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DEATH OF BISHOP A. COKE SMITH.

Again the Church is called upon to mourn the death of one of its chief pastors, Bishop A. Coke Smith, D. D. The sad event occurred at Asheville, N. C., Friday evening, December 28, 1906, after an illness of several months. Bishop Smith was born in South Carolina, September, 1819. His father was a member of the South Carolina Conference, and he gave to his son the best of educational advantages. He attended Wofford College, where he graduated with distinction, after which he entered the conference as a traveling minister. He filled the leading appointments in his conference, and in May, 1899, he was elected one of our Missionary Secretaries at the General Conference in St. Louis. But he soon resigned that position and accepted a chair in Vanderbilt University as professor of practical theology. He filled this place with great efficiency for several years and then returned to the pastorate. He served Epworth Church, Norfolk, until the General Conference met in Dallas, four years ago last May. At that time and place he was elected a Bishop in the Church. Even then he was in very feeble health and many thought it unwise to place such a burden upon him, but he accepted the will of the conference and was ordained. However, he did not render the Church a great deal of service because of his serious affliction. The germs of tuberculosis were deeply planted in his system, and for some time it has been known that this dread disease would soon call him from labor to reward. At the General Conference in Birmingham he was very weak and exhausted. Hence no regular work was assigned to him by the Episcopal College. In fact, it was the order of the General Conference that he be given a year of immunity from all exacting work. His death, while a sorrowful event to record, is not a surprise, because of the failing condition of his health. His remains were taken back to Norfolk for interment.

Bishop Smith was one of the most lovable characters whom it was ever our pleasure to know. In disposition he was as gentle and tender as a cultured woman, thoroughly religious and completely consecrated to his calling as a minister. He had a deep and an abiding sense of his acceptance with God. In mind, he was gifted beyond the ordinary; and his educational equipment was full and broad. He was widely read and his mind was stored with varied and useful knowledge. As a preacher he was simple, delightful and charming. He had deep emotions, his heart was full of love, and when he stood before a congregation his words were surcharged with the Holy Ghost and with fire. He was supremely eloquent. Had he been blessed with robust health and a strong physical constitution, he would have ranked among our great Bishops. He had all the endowments and qualifications, except health. His death will touch a tender chord in the Southern Methodist heart, for he was loved and revered by the Church at large. He was an apostle of love and hope and good cheer. But God has called him to

the Church triumphant, and we shall see his face upon earth no more. We bow to the fiat of Him who doeth all things well. But we rejoice in the fact that Bishop Smith lived a pure life, loved his brethren, did noble work and died in the joy of an unmistakable faith. The Church mourns his early departure, but his spirit, freed from the pain and burden of afflicted flesh, has taken its place in the Church above, where sickness is forever unknown and death is an everlasting stranger. He has cast aside his armor to take up his crown, and for a brief season we bid him an affectionate adieu.

THE PLAN OF THE BREWERS.

The brewers have a plan already matured and they will ask the coming Legislature to give legal sanction to it. Senator Willacy embodied the substance of it in a newspaper interview some time since; and Representative Peeler, of Travis County, has more recently formulated and mailed it to the members of the Legislature. In some respects their plan has merit; in fact, it is unobjectionable as far as it goes. But it falls short of the main issue, and this is exactly the very thing it starts out to do. Their plan, as stated by Mr. Peeler, is as follows: 1. Amend the present laws so as to require the consent in writing of a majority of the property holders in any block of the resident section of any town or city before a saloon can be licensed to do business in such block. 2. Pass a law providing that no saloon shall be located within 500 feet of any Church or school house. 3. Issue a liquor license to no other than a person of good moral character; the character of such person to be endorsed by two reputable citizens, and so forth. 4. Amend the present law so that upon second conviction for violating any of the provisions of the liquor dealers' bond, or any law regulating the traffic, the penalty shall also provide that the license of such dealer shall be forfeited and he be not permitted to engage in the liquor business again for two years. 5. Pass a law compelling all saloons to close at 12 o'clock at night.

The above is the movement of the brewers to block other local option legislation; and especially to forestall the passage of a uniform high license law, with such stringent features as will make it a success. Senator Willacy and Representative Peeler are opposed to a uniform high license law, on the ground that such a law will make the beer dives and joints in our cities impossible. And this is exactly why the Brewers' Association is opposed to such a law. They want the cheap beer license to continue, so as to stock up every hole in the wall with their stuff, and thus perpetuate in Texas their present regime. The uniform high license would eliminate the cheap beer joint and make it next to impossible to have saloons in our resident districts. For this very reason the Brewers' Association is planning to secure as much support as possible from the members of the Legislature to the proposed legislation outlined by Representative Peeler. It is a very plausible scheme, and unless exposed is liable to mislead many well thinking members of the Legislature. But its purpose

is to deceive and thereby prevent the very legislation that public sentiment is demanding.

As a matter of principle we are opposed to all sorts of regulation of the liquor traffic; but as an expedient, where we cannot get local option, we are willing to accept a uniform high license. The present cheap beer license is a menace to society, for under it we have all the doping joints and panel door dives now in existence in our centers of population; and it also gives to us our resident saloons. But the uniform high license will do away with our cheap beer license, and confine the business largely, in our cities, to the business sections, where we have constant police protection. Representative Peeler's plan, which is the brewers' plan, continues the cheap beer license, and therefore continues the joints and dives that now curse our cities. These beer people are very sly, and hence they think to slip up on us with this plausible plan, and by it forestall other real legislation on this subject. In lieu of this, there will be introduced into the Legislature a practical bill, the purpose of which is to revise and largely improve our present method of regulating the liquor and beer business of Texas. The brewers have had nothing to do with formulating this bill. It is not in their interest, but in the interest of the people whom these brewers have been abusing and afflicting with their procedure for the last half a century.

A PROMISING LIFE WASTED.

The liquor habit is the most debauching and man-destroying curse that has ever fastened itself upon humanity. No sane person can deny this proposition. It has but one side to it. But now and then it is well to take a single concrete example of its ruin and hold it before the boys and young men of our country, that they may stop to consider it. For, notwithstanding the awful curse of the habit, there are those among us who seem to have no fear of it, and they indulge in its use as though it were a safe course to follow. More than sixty years ago, in one of our proud Southern States, there was born a boy into one of the best families. His advent gave joy to the whole household, and the father and mother saw the fulfillment of their bright anticipation in him. He had a strong body and soon manifested a bright mind. His happy-hearted laughter was the pleasure of the family and his rollicking disposition imparted a benediction to all. When he reached the proper age he was sent to the village school and his mental development was rapid and marked. Soon he was ready for the college and then the university, and through all these institutions he passed with credit to himself and his teachers. Then the Civil War broke upon our country. He enlisted and went to the field. For bravery in time of danger he was promoted to a Captaincy, then he became a Major; and by the time the struggle ended he was a brave Colonel. Toward the close of the war he fell into bad habits. But when he returned to his home he found his father's fortune gone and poverty met him at the door. He began to devote himself to what

