have read this chapter that I may call the thought of this body to its truth. In many instances, the idea obtains that our preachers are mostly ecclesiastical tax-gatherers. Whether this idea is correct or not, God's way is the best way. He wants His people to take nine-tenths and give Him one-tenth. Yet, the most of them not only take their nine-tenths, but the most of God's tenth. This is what the prophet means when he says, 'Will a man rob God?' We want to quit this and begin to act honestly with God. If we will stop asking people to give to religious matters, but impress upon them their duty to pay their one-tenth as a matter of right, the Church will have all the money it wants. Well, you say, that is the way the Jews did. Perhaps so; but God does not change, and He thinks as much of us as He does the Jews. Right here is our trouble—we are not honest with God in money matters. You may think this is a strange address at the opening of an Annual Conference, but we need tuning up at this point. Right here is where we are weak; and when we make good here, God will bless us, and make us to prosper."

The conference hymn, "And Are We Yet Alive," was sung, and the Bishop led in prayer. Rev. J. W. Downs, the former Secretary, called the roll and most of the brethren answered to their names. Mayor Bonner, who is a Baptist, made a happy address of

welcome. He has been in Texas fifty odd years, and knew the preachers of the olden times, and his reference to those times and preaching was very touching. His welcome was full of good cheer and brotherly spirit. He was followed by the Hon. Cone Johnson, who made a most eloquent speech, also bidding the conference welcome. His address called forth many enthusiastic responses.

J. W. Downs was elected without a dissenting voice to continue in the Secretaryship of the conference. Bishop Morrison made his felicitous response to the addresses of welcome. The names of the superannuates were called and passed. Dr. Jno. Adams made a touching talk to the brethren. Several others also spoke, and they were heard gladly.

O. T. Hotchkiss reported the Beaumont District out on its collections. Had a great many conversions and accessions.

C. F. Smith, on the Brenham District, reported progress in church building, and all the finances up in full.

R. A. Burroughs reported the Calvert District in advance all along the lines.

S. R. Hay reported the Houston District all out in finances, built churches and had good meetings.

H. C. Willis reported the Huntsville District; six new churches, good meetings, and the work in good shape.

Rev. J. W. Downs, of the Marshall District, reported a fairly good year. Some conditions have militated against us, but the work is in good repute.

Palestine District, under Rev. J. B. Sears, did well. Had grown in numbers and finances, built seven new churches and four new parsonages.

Rev. J. T. Smith reported the Pittsburg District one thousand net increase in membership. The assessments are paid in excess.

E. L. Shettles reported a flourishing condition on the San Augustine District. Good meetings and good finances.

E. W. Solomon said the Tyler District had suffered much from sickness among his preachers. Yet the state of the Church is good. Many of the people of his district moved out of that territory, hence a loss in membership.

V. A. Godbey reported a prosperous condition of things at Beaumont. Their new church is completed and paid for. They have about 1000 members, and they have paid this year for all purposes over 40,000. The church has all the appliances of a modern institutional plant. Their enrolled Sunday-school list now numbers 1400.

Dr. Jno. M. Moore, of the Nashville Advocate, was introduced and addressed the conference.

In the afternoon Rev. Chas. A. flooper preached a very practical and earnest sermon. The audience was a good one, and close attention was given the preacher.

At night Rev. S. A. Steel, D. D., now pastor of the Church at Brownwood, delivered his celebrated lecture on "Methodist Pioneers." A great audience filled the spacious church. The music, led by Mrs. L. L. Jester and a large choir, was simply grand. It is rare that we have ever heard it excelled. Dr. Steel was in fine trim. He has grown older since we last heard him, though he is still in the prime of life. He is of slender build, full of energy and nerve force, light hair, tinged with gray, bright blue eyes, large nose, strong mouth, and a resonant and pleasing voice. For one hour and forty minutes he played with his audience like the waves play with a cork. He traced the Methodist preacher from Wesley's day to our own time; but when he touched the pioneers of American Methodists, they became instinct with life. He was eloquent, harmonious, pathetic and oratorical. At times his word-painting was exquisitely beautiful, and oftentimes his humor was unique and irresistible. His peroration was surpassingly splendid. It was a great triumph of mind and heart. It was a refutation of the oft-repeated statement that oratory has lost its spell and influence over man. Dr. Steel is an orator of the first quality. He is also a man of deep piety and earnest religious experience. We are glad that he has returned to the pastorate.

Thursday morning came in mild and beautiful. The preachers were all in their places. G. C. Rankin opened the conference with religious exercises. E. W. Potter, of Somerville, among the younger men, made a very fine report. The Bishop asked him what his full name was, and he replied: "Eugene Watson, after the greatest man in Tennessee." The Bishop replied quickly, "You are like myself, named for a great man, but I did not measure up to that model." It created a great laugh. Brother Potter is the only minister in full connection in

our Texas ministry, who was educated at the State University—and he was admitted into full membership of the conference at this session.

Rev. R. A. Burroughs, of the Calvert District, was called forward by the Bishop; and, in a happy speech, he presented to him a handsome gold watch as a token of love from the preachers of his district. He made a touching response. Brother Burroughs has closed a most successful quadrennium on that district.

Rev. Gross Alexander, D. D., and Rev. E. L. Spurlock, of the North Texas Conference, were introduced to the conference.

The conference adjourned for Thanksgiving service. The great auditorium was packed and the galleries were filled. The music was magnificent. Rev. S. R. Hay preached the sermon. It was not a special sermon, but a good gospel sermon—one suited to any occasion. It was clear, scriptural and unctuous. Brother Hay has a charming personality, and a commanding presence. His voice is superb and his manner graceful. He is an orator without pretension—natural and easy. To listen to him is a pleasure; and, aside from his good subject matter, his spirit is evangelical. His sermon on this occasion was an inspiration and gave great satisfaction to his audience.

In the afternoon there was no service. Committees met, and others gathered in the lecture room and about the vestibule for social recreation. The day was greatly enjoyed. The good people entertaining the conference had bountiful repasts, and the occasion was one of good cheer and gratitude. At night there was a short religious service. Rev. G. E. Cameron preached a very excellent and helpful sermon. He is one of the scholarly young men in the conference, thoughtful, studious and trained. He has fine health, and gives promise of great usefulness. He did most successful work at Pittsburg last year. At the close of the service, the ladies of the Church, led by Mrs. Jester and her choir, gave a splendid vocal concert in the Sunday-school room. It was a delightful occasion.

Friday morning the weather was delightful, and the air was balmy. Rev. I. F. Betts led the devotional exercises. The conference plunged at once into the minute business, and the proceedings moved at a rapid rate. The call for those to be admitted on trial was continued until completed.

Dr. R. S. Hyer, of the Southwestern University, was introduced, but did not address the conference at that time.

The class of the third year was called, and the young men made excellent reports. The elders were called and reported. All reports showed a good condition of things spiritually and materially. Many reports were very fine. There were often flashes of humor between the Bishop and the preachers. Once in awhile it was laughable and enjoyable. At the close of this call, Dr. Hyer spoke and was given an attentive calling. Dr. Hyer is one of the best speakers among our laymen; and the brethren always hear him gladly. Southwestern University always has the right-of-way at our conferences, and when the institution has anything to give out, her representatives are welcome speakers and writers. Southwestern is in a highly prosperous condition.

Dr. Gross Alexander spoke in behalf of the Methodist Quarterly Review. His speech was bright and crisp, and, while it contained much of the matter in his address at Bowie, it was differently expressed. He is very happy in his use of language, and there is variety and vim in the way he expresses himself. It is a delight to listen to him. He furnished food for thought. Dr. Alexander is qualified to speak with authority on the questions treated by him in the Quarterly. To follow him is to learn something worth remembering.

Rev. O. T. Hotchkiss read a clipping from the Atlanta Constitution, giving a thrilling account of a sermon preached by Bishop Seth Ward at the session of the North Georgia Conference, and the reading of it stirred the brethren very much. They were glad to hear of the success of our Texas Bishop at his first conference as a Bishop. The following is the clipping:

"Milledgeville, Ga., November 25.—(Special).—Not in years has Georgia Methodism witnessed such a scene as was enacted at the close of Bishop Seth Ward's sermon, at the Methodist Church, to-day. The speaker had hardly said his last word before the congregation was on its feet, weeping, shouting and struggling to force its way upon the platform where the speaker stood. The Bishop tried to get to his seat but couldn't. Old, grey-haired men, by the score, rushed upon the platform and threw their arms

around the neck of the young-looking Bishop and in a short time he was almost dragged to his knees by the weight of those who were clinging to him.

Orthodoxy Exalted by the Bishop.

"He had delivered a wonderful message. Orthodoxy had its day of triumph, in the North Georgia Conference. His sermon had been an exalting of orthodoxy views and a tramping in the dust of those advanced by the ones who speak lightly of the atonement. The effect of his sermon was magical. With each advance position taken by the speaker, the audience grew more and more aroused, until he reached his close when in a tone of triumph, thrilling every listener, he cried:

"History shall end with an echo and even the archangels will re-echo that echo. As the grand and glorious song peals forth halleluiah for the Lord God omnipotent reigns, and he reigns because he has conquered through the path that leads to the bloody cross."

"As the last words left his lips the entire assemblage of over 1000 people manifested spiritual enthusiasm by weeping, laughing, shouting and struggling. All present made an effort to reach the man responsible for the scene.

"Bishop Ward's personality is not magnetic, but he thrills and grips his audience by the bigness of his theme, and the humanity of his deductions. He preaches to the individuals of his audience and holds them by this personal touch. His sermon was one hard to report, as he spoke rapidly and used much figurative speech and few sub-divisions. His sermon was practically an interpretation of the meaning of the Book of Revelation and an appeal for greater personal piety."

Mrs. A. Woldert was introduced by Bishop Morrison, and she spoke in the interest of the Woman's Home Mission Society, and she spoke well. The Bishop ventured a little good natured humor by saying, at one point in her address, "You propose to boss the men without taking away any of their rights." It produced a laugh; but she was as quick as a flash in her retort, "That is true, Bishop, but we are too modest to publicly confess it." She gave a close hearing. Mrs. E. L. Shettles was introduced and read an interesting report on the conference work of the Woman's Foreign Missionary Society. It showed great activity among our good women in this important branch of Church work.

Rev. I. Z. T. Morris was introduced, and the Bishop asked him why they did not put more letters of the alphabet in his name? He replied: "I am the youngest of thirteen children, and the rest of the alphabet ran out before they reached me." He made a good speech.

Rev. A. J. Weeks, of the West Texas Conference, was introduced to the body. He was at one time a member of this conference, and the brethren were glad to greet him. He is now presiding elder of the San Antonio District.

Rev. D. K. Porter, of the West Texas Conference, was introduced and spoke on the needs of our University Church at Austin.

An afternoon session was held. Dr. Harrison addressed the conference on his work at the San Antonio Female College. He represented the institution as being in fine condition. All departments of it are full.

Rev. R. W. Thompson spoke to the conference in behalf of the old preachers' home fund.

Mrs. W. H. Johnson spoke for the Rescue Home at Dallas. These addresses were all brief and to the point.

Bishop Morrison arose and spoke to the conference on the death of Bishop Tigert. He spoke of his early acquaintance with Bishop Tigert in Louisville, Kentucky. It was a beautiful tribute to the memory of a great and good man.

Dr. Gross Alexander, the boyhood friend of Bishop Tigert, gave a glowing testimony to his worth as a man, a preacher and Bishop, and his words were strong and to the point.

Rev. T. H. Morris also spoke of him from personal relations with him as a member of the Louisville Conference.

Rev. J. R. Nelson and Rev. E. W. Solomon also spoke. It was a very solemn occasion.

The Bishop called upon the presiding elders to give an account of the work of the good women in their districts, and their reports were very encouraging. He also questioned them on the literature of the Church, the temperance question and the exercise of Discipline. All these points were brought out and stressed. The Bishop was very searching in his inquiries into all these matters.

At night, Dr. Alexander preached to a large congregation. His sermon

Awful Agony of Piles?

Positively Relieved by the Pyramid Pile Cure.

A TRIAL PACKAGE MAILED FREE.

There is no reason—surely no good reason—why any man or woman should continue to suffer with piles when a reputable company of druggists have placed in every high-grade pharmacy a positive and unfailing cure for this dread disease at a price within the reach of the poorest. They have done more. They offer to relieve the sufferer temporarily and start him well on the way to recovery, by giving to any piles patient who sends his name and address, a free trial package of the wonderful Pyramid Pile Cure in a plain sealed wrap-



Where Most Piles Sufferers End. Act Before Too Late.

per. There are enough of the curative elements in this trial package to greatly reduce the swelling of the affected part, to heal much of the soreness and ulceration. After the sample is gone your druggist will supply you with a box of the Pyramid for 50 cents.

Read Mrs. Bond's letter, which tells how she suffered and was relieved, if not positively cured, after using one 50 cent box.

"I have tried your pile cure and find them all you recommend them. I am very thankful to you for ever putting them within my reach, for I have had one box and I have not used all of them yet, and I feel like a new woman to-day, and I tell everybody about them. When I started them I could not walk across the floor, but now I can do my work all right. My work was a burden to me before I started them, but I can tell you that I can work much better now. You can rely on me. I will tell everybody about Pyramid Pile Cure. Yours sincerely, Mrs. J. Bond, Toronto, Canada, 33 Pears Ave."

There is positively no risk or danger with the Pyramid Pile Cure, for there is nothing but curatives in the preparation. They are suppositories which placed in the affected part, act as a soothing ointment working upon the infected and ulcerous tissues, giving them new life and stimulating a stronger circulation of the blood.

By the use of the Pyramid Pile Cure the patient is cured at home without losing a day's work, no matter what his occupation. The cure may be accomplished in absolute privacy. We use no names for advertising purposes without the voluntary consent of the patient.

The Pyramid Pile Cure is quick, permanent and painless. Do not delay, but send your name and address to-day, and we will furnish you at once with the free trial package. Pyramid Drug Co., 73 Pyramid Bldg., Marshall, Mich.

The 50 cent size packages are for sale at all druggists.

was an exposition of the subject of sin. It was learned, profound, comprehensive and thoughtful. Dr. Alexander is one of our most scholarly and intellectual ministers, and he was heard attentively and with pleasure.

The conference met Saturday morning at the usual hour. The weather was gloomy, though mild. The Bishop announced that the proceedings were moving along slowly, and that the appointments need not be expected before Monday night.

Rev. R. O. Bailey was granted a location at his own request.

Dr. J. W. Moore, of Shearn Church, dismissed this year 236 members and received 256. The most of the former were given off to St. Paul Church. His Church is in a prosperous condition.

J. W. Bergin, of McKee Street, Houston, received more than 100 members, and he reported the Church to be the most prosperous in its history.

J. M. Perry reported his charge in Houston in fine condition.

G. W. Collins reported McAshan and Harrisburg as growing substantially. S. S. McKenney did a great work at Houston Heights.

I. F. Betts has practically completed his new church, to take the place of the one recently burned, and it is a much better one than the one de-

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stroyed. He has also built a hand-
some new parsonage.

W. H. Golligh, of North Marshall,
made one of the best reports we
heard.

Rev. T. H. Morris, of Centenary,
Palestine, received 133 members, paid
all assessments, but did not get his
new church built.

Rev. Gus Garrison, at Howard Ave-
nue, Palestine, also had a good year,
but his new church is still in prospect.

We are sorry that we did not get
snap-shots of other charges, but prior
to this, we were too busy to pick them
up as the reports were made. Many
of them were very fine.

Rev. Jesse Lee, of Groveton, had a
remarkable experience. The bootleg-
gers burned his church. He went to
work and cleaned up the town, run
out the things, and made a good law-
abiding community out of the town.

Rev. G. S. Sexton arose and read a
letter from two Houston business men,
expressing their gratitude to Brother
Lee for his reform work in Groveton,
and sent him a check for \$100 as a
token of their appreciation of his
courage and fidelity. The brethren
gave him an ovation. Bishop Morris-
son commended him very highly.

At this stage of the proceedings the
class for admission into full mem-
bership of the conference was called and
seven young men came to the altar
to take the vows of deacons, which
were administered to them. The Bishop
addressed them. In part he said:
"You come now to become preachers
in charge of regular work. You are
not to take charge in any arbitrary
sense, but as the servants of Christ.
Be kind and firm, and you will be
well-nigh invincible. You alone are
responsible for the conduct of your
charge. Be wise and rule your work
like a woman governs her husband,
without letting him know it. Preach
the gospel, and get your sermons out
of the one Book. Handle your own
slings and use your own pebbles. Do
not try to wear the armor of other
men; only a donkey will ape other
folks. Be bright and sunny men; but
do not be frivolous. Be pastors and
know your sheep by name. Do not
learn to be manipulators, or Church
politicians. This is contemptible. Do
not become over-anxious about your
appointments—this is a subtle tempta-
tion to men. You have to watch
this point. When you hear your ap-

TORTURED BY ITCHING SCALP

Eczema Broke Out Also on Hands
and Limbs—Suffering Intense—
Doctors Said Too Old to Be
Cured—An Old Soldier of 80
Years Declares:

"CUTICURA TREATMENT IS A BLESSING"

"At all times and to all people I am
willing to testify to the merits of Cuti-
cure. It saved me from worse than
the tortures of hades, about the year
1900, with itching on my scalp and
temples, and afterwards it commenced
to break out on my hands. I was advised
to use salt and water, which I did, to
no effect. I then went to a Surgeon, who
commenced treating me with a wash of
borax. This treatment did me no good,
but rather aggravated the disease. I
then told him I would go and see a phy-
sician in Erie. The reply was that I
could go anywhere, but a case of
eczema like mine could not be cured;
that I was too old (80). I went to an
eminent doctor in the city of Erie and
treated with him for six months, with
like results. I had read of the Cuti-
cure Remedies often. I was strongly
tempted to give them a trial, so I sent
for the Cuticure Soap, Ointment, and
Resolvent and continued taking the
Resolvent until I had taken six bottles,
stopping it to take the Pills. I was now
getting better. I took two baths a day,
and at night I let the lather of the Soap
dry on. I used the Ointment with
great effect after washing in warm
water, to stop the itching at once. I
am now cured.

"The Cuticure treatment is a blessing
and should be used by every one who
has itching of the skin. I can't say any
more, and thank God that He has given
the world such a curative. You can
use this letter as you please. A very
much befriended man, Wm. H. Gray,
3303 Mt. Vernon St., Philadelphia, Pa.,
August 2, 1905."

Complete External and Internal Treatment for every
form of Eczema, from Infancy to Age,
consisting of Cuticure Soap, Ointment, Resolvent,
and Pills. In form of Cuticure Coated Pills, 50c per
box. (In form of Cuticure Coated Pills, 50c per
box.) May be had of all druggists. A single set of the
Cuticure Co. Chem. Corp., Sole Props., Boston, Mass.
Our Special Free, How to Cure Itching Humors

pointment read out, do not go to them
asking, 'What will it pay me?' You go
and do your duty, and the people will
take care of you. Take care of the
Sabbath, and do not travel on that
day if you can help it. Take needed
recreation, but do not keep a bird dog.
Have good sense. Do not go at men
the wrong way. Do not trade horses,
for it is a hard matter for a man to
trade horses without lying. Own a
good horse and take good care of him;
but do not be known as a horse-swap-
per. Be dignified, manly ministers. A
good, clean joke now and then is en-
joyable; but do not be known as a
habitual joker. Be faithful to young
people, and cultivate home religion
among the people. Be good disciplin-
arians, but do not be bosses. Save
the people, but do not persecute them.
Go to your unruly members and talk
to them earnestly and brotherly, and
if they are sensible people they will
hear you. The work of the minister
is to save men. Do not use tobacco.
I am not a crank, but the time has
come when our people would rather
their ministers would not add them-
selves to this pernicious habit." The
address was a most pointed and
searching one. The young men an-
swered the questions and were voted
into the membership of the confer-
ence.

The Rev. J. Sam Barcus, of the
Southwestern University, spoke to the
conference in the interest of his work
as teacher in its Biblical Department.