ever was at hand to secure a livelihood. Then he taught school, and after awhile studied law and was admitted to the bar. He soon rose to eminence, married a beautiful young woman and came to Texas. For several years he prospered, but the habit of drink began to return to him. He went from bad to worse. Finally his wife was forced to forsake him, and directly he was a wanderer and a vagabond among men. For the past ten years we have often seen him upon the streets, unkempt, haggard and repulsive. Still he retained his old manners of a gentleman, even when a reeling sot. He always met us with a polite bow, a friendly word and a warm handshake, and frequently he would ask us for a quarter. We never could resist him, though we knew the money would go into drink. Occasionally he would stop us and in his driveling state he would cry and tell us he had seen better days and then volunteer the promise that he intended to reform and still be a man. He meant it, but he was the victim of a habit over which his will power had lost its control. Poor man! How often we have helped him across the street to keep a buggy or a street car from running over him, and down in our heart we pitied him. But what could we do for him? Not a great while ago we met him and, in his maudlin state, he cried like a child and said that his wife had forsaken him, but he did not blame her. And with a sob he wailed, "Nobody loves me! How can anybody love me?" Poor man! He was a drunkard. Not long since he reeled and fell upon the street, his head struck the curb and he lay unconscious. The city ambulance called and drove him out to the city hospital, and in a few days he expired without recovering consciousness. He was born to a better destiny. He did not start out to make a drunkard of himself. He had a noble heart, an imperial mind and a fine education. But he took his first drink; he called for another, and as the days and the weeks and the months and the years went by, drink after drink called for their repetition, and he became a hopeless and a helpless wreck. A magnificent life was wasted and a splendid soul destroyed. Fifty years ago he never dreamed of such an ending. But the horrible ending came, because he did not control his early appetite for drink. There was a time when he could have quit, but he reached the precipice and the tide of his awful habit flung him into the vortex of death and ruin. At his grave no member of his family was there to shed a tear and naught but helpless pity gazed upon the wreckage of what ought to have been the honored closing out of a splendid life. Yet men will drink liquor! And worse still, sober men will vote to perpetuate the sale of liquor in the community where they live.

There is a difference between indignation and anger. Indignation is a just feeling of outrage toward a course of conduct that can not be justified; but anger carries with it the heat of passion and resentment. A good Christian man may justly indulge in righteous indignation, but not in the passion of anger.

The Uplifting Influence of Christianity

How the Christian Spirit has Sustained and Developed the Most Progressive Nations—A Christmas Sermon by

Col. Robert E. Cowart

Religion is a primeval character which defined nearly all domestic animals. Cats, crocodiles, bulls, cows, sheep, were gods, in a country where a Roman satirist said it was easier to find a god than it was to find a man. We are all familiar with the instance recorded by the eminent historian, Diodorus, who in describing the Roman occupation of Egypt, tells how one of his fellow legionnaires killed a cat in Alexandria. He killed a god. The whole population arose in rebellion, and it took a long time, and many lives were lost in suppressing it. How upon any known principle of human conduct or of human action, in such an environment and under such circumstances, could a doctrine of the one true and living God have arisen? Had the great Hebrew law-giver invented a purely human religion, it would, without doubt, have resembled in some respects, at least, the established and prevailing religions.

God Among Idols.

In a land covered with the temples of innumerable gods he proclaimed the doctrine of the one, the true and only living God. Some men are above their age. Some men are greater than their contemporaries, but no man ever leaped over the barriers of his environment and in the remote past announced a doctrine which is the accepted creed of the latest civilization. Egypt then was the most progressive nation on the earth. The whole world was sunk in ignorance and in idolatry. Alone, of all human beings, did Moses conceive this doctrine and announced it, too, at a time when he put himself and his people at war with every sentiment, every condition, every public institution, and every established order of government and all religions on the earth. The doctrine thus announced, is the basis of the Christian religion. There is but one true and living God. Out of this glorious conception grew the Messiahship of Christ and the salvation of man through expiatory sacrifice of the Son of God. That it is true, as before stated, let us look at its origin and its results. Among a despised people in an outlying province of the Roman Empire, and in the most backward of its subject dependencies, a Jewish peasant of humble origin in a short career of three years, launched a doctrine and announced a creed which revolutionized the thought of the world and destroyed every existing religion. Would it be possible, humanly speaking, for a Russian peasant in the province of Crim Tartary, to discover a new theory of mathematics, or a new chemical system which would displace all existing ones and take possession of the civilized world? Would it be possible for one of our Filipino slaves to discover and announce a doctrine or a truth in physics which would destroy the existing system and become the accepted theory of physics the whole world over? It is manifestly impossible. Christianity is not a biological, astronomical or geological theory. It is an ethical system and a religious doctrine. Any religion, to be the true religion, must be universal in its application and must satisfy religious needs of man everywhere, at all times and under all circumstances. That Christianity meets these requirements will surely be conceded by all. The truths of mathematics are truths everywhere. If one straight line meets another straight line, the angles on the two sides will be equal to two right angles. As a proposition, that is true not only on the earth, but it is true in Mars, in the moon and the remotest planets of the universe. It was true in the first moment of creation and will be true in its last. It is so as to the basic ideas of Christianity. The Sermon on the Mount is the true, ethical creed everywhere, at all

times, in all places and under all circumstances. You cannot conceive a state of human existence where true Christianity will not be the fit and thorough solution of any ethical question that exists or may arise. All other systems of religion are hemmed in by geographical or climatic boundaries, and cannot exist beyond them. Some are dependent upon the form of government which prevails. Buddhism is a tropical religion and can never arise above a certain latitude. Mohammedanism cannot exist save in a despotic government. It has never obtained a foothold in any republic. It never will. It is a pure, unmixed, unalloyed despotism, Christianity flourishes in all climates, in all degrees of latitude and longitude, in the burning sands of Africa and amid the snows of Siberia, Greenland and Alaska. It needs no form of government to support it. It is a comfort and a consolation to the oppressed, the down-trodden Russian peasant. It is the spiritual delight of the cultivated American, Frenchman, Englishman and German. It is the religion of all progressive nations. It has redeemed not only man, but woman. In all save Christian countries, woman is to-day a slave. It is an organ of civilization. Japan has only taken rank recently as a nation and she attained this rank when she took over bodily Christian institutions, customs and ideals. Christianity, too, is the one religion which has in its very being the principle of growth and development. All other religions are set and stationary. When St. Paul and his companion journeyed along the Appian way to Rome they carried the ideas which in three centuries overturned and destroyed every existing religion and established the Christian religion in its stead, in the then civilized world. They found a people who worshiped a multitude of gods. All the gods were national gods. Every family had its own religion, and worshiped its own god. Paul proclaimed that God made of one blood all the nations of the earth and in that declaration he sounded the death knell of every existing religion.

Christianity Victorious.

When barbarism overran the Roman Empire, Christianity took captive the conquerors and led them up to civilization and to Christianity. When Christianity was overlaid and almost obscured by the corruptions of the Papacy, the Divine form of the crucified Jesus appeared. The reformation came. It is the capital event in modern history, if not in the world's history. If ever the Spirit of God was abroad on the earth, it was then. To no class of our fellow beings has it been more beneficial than to our Catholic brethren. They, too, have been reformed. They, too, are marching upward. Above all, it released from bondage the Bible—the epic of man. Not the epic of a race like the Iliad and the Aeneid, but the epic of the whole human race, and the grandest treasure the world possesses. A glorious book. It opens beautifully with the Garden of Eden. It ends sublimely with the Heavenly City. In Eden we see God walking in the cool of the evening among the trees and conversing with the sons of men. In the final close of events, above the roar of its choral thunders, in Revelations, we hear a voice from heaven saying, "Blessed are the dead who die in the Lord. Henceforth they rest from their labors, and God shall wipe away all tears from their eyes."