The report of the Committee on
Books and Periodicals made its re-
port. The report was very complimen-
tary to the Texas Advocate. The
following amendment was offered by
Rev. T. H. Morris, of Palestine: "That
it is the sense of the Texas Confer-
ence that the editor of the Nashville
Christian Advocate ought to be care-
ful to so express himself as to leave
no doubt as to his soundness on fun-
damental doctrines." The Bishop wis-
ely advised against any discussion of
the question; so it was moved to lay
the motion on the table. The motion
failed. The Bishop stated the ques-
tion lucidly, and when the vote was
taken, the amendment was largely
adopted. After this, the whole report
was adopted. It carries with it the
appointment of Rev. J. T. Smith, Rev.
W. W. Watts and J. E. Armstrong to be
the quadrennial members of the
Joint Board of Publication of the
Texas Christian Advocate—two minis-
ters and one layman.

Dr. Jno. R. Nelson made an address
on the Home Mission Department of
the General Foreign Board. He made
a strong and impressive address.

Rev. Charley Simpson, one of the
most promising young members of the
conference, was transferred to the
Northwest Texas Conference, and he
is now stationed at Barry.

Marlin, Houston and Cameron were
nominated as candidates for the next
conference, and Houston won by a
large majority.

On account of sickness in our family
we had to leave the conference Satur-
day afternoon. Hence our report stops
at this point. We understand, how-
ever, that the Sunday services were
very fine. The sermon of the Bishop
at 11 o'clock is said to have been thrill-
ing. The other Churches of the city
were occupied by our ministers. Mon-
day was given over to conference work
and the appointments were not read
until night. Elsewhere will be found
the appointments.

MINUTES.

Of the Sixty-Seventh Session of the
Texas Annual Conference of the
Methodist Episcopal Church, South,
held at Tyler, Texas, beginning Nov.
23, 1906, ending Dec. 3, 1906. Bishop
H. C. Morrison, President; James W.
Downs, Secretary.

1. Who are admitted on trial? Chas.
D. Montgomery, Walter L. Gibbons,
Claude M. Simpson, Phillip I. Milton,
Herschel M. Timmons, Archelaus T.
Walker, Thaddeus W. Ryals, John B.
Bell, Leodora E. Green.
2. Who remain on trial? W. W.
Adams, A. L. Carnes, E. C. Escroe, Jas.
N. McCain, J. F. Bilbro, J. F. Carter, J.
H. Hamblen, P. S. Wilson, W. A. Craven,
S. D. Horger, H. M. Whaling, Jr., T. P.
Rucker, W. P. Robbins and O. F. Zim-
merman (in class of first year).
3. Who are discontinued? None.
4. Who are admitted into full con-
nection? C. A. Bly, John W. Hennes-
see, E. V. Potter, C. C. Childress, H. T.
Swartz, J. Ed. Morgan, John W. Mayne.
5. Who are readmitted? None.
6. Who are received by transfer from
other conferences? P. L. King, H. W.
King, C. T. Cummings, J. C. Jones, New
Harris, S. R. Twitty, J. W. Treadwell,
E. M. Myers, W. H. Crum, S. H. Morgan,
A. P. Hiltom, D. H. Hotchkiss.
7. Who are the deacons of one year?
J. W. Allbritten, W. F. Campbell, J. F.
Garrett, T. R. Henderson, J. T. Hooks,
E. H. Lovejoy, W. H. Vance, A. P. Brad-
ford, Glenn Fynn, S. R. Twitty, C. S.
Coberly, Ross Williams, W. M. Crutch-
field, M. A. Thurman.
8. What traveling preachers are
elected deacons? Christopher Columbus
Childress, Charlie Alvin Bly, Henry
Thomas Swartz, John Wilson Mayne.
9. What traveling preachers are or-
dained deacons? Christopher Columbus
Childress, Chas. A. Bly, Henry T.
Swartz, John W. Mayne.
10. What local preachers are elected
deacons? Archelaus T. Walker, Jesse
James Murphey, Edward Carroll Escroe,
Micajah J. Brewer, William Wesley
Adams.
11. What local preachers are or-

dained deacons? Archelaus T. Walker,
Jesse James Murphey, Edward Carroll
Escroe, Micajah J. Brewer, William Wesley
Adams.

12. What traveling preachers are
elected elders? Bertram Clayton An-
derson, Lawrence Benjamin Elrod,
Francis Marion Boyles, Allen Tooke.

13. What traveling preachers are
ordained elders? B. C. Anderson, L. B.
Elrod, F. M. Boyles, Allen Tooke.

14. What local preachers are elected
elders? Claude Mitchell Simpson, Mark
N. Terrell, Edward Harrison Lovejoy.

15. What local preachers are or-
dained elders? C. M. Simpson, Mark N.
Terrell, E. H. Lovejoy.

16. Who are located this year? R.
O. Bailey, E. H. Lovejoy.

17. Who are supernumerary? L. P.
Davis.

18. Who are supernumerary? John
Adams, J. W. Bridges, C. L. Farrington,
Jno. Heltin, W. W. McAnally, W. A.
Simpson, C. H. Smith, Wm. Sproule, J.
H. Thompson, I. Alexander, C. H.
Brooks, T. B. Graves, S. W. Jones, G. S.
Sandel, E. S. Smith, G. C. Stovall, R. W.
Thompson, T. T. Booth, D. P. Culien, H.
T. Hart, Albert Little, Gideon Powledge,
H. M. Sears, J. A. Smith, D. F. C. Tim-
mons, H. H. Morgan, E. H. Greenhouse.

19. What preachers have died during
the past year? Geo. R. Hughes, C. E.
Smith, P. A. McAshan, M. W. James.

20. Are all the preachers blameless
in their life and official administration?
The names of all the preachers were
called and their characters passed, ex-
cept G. A. LeClere, who was suspended
for one year.

21. What is the number of local
preachers and members in the several
circuits, stations, and missions of the
Conference? Local preachers, 179;
members, 57,005.

22. How many infants have been
baptized during the year? 1176.

23. How many adults have been
baptized during the year? 2565.

24. What is the number of Epworth
Leagues? 197.

25. What is the number of Epworth
League members? 4057.

26. What is the number of Sunday-
school teachers? 428.

27. What is the number of Sunday-
school scholars? 32,647.

28. What is the number of the
superannuated preachers, and the
widows and orphans of preachers?
\$8000.

29. What has been collected on the
foregoing account, and how has it been
applied? \$2,380.

30. What has been contributed for
missions? Foreign, \$9678.34 Domestic,
\$3932.10.

31. What has been contributed for
Church Extension? \$1000.12.

32. What has been done for the
American Bible Society? \$150.60.

33. What has been contributed for
the support of presiding elders and
preachers in charge? Presiding elders,
\$18,139.16; preachers in charge, \$117,
134.50.

34. What has been contributed for
Bishops? —

35. What is the number of societies,
and of houses of worship owned by
them? Number of Societies, 669; Num-
ber of houses of worship, 492.

36. What is the value of houses of
worship, and what is the amount of in-
debtedness thereon? Value, \$983,725;
indebtedness, \$31,413.90.

37. What is the number of pastoral
charges, and of parsonages owned by
them? Pastoral charges, 188; number
of parsonages, 166.

38. What is the value of parsonages,
and what is the amount of indebtedness
thereon? Value, \$13,460; indebtedness,
\$16,663.53.

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

40. What is the value of district par-
sonages, and what is the amount of in-
debtedness thereon? —

41. 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, 7; amount of damage, \$21,920.

42. What are the insurance statis-
tics? Insurance carried, \$316,470;
losses sustained, \$21,930; premiums
paid, \$249,336; collection on losses,
\$12,045.

43. What are the educational statis-
tics? —

44. Where shall the next session of
the conference be held? Houston.

45. Where are the preachers sta-
tioned this year? (See appointments).

APPOINTMENTS.

BEAUMONT DISTRICT.
V. A. Godbey, P. E.

Beaumont, First Church.—J. B. Turren-
tine.

Cartwright Chapel.—L. M. Fow-
ler.

Port Arthur.—C. A. Hooper.

Nederland & Sabine Pass.—To be sup-
plied.

Orange Station.—C. J. Oxley.

China and Sour Lake.—P. O. Pavre.

Liberty.—W. C. Bracewell.

Wallsville.—T. W. Ryals.

Kountze.—C. D. Montgomery.

Woodville.—J. R. Ritchie.

Jasper and Kirbyville.—M. L. Lindsey.

Jasper Mission.—S. H. Allison.

Burkeville.—To be supplied.

Silsbee.—S. D. Horger.

Call.—P. I. Milton.

Corrigan.—J. W. Campbell, supply.

Livingston.—J. W. Allbritten.

Laurelia.—L. E. Green.

Warren.—H. A. Abney, supply.

Saratoga and Batson.—W. W. Wiggins,
supply.

Amelia.—E. R. Bowden.

Westville and Benford.—P. S. Wilson.

BRENNHAM DISTRICT.
C. R. Lamar, P. E.

Brenham Station.—J. W. Bergin.

Bellville Circuit.—C. C. Childress.

Caldwell Station.—A. A. Kidd.

Somerville.—E. W. Potter.

Lexington.—A. A. Rider.

Cameron Station.—J. T. Smith.

Buckholts.—J. F. Garrett.

Maysfield.—G. C. Cravy.

Fulshear and Brookshire.—C. M. Cagle.

Chappell Hill Station.—T. S. Williford.

Chappell Hill.—Stuart Nelson.

Realy.—J. W. Mayne.

Millano.—H. M. Timmons.

Rockdale Station.—S. W. Thomas.

Davilla.—G. W. Riley.

Thorndale.—To be supplied.

Bay City and Matagorda.—A. S. White-
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Colds on the Chest

Ask your doctor the medical name for a cold
on the chest. He will say, "Bronchitis." Ask
him if it is ever serious. Lastly, ask him if
he prescribes Ayer's Cherry Pectoral for this
disease. Keep in close touch with your family
physician, and follow his advice carefully.
We have no secret! We publish
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ply.
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The Home Circle

GRANDPA'S UMBRELLA.

There was a big umbrella
Walking down the lane;
It walked so very slowly,
In the rain,
That the children were all laughing,
'Twas funny as could be,
For nothing but the big umbrella
Could they see.

When it started down the hill,
It was such fun,
As it went from side to side,
On a run.
The girls and boys were all surprised
On this rainy day—
For such a tiny little girl,
Was Miss May.

—Marguerite Vose.

MOTHER'S HAIR PRESERVATIVE.

"Been to the store, Jim?"
"Yes."
"What you got tied up?"
"You go along and 'tend to your own business."
"Well, it looks like a bottle, anyway. If you don't tell me, I'll go out and put the boys onto the bottle of ale."
"Well, then, you'll tell them a lie, for it ain't ale."
"Well, then I guess it's soda water."
"No, it ain't soda water."
"Then it's mineral water."
"No, it ain't that."
"Then, I guess it's cod-liver oil."
"No, there ain't no one to our house got consumption."
"Then I give it up."
"Well, then, I'll tell you. It's a bottle of Hair Preservative to keep mother's hair from turning gray and falling out. I don't believe I should mind having gray hairs half so much as she does, but I know I wouldn't want all mine to fall out and leave me bald-headed."

"O, ho! called out the other boy. 'What's making her get gray? I've heard that worry does it. Worrying over your badness, I bet.'
"Huh, better take that to yourself."
Then the boys separated and went their ways.

But the boy who first spoke did not take the first words of the other to himself. He couldn't help thinking to himself, as he went down the street, what he had remarked about worrying making gray hair, and wondering if some of these days he should have to be buzzing home a bottle from the drug store, containing hair preservative.

"If I do," he said to himself, with a shrug of his shoulders, "I don't want that Jim Ashton to catch me at it, for just as like as not he'd up and say, 'I told you so; worrying over your badness!'"

Then he walked a little farther, in a meditative sort of way, cutting the head off a daisy with his stick here, and jabbing it into the ground after a tumble bug, who was scrambling to get out of his way there.

Finally, he stopped, and squared his back against the fence.

"I wonder," he quizzed himself, "if it is worry that makes people's hair grow gray? For if it is, I know how to keep mother's hair from getting so, that's better than anything in the drug store."

He went home determined to keep his word.

And he did. He slipped around into the wood-shed, and split a whole armful of the nicest kindling, finished the job by shaving off a handful of long feathery shavings, and this he tucked in one end of the wood-box, which he quickly filled with seasoned wood. Then he called his mother's attention to it.

"Oh, I'm so glad! I was just going to worry about your forgetting it, as you usually do, and father finding it out after he came home; but now I'll have that off my mind."

Then the boy slipped around behind the wood-shed door, and grinned and chuckled, and rubbed his hands together, as though he were enjoying something hugely. "Ha, ha!" he said to himself. "First dose of Mother's Hair Preservative. Shake up well and ap-

ly frequently." Then he went off to find his sister Susan.

"See here, Sue," he called to her, confidentially, "you aren't going to dilly-dally and poke around those dishes this evening,—are you?—and make mother come out to the kitchen half a dozen times, and ask you when you are going to get done?"

"What business is that of yours?" Susan answered a little sharply.

"Because if you are," said he, "I'm just a-going to—"

"Just a-going to do what, I'd like to know?" Susan demanded, with a little more asperity in her tone.

"Why," said Tom, with the utmost good nature, "I'm just going to come out and help you myself."

"You help wash the dishes? I'd like to see you!"

"Well, see if I don't then."

If Susan was a little slower than usual that evening, it must have been just to test her brother's threat. And sure enough, he did come, and helped her through so good-naturedly and so cleverly that she was surprised more than a little.

"Tom," she said, "what kind of a joke is this you are playing on me?"

"The joke ain't on you," said Tom; "it's on mother."

"Mother?" repeated Susan.

"Yes," said Tom; "it's another dose of Mother's Hair Preservative. She doesn't know anything about it."

"Mother's Hair Preservative!" again exclaimed Susan. "What in the world is the boy talking about?"

Then Tom let her into the secret of the thing.

"Well, I declare!" she said at last. "Who would have thought of such a thing as that?"

"But it's a great deal better than the drug store kind, isn't it?" Tom demanded.

"Yes," said Susan thoughtfully.

"Then," said Tom, let's give her another dose this evening. 'Shake up well, and use often,'—that's the direction."

Then Tom and Susan had a brief consultation together in low tones, and the result was that pretty soon they started into the sitting room, where father and mother were, together with a couple of sleepy-eyed youngsters, whose bed-time was evidently not far away.

"Hello, Dicky!" said Tom to the elder of the two. "Want to see my new knife?"

"Yes," said Dicky, opening his eyes wide for an instant. "Come along with me and Susan, then," said Tom.

And Dicky was ready in a moment.

"And Susan will bring little Mary along to see it, too," said the elder sister, coaxingly, drawing the little one to her, and picking her up. And the four left the room.

The mother turned her eyes from her work to see what was going on; but, as she could read no sign of mischief in their faces, she let them go without a word.

In ten or fifteen minutes Tom and Susan both slipped into the room again; and, before mother had time to start, and exclaim: "What in the world have you done with those children? They'll catch their death of cold out there alone," Susan slipped up and whispered something in mother's ear.

The mother gave her a quick, pleased look and then settled down to her work again with a sigh of relief, as though she had just escaped something she rather dreaded.

Then Susan slipped over to where Tom was by the fire, and nudged him, and pointed to mother, and Tom grinned, and rubbed his hands, and chuckled and whispered something like this to Susan:

"The third dose since I came from school this evening. Shake well and use often. Ha, ha! Mother's Hair Preservative! I guess I'll apply for a patent."

"H—sh—sh—sh!" said Susan; she'll hear you. I believe I'll slip out into the kitchen, and set the buckwheat batter for breakfast and then tell her about it when I come back."

"Good!" said Tom. "Dose number four. Shake well, and use often, and I believe I'll get down my geography, and learn my lesson for to-morrow, before mother begins to wonder if I won't miss and get poor marks in my class. Heigh-ho! Never thought of that. Dose number five. Shake well, and use often—Mother's Hair Preservative. Great scheme! Read our testimonials. Manufactured at home. Tom and Susan, proprietors. Not for sale at all drug stores."

"Capital!" he said to himself. "Dose number six. Shake well and use often. Mother's Hair Preservative, manufactured by Susan and Tom." And he went at his study as though no geography lesson had ever been half so pleasant to learn as that one.

But when Susan came back from fixing the buckwheat batter, and whispered in mother's ear again, they both

saw the pleased and gratified look which came quickly, the geography lesson had to be interrupted by another little consultation and some more chuckles upon the part of Tom. They were very well pleased with the success of their scheme.

And it is my opinion that "Mother's Hair Preservative," manufactured by Susan and Tom, is going to be the most brilliant success of anything in its line that has ever been invented. It ought to become a very popular remedy.—Rev. J. F. Cowan, in Sunday-school Times.

A HAPPY BIRTHDAY.

"Good-bye, my little girl. It is a beautiful day, and I am glad you are to have such a pleasant time on your birthday."

Jessie looked very happy as she returned her mother's warm kiss.

"I wish you would have John drive you round by old Mrs. Prout's," continued mother. "Go in and tell her your father has concluded to try her grandson, Hiram, as office boy."

"Why, mother, I thought Hiram was a bad boy. I shouldn't think father would want him."

"If he thought only of his own wishes, he probably would not take him. But there is more in it than that, you know, dear. We are not placed in the world to do what simply pleases ourselves, or to give help only to those who deserve it. We hope to help Hiram along by giving him another chance. That will make his poor old grandmother happy, too. So you have opportunity of making three people happy on your birthday. What a fortunate little girl!"

"Hiram and his grandmother—who is the other?"

"Myself, dear."

"How yourself, mother?"

"In doing for some one else. Don't let us forget that others are happy in the same things that make us happy. They are flesh and blood and spirit like ourselves. They suffer as we do and enjoy as we do."

"Then," Jessie turned away with a thoughtful face, "God wants them to enjoy just as much as we."

"Exactly, dear."

She was quite happy in seeing the joy that spread over the old face as she told Mrs. Prout her news.

"How many times your mother has sent me good things, pleasant things, but never as good as this. And Miss Jessie, as you, just like your mother, are always doing kind things, could you take this basket of flowers over to Miss Allen's? She's sick and I promised 'em to her. I think she'll enjoy 'em."

It would make her a little late at the lawn party to which she was going, but how could she refuse? A quarter of an hour's drive brought her to Miss Allen's house.

"Oh, my dear, my dear!" The face of the gray-haired mother of the sick girl beamed on Jessie with a brightness that was full reward for delay. "I can not tell you how happy I am to get these. They will cheer her up as nothing else would."

"Miss Jessie—Miss Jessie! will you let us ride with you?" Three children ran out to her as she returned to the buggy. "Just to the merry-go-round. It's on the way to your house. It's too far for us to walk both ways, but if you'll only—"

"Now, don't bother, Jessie," began their grandmother.

Jessie had caught her breath a little, but as the clamoring children, quieted by the words, stood gazing at her with wistful eyes, the new thoughts that had taken possession of her mind held her way.

"Jump in, all of you," she said. "I'm not going home, but we will go around that way."

The new thoughts had full sway during the short, quiet ride after depositing the laughing group at the merry-go-round.

"I shall be late—very late. But what of it? Those little things don't often have a ride. They like pleasant things just as much as I do. And—how does mother say it?—the more people you have happy it's just so much more happiness in God's world. And what does it matter if the happiness isn't just for yourself?"

With the loving unselfishness in her heart it was not hard to show its spirit in her dealings with her little friends at the party.

"I have been kind to ten people this afternoon," was her report to her mother.

"One for each year you count today, dear. That is a good record for your birthday."—Morning Star.

ON GETTING ACQUAINTED WITH OUR FAMILIES.

It is not that we do not love our families, but that we do not know them. Love—even the most self-sacrificing—does not imply understanding. Many a mother who would die for her son is utterly blind to his most cherished aspirations. Many a father who could ruin himself for



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his daughter's happiness can not converse with her an hour. Brothers and sisters, generous to a fault, live side by side with no mutual interests.

Of course, we know well enough all the faults and foibles of our families. There is no trouble on that score. We may take a clannish pride in concealing them from strangers, but we discuss them freely among ourselves and openly charge the offenders with them. This knowledge, far from helping us to a better understanding, is a positive hindrance. We have a curious way of magnifying the faults till they entirely overshadow the virtues. The charity which condones and palliates the failings of strangers seems lacking in family life. Moreover, with this exaggerated sense of our relatives' faults, we take no pains to search out the more delicate and subtle traits of character. In fact, it does not occur to us that they are worth knowing; we are too busy getting acquainted with other people.

So day after day we sleep under the same roof and sit at the same table, and touch each other's lives only on the surface. The fault is, of course, a two-sided one; we not only fail to understand the others, but we do not let them understand us. We neither seek in them nor offer to them the best things of life. We have a peculiar reticence—almost a shyness—in unveiling our hearts in our own family circle. Our most intimate relations are usually with outsiders.

Thus it often happens that we first learn from strangers how to appreciate our very own. Have you not sometimes marveled to see some member of your family "blossom out" in the presence of a stranger? Have you ever surprised any of your family somewhere outside the home, and been surprised yourself, to see him as others see him? Parents hear with amazement—if not incredulity—the teacher's account of the children's ability in this or that direction. The boy first learns from his father's old college chum that the "old man" is a wit; the girl from her grandmother and aunts that her mother was a belle. By and by, when the boy or girl comes to marry, it may be from the new "in-law" that the family learn of hidden traits and tastes which in long years of intercourse they have never suspected.

We are wont to complain that we have no time or opportunity to get acquainted with our families. The thousand and one calls of our rushing modern life will exhaust our vitality. With too many books, too many social pleasures, too many clubs, too many philanthropies, there is nothing left for us for our home ties. The argument is tiresomely familiar; we have heard it fully exploited in the plea for the "simple life." But it is vain to rail against mere externals when the real difficulty is with ourselves. The utmost simplicity of life does not necessarily bring mutual family understanding, nor does a complex life destroy it. If we really want to know our people better we shall find a way.

Sometimes the revelation comes in a great crisis: sickness, financial stress, peril, bereavement. At such times our shyness drops off, we lose our self-consciousness. In the presence of the great realities we show the best which is in us. We are drawn together in an intimacy which sweetens the bitterest calamity. And then we learn what we have been missing all along, how much we might have had for the mere asking—and giving. Thenceforth we can never altogether relapse into the old indifference.

One of the most pathetic little stories I ever heard was of a lady whose husband was greatly attached to her, while all the while she had supposed him so indifferent. They had loved each other dearly, but his shyness and more sensitive nature had found expression difficult. It was from outside friends that she afterward learned of things she had never dreamed of—strangest of all how constantly and proudly he had talked about her, while all the while she had supposed him so indifferent. They walked apart till God brought them together in the strange and awful moment of approaching death. Then the barrier between them fell away and they looked into each other's souls. They parted in the joy of a new understanding which eternity shall bring to perfection.

The longing for sympathetic companionship is one of the deepest hungers of the human heart. Life fulfills itself in relation to other lives. No one is quite so lonely that he does not some time open his heart to another. Happy are they whose closest friends are the members of their own family!—E. M. H., in Congregationalist.

SCOFFERS

Often Make the Staunchest Converts.

The man who scoffs at an idea or doctrine which he does not fully understand has at least the courage to show where he stands.

The Gospel of Health has many converts who formerly laughed at the idea that coffee and tea, for example, ever hurt anyone. Upon looking into the matter seriously, often at the suggestion of a friend, such persons have found that Postum Food Coffee and a friend's advice have been their salvation.

"My sister was employed in an eastern city where she had to do calculating," writes an Okla. girl. "She suffered with headache until she was almost unfitted for duty."

"Her landlady persuaded her to quit coffee and use Postum and in a few days she was entirely free from headache. She told her employer about it, and on trying it, he had the same experience."

"My father and I have both suffered much from nervous headache since I can remember, but we scoffed at the idea advanced by my sister, that coffee was the cause of our trouble."

"However, we quit coffee and began using Postum. Father has had but one headache now in four years, due to a severe cold, and I have lost my headaches and sour stomach which I am now convinced came from coffee."

"A cup of good hot Postum is satisfying to me when I do not care to eat a meal. Circumstances caused me to locate in a new country and I feared I would not be able to get my favorite drink, Postum, but I was relieved to find that a full supply is kept here with a heavy demand for it." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

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From anxious change day of would first (the of the S day of from 1 an im older from 1 isled change to the rector for 1 b for ev get a bath q ago. Keen— which closer as 1 be bath, 1 or Jew and th all poi

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THE CREATION OF MAN AND PURPOSE OF THE SABBATH.

From my childhood I have been very anxious to know why the Sabbath was changed from the seventh to the first day of the week. When a child I would ask my mother why we kept the first day instead of the seventh, and the only answer I received was that the Sabbath was changed to the first day of the week because Christ rose from the dead on that day, which was an important event, and when I grew older that was the only answer I got from my pastors. But this never satisfied me. I believed that if Christ changed the Sabbath from the seventh to the first day on account of His resurrection that necessitated that change, for I believe He has a special purpose for everything He does. Never did I get a satisfactory solution to the Sabbath question till nearly twelve years ago. My work took in the town of Keen—a Seventh Day Adventist town—which caused me study the Sabbath closer than ever before, and discovered as I believe the real intent of the Sabbath, which is that the Seventh Day, or Jewish Sabbath, the birth of Christ, and the first day, or Christian Sabbath, all point to the creation of man.

It is common for preachers, who preach on the Sabbath, to stress the idea that one-seventh of our time is necessary for our physical organism to rest. I shall not dispute this statement, but I do not believe that was the real intent of the Sabbath, but it had a deeper meaning.

Christ, looking down through the dim vista of coming ages, knew that there would be some men who would try to reason God out of existence and claim that man evolved from some lower animal. So, when He created the world in six days, He rested on the seventh, and hallowed it and commanded that we should rest from all ordinary labor that day, and keep that day holy. So that whenever we keep that day, the question would arise why do we rest and the answer would be because the Lord rested on that day, and commanded that we also rest and keep that day holy. Then the question would come: He rested from what? The answer would be that He rested from creating the world, and the last thing He made was man, which would keep the minds of man on the fact that God made man, and that He did not come from any other source. Then man committed suicide by violating the only law that the Lord gave him, which brought death upon himself (man). So it became necessary for the Lord to make man again or recreate man, which regeneration means. So the Lord came into the world to recreate man; as man could not remake himself, and there was no other power that could make or recreate man, who was "dead in trespasses and in sins except the Lord, who had made him the first time. So the Lord came into this world to make man the second time, or recreate him. And, when the Lord was born into this world, about 4000 years of the world's history is dropped and we begin a new date. So now, every time an infidel writes a legal document of any kind, or a note to his girl, he puts on it A. D. 1906," which carries the mind back to the birth of Christ, ever keeping the mind of the world on the fact that Jesus came into the world to create man the second time, or recreate him. And this second creation was not completed till resurrection, as Paul tells us in 1 Cor. 15:14, 17: "And if Christ be not risen, then is our preaching vain, and your faith is also vain, and ye are yet in your sins." As the second creation was completed in the resurrection (1 Cor. 15:22: "As in Adam all die, even so in Christ shall all be made alive"), and Christ rose on the first day of the week, then the Sabbath was changed from the seventh day to the first day to keep the mind of man on the fact that in one resurrection Christ completed the creation of man the second time. So that the seven-day, or Jewish Sabbath, points to the Lord finishing the creations of man at first, and when man brought death on himself, the Lord's birth, death and resurrection, the change of the Sabbath to the first day, all point us to the Lord creating man the second time.

CLOTH DOLLS.



Dolly Dimple.

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And time. And had there not been a change of the Sabbath from the seventh to the first day, there would have been no constant reminder of the second creation of man outside of the Bible. So that in keeping the first day, there is a double meaning—the Lord creating man the first time, and then recreating him after he had died, which, to my mind, give a good reason for changing the Sabbath. And, after the resurrection of Christ, we find no record where the disciples ever met to worship on the seventh day, but on the first day to preach and to "break bread," etc. J. DAVID CROCKETT, Springtown, Texas.

Among hundreds of other good things, The Youth's Companion announces for early publication two articles, "On Keeping Young," by the Rev. Dr. Edward Everett Hale and Col. Thomas Wentworth Higginson. How have they succeeded in "keeping young," and to what moral, physical and intellectual influences do they attribute their ability to enjoy life and hold their own in useful work at an age beyond the palmist's limit? Doctor Hale, in his eighty-fifth year, and Col. Higginson, in his eighty-fourth, will tell the readers of The Companion what they know on this topic of universal interest, and tell it in a way which, if other evidence were wanting, would prove that they are still as vigorous as the "gray-haired boys" of Oliver Wendell Holmes.

MEXICO, AN OPEN FIELD FOR PROTESTANT MISSIONS.

By Rev. O. P. Kiker.

Mexico has not always been open to Protestant missionaries. For while the Clerical Party was in power and until about the year 1867, no one save Catholics were allowed to preach the Gospel in the Republic of Mexico. With the passing of the old Catholic Domination went the cruel decrees of exclusion and today our missionaries are respected and invited. The message of Juarez, the leader and Patriot of the Liberal Party, said that "The future happiness of Mexico depended upon the progress made by the protestant religion. The Catholic religion is incompatible with liberty either civil or religious. Romanism is now being compelled to take the same position in regard to religious matters that all the Churches take. No coercion to be used, no demonstrations to be given on the public streets, or any public place, no church vestments to be worn in public. The people were as eager to get from under the yoke of Catholic domination as they were the rule of Spain. Notwithstanding the fierce resistance made by the clericals and the representatives of the Catholic religion they stood firm in their demands and for ten years fought for their full liberty. The Pope sent a condemnatory edict to the Governor and people of Honduras and they assembled together and read the edict rammed it into a cannon and fired back toward Rome with as much force as powder would give."

From a Bible standpoint protestantism is necessary to teach its truths. Rome does not teach the spirit of the Scriptures to the people. They are taught to believe in the Padre or priest and that his word is truth. Catholic devotion is devout in the proportion of the ignorance of the individual. So the policy has always been to keep them so. When the Bible tells us that the law of God shall be written, not on the tables of stone, nor in the mind of priest, as to that matter, but on the fleshly tables of the heart, it meant that the truth should make the people free. That faith comes by hearing and hearing by the word of God.

Crosses they have been; when do they ever lift up the doctrine of the cross? Saints they have, but only in imagery, not in the sublime teachings they promulgated. Churches they have, but they are the home of costly railings and altars engrossed with images before which the people are taught to worship. Altars, but not where people bow and pray to God; confession they have, but it is confession to a man and not God. Forgiveness they believe in, but it comes through the priest.

Protestant Christians are necessary to prove the effect upon the individual life of the truths of the Bible.

Religion is to be judged first by its effect upon the individual life. So to get this effect rightly used it must come direct from God to the individual. Before a man can come to God he must believe that God is and that he is a rewarder of them that diligently seek him.

This contact must be in reality and not a vain approach to images. A few days ago a condemned man was shot for a crime in the prison, Belem, in Mexico City, for murder. The priest among other silly things, walked with him to the point where he was to be shot, holding a crucifix before his eyes and when they had reached a certain place the priest took the cigar back into his mouth and he was then soon afterwards shot. A Protestant would have asked the man to bow the knee before God and confess his guilt and to look to Jesus for mercy.

We believe in the cross not as a structural virtue but the power of the cross. It was my privilege to be in the City of Mexico on Ash Wednesday and, to see the priests with the dark ashes making crosses on the foreheads of the people, was a pitiable sight. We think that every child of God should have fixed on his heart the power of the cross and that he should rise under its dominion, but painting a cross on the forehead is about as unscriptural as anything we have ever seen practiced in the name of Heaven.

Thousands of Indians gather every year to worship the image of the Virgin Guadalupe in the City of the same name in the Valley of Mexico. They drink of a sacred spring that boils up with water where they have built a Church with the spring at the entrance. These waters have healing virtue in them because this spring burst forth from where the virgin stood when she revealed herself to the Indian, Juan Diego. The Pope of Rome issued a decree that this Saint should be canonized and given place in the list of saints to be adored and worshiped; and so this virgin becomes the Patron Saint of Mexico. In this Church to the honor of this virgin is an altar containing 26 tons of silver and a crown having worth in the amount of \$450,000. The Governor should confiscate this property and use it to build better quarters for the poor and hospitals for the sick. While a better day is dawning and gradually they are coming up from the errors of their idolatry, yet to look there seems much initial work to be done.

"On the gloomy hills of darkness look my soul Be still and gaze."

III.

Protestantism is doing the work. It was my good privilege to see the work in operation. The first move I made in the city was to locate the missionaries. On my down town from the National Depot and gliding in an automobile over glassy streets by tall buildings and queer, and by statues many and gardens and plazas I saw in large letters the words: "Young Men's Christian Association."

So having gotten a room at the hotel for one day I doubled back to this Y. M. C. A. and made myself known to the Secretary and asked where our English speaking preacher, Bro. P. L. Cobb, resided. He soon had the address and just around the block I passed and into the Avenida Balderas No. 3, and soon was in the company of my preacher. We have very fine property at this point in the city very near the business center and hard by the Alameda, the largest park or plaza in the city. The property consists in a church of good proportions with two auditoriums and class rooms and pastor's study. The larger auditorium is for the Mexican congregation and the smaller for the English. All the Mexican services are in Spanish. I met at this time the City Missionary for the English speaking people and some other workers in this mission. Having been solicited to preach on the following Sunday I found myself at the Church early in order to look in upon the Mexican Sunday School. They impressed me as being very earnest and devout in their worship. They love to sing. They were very quick to note my presence and I was handed a song book and found the number and the organ pealed forth the tune "What a Friend we have in Jesus." While it was all Spanish, yet as their sweet voices swelled this good song I caught the spirit, and so far as that went I enjoyed the sentiment of the song though I could not join them in their singing. The man on the back seat sang as lustily and joyfully as did the man on the front seat. The prayer by the pastor was beautiful. In deep voice and tender pathos he importuned a throne of grace, and as

he passed from adoration and praise into the tender importunings of beseeching it was simply touching. The intonations of his voice, the gentle pleadings I could know he was uttering, touched my own heart and made it tender toward his humble folk and the same spirit for which he was praying failed not to fall on me in answer to that prayer. I had an enjoyable time with the English congregation at the morning hour. They have the same needs when in Mexico that they do here and more—for if there is a place on the face of the earth where people may find an excuse for non-attendance upon religious services it is in Mexico City. In the afternoon I went round at 3 o'clock to attend the Chinese Sunday School, which is held at the Mary Keener Institute. About 15 Chinese young men showed up at this hour for instruction. They teach them English as a primary work and when they can read they are made Bible Students with a hope of having them become Christians. They began by singing "There's Not a Friend like the Lowly Jesus," and all bowed and prayed "Our Father Who art in Heaven." The usual routine was observed in the opening and then each scholar had a teacher and they were soon busily engaged in learning the alphabet, reading simple sentences and the more advanced studying the Bible. I was asked to make them a talk but the interpreter was absent and I had to forego that pleasure. These Chinese boys or men are very apt to learn, the teachers telling me they seldom had to tell them a thing the second time. They are averse to the work, however, if there is any expense connected with it. They will do anything in the world for the teachers and seem very kind in every way and would fight for them but when the collection comes round they never contribute. I had the privilege of looking in upon the Presiding Elder of that District, the Rev. Jackson B. Cox, whose wife was a Baren and sister to the four preachers in Texas. He is a very busy man looking after all the Church work there and beside editing the Evangelist, a religious publication for our Church in the Republic. I was to dinner with them on one day while in the city. My visit to the Mary Keener Institute was quite an interesting one for me and instructive. There are some 200 and more in attendance now upon this popular and useful institution. One of the books in the curriculum is the Bible. Many of those in attendance are Catholics and the priest often insists upon his people if they will send to the school to disallow their children being taught the Bible, but they never make exception to this rule. There is a great desire upon the part of the people to have their children learn to read and speak English. They have every department of an English college in operation. Chemistry, botany and the classics are taught as they are here. The Y. C. M. A. has two branches in the city. One the American, the other the Mexican. They are doing much for homeless young men who wander away to Mexico and are so liable to fall away from their early teachings in that foreign city.

In other cities and towns we have important missionary operations. At San Luis Potosi we have a Normal School where young men are taught—looking to the ministry. At this time they are in sore need of funds to give many worthy young men a chance to prepare themselves for the work they feel called to do. And for our greatest success we are dependent upon native preachers, men who know the conditions of the people, their peculiarities and in whose veins there courses the same blood. Prominent among our work in the Republic is the medical and hospital work, being done especially in Monterey. This gives us a great opportunity to reach the poorer classes who have need, but no money. The better classes also are in great favor towards our hospital work there. The religious periodicals too are doing much to leaven the lump in the Republic. They sing the songs in their language, read the Bible and tracts in their own language.

The following statistics are interesting:

Denomination.	Missions.	Native Preachers.	Teachers and Native Helpers.	Members.	Property.	Date of Opening.
M. E. Church, South	55	50	114	6311	\$359,007	1873
M. E. Church	28	36	52	5749	\$76,650	1872
Presbyterian	21	49	45	4647		1872
Baptist, North, South	29	21	11	2022	280,300	1880
Congregational	16	11	14	1183	100,000	1880
Friends	15	7	18	655	42,000	1871
Southern Presbyterians	2	8	16	541	1,000	1884
Associate Ref. Pres.	11	7		330		
Protestant Episcopal	2	17		871		
Cumberland Presbyterian	8	1	6	60	10,000	1888
Totals	187	207	276	22,369	\$1,668,957	

CONSTIPATION

Inward piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Disgust of Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Webs before the sight, Fever and Dull Pain in Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, Burning in the Flesh. A few doses of

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Rev. and Mrs. E. H. Passmore, of Goddard, announce the marriage of their daughter, Miss Susie, to Mr. David C. Crittenden, which event took place at the home of the parents November 26. The happy couple are now at home at Stockdale, and we wish for them a long and happy life.

In the absence of a pastor at Grace Church, Rev. J. L. Morris, the presiding elder, preached morning and night to the delight of both congregations. He is no new man out there, but he is very acceptable as a preacher at all points on his district. He is beginning his third year as presiding elder and his knowledge of the work will enable him to render even more efficient service during the present terms. He is deservedly popular everywhere he goes.

Rev. J. M. Peterson made a most auspicious beginning at Oak Cliff last Sunday. Several years in the presiding eldership has not diminished his zeal and evangelical spirit as a pastor. He had large congregations and the people were very much pleased with him. He is a live man and when he puts his hand to anything something comes to pass. We predict for Brother Peterson a successful year with his new charge.

Bishop Candler has returned from his trip to China, Japan and Korea. He has been absent since last General Conference, and his communications, some of which have appeared in these columns, show that he was a busy man in all his travels. He will now give to the Church the benefit of his observations in our far-off field, and our missions in that distant land will be the beneficiaries. We are glad that he has returned in safety.

Rev. J. W. Hill began his first Sunday most auspiciously at First Methodist Church. He had two large congregations and his sermons were received with great favor. We heard nothing but favorable comments on all sides. His congregation feel that they have the right man. On Tuesday night his Board of Stewards met and unanimously fixed his salary at \$2,700, and they allowed \$500 additional for house rent. They sold the old parsonage several months ago. So they have made provision to get him a house anywhere in the city he may choose. The outlook for First Church is most encouraging.

BISHOP H. C. MORRISON, D. D.

Bishop Morrison has just closed his round of conferences in Texas. He began at San Angelo and finished at Tyler. This is his first official visit to our State and his coming and work are of moment to us all. He was kindly received and strenuously worked from the time he arrived until he departed. He was given no time to rest. When not in the chair presiding over conference sessions, he was traveling, preaching and dedicating churches. The brethren got everything possible out of him; and as he is a liberal worker, he has left permanent results in his wake.