Aside from revelation there is no direct evidence of the fall of man. That he fell, however, is established by indirect and circumstantial evidence of the most conclusive character. The religion of the wildest savage in the jungles of Africa and the religion of the most cultivated American, Englishman, German or Frenchman, a religion in form the most crude, or in form the most artistic, is based upon this idea. The earliest traditions of mankind, the history, the literature, the dreams of all peoples, gives glimpses of man in the remotest past, dwelling in pastoral innocence and simplicity. Then an awful disaster overwhelms, in utter ruin, the whole family of man, and in the darkness of the horror we behold the lightning of Divine wrath playing in fitful glances about the fallen greatness of man.

If man never fell, it is strange, it is almost miraculous that there should be an echo of it in all the traditions, religious rites, literature and histories of all races in all times. I submit that on scientific grounds there is as conclusive evidence of the fall of man as there is, for instance, of the truth of the glacial theory in geology or the nebular hypothesis in astronomy. If he fell, it is equally certain that by some process, Divine or human, he escaped from the dreadful ruin and started upon a new career, which in the long march of the ages has, or will, result in the highest enlightenment and civilization. That man has been set in this path, and guided in this journey by a Divine Providence, is the Christian theory. The truth of any religion depends upon the proposition whether its doctrines account for the phenomena of existence. As to the origin of the universe, the Christian says God made it. This hypothesis accounts for all things. If it is not true, the burden rests upon its assailants to disprove it. All over the civilized world, and among all progressive peoples, the Christian religion is established and prevails. That it is the true religion, that it accounts for the existence of man, that it has accomplished the redemption of man, the Christian proudly points to its results. Its starting point is that in the beginning God created heaven and earth. Disprove it if you can. If the Christian religion is of human origin, how can we account for the startling fact that the doctrine of the unity of the Deity arose among a nation of slaves and shepherds and in a country of polytheists. In Egypt. When Moses appeared before the court of the Pharaohs, he was in the midst of an old and settled government, with an established priesthood, and where a religious cult prevailed

ity the common law of humanity. It will yet regenerate the world. In it God and men are met. The whole hosts of infidelity are leagued against it. They have shifted their point of attack. Heretofore Christianity has been assailed polemically. It is now attacked scientifically. Higher critics, scientists and skeptical philosophers contend that all religions are of human origin and the product of human aspiration, working upon and worked by environment; that Jesus, like Jupiter, Appolo, Buddha and other heathen deities, is a mythical character and will finally become a purely sentimental and artistic being, having an existence only in the myths of Christian people.

It still lives. It will forever live. The darkest hour of Christianity was when the stars had all fled away from the sky and in the supreme darkness of the crucifixion night, could be seen the divine form of Mary pressing the bleeding feet of Jesus.

Attacks of Agnostics.

No matter how the storm may rage. The fountain of the great deep may be broken up, but its waters will never reach the Lord. It will renew itself at the tomb and rise again on the third day. Voltaire, Hume, Gibbon, Volney and the whole host of agnostics may rage against it. Christianity has stood all their attacks. It still stands. It has emerged from every conflict stronger, more powerful and more attractive. A striking and impressive story is told of that old patriarch of Methodism, Dr. Lovie Pierce. In 1833 while he went about his ministry in Georgia, he stopped all night at the house of one of the members of his Church. At the hour of midnight the brother, at whose house he was resting, burst into his room and shrieked, "Arise, Brother Pierce, the day of judgment has come." The old patriarch hastily arose, went out upon the gallery and there all around the horizon, as far as eye could reach, he saw a universal storm of stars. "But," said he, "I looked beyond all that wreck and ruin and there was the North star, Arcturus and his sons, and all the grand old constellations still marching on."

So it will be with Christianity. The whole host of scoffers and skeptics may rail and scoff at it. Their efforts are forever vain.

"Therefore, brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor in the Lord is not in vain."

Christ is not yet buried under the geologic rocks. The cross of Christ still glitters in the heavens and fills the universe with its glory.

THE C. O. D. LIQUOR BUSINESS IN TEXAS.

We are all tired of it. Many erstwhile supporters of local option have even turned away from us because of this nefarious traffic. With the majority ruling from our Court of Criminal Appeals and the regulations of the Interstate Commerce laws, the C. O. D. business is the greatest hindrance to the enforcement of laws regulating the liquor traffic in local option districts. We may have some relief by a law-enforcement campaign against irregularities as they now run. But we need statutory relief and must have it. Many are looking for remedy at the hands of the next Legislature. It is now currently understood that that body will have before it what is known as the Mississippi law governing express companies in their C. O. D. liquor business. This law (see text below), as will be seen, is in the hands of the Civil Courts, and it is working well in Mississippi. Of course the liquor interests have fought it all the way, only to be thus far defeated. Their last appeal is now pending before the Supreme Court of the United States with every reason to expect a final confirmation of the law. The question for us is, will our Representatives and Senators support this measure when support is needed? It is asserted on good authority that a majority in both houses are local optionists, but there will be every possible

pressure brought to prevent their passing the needed laws. In view of this overriding opposition, it is here suggested that great multitudes shall circulate and forward proper and largely signed petitions, calling on our respective Representatives and Senators to support this Mississippi law and all other laws looking to the suppression of the liquor traffic. If the Christian voters of this State will make this demand simultaneously, there is no question but that we will get everything asked for.

How can this be done? Let the preachers of Texas—every one of God's chosen leaders—take copies of the petition (as given below) for themselves and for as many friends as can be interested in circulating them. Then let each several preacher, of every Christian name and order, see to it that every voter in his section is urged to sign the petition. At the proper time (say February 1, 1907), get every petition forwarded to the District Representative or Senator. In addition, get personal friends of these officials and other leading men in every community to write personal letters to these lawmakers, calling on them to take cognizance of these petitions. Also have many good women to write similar letters.

Now, brethren, beloved in the Lord, you are well aware that public sentiment finally controls all public issues. You further know that the devil and his drink demons fail not in publishing all possible sentiment for this heinous business. Shall we fail to push a united moral and Christian sentiment against it? Never, no never! Brethren, you are the well-known vanguards of civic as well as spiritual righteousness. You have the support of all good people as well as the help of the Lord. Every one of us believes in every other one, and would lock arms and hearts to face the greatest of all enemies and to beat back Satan himself to the belching mouth of hell. Let's bathe our hands, our heads and our hearts at the fountain of rich grace, put on the whole armor of God and go in for a cleaner Texas and the last end of the jug business.

L. E. MASTERS,
Pastor Baptist Church,
Gorman, Texas.

A Petition.

To the Honorable Legislature of Texas When Next Convened in Regular Session at the Capitol in Austin:

We, the undersigned citizens and qualified voters of the State of Texas, do hereby set out and pray for the immediate enactment and passage of the following (substantially) laws in and for the State of Texas, to-wit:

Express Companies (articles, sections and numbers to correspond): On each express company transporting freight or packages from one point to another in this State, \$500; and \$2 per mile on all first-class railroad tracks in this State over which the business is operated and \$1 per mile on all second, third or fourth class railway tracks in this State over which the business is operated.

That every person or corporation that shall maintain or operate any office or place of business in the State at which intoxicating liquors are delivered, upon payment of purchase money therefor, shall pay annually for each of said office or offices, or place or places of business, the sum of five thousand (\$5,000) dollars.

That the maintaining or operating of such office or offices, as above mentioned, without payment of privilege tax above provided for, shall subject the person or corporation so operating or maintaining such office or place of business, to pay the State of Texas the sum of fifty dollars and the county in which the same is done the sum of fifty dollars for each day such business or office may be maintained or operated; and the State and county may sue for and recover civilly, either jointly or separately, each the said sum for each day that each of said offices or places of business may be maintained and operated without the prepayment of the aforesaid privilege tax; and such civil suits may be commenced by attachment without bond; provided, nothing herein contained shall validate any transaction which but for this act would be illegal.

Together with the passage of any other just measures looking to the suppression of the liquor traffic in our fair State. We appeal to you individually and upon your honor, in the name of citizens, for the sake of our homes and in the fear of God, to relieve us by granting us such legislation.

(Signed).
To any one sending self-addressed stamped envelope I will send a supply of the "petitions" in printed forms with space for signature. Address as above.

Devotional and Spiritual

FIFTY YEARS OF CHRISTIAN EXPERIENCE.

Fifty years ago, a lad of twelve, I stood up in the large kitchen of an old-fashioned farm-house in the country—my grandfather's—kitchen where a prayer meeting was being held, and quietly said that I purposed from that time on to lead a Christian life. It was in itself a very small thing, but it meant much to me. It did not stand alone, but had been preceded by no little thought, as well as by good general habits, and was followed by a careful attendance on all the means of grace. Such cases hardly ever prove ephemeral.

Half a century has now elapsed since that memorable Tuesday evening in September, 1856. Into the details of the years I may not now enter, but it would scarcely be fitting that so important an anniversary should be allowed to pass without some attempt at a summary review. What are the leading lessons that such a retrospect affords? Perhaps others may derive benefit from this pilgrim's experiences. Three or four things stand out with considerable prominence and a few conclusions of more or less value appear to be fully warranted.

(1) The pen—to an extent not common, perhaps with many—has been a very important factor in my spiritual life. I mean by this that I have found it extremely profitable to keep a religious journal, and in my readings of all sorts, to preserve for reflection and review such things as helpfully impressed me. It is well known that much contemplation and meditation are essential to the best results in character. As a man thinketh so is he. And how can he think so well as when he has some great truth or living thought vividly before his mind, held there at the point of a pencil until it shall sink deep into the soul? Journal-keeping is not greatly in vogue in these days, but it seems to me to have many advantages, when rightly conducted. There are some, indeed, who despise self-examination, and even make themselves merry over what to them is its manifest folly. I am unable to comprehend their point of view. When the trader can dispense with his account books and his stock taking, then may the spiritual merchant throw aside these precautions against religious bankruptcy. When the mariner can afford to neglect compass and chart, and the constant comparison of the course laid out with the course actually followed, then may the voyager on life's difficult sea omit similar proceedings. That there have been abuses in no way justifies entire disuse. The danger at present is in the other direction. I can testify to many benefits received from writing. A knowledge of stenography, acquired in the earlier years, has wonderfully lightened the mechanical labor, and the help to thought and practice has been invaluable. So my counsel is use the pen or pencil; it will set the mind at work, keep it from wandering, and preserve the fruits of present study or vision for future consideration. It will also make available for others what God may have taught us, so that what He has whispered in our ear may be proclaimed, if advisable, on the housetops. Write!

(2) Devotional study of the Bible has done a great deal for me. This is a different thing from homiletical, exegetical, critical or literary study, and one is very largely independent of the others. Without neglecting the others, I have deemed that the first was of the highest consequence. I have aimed to listen very quietly and prayerful-

ly to what God had to say to me through the lips of His Son, and through the writers of psalms and epistles. I have made collections of these words, rearranged and classified them, studied their bearings on one another and on modern life, sought to get at the hidden principles and basal truths wrapped up therein; in short, used whatever ingenuity and application I possessed in a sedulous endeavor to make these experiences of other days contribute to my own enrichment in the knowledge of the Lord; concluding that what He had done for them He could do for me. There is a marvelous inspirational power in these sentences thus left on record by the holy men of old. There is a quality about them somehow not found elsewhere. They appeal to the inmost heart in a wondrous way. The stamp of divinity is on them. They are gold nuggets that will bear a vast amount of beating out thin. And when one is not using them as proof texts or trying to buttress theological doctrines by them, it is perfectly allowable, I think, to let the imagination have free play in expanding and illuminating their meaning, luxuriating in the flowers of fancy or the rubrics of reverie which may be brought home to the soul by the God of all comfort. He has missed incalculable blessing who has not formed the incalculable habit of at least daily examining the sacred Word—three times a day is better—in search of that nutriment for the soul which it never fails to yield to the devout, painstaking, studious seeker.

(3) He also has missed much, in my opinion, who has failed to get in the way of utilizing the storehouse of spiritual benefit to be found in other writing of pre-eminently good men, uncanonical, but certainly inspired in a very large degree. Is not the Holy Spirit with us now as He was with the saints of other days? Has He not through all the ages led His people into the green pastures of peace and praise? Out of the accumulated treasures of their lives rich harvest are they not, many of them, well qualified to instruct us in the highest things? The question answers itself. How is it, then, that so many make so big a mistake just here, and that books for the cultivation of the spiritual life have, as a rule, so small a sale? It indicates to my mind a lack either of right perception or of downright earnestness. Hundreds of these volumes, selected with the utmost care from all sources, crowd the shelves of my library, and I owe them very much. He that has eyes to read and can spend priceless days over ephemeral papers, magazines, novels, is without excuse if he does not set apart some portion of his day for communing with the very best company of men and women that God ever made. To neglect so priceless a privilege marks a fatal miscalculation of the value and best use of them. My debt to these glorious companions of blissful hours can never be repaid, but I can discharge a little of it by heartily recommending them to others.

(4) There is, perhaps, a fourth thing which might be mentioned as entering very largely into whatever success has come to me in the matter under remark. As I look back I am deeply impressed with the important part played by steady, patient persistence in well-doing and onwardfaring. Without system and order, how little can be accomplished in anything. And it seems to apply fully as much to Christian progress as to other sorts. When John Wesley was leader of the "Godly Club" at Oxford, John Gambold, one of its members, said of him that he was blessed with such activity as to be always gaining ground and with such steadiness that he lost none. This has always seemed to me one of the main sources of strength in

Wesley's character. There are many who make large gains for a season, but then, unhappily, their zeal dies down, and in short time they have lost all that it took them so long to accumulate. So very great attainments can be secured in this way. But solid growth does come to him who for ten, twenty, thirty, forty, fifty years keeps straight on with no back-sets, turning neither to the right nor to the left; chronicling, perhaps, but few marvelous uplifts, but able to say confidently that each year is a little better than the one preceding it. All are not made on this pattern, or led after this fashion, and this temperament, like all others, has its own peculiar temptations and drawbacks. Nevertheless, the present witness is disposed to praise God very heartily that his growing has been of this sort, and to commend to others the cultivation of these habits.