Bishop Morrison is in fine health. He is a self-possessed man, does not go off at tangents, keeps a steady hand on his own resources, and works without injury to his strength. He is a man of even disposition, well balanced, and he never runs off the track. He gauges his steam accurately and moves uniformly. Hence he accomplishes a great deal without self-exhaustion. He keeps a good supply of reserve force, and never uses it except in an emergency. And he stays in a perfectly good humor. No sort of complication in parliamentary tangles disconcerts him. He keeps a firm grip upon his own powers, and comes up smiling every time. He treats every brother with the utmost kindness and courtesy. His ear seems not to weary listening to those who have anything peculiar in their cases. He never becomes confused and seems incapable of excitement when in the chair. He never gets in a hurry with the business, gives every man and every interest a hearing, and yet he keeps the business of the conference forging ahead. Often there are flashes of wit and humor in his side-remarks, but they are not at the expense of the brother at whom they are aimed. When the Bishop turned a point on anyone and the inevitable laugh followed, the one disconcerted by it, enjoyed the humor with the rest. He is almost an ideal presiding officer, and it is a delight to sit in conference under his guidance. In the pulpit, Bishop Morrison is a master. He has a genuine touch of old Kentucky oratory and eloquence in his style. He is graceful, commanding, lucid and forceful. He knows how to go to the heart of his subject in a practical sort of way, and when he is through you understand every proposition discussed. He does not deal in metaphysics; but he takes of the things of God and shows them to his hearers. At times he is wonderfully impressive and his emotions set on fire by the Spirit impart enthusiasm to his hearers. He frequently stirs them to a high pitch of spiritual zeal. He is perfectly easy in the pulpit, and impresses you with the feeling that he is master of the situation. And through his sermons there runs a wholesome evangelical spirit. He believes in the old time religion and preaches it with power.

In the private circle, he is an accomplished Christian gentleman. At the same time he is easy of approach and makes himself most agreeable to his company. There is nothing austere in his manner. He is like one of the common people, and he is democratic in his tastes and expressions. In the home he is charming, and in private conversation he is delightful. Having been thrown with him for nearly two weeks every day, the above is our impression of the man, the preacher and the Bishop. We do not know how to estimate Bishop Morrison in the cabinet, as we were not situated so as to offer him any assistance, or to witness his work in placing the preachers. We can only judge him by the appointments he read out at the close of the conference. In the Texas Conference he made many changes, some of them wise, but we suspect that a number of the brethren regard others of them otherwise. We would not have made some of them, but then the Church has never charged us with that sort of responsibility. No doubt but that he did the best he could with his knowledge of the work and of the men; but it is impossible for a Bishop to grasp every situation minutely and meet its de-

mands accurately with the limited knowledge that his first visit to a conference gives him. Personally, his relation to us was all that we could desire. He was polite and brotherly and lost no opportunity to show a favor to the Advocate force. The Advocate is delighted with him, whether in the chair or in the pulpit. We found him to be most courteous and obliging, and we shall always greet his return to Texas with a warm welcome.

BISHOP SETH WARD IN GEORGIA.

Bishop Seth Ward held his first conference in North Georgia. He had to take the place of the gifted Bishop Galloway whose illness prevented his presence. The conference met in the old historic town of Milledgeville. The Bishop was accorded a royal welcome, and he more than met the expectation of the entire body. In another place we give an account of his Sunday sermon as it appeared in the Atlanta Constitution; and below we give the Wesleyan Advocate's account of it. It opened the eyes of those Georgians, and they seem to have lost their ideas of order and propriety as the discourse swung to a conclusion. It was an overwhelming time. The Holy Ghost fell upon the Bishop, the preachers and the audience, and it was like the scenes of early Methodist days. The conference was so well pleased that they passed most complimentary resolutions, expressing their willingness to have Bishop Ward with them a year hence. But we give the Wesleyan's account of the Sunday sermon:

The text used by the Bishop was taken from Rev. 12:11: "They overcame him by the blood of the Lamb, and the word of their testimony, and they loved not their life unto the death."

His introductory remarks were a commentary on the book of Revelation and showed a careful study of the book. We will not attempt a synopsis even of the sermon. It was the blood, human testimony and unselfish living. The close attention of the congregation attested their interest. The closing scenes are indescribable. The note of victory for the gospel rang out clear and strong, and the preacher's faith set on fire the faith of his hearers, and while some of the congregation were singing, "All hail the power of Jesus' name," the others were crying and shouting. It was good.

Our readers will not be surprised when they read the above. Bishop Ward belongs to us in Texas, and his worth as a preacher has long been known to us. The world, throughout the connection, will not be long in learning it also. We rejoice in his success. All Texas has a supreme interest in him.

The preacher who ignores the Home Mission Society stands not only in his own light, but puts himself in antagonism to one of the most important societies of the Church. It is as much a part of the Church as the Sunday-school, the Epworth League, or any other institution ordained by the General Conference.

It is common to hear the question, "How do you like your new preacher?" There is another question that is just as legitimate, "How do you like your pastoral charge?" Both questions are anti-Methodistic, however. The preacher is sent. It is his duty to be pleased. The people have been supplied. It is their duty as Methodists to acquiesce.

Bishop Galloway has recovered sufficiently to take a trip to Florida where he will spend the winter. He must have absolute rest, something he has not known since elected to the Episcopacy. His present condition is the result of unceasing pressure. We are rejoiced that he is improving, and may the great Head of the Church spare him to us for many years yet to come.

Rev. W. D. Bradfield began his pastorate at Trinity Church, this city, last Sunday. He had excellent congregations, and it is their judgment that they have the right man at that responsible point. Dr. Bradfield is a scholar, diligent student and a good judge of men. He has had large experience in city work. He is a strong preacher and Trinity has a wide outlook.

TEXAS CONFERENCE NOTES.

We were called away from the seat of the Texas Conference Saturday afternoon. We had a very sick daughter, and it was necessary for us to be present Sunday morning at a very delicate operation necessary to be performed on the head just back of her ear. The operation was a success, and she is doing well; but we missed Sunday and Monday of conference.

Rev. E. L. Shettles, of San Augustine District, did a year of remarkable work. He is an organizer and a builder. He knows how to initiate things and to press enterprises. His reports showed large progress in all departments, and all his preachers did well. He is a man of indomitable energy, and when he takes hold of a thing he never lets loose until he accomplishes the end in view. This was Brother Shettles' first year on district work, but it was no experiment. He plunged into it like a veteran and the result more than met the expectations of his friends. But he goes to Calvert District this year.

Rev. J. B. Sears, who served for fourteen years on the Joint Board of Publication, gave way to J. E. Armstrong, a devout and capable layman. Bro. Sears was one of the most competent members of the board, and rendered great service to the Advocate by his counsel and co-operation. We part from him with regret, but we welcome Brother Armstrong as his successor. It is well enough to give laymen a part in all the services of our Annual and Quadrennial Boards. He is a brother to Rev. T. S. Armstrong, of Waco, and a staunch friend to the Advocate and its force. Brother Sears is the Conference Missionary Evangelist this year.

Rev. J. T. Smith remains on the Joint Board of Publication for another quadrennium. He has been on it a great many years, and the board has no more competent and devoted members than he. The third member is Rev. W. W. Watts, and he is a capable man on all parts of the ground. When this writer was a boy preacher in the hills of North Georgia, he held a revival service at Mt. Carmel Church in Gordon County. The elder Brother Watts and family lived in that neighborhood, and young Watts was converted in the meeting. That has been many long years ago, but we have been fast friends to this good day. We, therefore, welcome him to the board for more reasons than one.

Tyler had her hands full to entertain the conference. Just prior to its gathering a disastrous fire destroyed a large number of residences and this disconcerted the plans of Dr. Packard and his committee. Add to this that an epidemic of sickness was prevailing, and the difficulty of entertainment is apparent. Nevertheless, the entertainment was open-hearted and abundant. The good homes of the city were thrown open, and provision was sufficient for all. Dr. Packard and those who assisted him deserve credit for their efficiency, and the whole town has the thanks of the conference.

The editor and Rev. G. H. Collins were delightfully entertained at the good home of Mr. and Mrs. Judge. She is a member of the Protestant Episcopal Church, and a very intelligent lady. Mr. Judge is not a communicant in any Church, but attends services at all the Churches. They are people of good circumstances and large hospitality. We were never made to feel more at home than in that elegant circle. They are as warm-hearted as old-fashioned Methodists, and we were given the freedom of the establishment. We shall not soon forget the kindness of these two good people and their three sons.

Uncle Caleb Smith is the patriarch of the conference, and when he has anything to say, which is not often, the brethren hear him gladly. He is an old man, but his honest, open face is as fresh as the face of a boy. If he ever has an evil thought that good old

face never betrays it. He never has any, for he is as pure as a refined woman. The presence of such a man is a benediction to the conference. It does one good to look at him and to know he is around.

Mrs. L. L. Jester is the prima donna of Texas. No sweeter singer than she can be found, and her powers of song are consecrated to the service of the Master. She has charge of the Marvin Church choir, and it numbers a great many voices. She has them well trained, and there is positively no such Church music in the State as that in Marvin Church. Occasionally she sings a simple, spiritual solo, and moves all eyes to tears. One night when the house was crowded, she sang, "Christ Is All the World to Me," to the tune of "Annie Laurie," and the whole audience was thrilled. She is a benediction to a Church service.

Rev. J. E. Green is now Field Editor of the Advocate. He will travel, hold meetings, write notes and take subscriptions for the paper. He is a man of great energy, a successful revivalist, and a friend to the Advocate. He will have the whole State for his parish, and, when he goes to a place, he will be the accredited representative of the Advocate. Brother Green is well adapted to the work now assigned to him.

Rev. J. A. Smith, who for years has been one of the most efficient and forceful presiding elders in the conference, goes from the Pittsburg District to Cameron Station. It is more convenient to Brother Smith, and more in keeping with his comfort to drop into a station, but the presiding eldership loses one of the most enterprising and successful men. Wherever he goes, things take shape and come to pass.

Rev. C. R. Lamar, after one year of rest from the office of presiding elder, goes back into district work. He now has the Brenham District. He is no new hand in work of this character, and, no doubt, but he will take up the duties with becoming grace and dignity. We wish for him a successful term of service.

Rev. C. F. Smith, after four years of successful work on the Brenham District, now goes to the Houston District, the most responsible position, perhaps, in the conference. He is clear-headed, wise, conservative and painstaking as an executive, a good solid preacher, and a perfect Christian gentleman. The Houston people will like him.

Rev. Ellis Smith goes from the Tabernacle Church, Houston, to the Jacksonville District. He is one of the young men and his promotion is highly appreciated by his brethren, and he will make a success. Ellis Smith is true and safe on all parts of the ground. He is a strong preacher and a most brotherly man.

Rev. C. A. Tower, after a short rest, drops back into his old district, the San Augustine. He is one of the most substantial men in the conference and popular with his brethren. He is a fine executive, and a successful preacher. The people of that district will welcome him back as their beloved.

Rev. E. W. Solomon goes from the Tyler District to the Central Church, Texarkana, and Rev. T. H. Morris, their new man, goes to the Tyler District. Brother Morris is a strong man, having come to that conference one year ago from Kentucky. He was at Palestine last year. He has the appearance of a man of good ability and solid worth. He has experience, and, no doubt, will make a successful presiding elder. The Texas Conference puts no strings on its transfers. They are taken into full fellowship at the start.

Rev. J. B. Turrentine, after a fine term of service at Texarkana, goes to First Church, Beaumont. He has developed aptitude for city work, and he has a fine field for the exercise of all his

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powers. He is an earnest preacher, an exceptionally fine pastor, and a royal man socially. That he will take up the work down there where Rev. V. A. Godbey has left it off and carry it on to large success, no one doubts.

Rev. V. A. Godbey, after four years at First Church at Beaumont, and, after having built, equipped and paid for one of the finest plants in the conference, steps up into the presiding eldership of that district. Brother Godbey is one of the most successful preachers in the State. He brings everything to the front wherever he labors, and his work is permanent and abiding.

Rev. O. T. Hotchkiss goes from the Beaumont District to Marlin Station. He did exceptionally fine work in the Beaumont section, and the Marlin people will give him a cordial welcome. He works well everywhere, whether on a district or in a station. He is one of the old reliables.

Rev. D. H. Hotchkiss, after several years in Mexico, returns to his home conference, and goes to Huntsville. He is an educated man, an efficient preacher and pastor, and wonderfully well adapted to his present appointment. The brethren gave him a warm welcome back to the conference.

Rev. James Kilgore goes from Huntsville Station to the First Church in Palestine. He made a marvelous success at Cameron a few years ago in building and equipping that handsome church, and now he goes to Palestine to do a similar work. We doubt not but that he will succeed. As a preacher he is equal to the best in his conference.

Rev. R. A. Burroughs, after four years of successful work on the Calvert District, goes to the Pittsburg District. He is a man of level head, steady nerve, good heart and strong hand. He was deservedly popular at his former place and will be equally so on his new work. His preachers love him devotedly.

Professor H. C. Pritchett, of the San Houston Normal, is one of the most capable laymen in the entire conference. He attends all the sessions, is on important committees and does valuable work. He is as familiar with the preachers as though he were one himself. In fact, he is almost one. They all love him. Yet he is a man who has his own way of thinking, and never fails to express himself on any question before the conference. But he is a true man in whatever position you place him.

The conference passed strong resolutions asking Bishop Ward to make his residence in Texas. Bishop Ward spent his life in that conference, and for years his brethren down there saw a Bishop in him. And now that he is in this high office, they want his permanent home in the State of his nativity. They are eminently correct. The fitness of things generally will place him here, where he is known and loved, and it is to be hoped that he will take the hint given him by the Texas Conference and locate in Texas. It is generally understood that he does not want the Church to provide him a home. He is thus at liberty to come, select any town or city in the State, and he will have an open-handed and a warm-hearted welcome.

The old Marshall District is wiped off the conference map. Just why, we do not know, for it has been in existence from time immemorial. With it the Palestine District also disappears, and in its stead the Jacksonville District takes shape. Thus the old passes and the new is substituted.

Rev. J. W. Downs, who has done faithful work on the old Marshall District, goes to Crockett Station. His health has not been good for the past year, and he wanted a lighter work. So he goes to a good station for a while. Brother Downs is one of the best men in his conference, and we

hope for him a speedy return to robust health. He will do well at Crockett.

The conference now has 57,005, making it the second in lay membership in the State. It has in round numbers \$1,000,000 in church property. It has 32,642 Sunday-school pupils, and the liveliest laymen in Sunday-school work in the person of D. H. Abernathy, of Pittsburg. It has \$215,640 invested in parsonage property, and it raised for all purposes and from all sources the past year, \$426,690. The old Texas is forging to the front.

The conference has some fine laymen who are its standbys. We cannot mention them all, but among them are: Smith Garrison, Cone Johnson, H. C. Pritchett, M. D. Fields, J. E. Armstrong, D. H. Abernathy, W. M. Stone, R. M. Kelly, and a score of others. Any conference is blessed when its prominent laymen take part in its proceedings.

L. L. Jester made himself most useful as the Conference Teller. All moneys were paid over to him, and he kept the accounts, and settled with the different boards. This is a great convenience, and Brother Jester's service was invaluable to the brethren. Brothers Woods, of the Northwest Texas Conference, and B. M. Burgher of the North Texas Conference, did similar service in their respective conferences. This is a great improvement on the old method. It is business.

Rev. Sam R. Hay was given up regretfully by his conference to go to Centenary Church, St. Louis. He had become a leader in the Texas Conference, and he was very much loved by them all. As a token of their esteem, they presented him with a gold-headed cane, also an umbrella with a gold handle. They only lend him for a while to St. Louis, and they will expect him back just as soon as Centenary gets through with him.

Rev. G. S. Sexton, at St. Paul's, Houston, is getting his plans in shape for a very handsome new building. When completed it will be one of the finest church buildings in the State. He has a devoted band, and among them are people of large means; and they propose to do something on a large scale. This will be a great year with them.

Dr. R. S. Hyer was given the right-of-way at the conference. He belongs to all Texas, and is as much at home at one conference as another. He presented the claims of Southwestern University in a felicitous speech, and it was received with enthusiasm. He has given to the institution a high character for first-class work.

Bishop Key, who is the oldest in point of age of our active Bishops, has been full of labors this conference season. The death of Bishop Tigert placed the Indian Mission Conference upon him, but he stood the work remarkably well. He is now taking a few weeks of needed rest at his home in Sherman. He is in good health and gives promise of several years of good work to the Church.

PERSONALS.

Bishop and Mrs. Seth Ward will leave for Houston, Texas, about December 20, where they will make their future home. Miss Annie Byrd Ward will remain at Ward Seminary until the close of the term.—Midland Methodist.

Rev. James M. Sherman, Presiding Elder of the Gatesville District, has entered hopefully on his new district. He writes: "We are housed at Gatesville, and have begun our work for the new year." At the end of the year he will have trophies to exhibit.

"Rejoice with them that do rejoice." Listen to the "notes" of Rev. R. W. Allen, of Mt. Selman. No wonder he could hardly find time to attend conference, and would hardly speak to his old friends: "Fred Rawls Allen, first grandson of the late Fred L. Allen, greets you and wishes the whole force

many, many happy returns of this glad Thanksgiving Day. Born November 29, 1906; weight, 11½ pounds—hairless and toothless—just like his pa!"

The Advocate received too late for last issue a communication from Rev. D. Q. Owen, of Leon Mission, pleading for a preacher for that work. He has been doing excellent service for Methodism on the mission, holding the forces together and awaiting anxiously for relief. In the event the Texas Conference does not give the mission a preacher, we are sure Bro. Owen will do his best to cultivate the field.

CAMPAIGN NUMBER TWO.

After the close of the meeting at Blount Springs I returned to Louisiana to meet other engagements. The Lord has graciously opened to me this year a door for work that I specially love. I have conducted eight protracted meetings and preached about one hundred and fifty sermons. These new experiences have confirmed me in the conviction that the newest, freshest and most "up-to-date" thing on earth is the gospel of our Lord Jesus Christ, and that the day of miracles has not passed. I might add (using a word in its better sense) that the most sensational theme in reach of the pulpit is Jesus and Him crucified. When He is preached "in power and demonstration of the Spirit," the preacher will get a hearing "and sinners will be converted."

During this latter visit to Louisiana I aided in three meetings at Mansfield, Many and Belcher with a visit and sermon to my Ida friends. Mansfield is an old city with a wealthy and cultivated population. Rev. W. K. Dodson is the popular and useful pastor. It is pleasant to work with him. He is wrestling with the enterprise of a new church building and improved parsonage. Both are "a long-felt want." You will rarely meet a congregation with so much "ready cash" worshiping in so inferior a house, and allowing such a cramped and uncomfortable residence to be recognized as a parsonage. But the better day is near. Drs. Dodson and Davis will engineer that goodly company to right things.

The Mansfield Female College has in buildings and campus all that parents could demand for their girls. It has a long and honorable history. Prof. Sligh, the President, and his faculty, are well-equipped for their work. The girls in their charge are satisfied. During a service in the chapel I had occasion to ask if the teachers were members of the Church and was answered that they were all Methodist Christians. No other kind of woman can teach in that college.

Many is the Parish Site of Sabine. It is a thrifty little city. Brother Crews is pastor. He has done much hard and successful work for our Church. The meeting lasted two weeks and was successful. The people were attentive and gave proof of appreciation.

The third meeting was at Belcher, and the second one in which I have aided Rev. H. S. Johns. He is so universally popular that he is in danger of the threatened woe against the man of whom all men speak well. In some respects, Belcher is the most cultivated community I have visited. Men, women and children, in their family, social and business associations, are unusually polite and deferential. The very air of their homes was odorous with constant consideration.