It is hardly necessary to speak of other things more common, less distinctive, although of great value—such as the practice of the presence of God, very early seized upon as the key to the situation in the religious life; useful activity in all good works, so far as opportunity seemed to be afforded; invariable attendance upon the means of grace, and a great fondness for the songs of Zion. The two or three conclusions referred to above may be briefly stated.

One is, the slowness of the finishing process. There seems to be no sphere where so much hard work can be put in with so little to show for it as in the perfecting of character. Large changes may be swiftly wrought in the early stages and two-thirds or three-fourths of the path may be traversed with rapidity, but when it comes to the rest of the journey perfectionwards a very different story has to be told. A foot near the last means as much as a mile towards the first. There seems to be a vast gulf between being very nearly Christlike and being absolutely so.

Having close connection with this is the reflection, how fundamental to permanently wholesome, unvarying success is a clear grasp of the difference between the loyal Christian and the ideal Christian. The two are very wide apart, and yet are often confounded, with most disastrous results. It is one thing to have a right intention, quite another thing to do right actions. The knowledge may be small, though the zeal is great. Until the spirit and the understanding, but in the fullest development, are perfectly combined, the rest desired can not be reached. Ignorance may not be blameworthy, but it flaws the deed. He who is faithful to his light, whatever that may be, has a certain meed of praise; no conscious, intentional transgression can be set down against him; he is without condemnation. But there will doubtless remain in his case very much room for improvement, and it may take him an extremely long time to reach flawless beauty of character, entire likeness to Christ. Only this latter can be called Christian perfection in the largest sense of this much abused term.

One thing more, peradventure, may fitly be said. It pays a thousand times for all the labor. Weariness in the sort of well-doing that appears to bring such small appreciable results is, naturally, a sorely besetting sin. But the results, after all, are great. What can be compared with them? What puts one so high in the scale of being as union with God, oneness with the All-Holy, no other will at any point than His, no other hope, desire, purpose, aim? This is the highest goal of human aspiration, the supreme end of our creation, the fulfillment of the whole life task. Well may it tax our energies to the utmost, and satisfy us completely in the outcome. From every point of view, the verdict at the end of half a century of Christian living must be, How gloriously it pays!—Rev. Jas. Mudge, D. D., in Wesleyan Christian Advocate.

Desperate Coughs

Dangerous coughs. Extremely perilous coughs. Coughs that rasp and tear the throat and lungs. Coughs that shake the whole body. You need a regular medicine, a doctor's medicine, for such a cough. Ask your doctor about Ayer's Cherry Pectoral for these severe cases.

We have no secrets! We publish the formulas of our preparations.

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A select school of high grade for boys. Thoroughly prepares for the great colleges and active duties of life. Individual attention given to each pupil. Home and Christian influence, good library, athletic field, gymnasium, shower baths, two boys to the room. Students at all times under the supervision of the teachers. Spring Term begins Jan. 22, 1907. For catalogue address, S. V. WALL, Box 300, Honey Grove, Texas.

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No other machine ever invented is so good as the **Canton No. 12 COTTON AND CORN PLANTER.**

It also is the best Middle Breaker on the market. You can hitch four horses to it and if you tear it up we stand the expense. It is the greatest labor saving tool ever put on the farm. It has more desirable features than any other machine on earth, and if you will examine it carefully you will have no other. Insist on getting the Canton from your dealer. If you cannot do so, write us for circulars and special introductory prices. We are headquarters for everything that is best in implements, wagons and buggies. Write us for your wants.

PARLIN & ORENDORFF IMPLEMENT CO., DALLAS, TEXAS.

ALL THINGS WORK TOGETHER FOR GOOD.

Our ideas of good and bad, desirable and undesirable, ordinarily pivot on our selfish interests considered from a very limited outlook. In a dry season, when water in the springs and streams is low, and the cattle thirst and the mills can only run half-time, or less, a heavy rain is welcomed as a good and desirable thing by those whose personal needs are thus supplied. Yet at that very time the farmer who has the grass lying fresh cut on his best meadows, and the father who is with his wife and children at a distance from his home in an open wagon without an umbrella, consider that first shower anything but good and desirable. And so it is with well-nigh every experience in life; we cannot look at it apart from our personal and selfish interests. Is it not cause for gratitude on the part of all the world, ourselves included, that we cannot choose as to God's lesser or greater providences? Our Father knows what is good and desirable for all and each of His children, as they do not. "The Lord reigneth, let the world rejoice."—Sunday School Times.

How many of us, like that earth-bound traveler, let our cares and troubles weigh us down, forget to look up and thereby lose the beauty and comfort God always has at hand for His children. What if our lot is hard? He may be just putting the finishing touches to us, His handiwork. If our lines have fallen in hard places, let us take comfort in thinking that God has great faith in us to give us such a heavy load.

"In just that very place of His Where he hath put and keepeth you, God hath no other thing to do."

No other one can fill our place; we only can do this work of His, and He wants us to do our best. He may be just fitting us for higher service, for a fuller life where our influence for good may be greater. So, "let us forget those things which are behind, and reaching forth unto those things which are before, press toward the mark for the high calling (rendered 'upward calling' in the New Version, marginal notes) of God in Jesus Christ."—Lillian Huntley, in Wesleyan Christian Advocate.

THE PHILOSOPHY OF RECREATION.

Not to stop a minute, not to pause for rest, for recreation, is to forget the deed, the suggestive meaning of that latter word. To recreate is to rebuild the forces, and in no direction is an earnest woman so extravagant as in force expenditure; in no direction is she so niggardly as in rebuilding tissue weakened by overuse.

Not to pause, to contemplate the

work ahead, carefully sorting out the task worth doing from the task not worth while, is simply to permit the ever-lying heels to rule an idle head, in place of that better principle of living, through which the "head saves the heels." A day instinct in strength, with love, with effort—all misapplied—is a day of barren victories.

"How have I ruled my home this week—with what profit, with what loss?"—is the intimate question which every wise home-maker repeatedly asks herself, not as a proposition to worry over, but as a simple business statement.

The query should reach out far beyond the dollars and cents area. Every moment robbed from activity, spent in educative musing on the deeper side of her work, must pay doubly in a higher final product—a finer wine of life from her vintage. In the final summing, the home-maker's sovereign questions must be these: "Could I today have been engaged to better advantage? Have I spent an hour bottling new wine in old bottles, when folded hands and ten minutes' reflection would have taught me a wiser activity? How has my time, that valuable asset to me and to others, been today applied? I have been constantly occupied, but has being occupied satisfied me?"—Selected.

Whatever may be the extent of inherited tendency, responsibility relates to our volitions.—Hill.

NAUGHTY "SCHOOLMA'AMS."

Not Always Fair To Themselves.

"I taught school for a number of years," writes a Vancouver lady, "and like many other brain workers forgot how necessary the right kind of food is, and therefore suffered greatly from indigestion.

"My system became run down, my blood impoverished, and I had to take a year's holiday in the hope of regaining my strength.

"I saw Grape-Nuts food highly spoken of, tried the food and became very fond of it. After eating it with cream, only for breakfast, I gained quickly in strength and energy, and went back to work.

"When I married I soon convinced my husband that it was his heavy breakfasts of meat, potatoes, hot biscuit and white bread, that caused his feelings of languor in the mornings.

"Since eating Grape-Nuts and fruit, he has become hearty and well.

"It is now many years since we began to use Grape-Nuts and the food seems as 'necessary in our household as salt.' A favorite dessert is alternate layers of sliced apples, sugar, nutmeg and Grape-Nuts, cooked in the oven until the apples are done." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville" in pkgs. "There's a reason."

BELLS.

PLYMNER CHURCH

THE LARGEST AND MOST COMPLETELY EQUIPPED CHURCH IN THE STATE. BUILT BY THE CHURCH MEMBERS. 1000 SEASIDE DRIVE, HOUSTON, TEXAS.

Secular News Items.

President Roosevelt is standing by his order of dismissing those colored troops for their Brownsville outrages. Senator Foraker is trying to give him all the trouble possible, but the President is firm in what he has done. He has a special agent now at Brownsville taking further evidence in the case with which to meet the Senator's criticisms.

A horrible accident occurred last Sunday night a few miles from Washington City on the Baltimore and Ohio Road. A freight engine forty miles an hour dashed into an excursion train just ahead of it and plowed through the string of coaches, killing fifty-three outright and seriously injuring more than sixty others.

Dowie, the once absolute ruler of Zion City, now in feeble health and deserted by all but a handful of his followers, has been driven to hire a hall of modest size in Chicago in which to hold his services. When his health permits, he devotes his time to the denunciation of the usurping Voliva and prophesies his own restoration. Recently Dowie announced his speedy departure for his Mexican colony.

King Leopold, in 1889, made his will bequeathing to Belgium all his sovereign rights in the Congo Independent State. Last week the press dispatches announced that the Chamber of Deputies at Brussels had approved the proposition that Belgium accept the terms of the will, with the stipulation that "the royal private domain be maintained integrally, after annexation."

A German Society of Wireless Telegraphy had succeeded in holding wireless telephonic communication between Berlin and Nauen, twenty-four miles distant. In an interview, Professor Slaby described the experiment as eminently successful. He declares that the problem of wireless telephony is solved, but that the limit of distance is not yet known, and expresses the belief that the time is coming when a man will be able to speak wirelessly with a friend in any part of the world. The method employed in holding the conversation between Berlin and Nauen consisted of the use of the microphone in connection with the ordinary wireless telegraphy apparatus.

The Court of Appeals of Brussels has at present for decision a suit over a single orchid. Mr. Linden, son of one of the best-known Belgian florists, sold the flower to Mr. Leman, an Englishman, for 20,000 francs. At the time of the sale the blossom had not yet opened, but Mr. Leman received a description of the wonderful blossom that cost a fortune. When in the possession of the Englishman the plant produced its first flower, and it proved different in color as well as in form from the description. The Englishman brought suit. The Court of Trade condemned the florist to the restitution of the price paid and the payment of 5,000 francs damages to the Englishman.

Out of the 365 days in the year 131 are devoted by the Mexican workingman and peasant to obligatory and traditional idleness, as follows: Sundays, 52; saint Mondays, 52; solemn feast days, 15; holy days, 3; national feasts, 3; family feasts, 6;

Prof. Alexander Agassiz, of Boston, has chartered the steam yacht Virginia, owned by Isaac Stern, of the New York Yacht Club, for a three months' cruise to the West Indies. Prof. Agassiz's party will number seven, all members of his family. The cruise, to a certain extent, will be of a scientific nature.

Oscar S. Straus, the new Secretary of Commerce and Labor, is a connoisseur of pottery and porcelains. "Machinery," he said, "has robbed us of our useful arts to a great extent. In machine-made things there can be no artistic quality, no individual expression. In hand-made things, even the humblest, there is always an opportunity for art to show itself."

Spanish writers are not in enviable circumstances. The usual pay for novels in Spain is so low that it is hard to understand how writers can live on the money they receive. Whereas, in Paris there are ten novel writers who annually earn 100,000 francs and more, in Spain the pay for

a long novel is \$12, and for novels of two volumes scarcely more than 250 francs. The Gil Blas also cites a case where Carmen Burgos, a well-known authoress in her country, received only 150 francs for the translation of a long French novel. A Madrid printer who publishes a series of volumes dealing with the writers of the nineteenth century pays 50 francs a volume.

A Pittsburg dispatch says Andrew Carnegie, having been informed by Mayor George W. Guthrie that Pittsburg tax payers object to paying the running expenses of the \$6,000,000 Carnegie Institute, will endow it with \$5,000,000. The expenses connected with the running of the Carnegie Institute has been growing rapidly ever since the building was first erected. The original cost was \$10,000 a year. Last year the appropriation was \$209,000, and it was pared down considerably from the estimate submitted. Now the Institute, which is being virtually rebuilt, will be three times as large as it was before, and the expenses of running it will be proportionately greater.

Lieut. Gen. C. A. Kondratovich, chief of the 9th East Siberian rifle division, and said to be the youngest officer of that rank in the Russian army, is visiting Washington. He is on his way to St. Petersburg from the far East. He is being entertained by Brig. Gen. Harry, who was one of the United States military observers accompanying Gen. Kuropatkin during the Russo-Japanese war.

Secretary of State Elihu Root delivered a speech a few evenings since before the Pennsylvania Society in New York. He advocated the centralization of power in the Federal Government. His views on centralization have created a marked impression, but they have brought the whole question of constitutional powers and the various interpretations of those powers before the country. Secretary Root is a lawyer of acknowledged ability and a statesman of distinction. He points out the necessity or the expediency of Federal centralization in such a way as to put the cause of centralization on the States themselves. Mr. Root is of the opinion that the people are going to put public affairs under their control, either by State or National power.

One hundred and twenty-six lives were lost in navigating the Great Lakes during the season just closing. Compared with the loss of 215 lives in 1905, the season's death list appears small, and yet with but two exceptions it was the largest in the decade. During the year thirty-eight persons were lost overboard, fifteen fell into the holds of vessels and were killed, eleven were killed in machinery accidents on ship-board, two committed suicide, and three died from natural causes aboard vessels. Fifty-two were lost when their ships were foundered, and five were drowned as the result of collisions.

While the child labor bill was under discussion in the Senate Mr. Piles said he did not approve of some provisions in the measure, adding: "Under the bill as it now stands I would not be permitted to employ my own son in my law office if he were under 14 years of age." "Would you," Sen. Beveridge interrupted quickly, "put a son under 14 years of age at work in your office if you desired to train him to be a lawyer?" I went into my father's office," said Senator Piles with dignity, "at the age of 13." "Did it help?" queried the Indiana Senator. "Yes, I am here." Then the sedate Senate chuckled.

SANTA ROSA, CALIFORNIA.

After four days of uneventful but not uninteresting travel, we reached our new charge Nov. 16. Our route lay through the wild and rugged country of the Pecos and Rio Grande, the barren wastes of New Mexico, Arizona and Southeastern California, the palm groves, orange orchards and vineyards around Los Angeles, up the Pacific coast by way of Oakland to the "City of Roses." We traveled nearly 900 miles in Texas and about 800 miles in California—out of the largest State in the Union into the next largest. A journey like that gives one a striking impression of the greatness of this country of ours. It also gives an impressive illustration of the efficiency of our Episcopal form of Church government and the ease with which it can meet an emergency. In less than four weeks after I received Bishop Atkins' telegram saying he needed me (and this was the first intimation I had that I was coming to this conference), I wound up my work in Jacksonville and landed in Santa Rosa, 2202 miles away. I had scarcely heard of this city, and these people were perfectly oblivious to my existence. Yet I was received with open arms and shown every mark of respect and confidence—because the M. E. Church, South, had put her stamp of approval on me and

sent me out as her representative. Our system has its imperfections, is liable to abuses, works hardships here and there, but it is still a magnificent system, and with the right sort of power behind it and with wise men to guide it, it may become the greatest evangelizing agency in the world.