Having a little respite between meetings I visited friends at Ida. There we held a very profitable meeting in August, at which some 75 persons were saved. Of these not one has "turned to the weak and beggarly elements." The town and country offer many inducements to any seeking a home or investments. They have an elegant and commodious high school building, and our people and the Baptists have each a house of worship. When there the brick and lumber were being placed on the ground for a parsonage. No wonder the people love their pastor. He is doing much for our Church and that section. At Ida, all things considered, they have the best Sunday-school in the State. Mrs. J. T. Means is the Superintendent. Her husband is the man who paid for eighteen copies of the Texas Christian Advocate to be sent to his neighbors. And he is the gentleman who thinks that paper will make any man a good citizen and Church member. May his tribe increase.

I was again in ten miles of the Texas and one mile of the Arkansas line. Much as I longed to tread Texas soil time forbid. However, Providence favored, and I looked upon and walked on the sacred soil of Arkansas. There I was reared, converted and began my ministry. From thence I was moved to Texas. Angels are witness that I put both knees into that hallowed dirt and thanked the Lord for the mercies of fifty years, and begged help to be faithful unto death. M. H. WEILS. Birmingham, Ala.

Gainesville District—First Round.

Bonita, at Bonita, Dec. 29, 30.
Justin & R., at Justin, Jan. 5, 6.
Ponder & K., at Ponder, Jan. 6, 7.
Sanger & V. V., at V. V., Jan. 12, 13.
Era, at Era, Jan. 13, 14.
Nocona cir, at Prairie Md., Fri. Jan. 18.
Montague, at M., Jan. 19, 20.
Nocona Station, Jan. 20, 21.
Saint Jo, Jan. 22.
Myra, at M., Jan. 26, 27.
Marysville, Jan. 30, 31.
Woodbine, at Woodbine, Feb. 2, 3.
Broadway, Feb. 3, 4.
Rosston, at Rosston, Feb. 9, 10.
Aubrey, at Aubrey, Feb. 16, 17.
Denton Street, Feb. 17, 18.
Greenwood, at Greenwood, Feb. 23, 24.
Dexter, Thursday, Feb. 28.
J. A. STAFFORD, P. E.

Bonham District—First Round.

Petty and Whiterock and Petty Mission, at Whiterock, Dec. 8, 9.
Honey Grove Cir. McCraw Dec. 15, 16.
Ector Cir. at Ector, Dec. 22, 23.
Bonham Sta., Dec. 23, 24.
S. Bon. Cir. at Ravenna, Dec. 30, 31.
Randolph at Randolph, Jan. 5, 6.
Lamasco Mis. at Carson, Jan. 12, 13.
Bailey Cir. at Bailey, Jan. 19, 20.
Gober Mis. at Gober, Jan. 26, 27.
Ladonia Sta., Feb. 2, 3.
Brookston Cir., Feb. 9, 10.
Trenton Cir., at Trenton, Feb. 16, 17.
Honey Grove Sta., Feb. 23, 24.
Dodd and Windom at W. Mch. 2, 3.
The District Stewards will meet at First Church, Bonham, December 18, at 2 p. m., and the pastors are requested to meet the same afternoon and night for conference.
M. L. HAMILTON, P. E.

Beaumont District—First Round.

First Church, Dec. 9.
Cartwright, Dec. 9.
Orange, Dec. 16.
Corrigan, at Moscow, Dec. 22, 23.
Laurelia, at Laurelia, Dec. 29, 30.
Amelia, at Amelia, Dec. 29, 30.
Burkeville, at Newton, Jan. 5, 6.
Kountze, Jan. 12, 13.
Silsbee, at Junction, Jan. 13, 14.
Nederland & Sabine Pass, at N. Jan. 19, 20.
Sour Lake & China, at S. L., Jan. 26, 27.
Jasper cir. at Byerly Camp Ground (Thursday), Jan. 31.
Call, at Call, Feb. 2, 3.
Jasper & Kirbyville, at K, Feb. 3, 4.
Pt. Arthur (Wednesday), Feb. 6.
Saratoga & Batson, at S., Feb. 9, 10.
Woodville, at Woodville, Feb. 16, 17.
Warren, at Warren, Feb. 17, 18.
Livingston, at Livingston, Feb. 23, 24.
Liberty, at Liberty, Mar. 2, 3.
Wallisville, at Wallisville, Mar. 3, 4.
Huntsville & Benford, at B. Mar. 9, 10.
V. A. GODBEY, P. E.

Abilene District—First Round.

Merkel, Dec. 2, 3.
Anson, Dec. 5.
Avoca, Avoca, Dec. 7.
Albany & Moran, A., Dec. 8, 9.
Truby, Midway, Dec. 13.
Caps, Caps, Dec. 15, 16.
Lawn, Jim Ned, Dec. 19.
Abilene, Dec. 22, 23.
Baird, Dec. 27.
Nugent, Delk, Dec. 29, 30.
Clyde, Clyde, Jan. 5, 6.
Putnam, Scranton, Jan. 8.
Cottonwood, Cottonwood, Jan. 9.
Mamlin & Rule, H., Jan. 12, 13.
McCauly, McCauly, Jan. 14.
Pinkerton, Pinkerton, Jan. 16.
Haskell Mis., Pleasant V., Jan. 19, 20.
Haskell Station, Jan. 20, 21.
Welnert, Jan. 22.
Stamford, Jan. 23.
Tye, Tye, Jan. 26, 27.
Trent & Cross Roads, T., Jan. 30.
Nubia, Feb. 2, 3.
Sweetwater Sta., Feb. 8.
Sweetwater Mis., Eskota, Feb. 9, 10.
The District Stewards are called to meet in Abilene at the District parsonage, January 3, 1907, at 5:30 p. m.
JOHN R. MORRIS, P. E.

Paris District—First Round.

Centenary, a. m., Dec. 9.
Lamar Ave., p. m., Dec. 9.
Detroit Sta., Dec. 15, 16.
Blossom & Sylvan, B., Dec. 22, 23.
Woodland & Kanawha, W., Dec. 29, 30.
Bonham Sta., Jan. 5, 6.
Deport Cir., Deport, Jan. 12, 13.
Whiterock Sta., Jan. 13, 14.
Annoma & Williams Ch., A., Jan. 19, 20.
Avery Mis., Avery, Jan. 26, 27.
Roxton Cir., R., Feb. 2, 3.
Emerson Cir., Sumner, Feb. 9, 10.
Clarksville Sta., Feb. 10, 11.
Clarksville Cir., Liberty, Feb. 16, 17.
Paris Cir., Hopewell, Feb. 23, 24.
Rosalee Cir., Rosalee, Mar. 2, 3.
Shady Grove & Marvin, S. G., Wed. Mar. 6.
The District Stewards for the Paris District will meet in Centenary Church, Paris, Thursday, December 27, at 1 p. m. A full attendance is desired.
J. F. ALDERSON, P. E.

STEWARDS' BOOK.

Order the Galloway Steward's Book from Smith & Lamar at Dallas or Nashville. They keep them on hand. I am out. I am receiving orders from the brethren. Please take notice and govern yourselves accordingly.
R. V. GALLAWAY,

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

Hood's Sarsaparilla

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

Pianola Piano

Which combines both Piano and Metrostyle Pianola in one case, is today used and recommended by the greatest teachers and musicians.

It is the world's greatest pianists who say that no good musician should be without a Metrostyle Pianola.

How much truer this is as applied to mere music lovers who can not play.

Your piano probably stands silent three-fourths of the time. We will accept it in exchange for a Pianola Piano, or if for sentimental reasons you cling to your present piano, then buy a

METROSTYLE PIANOLA

that will enable every member of the family to play and enjoy your piano.

Remember the genuine Pianola Pianos and Metrostyle Pianolas are sold in this territory only by us. No other instruments of a similar character even pretend to offer anything approaching the Metrostyle interpretations.

VOCALLION ORGANS — \$300 TO \$2250.

REED ORGANS — \$30 to \$200.

WILL A. WATKIN MUSIC CO.

Dept. "M." Dallas, Texas.

McKinney District—First Round.

Anna, Anna, Dec. 8, 9.
Blue Ridge, Verona, Dec. 15, 16.
Farmersville Sta., Dec. 22, 23.
Prosper, Prosper, Dec. 29, 30.
Frisco, Frisco, Dec. 30, 31.
Farmers Branch, F. B., Jan. 5, 6.
Pilot Point Sta., Jan. 6, 7.
Allen, Perkins Ch., Jan. 12, 13.
Plano Sta., Jan. 13, 14.
Princeton, P., Jan. 19, 20.
McKinney Sta., Jan. 20, 21.
Wylie, Wylie, Jan. 26, 27.
Renner, Renner, Feb. 2, 3.
Western, Western, Feb. 9, 10.
Salina, Roseland, Feb. 10, 11.
Josephine, Sabine, Feb. 16, 17.
Nevada Sta., Feb. 17, 18.

The District Stewards will meet at McKinney Thursday, December 20, 2 p. m.
J. F. PIERCE, P. E.

NOTICE TO PREACHERS OF THE M. E. CHURCH.

Special sale on "Texas Queen" grape vines for 60 days. Any preacher who will sell or take an order for two dozen vines at \$1.00 per dozen, I will donate one-half dozen to him for the benefit of the parsonage yard. We claim this the finest grape in Texas. Grown and for sale by R. Phillips, Baird, Texas. For further information, address Rev. J. R. Morris, Abilene, Texas.

WANTED: An experienced music teacher wishes a class, piano, voice, etc., either in a school or otherwise. Recommendations from some of our Bishops and other leading men. Been directing a large Methodist choir for the past few years. Address "Teacher," care of Texas Christian Advocate, Dallas, Texas.

\$21 A WEEK—Expenses Advanced.
Man or woman wanted by Mail Order Catalogue House to travel and appoint agents. No capital or experience required. Address Secretary, Desk C 62, 251 Wabash Ave., Chicago.

Epworth League Department

GUS W. THOMASSONEDITOR.
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.

NOTES.

We are publishing this week the sermon delivered by Bishop Joseph S. Key at the opening of the 1906 Encampment of the Texas State Epworth League. The sermon was taken by the official stenographer, Miss Corley, and is printed as taken. We are sure that our young people will read it with much interest.

Bro. John F. Hill sends us a dollar from Denton and says send him the Epworth Era for a year. We have forwarded the money to the publishers and the Era will go to him. This reminds us that the paper is soon to be advanced to \$1 per year, and Dr. DuBoise is urging that new subscriptions and renewals be forwarded by January 1. Subscriptions on this account should be directed to Smith & Lamar, Dallas.

Dr. Harrison sends us a copy of "The Quarterly," his College paper, the issue being for October. It contains several snap shot views taken at Epworth by the Sea and several pages are devoted to an account of the happenings at the late Encampment, particularly those incidents of special interest to the students of San Antonio Female College. A view of the college reception room at the summer home of the League adorns the title page of the cover. The booklet is printed in clear type, well edited and is quite readable. We thank Dr. Harrison for thus remembering us.

Rev. John B. Andres, of Siloam Springs, Ark., the evangelist who has recently held a number of meetings in Texas, is now arranging a lecture tour through the State under the auspices of the Epworth Leagues, the subject of his lecture being "The Traps of the Devil."

Some of our correspondents forget that their communications should be written on one side of the paper only. It would save us extra work if our oft-repeated request with reference to this matter was uniformly observed. Write on one side of the paper and receive our grateful thanks. G. W. T.

A PALESTINE GEOGRAPHY GAME.

So many are using the Palestine Map and Song, either in connection with the Life of Christ or separately, that it may be interesting to hear how one Junior League has developed a game from it. All the members can sing the song and draw the map with more or less accuracy.

They "choose up" as for a spelling match and when one misses, he goes to the other side, the idea being to "see if we can break them up." Questions are rapid and only one trial for answers. They run in this style: What three lakes and seas on the east? In what direction does the Jordan flow? What is the most western mountain? Give two cities on the Sea of Galilee; four seaports on the Mediterranean. What town on Mt. Olivet? What direction is Nazareth from Capernaum? Locate Dan.

Another game is quite similar, the questions being on the books of the Bible. Some times the questions are: "Tell what book follows, or precedes Job, Daniel, Jude, Proverbs, etc."

Again we ask who wrote the dif-

A NOTRE DAME LADY.

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ferent books, taking care to limit the questions to those books the authors of which we are supposed to know. But don't fail to ask Hebrews, for the satisfaction a child gets from being able to answer correctly "I'm sure I don't know" is wonderful.

The Scripture finding contest has been told so many times that it is almost universally used, but if there is even one who does not know of it, it is worth telling.

The children are seated about four seats back, Bibles in hand, and the Superintendent gives out, by book, chapter and verse, different references. Try to have the verses short, and few hard words, to make matters easy. The first child finding the verse rises and reads and moves to the seat next in front. When the front seat is reached, that child reads no more, so giving the slower ones a chance. After they become very familiar with the books of the Bible they enjoy an occasional reference like Saul 2:15 or Hezekiah 6:25. They count it quite a joke on the one who will try to find it.

Such games as these are not to be thought of as too much levity in dealing with sacred things, but real lessons, put in palatable form for the little folk who like some "zo" in things. Do not wear them out by over-doing, but have one meeting each month at which they are used. They are just the things to live up to the literary meeting. Try them if things are dragging a little.

MRS. W. F. ROBERTSON,
State Supt. Junior League,
Gonzales, Texas.

OPENING SERMON AT EPWORTH.

Bishop Key read as his morning lesson the 26th Psalm, and said:

As the years go by my interest in the young people and in children, if possible, increases. I have some to final conclusion that the supreme mission of the Methodist Church—the first and highest mission—is the salvation of her children. The mission of mothers is the highest and most sacred duty. What if we, in our zeal for the salvation of the heathen, should forget our children, and they be lost? The substitution of the salvation of the heathen would be no compensation for the loss of our children, hence all efforts and all agents and all influences that look toward reaching the children of the Church and bringing them close to and making them followers of the Lord, should receive our encouragement. That is the reason I am here to-day. It cost me a long trip and much exposure, but if I can make an impression on the children of the Methodist Church this morning I will be compensated for all the cost.

I want to deliver this morning a message suggested by the 16th and 17th verses of the third chapter of Malachi, that was written touching the time of depravity. If you will refer to the record in the book of Malachi you will find that there was a wide spread wickedness of the people that had gone in for God. Have you ever been impressed with the periodic crises in the wickedness of the world? There seems in every age a kind of culmination of wickedness. There was a crisis that came to the wicked world in the days of Noah when the world was swept with the flood; then there came the final doom of Canaan because of their wickedness. The text teaches us of the condition of the things to-day when wickedness over-spread the land. It has been so ever since the world began; it is so to-day; it will be so until the end of the ages. I think sometimes that we have reached a period of that sort now. There is vast wickedness in this country, and in all others. Men are so greedy for gain; they are so bent on their personal gratification that they have turned away from God. They have gone after what they can get out of this world. We are living in fearful times. The mothers and fathers are growing up a race of children under the most discouraging circumstances. The popular wickedness affects all. It affects the weak; it affects those who are not firmly fixed in their principles; it lowers the standard of morals; it sears the conscience of even the best people living under circumstances of that sort. Parents become tolerant in things in their children that they would not were it not popular in the community. I have thought often-times that the social and moral atmosphere was such that no man could live in it. You go down into the swamps and settle and abide there, then you must take the consequences. It is so in moral atmosphere. No man can be indifferent to his surroundings. No father can be unconcerned as to where he places his family; no leader can be indifferent to the customs of society. The atmosphere in which you live should be healthy, and it is as

important that the moral as well as the physical atmosphere should be healthy.

You may say, "My children are girls. It is not necessary that I should be concerned on the question of saloons," but it is not so, for on the morality of the community and young men depends the posterity of these girls. The truth is, we are degraded by our surroundings. Let me say to you parents that you are just as much concerned for the location of your family as Lot was when he chose the plain because it was well watered. And the doom of your family might be like that of Lot. Now this text that I read you this morning gives us an insight into the state of affairs among the Jews at that time. It gives us the beginning of a depraved community. The people, except by the fact that not all of them went astray, and we are concerned for those. This message to you is to bring out the principles of those men who stood firm; for the benefit of these young people who are here. Fortunately all did not go astray; there was a remnant who remained true, and this fact I have read gives us a correct view of that faithful few. I wish to call the attention of the young people of today to some facts made out in three points:

They feared God. Notice the text. "Then they that feared the Lord spake often one to another." Here was a remnant or fraction who, while the multitude went astray, stood firmly in their loyalty and devotion to God, because they feared God. They believed in God the Father Almighty, maker of heaven and earth, and that faith in God and that comprehension of his love made them afraid to do wrong. I want to say now for the benefit of these young people here that if you would be steadfast in your trials and in the midst of this wicked world in which you are, there must be in your hearts a reverent fear of God. The indications that appear to me are that there is not that reverent fear of God that there used to be. There is nothing of that reverence on the part of the children for their parents that there used to be.

A few years ago one of the most popular pulpits of America was filled by a man who pooh-hoed at the doctrine of fearing God. He said that men were not to be influenced by the fear of God, but by the love of God, and scouted at the idea of future punishment, and said that the best you can make of it was that death was an eternal sleep. On Monday morning his message was multiplied like the leaves of the forest and scattered to the four winds. I sometimes wonder if we were not even now reaping the sowing of such seed. My brethren, "The fear of the Lord is the beginning of wisdom." "Fear God and keep his commandments, for that is the whole duty of man." And I would repeat, fear God and keep his commandments. Our personal salvation is largely with us. What is it to me that my wife should turn away from God? What is it if my children or my community, or if the whole world should turn away from God? I believe in God; I believe in my creator and my Church and my government, and if I am to give account for the deeds that are done in the body, believing in him as I do, I fear God. I give you the case of Joseph in the house of Potiphar's palace, trusted by his master, honored because of the trust committed to him and yet tempted to do wrong. Remember the reply that Joseph gave to that tempter. "In order to forget it, how can I do these things and sin against God?" and let that be the decision of these young people. "How can I do these great things and sin against God?"

Now the second series of the stability of these steadfast ones. Did they speak often? No. They thought on the name of God. Why thus stress on the name of God? Because it was a tried name; because they were his children and they set an estimate upon it. Like the woman who finds a man of her choice, hereafter his name is her name and her name is cast aside. She is the owner of that name and she upholds it. Suppose the man may be gone a long time. He may be gone weeks; he is never out of her mind. Her house may be filled with company, but uppermost in her heart sits the man whose name she bears and whose name she is to defend.

Now I understand some things that used to be very strange to me in the Psalms of David. Some expressions used to confuse me when he said, "I hate them that hate me." I read you where he said, "I will not meet with the wicked." I will not associate with those people at all. Why? Because they are God's enemies and the enemies of the Lord are our enemies. Young people, you wear the name of Christ. Don't forget it. Wear your uniform wherever you go. Don't be ashamed of it.

The third fact in the delineation of these people is the fact that they spoke.

They feared God and thought on his name, and they talked about him—spoke one to another. That is the very inspiration of the Epworth League. It

is to come together here and speak often of our relation to God, of his Son and of your brotherhood. That is the inspiration of this Encampment, that we must come together to speak often of Jesus. We have met here to speak to each other. We are like a company of emigrants to an Eldorado. We have paused here on the way. Suppose our children were forming new alliances here which might cause them to discontinue their journey to that beautiful land. What would we do? We would call on the most influential men of the company to rally on these wavering men and persuade them to go on.

I knew an Epworth League that absolutely administered the discipline to the young members of the Church. They would not allow the young members to break away and go into sin. When they heard that one had gone to a dance or had been seen at some questionable place, they would send some one to these members and bring them back again. That is the mission of the Epworth League—to bring others to a closer walk with God. We are ever in the hearing of the Lord. Let us never speak a word we do not want him to hear. Suppose the Lord should come to spend a week in your home; many a man would take up family prayers during that week. It would change many of the habits of that home. Suppose he should spend the week in your business house. Every act of our lives could be and ought to be religious. I believe the Lord sets down to every man and woman every good thing that he possibly can. And when we come to the day of judgment we will find things that we never knew about, for God wants to give us credit for every thing we do, no matter how small it may seem to us. Bishop Marvin tells the story of the time that he traveled in Washington.

Brethren, there will come a day by and by when we will appear before God and the books will be opened to us, and if, after the toil and trials and ups and downs and failures and successes of life, if the Good Father of all shall say, "Well done, good and faithful servant," that is my idea of heaven; and the prayer that the Good Father may save all these young people and their parents, is my daily prayer.

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MEXICO LETTER.

Please permit me to give through the columns of the Advocate some account of our Methodism in this city, and to add a few words of a personal nature.

Bro. Abe Mulkey closed a meeting with us last Sunday, Nov. 11, after giving us ten days of earnest service, and having a good degree of success. The first few days of the meeting were inclement, and we were thereby prevented from securing as good a hearing at the opening as we had desired. Much earnest preparation had been made, and we were gratified to find a responsiveness in some directions on the part of the public that we had hardly expected. For instance, placards announcing the meeting were permitted to be placed in the windows, stores and offices of persons whom we had expected would refuse. Jews, Catholics and Protestants helped us in this way. First and last, a large number of the American people of the city heard Bro. Mulkey, and impressions were made from which good will come in after days. We have had seven accessions on profession of faith, and the Church of the Disciples one, is the result so far. Besides we have a class of six or seven to receive next Sunday. Four accessions by certificate were announced during the meeting. The Church has been revived, and with great courage presses on. We are glad Bro. Mulkey has been with us and give thanks to God for his blessings upon us.

Methodism in Monterey is strongly entrenched and is making itself felt by the American and Mexican population of the city.

Laurens Institute, our mission school, built and maintained largely by the Rosebud Missionary Society (children) of Virginia, is having the best year of its history up to this time. This is the fourth year of Prof. Campbell, the principal, who is showing himself just the man for the place. Since his administration began the school has grown in every way. The financial returns have increased, the class of pupils secured and the work done are gratifying, while the enrollment in the English and Mexican departments has grown so large as to crowd the accommodations. The boarding department is full and more than twenty desiring to find board have been refused because of lack of room. A new building is a necessity, and I am glad to say it is almost in sight. Assisted by the Board of Missions, the Rosebuds are going to erect a \$10,000 building, which is to be used exclusively by the Mexican department. They need help in this enterprise. Bishops Candler and Ward and Dr. Lambuth endorse the undertaking and the call for help. Are there not some Texas Methodists who will help in this work? If so, send your contributions to Prof. F. C. Campbell, Laurens Institute, Monterey, Mexico, or Dr. W. R. Lambuth Nashville, Tenn.

Our hospital founded by the lamented Dr. U. H. Nixon, of Killeen, Texas, who died at his post of duty during the yellow fever epidemic of three years ago, is blessing thousands. Dr. Hanson, the physician in charge, has practically made it self-supporting during the last two years, and yet last year alone he gave nearly 20,000 free clinics, furnished medicine gratis to the larger numbers of these patients. All kinds of surgical operations are performed, and this without cost to those who are not able to pay for such service. Chapel services are held every morning, save Sunday, with an average attendance of 100 persons, of whom 50 or 60 remain for treatment. Conversions are frequent and the several Protestant Churches whose pastors assist without distinction of denomination in the chapel exercises, are receiving members frequently from among the hospital converts. So heavy has the work grown that Dr. Hanson has called to his help Dr. W. H. Bennett, a competent and promising young Texas physician, one of our converts and accessions in the Mulkey meeting. Through our school and hospital we are reaching hundreds of persons as we could not reach them otherwise. If all are not converted to Protestantism, prejudice at least is disarmed and a larger entrance for the truth is gained.

Bro. Farias, the pastor of the Mexican congregation, is doing a good work. He is religious and earnest, and has the regard and support of his people. The membership of his charge numbers about 175.

I have served our American congregation here two years. We have about 100 members. The American population of the city is hardly over 1200 persons, of whom perhaps 500 are Roman Catholics. It is a very shifting population, and it is therefore hard to build up a stable congregation. Only four families in my membership own their own homes—all others are renters. Yet this is one of the best organized Churches. I have served, and for its ability, not excelled by any in its responsiveness to financial and other obligations. Last year it paid \$558 (Mexican) for connectional pur-

poses, \$1000 for pastor's fund, and all told \$3200. Could this have all been directed into one channel it would have made the charge self-supporting. It has almost every thing, even to a city missionary, sustained by the congregation, that our best Churches at home have, and is trying earnestly to meet the demands for evangelistic work here. It was a good Church when I came here and has continued to grow.

Now, a few personal words. Three years ago I came to Mexico at the request of the Bishop and the secretaries. Ten months were spent in Mexico City in charge of our American congregation there—a hard work, but one of great possibilities. The breakdown, nervously, of one of the members of my family because of the great altitude (7400 feet) of that city necessitated our seeking relief in a lower level. The Bishop changed us to Monterey. For two years we have worked here, but during much this time we have had sickness in our family, some of it very serious, so that my work here has been hindered. To continue here would probably mean a continuance of sickness and hindrance to the work. It seems wise, therefore, to return home, and I have accordingly asked for a transfer to the Texas Conference, and expect to enter again its ranks at the session just before us. It will be pleasant to work at home again, and among the brethren of other days, but with great regret am I leaving this field. I have learned to love Mexico, and the desire to labor for her redemption is strong. The needs are great, the possibilities positively inspiring. A faithful band of workers is here giving themselves unstintingly to the work. Well might anyone who loves the Lord desire to have part in the labors of these workers. May God multiply their numbers and hasten the day when Mexico shall be redeemed. D. H. HOTCHKISS.

INGERSOLL'S TESTIMONY.

On one occasion, Mr. Ingersoll was announced to deliver a lecture in the city of Pittsburg upon the subject, "The Foundations of the Christian Faith." There happened to be living in the city of Pittsburg at that time a lawyer who had been a schoolmate and friend of Mr. Ingersoll. When he had graduated he had started in his life's profession with bright promises, and had married a lovely girl. Two children had come into their home, and then there fastened upon him that awful habit of drink, which was dragging him down to the very lowest depths of hell. It broke up his home, it sent his children into the street, took the roses from the cheek of his wife, took from him his good name, character and friends.

There came to this man a slum-worker. He was taken to a house, where he was washed, put to bed, and in the morning he was fed. This slum-worker pleaded with him that he would change his mode of living. The young man lifted his hand to heaven and said: "By the help of Almighty God, I will make one more effort; this time it is heaven or hell, life or death, for me. For God's sake, for my sake, I will change."

He never drank another drop, he brought his children in, and he painted the roses again on the cheeks of his wife, and then went down again to the city of Pittsburg where he was practicing his profession. When he read in the newspapers that Mr. Ingersoll was to speak, he wrote him a little note something like this:

"My Dear Old Friend: I see that tonight you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted; perhaps you know that I disgraced my home and family; perhaps you know I lost my character, and all that a man can hold dear in this world almost. You may know that I went down and down until I was a poor, despised outcast, and when I thought there was none to help and none to save, there came one in the name of Jesus, who told the story of his power to help, of his loving kindness and his tender sympathy; and through the story of the cross of Christ, I turned to him. I brought my wife back to my home, and gathered my children together again, and we are happy now, and I am doing what good I can do.

"And now, old friend, would you stand before the people of Pittsburg and tell them what you have to say against the religion that will come down to the lowest depths of hell, and find me and help me up and make my life happy and clothe my children and give me back home and friends—will you tell them what you have to say against a religion like that?"

You can find fault with the Church, but let me say that there stands one supreme—and that is the character of the Son of God. His name shall be called Wonderful, because no man has ever dared to point his finger at the character of Christ and find any fault with him.—Episcopal Recorder.

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The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten 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.

THE MISSIONARY BULLETIN FOR DECEMBER, 1906.

(By the Woman's Foreign Missionary Society, M. E. Church, South).

"I know not if the blessings sought will come in just the way I thought; I leave my prayers with Him alone Whose will is wiser than my own."

The waiting before God patiently is a means of grace which he honors. Shall we leave our prayers with God, and not do our work by faith?

The girls in a boarding school in Ceylon gave up meat and fish and lived two weeks on rice in order to send money toward the Indian Famine Fund.

Praying is too often a cheap substitute for paying. The man who has no heart to give has no heart to pray. It is impossible to fellowship God with the heart and the world with our money.

Giving is the expression of loving. If there is no impulse to give, time, service, money to the cause of missions, which is the cause of God, then the sentence pronounced by the angel of the Church in Sardis is deserved. "Thou hast a name to live and art dead."

Some one writing of Korea said: The condition seems hard. Sometimes the snow and mud make the roads almost impassable, and at other times the dust abounds. The school building in Wonsan is located some distance from the church, hence bad roads are no small trial, but the spirit of the workers is all that could be asked. By their example, as well as by precept, they are bringing souls to Christ.

The new missionaries who left Seattle for Korea September 2 have reached their destination. The cheerful hearts and hopeful note of the future awaken sincere interest and admiration. God is with them, and his promises are their strength as well as joy.

When the kingdoms of this world become the kingdoms of Christ, those in the work in Korea who suffer with Christ will reign with him.

The question has been asked: "What is the circle of thirty, and how did it originate?" The idea was an inspiration, so said the Secretary of the Western North Carolina Conference Society, who, meditating upon the great need, longed and prayed that somehow women might be led to give more definitely to the support of foreign missions.

The plan suggested was that the support of one missionary be assumed by thirty women, each woman assuming this support to pledge twenty-five dollars a year, and when thirty shares are taken call themselves a circle of thirty.

Those who thus band themselves together for this purpose, and keep their pledge—for it goes toward the pledge money—may claim Deuteronomy xv. 10, which says: "For this thing shall the Lord thy God bless thee in all thy works and in all that thou puttest thy hand unto."

A private letter to Mrs. Cobb from Corsicana, Texas, contains the following: "When you were with us last year, you told us of the circles in your own Auxiliary, and I immediately formed my Auxiliary into circles. The consequence is new life and spirit and a working membership, and the whole Society on a higher plane of giving. Our meetings are well attended and our Society is in a flourishing condition. I tell you all this because you helped us so much."

Miss Dacie Davies, the new Assistant Secretary of our young people, began her work the middle of October. Her first visit was to La Grange Female College, Georgia, which resulted wonderfully well. One hundred and twenty young ladies enthusiastically enrolled themselves into a society for foreign missions. When the young ladies of our colleges catch the spirit of missions, they will push to the front their best efforts to save heathen souls.



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Echoes from outgoing missionaries have a ring of joy in them. Miss Mary Lou White wrote of her pleasant journey, her gracious reception, and her happiness in the prospect of working in China for the salvation of the people there. Said she: "Never in anticipation did I realize the measure of satisfaction, the depth of quiet joy that has come to me in this land to which my Master has brought me."

Miss Pyle and Miss Watkins went to Japan for an outing during the summer weather, and returned to the Laura Haygood "in good health and joy of spirit," and began the year's work. They met Bishop Candler in Japan and were much pleased.

The Corresponding Secretary of the Western North Carolina Conference Society said in her annual report: "A notable fact that each successive year God has given us more than we planned for, and the financial report attests and we who make up the three thousand five hundred and twenty-nine members are coming into a larger vision of Christ and the needs of the non-Christian world, and are growing in the grace of liberality." Other Conference Secretaries attest the same facts.

The growth of our Church in Korea is remarkable. The Koreans are eager for the gospel and God is blessing those who send or take it to them. A glorious privilege it is to be thus identified with the world-wide movement of foreign missions.

In a circular letter sent out by the Secretary of the Louisville Conference Society, she urges her membership to pray for the "unawakened members of the Church who are standing all the day idle. Listening to some other voice than that of Jesus." All who love lost souls unite in this petition.

"A mother in the Hawaiian Islands saw a great Sunday school celebration where thousands of children were marching in holiday attire. She beat her breast and moaned in distress: 'Why didn't the missionaries come before? These hands are stained with the blood of my twelve children, and not one of my own flesh remains to rejoice with me today.'"

A recent cartoon represents the giant China in bed yawning and stretching. As he stretches his right arm overthrows a bust labeled "Tradition," and his left another marked "Superstition." Chinese tradition and superstition have not yet had a disastrous fall, but they are tottering. Life and Light.

A missionary in Africa said: "We constantly forget that we shall soon all be in a country where gold has no value, diamonds no use, luxury no meaning, financial power no influence; where the widow who gave the two mites, which was all she had, may stand higher than a millionaire."

The time has come for the study of "Christus Redemptor; or the Island World," as the year is closing of the study of "Christus Liberator." The "Island World" is wonderfully interesting as one catches glimpses of the entrance and power of the gospel and feels the influence of such men as Williams and others who gladly gave themselves to save the lost of the Island World.

A REQUEST.

We are doing what we can for our Lord in the Panhandle. Estelline as a charge, is but two years old, and while our society has done much, yet there is much to be done. We are now to have a bazaar December 22, 1906. If any one, or any society, will lend to us a helping hand we certainly will appreciate it. Send articles to Mrs. T. C. Delaney, Estelline, Texas.

The following letter from China reached us last week, closing week in November, the postmark showing that it had been mailed September 16, and although late in reaching us, will nevertheless be read with interest by our members. The writer, Miss Sophia Manns, Missionary from the Woman's Foreign Missionary Society of Northwest Texas Conference, wrote in connection with this letter these words for members in our home-land:

"I only wish that I could tell out to our people all that is in my heart—all of joy in my work in China, all of deep desire that our young people may give heed to God's voice calling them to a closer acquaintance with Him, that He may use them in these needy places. I desire a part of your prayer life. In Christ's love."

FROM SHANGHAI, CHINA.

No good thing will He withhold. Verily He hath fulfilled this promise to us! Since the time of sending the other message from Japan, the way has been just as bright and happy as was that. From the time of leaving Japan, passing through the strait at Nagasaki, into the Yellow Sea, until the time of landing in port at Shanghai, August 20, the voyage was one of continuous joy—every one well and happy.

When landed here, farewells were said to steamer friends, and greetings received from members of our mission. Such real welcomes as these missionaries know how to give! I had not expected to find such a warm place in the hearts of these people of God. Nowhere else could there be such joy in the means of meeting a need—for in no other place is there such real recognition of a great need, as here in the mission field.

Having arrived two weeks before the school work opened, I spent the time in McTyeire Home, and got acquainted with many members of our mission, for they were coming in from their summer vacations, and all passed through Shanghai. So with this, also a short visit to Soochow, I have met the majority of our workers, and shall greet them as old friends when they come here to Conference in October.

On September 8, school opened here in McTyeire, and I am filling two vacancies until Conference, after which we hope to have two teachers—as two were lost last year. I shall be very glad to greet Miss Blank, for then I shall have half the day for studying Chinese, which I am anxious to begin.

First impressions? Yes, I had them. Far away China! How shall I describe my joy in planting every foot on her shores! For four years and more, I had looked forward to giving my life to labor among her women and children, so it seemed really as if I had just gotten home. My heart said: "Father, I am thine. Thou hast brought me here, now made me clean, and ready to do Thy work in Thy place. Forbid that anything shall ever come between us."

Young people of our Church, you hear over and over about the great need in China. You know that—in a general way. Now, in a most particular way, let me urge you that in every one of our Mission Stations in China, especially in our schools, we are needing, the work is suffering for new recruits, for strong educated Christians. Does God need you in America in the work you are doing, or planning to do, more than He needs you in China?

To the Church, to the Northwest Texas Conference, greeting. For every hand of aid, every word of love and encouragement, I am grateful. My heart is full of joy to be in His work in China. In His name.

SOPHIA MANNS.

DISTRICT MEETING.

The district meeting of the Woman's Home Missionary Society of the Clarendon District was held at Hereford, Oct. 16 and 17, and was a most helpful, inspiring meeting.

The weather was not good, hence attendance was small, but every service was marked by spirituality and deep earnestness.

The District Secretary, Mrs. Louis Anthony, of Amarillo, had been in office only a short time, but her earnest appeal for more knowledge and greater zeal on the part of individuals, and more systematic and united effort by each auxiliary could not but be helpful to the cause.

We were fortunate in that each delegate was an earnest Home Mission woman, ready and eager to receive any good, and quick to enter into the exercises and discussions, thus giving and getting in return.

Bro. Barcus, with the good people of Hereford, received us with hearty welcome, and their efforts for the comfort and pleasure of the delegates were acknowledged by a debt of love and gratitude.

The annual sermon of Bro. Mood, of Clarendon College, was a message of love, and an inspiration for better lives.

After all business was through, we gathered around the altar in our consecration service, so sweetly conducted by Miss Nell Miller, our City Missionary of Louisville, Ky. We arose from our knees feeling we were beginning the best year of our lives believing it will be rich in opportunities. With God's abiding mercy we will go forward, sowing the seed, trusting Him for the increase.

A HOME MISSION WOMAN.

RESOLUTIONS BY AUXILIARY W. F. M. SOCIETY, CROCKETT, TEXAS.

Whereas, According to the laws of the M. E. Church, South, our presiding elder, Bro. J. R. Sears and his wife, our much beloved Sister Sears, will soon leave us; and

Whereas, They have by their Christian graces endeared themselves to us, therefore be it

Resolved 1, That we, the members

of the Crockett Auxiliary of the W. F. M. Society desire to express to them our appreciation of their work among us and for our children.

2. That their great love for missions and their presence at our monthly meetings has inspired us with greater zeal in the evangelization of the world.

3. That our prayers shall follow them to their new field of labor, and though we shall sorely miss them, we commend them to the love of those with whom they will soon be associated.

4. That copies of these resolutions be furnished the local press and Texas Christian Advocate.

MRS. JOE ADAMS.
MRS. STEVE BOX.
MRS. C. E. GODFREY.
Committee.

RESOLUTIONS BY THE JUVENILE MISSIONARY SOCIETY, CROCKETT, TEXAS.

Whereas, Our dear, sweet Lady Manager, Mrs. Sears, will soon leave us; therefore be it

Resolved By the members of the Juvenile Missionary Society that we can never express our appreciation of what she has done for us.

2. That we shall each one try to be worthy of the name we bear—"The Sears Willing Workers."

3. That we commend her to the love of all little children, and though we may never have the pleasure of her presence among us again, we shall meet her again and be with her and with Jesus always.

4. That copies of these resolutions be furnished the local press and the Texas Christian Advocate.

CALLIE FOSTER.
ETHEL PHILLIPS.
AUGUSTA ADAMS.
Committee.

RESOLUTIONS OF THE WOMAN'S HOME MISSION SOCIETY, MINERAL WELLS, TEX.

Whereas, This society is mindful of the fact that the pastorate of Bro. L. A. Webb at this Church during the conference year just closed has been attended with unusual success, there being an increase in membership during the year of more than 100, and money raised to pay off a large debt of the Church; and

Whereas, The membership of the Church seemed to be in harmony with

CANCER CURE



Before Treatment After Treatment

WITH SOUTHERN OIL, PENETRATING OIL.

Cancer, Tumor, Glands, Fibros, Phlegm, Hemorrhoids, and all skin and womb diseases. Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oils. Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address DR. R. E. WOODARD, JR., 109 E. Fifth St., LITTLE ROCK, A.R.

one another and in accord with their pastor, it was a surprise that he was not returned to this charge. Therefore be it

Resolved, That we take this method of expressing our appreciation of the good work done by Bro. Webb among us and our regret that it was thought an emergency existed in other fields demanding his services, which resulted in his removal.

2. That we commend Bro. Webb and his faithful wife to the people of the Church to which he goes, praying that success may attend his efforts there as it did here.

3. That a copy of these resolutions be furnished to the Mineral Wells Index and the Texas Christian Advocate, with our thanks in advance, if they will publish the same.

MRS. W. H. GROSS.
MRS. E. A. RODGERS.
MISS EMMA BULDER.
Committee.

WEEK OF PRAYER.

The W. F. M. Auxiliary of Kavanaugh Church, Greenville, observed week of prayer two weeks in advance of schedule time. Our attendance was good, and each program faithfully carried out. The visible results are one new member, a small sum in free-will offerings and an increased interest in missions. MRS. R. D. THOMPSON, Cor. Sec.