Our reception here has been cordial. We have never before been tendered so hearty a welcome, nor received so many expressions of kindly thoughtfulness. We have been made to feel very much at home and are delighted with our appointment. We have an elegant church building, thoroughly modern in all its arrangements. It was slightly damaged by the earthquake, but has been repaired. Our congregation is well organized and every auxiliary of the Church is at work. We take rank with the first Churches of the city in point of membership and influence. A "South Methodist" has no cause to be ashamed in Santa Rosa.

The other pastors of the city are very fraternal. Our ministerial union meets regularly once a month, and every preacher in town, I think, is a member of it—even the rector of the Episcopal Church and the Catholic priest are members. But the pastors of the Congregational, Presbyterian, Christian, Baptist and Methodist Churches constitute the working force, and the union is making itself felt as a power for righteousness. We have union services occasionally, and have now plans matured for a Union Temperance "Watch Night" Service and a week of prayer following first Sunday in January, and also a Biblical Institute by some of the professors from the theological seminaries of the State. Bro. Turney, the Baptist pastor, said that he believed it would be impossible to get up a religious (?) debate, and expressed his gratification at this condition of affairs. With him I heartily agree, and I had with delight everything that looks toward a better understanding and closer fellowship among the Christian denominations of our country.

Santa Rosa is a lovely city. Before the earthquake she was one of the loveliest cities of California. Her splendid court house went down, and her business houses crumbled to pieces in the shock that destroyed San Francisco. Bonds to the amount of \$285,000 have been issued to rebuild the court house, and business houses are being rapidly reconstructed. In another year she will be stronger and more beautiful than ever before, provided, of course, there is no repetition of the calamity of last April.

I have since boyhood been an appreciative reader of the Texas Christian Advocate. It has been the source of many a noble inspiration to me, and has cheered my heart in many a lonely hour. Its weekly visits are doubly appreciated now. I have always stood by the Advocate under its present management, worked for its circulation and collected from its delinquent subscribers, and have been in hearty agreement with it all along—except in its criticism of Dr. Winton and our general organ. There I have been compelled to dissent.

I was a member of the Texas Conference up to the time of its adjournment, and as such I wish to enter my protest against the resolution offered by Rev. T. H. Morris anent the editorials of Dr. Winton. That motion was unwarranted and un-Methodistic. It can do no possible good and will likely hinder the circulation of a great paper and humiliate a faithful and worthy servant of the Church. I would suggest to those brethren who supported the resolution that dictionaries are cheap and perhaps the purchase and use of one would clear up some of their difficulties. Or, if they prefer, Dr. Winton might be induced to issue a one-syllable edition of the Advocate for the benefit of those who cannot understand ordinary English.

When I read the account of the Texas Conference I was amused, amazed, pained. A California earthquake is pretty bad, but the shaking that Bishop gave that conference was something fierce. I am glad I wasn't there! I might have been superannuated, located, dislocated or worse. For some of the brethren I feel a tender sympathy. I feel an injustice has been done them—unintentionally, of course. But clouds will roll by and things will adjust themselves if patience can have her perfect work. I send you Christmas greetings.

FRANCIS A. DOWNS.
740 5th St., Santa Rosa, Cal.

MARRIAGES.

Smith-Crownover.—Near Blowout, Texas, November 7, 1906, at the home of the bride's parents, Mr. Carl Smith and Miss Bertha Crownover, Rev. R. L. McIntyre officiating.

Lindeman-Kellam.—At the home of the bride's parents, Blanco, Texas, December 5, 1906, Mr. Felix Lindeman and Miss Dora Kellam, Rev. R. L. McIntyre officiating.

Diggs-Wier.—At the bride's home,

near Blanco, Texas, December 19, 1906, Mr. Thos. Diggs and Miss Ivy Wier, Rev. R. L. McIntyre officiating.

Buckner-Crossley.—At the bride's home in Blanco, Texas, December 25, 1906, Mr. Marsh Buckner and Miss Dora Crossley, Rev. R. L. McIntyre officiating.

Ross-Stubbs.—At the home of the bride's parents in Blanco, Texas, December 25, 1906, Mr. Vorie Ross and Miss Pearl Stubbs, Rev. R. L. McIntyre officiating.

Guitard-Weihausen.—At the residence of the bride's father, Mr. Chas. Weihausen, in the town of Shiner, Texas, on December 24, 1906, at 9 p. m., Prof. F. G. Guitard, of Waco, Texas, and Miss Mamie Weihausen, of Shiner, Rev. A. G. Nolen officiating.

Talkington-Foster.—At the residence of the bride's father, in Haskell, Texas, December 23, 1906, by Rev. J. H. Chambliss, Mr. C. L. Talkington, of Prosper, Texas, and Lula C. Foster.

Poston-Hotchkiss.—At the home of Mr. T. A. Dodgson, six miles from Valley Mills, Mr. A. B. Poston and Miss Marie Hotchkiss, December 26, 1906, Rev. Neal W. Turner officiating.

Butler-Johnson.—On Thursday, November 28, 1906, near Luling, Texas, at the home of the bride's parents, Mr. and Mrs. David Nelson Johnson, Mr. Samuel Lillard Butler and Miss Mary Johnson, Rev. J. T. H. Miller officiating.

Butler-Jones.—On Thursday evening, December 26, 1906, at the Mill Creek Methodist Church, near Seguin, Texas, Mr. Preston Butler, of San Antonio, Texas, and Miss Sallie M. Jones, of Seguin, Rev. Gaston Hartsfield officiating.

Young-Parker.—At Ozona, Texas, at the residence of the bride's father, Mr. Dave Parker, Sheriff of Crockett County, Mr. Baylor L. Young and Miss Maud Parker; both of Ozona, Texas, Rev. W. W. Nunn officiating.

Dement-Lee.—At the home of the bride's parents on Christmas Day, 1906, by Rev. Daniel Morgan, Mr. John Dement and Miss Sallie Lee.

Elmore-Lemons.—At the residence of the bride's parents, in Haskell County, Texas, Mr. Jno. T. Elmore and Miss Cora Lemons, Rev. M. M. Beavers officiating.

Jones-Weathered.—December 18, 1906, at the residence of the bride's mother, in Coleman, Texas, Mr. Henry C. Jones, of Marlin, Texas, and Miss Agnes Weathered, of Coleman, Rev. W. W. Moss officiating.

Mulkey-Cochran.—On December 24, 1906, at the residence of the bride's parents, near Coleman, Texas, Rev. Homer T. Mulkey, of the Northwest Texas Conference, and Miss Ella Cochran, Rev. W. W. Moss officiating.

Hale-Matthew.—At Mart, Texas, December 24, 1906, by Rev. J. H. Braswell, Mr. C. P. Hale and Miss Berna Matthew.