A Good Holiday Suggestion "A Trip to the Old Home"

VIA

The Old Reliable



The Christmas and

New Year Way

A Holiday Excursion Ticket Reading via the Above Route is a Written Guarantee of a Pleasant Journey, Combining Speed, Safety, Comfort and Convenience.

Tickets at very low rates will be sold during the latter part of December, 1906, and on January 1, 1907, with liberal return limit.

An inquiry to any Cotton Belt Agent or either of the following will bring full information and a Christmas folder free.

R. C. FYFE, Asst. Gen. Frt. & Pass. Agent, Tyler, Texas.
GUS HOOVER, Traveling Passenger Agent, Waco, Texas.
JOHN F. LEHANE, Gen. Frt. & Pass. Agent, Tyler, Texas.
D. M. MORGAN, Traveling Passenger Agent, Fort Worth, Texas.
T. P. LITTLE, Passenger Agent, Corsicana, Texas.

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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.

On from North genti sever seen they ed. I howe lar ex much such as thi We upon ferent under more than I been I be an todian the C for th doing connec the N school year t dreas them I and Cl ers, th husban profess agrees in the be any ing up the Ch Can down I of the I and lii \$30,000 necessa oratory patrena has bre Of co be spai solve t all oth out bur right, a benefi There i taches I terprise that we the edu

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Campbell,

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 right, and 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. R.

For Information, Address

Mrs. L. A. KIDD-KEY, President.
Sherman, Texas.

Rev. E. L. Spurlock, Business Mgr

COMMERCIAL DEPARTMENT.

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are our Enterprise. Such springs and cushions as we provide them with make riding a pleasure. It is scarcely necessary to say that style and elegance of finish go hand in hand with comfort. And another thought: There's real economy in their purchase.

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

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WANTED: A doctor at Huckabay, Texas. Good location, small town; splendid school and Church interest; good farming country. A man of some experience and Methodist preferred. For further information write M. W. Campbell, Druggist, Huckabay, Texas.

Notes From the Field

Abbott.

W. H. Crawford: The good people of Abbott, led by the W. H. M. Society, gave us a surprise pounding on Thanksgiving Eve, for which we feel profoundly thankful. This is only a beginning, for when Bell Springs, Willow and Honest Ridge fall in line the preacher's pantry will be filled to overflowing. This is indeed a kind-hearted people, and happy is the man who serves them. May our God send them spiritual blessings in return.

Alamogordo, N. M.

W. J. Wright: The Alamogordo charge is doing nicely despite the fact that the railroad shops have been moved away and the division of the El Paso & Northeastern Railroad has been changed to Carrizo. The conference year closed with two bright conversions; and upon our return from conference, at the first Sunday night service, we were rewarded with another splendid conversion and one seeker, who has not yet found peace. We have had twenty-one conversions in a year, all at the regular night services. The Church has been quickened spiritually. The new year starts out well. Our Christmas program is under way and promises to be a delightful affair. The Woman's Home Mission Society and the Epworth League are adding three large rooms to the parsonage at an expense of about \$500. The frame work is up and the carpenters are busy at work. When completed, Alamogordo will have one of the most comfortable parsonages in the El Paso District. We have a splendid choir and the people appreciate the excellent music rendered each Sunday. Our congregations continue large, notwithstanding the bad weather. The pastor is out after the conference collections, and will have them in hand very shortly. The Sunday-school is large and very good. C. D. Warnock, our superintendent, has been away, but is expected home soon. Brother Haynes, of Llano, Texas, has been acting as superintendent during his absence. We are celebrating Thanksgiving with joyful hearts for the gracious blessings of the Lord the past year. We desire the prayers of the Church for a glorious reaping of precious souls this year.

Carbon.

B. R. Wagner, Dec. 2: After three very pleasant years at Ranger we are now trying a new field. We have been well received. The pounding was great. The crowd was estimated at 200. We had a splendid day yesterday. I made a call for the women to meet at the Church this afternoon. We met and organized a Woman's Home Mission Society of 14 members. We are looking for a great year.

Boyd and Garvin.

A. P. Hightower: We are entering the second year on this charge. Prospects for year of good results encouraging. Our work the past year was pleasant and harmonious. All assessments were paid in full. A net increase in membership and all interests of the church advanced. Abe Mulkey closed a ten days' meeting at Boyd a week ago. The weather was unfavorable, but despite the cold and rain, the house was crowded at nearly every service. Bro. Mulkey's preaching was very effective, and deep conviction was in evidence. Men who had not been in the habit of going to church heard every sermon, and many resolved to live a better life. Sixteen were received into the church. The expenses of the meeting were paid cheerfully, and a free-will offering of \$150 was made to Bro. Mulkey. Bro. Mulkey endeared himself in the hearts of the people, and should he come to our camp meeting next summer, he will meet a hearty reception. Onward to victory in the name of our Lord is our watchword.

Lometa.

W. F. Hardy: I have had my hands full waiting on Mrs. Hardy and our youngest preacher, one month old. We were sorely disappointed in not being able to go to conference and meet the brethren whom we have not seen (many of them), yet love. We rejoice, however, that the good Bishop saw proper to send us back among this good people for another year. A year ago Mullin, the strongest place outside of Lometa, was cut off and given to Center City, yet Lometa Circuit only assessed \$50 less for preacher and paid \$150 more. Conference claims were all increased, still she paid an excess on several. Now Lometa has asked to be made three-fourths station with Long Cove, a new appointment, as the only outside appointment, with salaries practically the same, and today at the first Quarterly Conference paid several dollars over one-fourth. Honor to whom honor is due, and no charge in West Texas Conference has made more advancement, and you will hear from Lometa at no distant day as one of the best small stations in this conference. Yes, they pounded us. Taking Brother Nunn's terms, almost "tonned" us Thanksgiving night, and we will live fat for weeks to come. May God help us to serve them to their good and his glory. We hope ere this year closes to have a great revival, and get our new church well under way. To this end we are working and praying. Well, our new presiding elder, Brother T. Lee, came and saw and captured at least the preacher and family, and, of course, everybody fell in love with him. A Merry Christmas and Happy New Year to the Advocate family.

Munday Station.

L. W. Carleton: At the recent session of the Northwest Texas Annual Conference my charge—Munday and Goree—was divided, and Munday was raised to a station, and we were appointed to it. We had a fine year with these excellent people last year, and we anticipate even a better one this year. While we were away at conference the W. H. M. Society gave the church house a beautiful painting within. These good women seem never to grow weary in well doing. They are the preacher's right hand in good works. The many hearty handshakes and happy expressions of joy at our return to this charge, and especially from those who are not members of any Church, make us not only feel at home again, but impress us that we have a mission here for another year. We believe in Divine appointment, and especially through our itinerant system. We are sure no pastor has a better and more loyal Church to serve for this conference year. We are to entertain our District Conference in the spring, and already plans for early friers are being thought out. And when the pastors and delegates from over the Vernon District shall fill our homes, we intend to serve them well. Brethren, when in Munday, make the parsonage headquarters.

BELLEVUE CHURCH.

Since my last report, the following reports have been sent to aid church:

L. L. Naugle	\$5 00
J. A. Wyatt	5 00
Leon Henderson	2 00
James F. Carter	15 00
J. P. Patterson	48
M. T. Morrow	3 00
Annora	5 70
M. L. Hamilton	2 50
H. M. Cosby	2 50
W. R. McCarter	5 00
L. Blaylock	10 00
J. H. Overstreet	5 00

This closes my term as preacher in charge, but the church is still in debt \$1,250 at least. If there are others who wish to help these people in their struggle to rebuild their house of worship, let them send money to Rev. R. E. Porter, P. C., Bellevue, Texas.

J. P. RODGERS.

Bellevue, Texas.

GATESVILLE DISTRICT.

To the Preachers and People of the Gatesville District:

There has been a little confusion about the first round on the district. Let me say that we will follow the round that appears in this week's Advocate. The round will be published in the paper of the 6th inst. The District Stewards will meet at the district parsonage, Dec. 27, at 10 a. m.

JAMES M. SHERMAN, P. E.

MARRIAGES.

Hill-Hutchings.—At the residence of the pastor, Goldthwaite, Mills County, Texas, December 2, 1906, Mr. G. W. Hill and Miss I. A. Hutchings, Rev. G. W. Templin officiating.

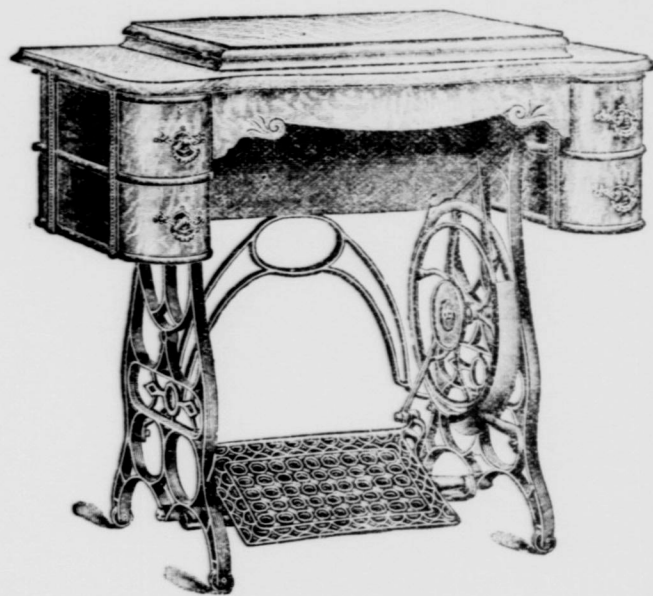
Terrell-Watson.—At the Methodist Church in Eagle Pass, Texas, November 28, 1906, Mr. Frank H. Terrell and Miss Elizabeth W. Watson, Rev. J. W. Rowland officiating.

Catarrh Cannot be Cured

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

F. J. CHENEY & CO., Props. Toledo, O. Sold by Druggists, price 75c. Take Hall's Family Pills for constipation.

The "Improved" Texas Advocate SEWING MACHINE



The Head is unusually handsome and well proportioned; finished with three coats of hand-rubbed and polished black japan, elaborately decorated in gold and bright colors.

ALL THE WORKING PARTS—(screws, plates, levers, etc.) are nickel plated and highly polished.

THE BED PLATE is without obstruction of any kind, and sets into a recess in the machine table, bringing the surfaces flush with each other, greatly improving the appearance of the machine and facilitating the handling of work.

THE ARM is the largest size furnished with any family sewing machine, strong and perfectly proportioned, the clear space being 5 1/2 by 8 1/2 inches, permitting the easy handling of the bulkiest work.

THE NEEDLE is short and made with an enlarged shank, flattened on one side, which assures perfect setting. It is held in place by our patented needle clamp which locks it securely, at the same time permitting ready removal.

THE NEEDLE BAR is round, accurately finished and thoroughly hardened. This round form of needle bar insures uniform wear at all points and perfect lubrication throughout. It is equally rigid in every direction, and is fitted more perfectly than can be done with any other form, and will run with greater freedom and without noise. The upper end of the needle bar is covered and protected by a nickel plated cap which insures cleanliness in the bearing.

THE TAKE-UP is absolutely positive and automatic in its action; it is operated directly by a cam on the main shaft of the machine, and will control any kind and size of thread in a perfect manner in any class of sewing, and will thus produce an absolutely correct stitch.

THE STITCH REGULATOR may be readily set for the machine to produce any desired number of stitches to the inch, from six to thirty-two.

THE AUTOMATIC BOBBIN WINDER is a vital improvement; with it the bobbins are wound as accurately and uniformly as a spool of thread, contributing much to the perfection of the sewing.

THE TENSION is of the latest improved disc type, situated conveniently on the front edge of the face of the arm. While the action is most delicate and covers a wide range of adjustment, it is so simple that there is no possibility of its getting out of order or causing trouble of any nature.

THE AUTOMATIC TENSION RELEASE is an important special feature. It is operated by the presser bar lifter, and the action of operating this lifter automatically releases all tension on the upper thread so that whenever the presser foot is lifted, the work may be freely removed with no possibility of injury to the needle, and altogether without special attention from the operator.

ALL BEARINGS AND WORKING PARTS which are subjected to heavy wear are thoroughly hardened and finished in a most accurate manner, and when kept properly oiled will wear for a lifetime.

THE HAND WHEEL is equipped with a releasing device of the best construction, by means of which the mere rotating of a milled-edge thumb screw, one-half turn releases the hand wheel for the purpose of bobbin winding without causing the machine to run. Thus the bobbin may be wound any time without removing unfinished work.

THE FEED is double and extends on both sides of the needle, it is absolutely positive in its action and is strictly four motion and will handle all grades of work easily and accurately. This feed is absolutely free from springs or other yielding devices, which invariably wear and weaken and cause serious trouble when used. The positive feed motion of this machine is one of the strongest special features.

THE SHUTTLE is positively self-threading and made of the finest tool steel.

THE SHUTTLE CARRIER is of new design, and fitted with a spring lining which balances the shuttle and holds it delicately and firmly in proper position, and altogether obviates the noisy clicking and uncertain action.

THE CABINET WORK is the highest grade and piano finished quarter sawed golden oak. It is made on the laminated, or built up, principle. It absolutely cannot warp or split.

THE ATTACHMENTS are guaranteed to be of superior quality and are warranted steel throughout. Each piece is made of solid steel, polished and nickel plated. A set, supplied without extra charges, consists of the following: Ruffler, tucker, binder, braider foot, shirring slide plate, four hemmers of assorted widths, quilter, foot hemmer and feller.

THE ACCESSORIES include 12 needles, 6 bobbins, oil can filled with oil, large and small screw drivers, sewing guide, threaded cutter, certificate of warranty, valid for Ten (10) years and illustrated instruction book.

IN THE AUTOMATIC LIFTING DEVICE, are incorporated the three essentials: Effectiveness, strength and simplicity. Arranged and balanced so that slight effort is required to raise the head.

AUTOMATIC BEST REPLACER—The automatic best replacer is supplied on all drophead machines. It automatically replaces the belt on the machine when the head is raised unbelted to position for sewing.

A Full Set of Attachments are Supplied without EXTRA CHARGE. They are of the Latest Design.

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

Automatic Lift, No. 44.....	\$24.00
Ordinary Drophead.....	23.50
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The above prices will place the machine at the nearest freight depot of the purchaser. WE PAY THE FREIGHT. Address

Blaylock Pub. Co.,

Dallas, Texas.

sorrowing resurrection literally covered in flowers. I all meet sorrow can no more, her comfort bring them a the home teacher, C. BELLA.

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Advo-
RD.

GRAVES.—Another matriarch gone to glory! Mrs. Amelia Graves was born in Baldwin County, Alabama, August 23, 1828; moved with her parents to Texas in 1840, and settled in Brazoria County. She professed religion and joined the M. E. Church, South, when about fourteen years of age, under the pastorate of Dr. H. S. Thrall, who preached regularly, once a month in her father's house, church buildings being few in those days. She was the first of her father's family to join the Church, but her parents soon followed her in the religious life. In February, 1846, she was married to Jas. C. Wilson, at the time a brilliant young lawyer. Years later he was offered a seat in Congress, but feeling it his duty to preach the gospel, he turned his back upon such worldly honors to preach Christ. How much his decision was influenced by the mild and gentle Christian wife, we can only conjecture. For three years he served in the itinerant ranks, and died February 7, 1861. To them were born nine children, of whom only three boys were reared to manhood; and one of these, the youngest son, George, died in Colorado City, Texas, February, 1884. Two survive her—Judge Jas. C. Wilson, of Victoria, and G. W. Wilson, of Alice. She has as fruits of this marriage fifteen grand-children and thirteen great-grand-children. She was married to Rev. H. A. Graves, of Tennessee, in the year 1862, who died in March 1891. There were no children born of this marriage, but her husband had three sons by a former marriage—Henry N. Graves, J. W. Graves and David Graves. The latter died in 1867. These she loved as tenderly as if they had been her own, and they were devoted in affection to her. I quote a few lines from one of them: "She took us boys into her home and heart in the long-gone-by years, and if she ever felt any difference from her own boys, she never showed it, and I never saw it. She never spoke an unkind word, nor did an unkind act to me in all the trying years of my unruly boyhood. She was a mother to me, and I am largely indebted to her for all the better influences and principles of my nature." She reared and educated several orphan children, all of whom were deeply attached to her. Her kind, loving attention to all drew both old and young to her. It is not surprising that such a life should end in a glorious triumph over death. There was the most complete resignation to the will of God. "I am ready," she said, "to go or stay, as God thinks best." She had her children and friends around her bed to sing, "Jesus, Lover of My Soul," and though too weak to join in singing she seemed to enter fully into the spirit of the song, and seemed perfectly happy. A few brief moments elapsed, and without a struggle, she fell asleep in Jesus as quietly as an infant drops to sleep on its mother's bosom. Sixty-four years were spent in laying up treasures in heaven. Who can estimate her wealth now? Much of what the world calls wealth was sent on before in charitable deeds; and now she has gone to enter upon her estate. God bless and comfort the bereaved ones.

W. H. H. BIGGS.
Victoria, Texas.

HACKNEY.—Sister Mary Helen Hackney (nee Porter) was born April 15, 1847, in Russell County, Virginia. She professed religion at the age of twelve years, and joined the Methodist Episcopal Church, South, immediately. On March 8, 1866, she was married to Joseph Hackney. To them were born twelve children—seven boys and five girls—all living, but two, G. W. and J. W. Hackney, her sons, are successful business men at Merit, Texas, and useful members of the M. E. Church, South. The family moved to Texas in 1901, and in this good country they were happy and prosperous. Sister Hackney was a good wife, mother and neighbor. She was in the way of righteousness, and everybody loved her. She was taken suddenly ill, and lingered in a state of unconsciousness for a few days, and on October 9, 1906, her pure spirit went home to God. Though she has gone from the husband and children for a while, yet her good life still blesses them. May they all meet mother again!

LEE SANDERS, P. C.

RYAN.—Isaac Milton Ryan was born in Mississippi in 1855; was married to Miss Delilah Jane Weeks in 1878. To this union were born eight children, all of whom are living. Brother Milt was converted between the ages of fourteen and sixteen. He gave his heart to God in his youth, and never saw any reason to regret it. He proved in his experience the truth of our holy Christianity. He was a faithful, good man. All who knew him trusted him. He enjoyed religion; the love of God was shed abroad in his heart. During his long affliction of two years he never uttered a word of complaint. He was a kind, loving husband and father. His chil-

dren have his religious life as a precious heritage. On November 7, 1906, near Runge, Texas, Brother Milt passed into the heavens. His last days were days of holy triumph. He died as a Christian dieth. May the God of the widow and orphan comfort and defend the gentle, frail wife and the children left behind.

J. R. BARDEN.

DASHIELL.—In the early morning of June 29, 1906, in the Sanitarium, Palestine, Texas, there passed from earth to heaven the sweet spirit of our darling May. Marie Elizabeth Reinhard was born in Centerville, Texas, November 16, 1869. When she was only one year old her mother died, leaving the baby to the care of the writer, who was only a child. Looking back over the years that have passed, memory does not recall a single instance when that care proved a burden. From her babyhood May was good, gentle and obedient. She was reared in the home of her uncle, Dr. J. H. Joyce, where she was loved as an own daughter and sister; and where in planning for the future of our children, we planned with the same interest for May as we did for Claude. She loved and cherished us as few children do their own parents and brothers, and even after she went into a home of her own, her sweet letters came to us weekly. We miss her. May 16, 1892, she was happily married to B. D. Dashiell. She was devoted to her husband and children. How much she was loved and is missed by them, words cannot express. Her greatest desire for the children was that they should be trained in the right way. I shall never forget how she looked up at me and said: "O, Aunt Mattie, my children." Four boys and girl are left to the care of their kind, Christian father. May God direct and help him to train them for usefulness here, and for an entrance into the life beyond. May loved her church and church work. She joined the Methodist Church at the age of fourteen years; was baptized by Bro. C. M. Keith, and lived a consecrated life until death. She was President of the W. H. M. Society when she was called up higher. She was ever thoughtful of her pastor, and the needy. May had many relatives and friends who will miss her. Earth grows poorer and heaven seems more desirable when our loved ones go before us into that bright land. We laid her to rest in the Buffalo Cemetery, near the old playground where she had spent so many happy days in childhood. After only a few more years at most, my darling, I shall see you again in that land where we shall know no sorrow nor pain, but will be forever with the Lord.

AUNT MATTIE.

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

WEST TEXAS CONFERENCE.

Llano District—First Round.

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.

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 Kennedy November 29, at 1 p. m.

F. B. BUCHANAN, P. E.

Austin District—First Round.

Webberville, Webberville, Dec. 8, 9.
McDade, McDade, 2:30 p. m., Dec. 13.
Wainut, Wainut, Dec. 15, 16.
West Point, W. P., 2 p. m., Dec. 21.
La Grange, Dec. 22, 23.
Eagle Lake, E. L., Dec. 29, 30.
Weimar, Weimar, 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.

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.

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.

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.

R. A. ROWLAND, P. E.

San Angelo District—First Round.

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.

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.

Eliasville, at Fish Creek, Feb. 21.

Tirockmorton, at T., Feb. 23, 24.

M. K. LITTLE, P. E.

Georgetown District—First Round.

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.

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. 29, 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.

Bloomington, Jan. 16, 7 p. m.

Barry, at Barry, Jan. 17, 11 a. m.

Kerens, at Bazette, Jan. 19, 20.

HORACE BISHOP, P. E.

Dublin District—First Round.

(First part.)

Iredell 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 Dub-

lin, 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.

Waxahatchie District—First Round.

Hillsboro, Dec. 8, 9.
Ennis, Dec. 16, 17.
Waxahatchie, 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.
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.
Forreston, at Forreston, 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.

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.
Claremont, at C., Feb. 2, 3.
Snider 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.

Winters, at Winters, Dec. 8, 9.
Ballinger, Dec. 9, 10.
Cross Plains, at Burnet Br., Dec. 13.
Sipe Sprgs., at Mucedonia, 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.
Glencove, at Glencove, Feb. 2, 3.
Taipa, 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.
Panhndle, 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.
Plemons, 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.

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.

Plainview District—First Round.

Plainview Sta., Dec. 8, 9.
Hale Center, Dec. 9, 10.
Emma, Dec. 12.
Dickens, Dec. 15, 16.
Matador, Dec. 18.
Turkey, Dec. 20.

Lubbock, Jan. 5, 6.
Tahoka, Jan. 8.
Gomez, Jan. 10.
Plainview Mission, Jan. 13, 14.
Tulia, 3 p. m., Jan. 15.
Floydada & Lockney, Jan. 20, 21.
Floydada Mission, Jan. 22.
Silverton, Jan. 26, 27.
Dimmitt, Feb. 2, 3.
Hereford, Feb. 5.
Umbarger, Feb. 9, 10.

The District Stewards are called to meet in Plainview Friday night, Dec. 7.

G. S. HARDY, P. E.

Gatesville District—First Round.

Gatesville, Dec. 9, 10.
Hamilton, Hamilton, 10 a. m. Monday, Dec. 15, 16.
Jonesboro, Levita, Dec. 17.
Oglesby, Hackney, Dec. 22, 23.
Killeen and Nolanville, Nolan, Dec. 29, 30.
Brookhaven, Rowl. Ch., Jan. 1.
Pearl, Pearl, Jan. 5, 6.
Fairy and Cranfill Gap, at Boggy, Jan. 12, 13.
V. Mills & Clifton, V. M., Jan. 15.
Meridian & Womack, W., Jan. 15.
Crawford, C., Jan. 19, 20.
China Spgs. C. S., Jan. 26, 27.
Evant, Blue Ridge, Jan. 26, 27.
Copperas Cove, C. C., Feb. 3, 4.
Turnersville, Mt. Zion, Feb. 6.

J. M. SHERMAN, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—First Round.

Merit, at Merit, Dec. 8, 9.
Kingston, at Kingston, Dec. 15, 16.
Celeste, at Celeste, Dec. 16, 17.
Wesley sta., Dec. 22, 23.
Kavanaugh sta., Dec. 23, 24.
Floyd, at Floyd, Dec. 29, 30.
Lee Street, at Lee Street, Dec. 30, 31.
Glennville, Shady Grove, Jan. 5, 6.
Campbell, at Campbell, Jan. 6, 7.
Commerce mis., Center Ch., Jan. 12, 13.
Commerce sta., Jan. 13, 14.
Fairlie, at Fairlie, Jan. 19, 20.
Wolf City sta., Jan. 20, 21.
Lone Oak, at Lone Oak, Jan. 26, 27.
Leonard, at Leonard, Feb. 1, 2.
Quinlan, at Quinlan, Feb. 8, 9.

District Stewards will please meet at Wesley Church, Greenville, Friday, 2 p. m., December 21.

JOHN H. McLEAN, P. E.

Sulphur Springs District—First Round.

Como Cir., C., 2d Sun. Dec.
Pecan Gap & B. F., P. G., 3d Sun. Dec.
Sulphur Spgs Sta., 4th Sun. Dec.
Cumby Cir., Gafford, 5th Sun. Dec.
Reily Spgs., R. S., 1st Sun. Jan.
Yowell Cir., Jordan, 2d Sun. Jan.
Winnsboro Sta., 3d Sun. Jan.
Brashear cir., Arbola, 2d Sun. Mch.
Klondike, Fosters, 1st Sun. Feb.
Mt. Vernon, M. V., 2d Sun. Feb.
Cooper Sta., 3d Sun. Feb.
Sulphur Bluff Cir., S. B., 4th Sun. Feb.
Lake Creek, Enloe, 1st Sun. Mar.
BrashearCir., Arbola, 2d Sun. Mch.
Purley Cir., Pleasant H., 3d Sun. Mar.

The District Stewards meeting will convene in Sulphur Springs January 9 at 3 p. m.

C. B. FLADGER, P. E.

NEW MEICO CONFERENCE.

El Paso District—First Round.

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. Hedgpeth, 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

DR. PRICE'S CREAM Baking Powder

Pure, Healthful, Dependable

Known everywhere and guaranteed a strictly cream of tartar baking powder; no alum—no ammonia—no phosphatic acid.

Low-priced powders and those which do not give the cream of tartar guarantee are made from alum.

Of what use to give 25 ounces of baking powder for 25 cents if 8 of those ounces are alum?

STUDY THE LABEL

THE IDEAL EVANGELIST.

The article on this subject in the Missionary Review of the World by Dr. Arthur T. Pierson, seems so much to the point that I think a reproduction of parts of it in the Advocate may do good. Discussing the Lord's method of doing his work, Dr. Pierson says:

"First of all, mark his prayer—not an act, however frequent, but an atmosphere, constant, in which he lived, moved and had his being. At every great crisis, not only the Desert Temptations and Gethsemane's agony, but when about to choose the twelve, and when popular enthusiasm would have made him king, whole hours, whole nights spent with God, spreading out his spirit as Gideon did his fleece to drink in the heavenly dew—fellowship with the Father, so guarded as to make prayer always natural. Because he could say: 'I do always those things which please him,' he could also say: 'I know that thou hearest me always.'"

Further on the Doctor says: "Mark also his attitude as to witness borne to himself. The demons constrained to testify to him as the Son of God, he silenced, not because their testimony was not true, but because he would not in any measure be dependent upon the enemies of God and man. Testimony implies co-operation, if not alliance, and demons had no sympathy with him, but eternal antipathy and confession of his sonship was a forced confession, and he suffered them not to speak."

"More strange at first is his charging those whom he healed to tell no man. We count the testimony of converts not only lawful, but necessary. It is the best advertisement for future fields of work. But he, the ideal evangelist, seldom permitted those he helped and healed to give testimony, except officially to the priests and domesticity to their own kindred. He often said: 'See that no man know it.' Why was this? Not simply to avoid the publicity which only increased the throng that left him scarce leisure so much as to eat. No, there were deeper reasons. He would not be defeated, even on the testimony of those he healed. He was so averse to sounding a trumpet before himself that he would not only not blow one himself, but would not let anybody else. He knew how even a grateful heart runs to excess in witnessing, so often magnifying the instrument as to interfere with glorifying God. Mere human witness, however well meant, would be often ill-advised. But more than this, he wished his works themselves to be his witness, for they were the Father's works. His miracles were sufficiently vocal. When the blind received sight, the lame walked, the lepers were cleansed, and even the dead raised to life—such works could not be hid. These witnesses would not run riot in excess of personal tribute, but men beholding would glorify God. If we work the works of God we may safely forego all self-announcement or self-advertisement. Even if those we help and heal should say nothing, the fame of such works will spread abroad, for if we can only get the waters of the pool stirred by the angel of God and charged with healing virtue, the porches of Bethesda will be thronged. Men can not be kept away or driven away from fountains of blessing. Our whole need is to be full of power by the Spirit of the Lord. Then only will we approach ideal evangelism."

I shall not weaken the force of these words by comment.

E. HIGHTOWER.

TWO MORE SALOONS CLOSED.

Some weeks ago there were two petitions circulated asking for prohibition elections—one in Iron County, Justice Precinct No. 1, which includes Sherwood, the county seat. The other one in a portion of Tom Green County, the precinct that includes Knickerbocker. The elections were separate and independent of each other. However, they voted the same day and the result was the same, a tie. So another election at each place was ordered. The time at Sherwood was set, October 13, and at Knickerbocker October 16, which was very convenient for us, as I was anxious to be in both battles. So both sides knew more of their strength than before, and, therefore, worked with renewed energy and enthusiasm. The Prohibition Committee secured the service of Brother R. C. Dial, of Greenville, Texas, who delivered two lectures at each place. He is certainly an able speaker and defender of prohibition. I have known Brother Dial for several years, but did not know he was such a wonderful power against the saloon. He shows with force the saloon evils, and answers humorously, yet logically, every objection the antis make to prohibition. He is in the work, and loves it. He is the man you need when you order an election, because he makes votes for the right side. Votes are what you want. Sherwood won in the second election by a majority of thirteen votes, and Knickerbocker by a majority of six votes. Be sure and remember R. C. Dial, Greenville, Texas, will serve you delightfully and yet valuably. The saloon at Sherwood has been closed several days; the one at Knickerbocker closed today. Tomorrow is Thanksgiving and Sherwood and Knickerbocker will give thanks to God for the closing of their saloons. "Praise God From Whom All Blessings Flow."

S. C. DUNN, P. C.

Sherwood, Texas.

IMMORTALITY AND OTHER THINGS.

If some of our prominent public men were desirous to aid skepticism and infidelity, as was the case in England in the last quarter of the seventeenth and first half of the eighteenth century, they could not do it more effectively than they have done the past two or three years—especially the present year. If they do not know that the body of their writings has done more to foster infidelity than all Paine and Ingersoll ever wrote, they are certainly blessed with a wonderful felicity in knowing little of human nature and history. If they do not know that all the talk about new versions, a new statement of our articles of faith, immensely increases skepticism, they know practically nothing of the existing conditions in our country. And Dr. Winton adds to this contempt for faith by raising in the minds of many who respect his position still more doubt as to the Scriptures. I do not propose to enter into this controversy, but it is simply astonishing to see an editor, in such a responsible position, use his opportunity to air his individual views in the Church's organ. He acts, too, as all "higher critics" do—makes no attempt to prove anything—asserts everything. Neither reasonings nor facts are relied on, but bold assertions.

The early Church borrowed nothing from Aristotle. In the days of Thomas Aquinas, of the Taborites and scholastic literature, Aristotle became a textbook. But where will he find Paine, Irenaeus, Heppolytus and Origen basing their teachings on Aristotle? That sometimes they cited pagan authors to refute pagans no one questions; for Paul does that.

Every ancient nation known taught the immortality of the soul. All Egyptians, Persians, Babylonians, Greeks and the Romans, with rare exceptions, as Salust shows, combined with the orations for and against the speedy execution of Cataline, believed in the immortality of the soul. Would it not be a wonderful thing that the Hebrews, whose whole history was mixed up with these peoples, and many of whose rites and practices were used by Moses, but in wholly a spiritual sense, should not believe in this universal belief, with such surroundings? Our courteous editor demands: Did he say there is a God? Anyone who teaches that Christ introduced any new system of truth, revelation or religion is a mere Tyro in expounding the Bible. Christ simply brought the system of religion after his incarnation to its intended and well-planned purpose to be consummated, finished in his death and ascension as our advocate, Dr. Winton's articles on this and some other important subjects are only a part of a modern method, whatever may be the innocence or purity of their motives, of intensely advancing skepticism in our land. Personally, we can have no prejudice against Dr. Winton. His father was a warm personal friend of this writer. In 1860 he induced us, then stationed in St.

Paul, St. Louis, to go by railroad to Tipton; thence in his carriage to Springfield to preach eight days for him in that city. Doubtless Dr. Winton was a baby then.

Josephus and the preceding apocryphal writings of the Jews abundantly show that the Jews believed in the immortality of the soul. We know some rejected, in Christ's day, certain tenets that all others held as true. I am 1200 to 1400 miles from my books, relying on memory alone. Brethren, we have more evils to contend with to-day than the Churches are successfully combatting; why try to increase and intensify the Mephistophiles that is already resurrected and bold enough?

I. DITZLER.

BROTHER HOTCHKISS MAKES ANNOUNCEMENT.

Please announce that my address will be 1314 N. Fifth Street, Waco, Texas. The Executive Committee of the Board of Missions urged that I locate near the center of the conference and where good railroad facilities could be secured.

Your recent write-up of the Fifth Street Church, Waco, is a little in error. The membership was not depleted when Bro. Duncan was assigned there. After we gave 193 members to Austin Avenue Church, the member at Fifth Street run up higher than it was at the beginning—there was over 800 members. The improvement on the Church was made by the good people while I

was pastor, and we had the pleasure of worshipping in the new auditorium before I left them. I had the pleasure of securing from the M. K. & T. Railroad their contribution of \$1000, which made nearly \$11,500 expended on the enterprise. The money passed to the committee later on.

My worthy successor, Bro. Jerome Duncan, than whom there is no better did a noble work, carrying the enterprise forward and furnishing elegantly until now \$18,000 has been expended, and there is the most beautiful auditorium almost in the State.

My work in the missionary field opens with great promise.

M. S. HOTCHKISS.

PREACHERS WANTED.

I have two charges in the Paris District, North Texas Conference, to be supplied. I am informed each charge has a parsonage and will pay a salary of \$500. Send recommendations from presiding elder or pastor.

J. F. ALDERSON.

Paris, Texas.

INDORSEMENT.

To the Preachers of the Northwest Texas Conference:

Dear Brethren—This is to certify that I have used Bro. D. L. Coale in revival work and take pleasure in recommending him to any one who may need his services. His preaching is with power and demonstration of the Holy Spirit. His methods are timely, commendable and

ESTABLISHED 1868.
If it's a ring, a diamond, a watch, jewelry or silverware, you can get the best quality at the lowest prices from the
OLDEST MAIL ORDER HOUSE IN THE SOUTH.
For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address:
G. P. Barnes & Co.,
Box 66 Louisville, Ky.
Every Article Guaranteed.

scriptural. Brother Coale's address is Station A, Fort Worth, Texas.
T. J. BECKHAM.

PREACHERS WANTED.

I need two preachers to supply charges in the Beaumont District. One will pay \$500 with parsonage; the other \$550, no parsonage. Applicants will please have pastors or presiding elder to write me at Beaumont.
V. A. GODBEY, P. E.

WE CAN CURE YOUR CATARRH

WE WILL PROVE IT FREE.

Do not neglect Catarrh. It is very Dangerous. Delay will decrease the possibility of a cure and increase the complications. Death, Ruin and Destruction follow neglected Catarrh.



WE CAN CURE YOUR Catarrh

Because We KNOW What our New and Wonderful Discovery Has Already Done for Hundreds—Will Do For YOU—We will cheerfully and willingly send a Full Treatment to YOU, FREE. Absolutely FREE, for TEN DAYS TRIAL.

We offer what is really a Godsend to sufferers from Catarrh—Head, Bronchial and Throat troubles. A new and wonderful medical discovery that cures by striking at the root and cause of the disease—by killing the germs.

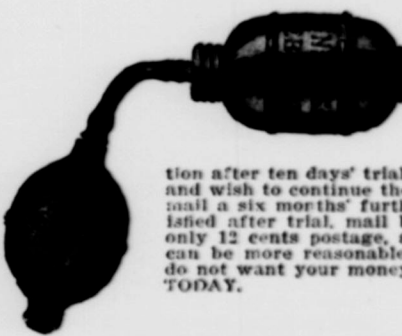
A cure for you, no matter in what bad shape you are. Now we do not ask you to take our word, nor that of the cured hundreds. Instead, we want you to try this treatment, entirely at our personal risk, at our expense. Just say the word, and we will send the treatment to you, without pay or promise on your part. If, at the end of ten days trial, you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the Nebulizer to us. You are nothing out. Isn't that a fair and honorable offer? Your word decides it. We fully trust and believe you.

Our Afflicted Friend, do not suffer longer from this cruel Catarrh. Don't drag out a miserable existence, a curse to yourself, a nuisance to those around you. Don't let down the bars to

more dangerous disease. (Consumption most frequently starts in Catarrh) our new treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hacking, spitting, sniffling and snuffing, relieves the maddening head noises, does away with the nauseating dropping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head clear as a bell. It is folly to take medicine into the stomach to kill the germs of catarrh in the head. Our treatment cures Catarrh, Asthma, Head Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, La Grippe and all diseases of the air passages by a patented method of dry inhalation. The treatment is easily carried with you; may be used anywhere, at any time.

Read what grateful persons write: "Your treatment has done me more good in three days than all others I have used in a lifetime."—J. B. S. Atkins, Durham, N. C. "After using your treatment one week I have got my hearing back, which I thought was lost forever."—Rev. Albert Egli, Elgin, Ill. "I have been using your medicator three weeks and would not take \$1000 for it if I could not get another. I can sing again, something I have not done for two years."—Minnie Collins, Hayner, Ala.

OUR SPECIAL TRIAL OFFER.



UNIVERSAL NEBULIZER CO.,

Lock Box 144,

ASHLAND, OHIO.

Ninety-three per cent of the people of this country are suffering from some form of catarrh. They are acting as store-houses and distributing stations of germ life that breed diseases ranging from incipient catarrh to quick consumption. Air is the agency that brings the germs into the air passages, and it must be the agency to remove them.

CATARRH SUFFERERS

Should realize the fact that Catarrh is a very dangerous ailment. It is the beginning of nearly all diseases of the head, throat and larynx and is the forerunner of Consumption.

First a slight cold, acute in form, being neglected becomes worse, finally chronic, and leads to still worse conditions. How important it is that every person consider this matter seriously for himself!

Catarrh is constantly on the increase. There is more today than five years ago. Almost all people are subject to frequent colds. They are seemingly becoming more susceptible to this influence each year. Various causes lead to this condition. We are offering you our Universal Nebulizer and Vapor Medication to counteract these emergencies.

We offer you the opportunity to try it for 10 days free. What more could you ask? We are willing to give you the benefit of the doubt. We don't want your money unless you are pleased with the treatment. The only way you can find out whether it will suit you, is to send for it. Try it. If it does not prove all you expect, return it. It is all simple and easy. See our special trial offer.

Symptoms of Catarrh of the Head and Throat.

Have you any of the following symptoms? If so you have Catarrh in some form and should immediately send for a Nebulizer on trial free. See special trial offer.
Do you hawk and spit up matter?
Do you have watery eyes?
Is there buzzing and roaring in your ears?
Is there a dropping in the back part of the throat?
Does your nose discharge?
Does your nose feel full?
Do you sneeze a good deal?
Do crusts form in nose?
Do you have pains across front part of head?
Do you have pain across the eyes?
Is your breath offensive?
Is your hearing impaired?
Are you losing your sense of smell?
Do you hawk up phlegm in the morning?

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