Paul-Miller.—At Mart, Texas, December 28, 1906, by Rev. J. H. Braswell, Mr. L. E. Paul and Miss Martha Miller.

Buchanan-Davidson.—At the residence of J. W. Walker, Decker, Texas, Mr. A. M. Buchanan, of Mt. Pleasant, Texas, and Miss Leona Davidson, of Decker, December 29, 1906, Rev. W. Taylor Jones officiating.

Prestridge-Peel.—At Holly Springs Church, Van Zandt County, Texas, December 22, 1906, at 10:10 a. m., Mr. W. S. Prestridge and Miss Ada Peel, Rev. Frank Everett officiating.

Hollis-Nixon.—At the home of the bride, Van and County, Texas, December 23, 1906, at 1:45 p. m., Mr. J. C. Hollis and Miss Virginia Nixon, Rev. Frank Everett officiating.

Kilpatrick-Rusk.—At Coftax, Van Zandt County, Texas, December 23, 1906, at 4:10 p. m., Mr. Andrew Kirkpatrick and Miss Clara Rusk, Rev. Frank Everett officiating.

Green-Tillison.—At the Methodist parsonage, Saturday evening, December 22, 1906, Mr. E. A. Green and Miss Lizzie Tillison, Rev. J. J. Creed officiating.

Connell-Viser.—At the home of the bride's father, Mr. Arthur Viser, in Madisonville, Texas, Dec. 12, 1906, Mr. Dan Connell and Miss Mary Viser, Rev. J. C. Carr officiating.

Glover-Dean.—At the home of the bride's father, Mr. Jno. T. Dean, in Madisonville, Texas, Dec. 23, 1906, at 7:40 p. m., Mr. Eugene Glover and Miss Maggie Dean, Rev. J. C. Carr officiating.

Cowley-Hughes.—At the bride's residence at New Boston, Texas, Nov. 19, 1906, Mr. Tip Cowley and Mrs. Mary Hughes, Rev. W. H. Vance officiating.

Reeder-Hays.—At the Methodist parsonage at New Boston, Texas, Dec. 1, 1906, Mr. John L. Reeder and Miss Mary Hays, Rev. W. H. Vance officiating.

Lindsey-Williams.—At the court house at Boston, Texas, December 23, 1906, Mr. J. T. Lindsey and Miss Kate Williams, Rev. W. H. Vance officiating.

Pope-Duke.—At the Methodist parsonage at New Boston, Texas, Dec. 24, 1906, Mr. Oliver E. Pope and Miss Ida Duke, Rev. W. H. Vance officiating.

ENDORSED by the Baptists as well as the Methodists In fact every Denomination is of one accord

In their praise of the great work being done by the White Sanitarium in uplifting fallen humanity. Men and women are being freed from the clutches of the awful drink and drug habit at this grand institution in a very short time. The treatment is free from pain and absolutely harmless, and unless a cure is effected to the patient's entire satisfaction, no pay is expected. We are building a sixteen-room addition to our Sanitarium. Every thing will be modern, and we will be better prepared than ever to handle patients addicted to the use of drink, drugs and tobacco.

Read what is said by people who know:

Dallas, Tex., Nov. 27, 1905.—This certifies that I am well acquainted with the proprietors and managers of White Sanitarium, Oak Cliff, Dallas, Texas, and that I have all confidence in them and their remedy for the liquor and drug habit. Personally I know of the cure of several cases that had been pronounced utterly hopeless. I have talked freely with a number who had almost despaired of ever being relieved, before taking the treatment, who affirm that they have no more desire for either liquor or drugs than they had before they ever tasted them. I regard White Sanitarium as a thoroughly humanitarian enterprise, doing a magnificent work in the interest of suffering humanity. J. H. Gambrell, Editor Baptist Standard.

Dallas, Texas, June 21, 1906.—Mr. W. E. White, Manager White Sanitarium, Dallas, Texas: My Dear Mr. White—It gives me very great pleasure to add the weight of my testimony to the remarkably fine work you are doing for those afflicted with the drug and whisky habits. I regard the White Sanitarium as one of the greatest philanthropies in the land, and I believe that everyone who sympathizes with suffering humanity ought to give the weight of his influence to the end that your beneficent and unselfish work may be extended.—Very truly yours, J. B. Crandall, Editor The Texas Baptist Tribune.

To Whom It May Concern:

It gives me pleasure to testify to the worth and reliability of Doctor White as a physician and a Christian gentleman; also to express my confidence in the merit and in the success of the treatment he is giving to people addicted to the whiskey and the drug habit. For quite awhile he has been accomplishing beneficial results in matters of this character, and I can, and do, most cordially commend him as worthy of the confidence and patronage of the public. He is a trustworthy man in every sense of the word, and those needing treatment for the habits above referred to can rely upon what he proposes to do for them. Truly, G. C. Rankin, Editor Texas Christian Advocate.

To the White Sanitarium, Dallas, Texas: Dear Doctors—I wish to say that I have made a very thorough investigation of your institution and have personally talked with a number of persons who have taken your treatment, and in every case I was assured that a positive cure had been made. Some of the persons to whom I talked were men of prominence at their homes, and they had nothing but words of commendation for your institution. I believe you are doing a good work for humanity, and I wish your institution great success.—L. Gillock, Texas Christian Advocate.

Bonham, Texas, Dec. 24, 1906.—To Whom It May Concern: As pastor of the Methodist Church at Oak Cliff from the time the White Sanitarium started until a few days ago, and being also the pastor of Dr. White and family, I took advantage of my opportunity to visit the White Sanitarium often and to investigate thoroughly their work in curing the victims of the whiskey and drug habits. It affords me great pleasure to commend their work to the public, and especially to any who may stand in need of their treatment. I can testify that they have made some marvelous cures, restoring to home and friends and to good citizenship lives that were blighted and ruined by accursed habits. The White Sanitarium is a great institution and is doing a great work for afflicted humanity. It would afford pleasure to commend still further the merits of this institution to any one who may need its treatment.—M. L. Hamilton, P. E. Bonham District, North Texas Conference.

Literature sent in plain sealed envelope on application. All correspondence confidential. No names used without permission.

WHITE SANITARIUM
OAK CLIFF, DALLAS.
On Car Line.

They are Selling Fast

Rev. E. V. Cox, of Graham, Texas, has had a phenomenal sale of his

40 STATEMENTS OF FACTS ON BAPTISM.

Every Methodist home ought to have one. 10 cents per dozen; 80 cents per one. 10c. per dozen; 80c. per 100.

Notes From the Field

Hale Center.

A. H. Hussey, Dec. 21: After spending two years very pleasantly on the Gail Mission, in the Colorado District, we were moved by the Bishop to Hale Center, in the Plainview District. Every Church on Gail charge overpaid its assessment the past year except the Church at Durham which lacked \$20 of paying its assessment. However we received \$50 above our salary on the charge. We left many kind friends behind, with whom we regretted to part. But feeling that perhaps we might be more useful in a new field of labor, I requested to be moved. On account of bad weather we could not come for some time after conference. After traveling 108 miles in wagons we reached Hale Center, in Hale County, on the 12th. We received a cordial welcome, and, three days after our arrival, a liberal pounding. We thank all concerned for these tokens of love. We hope to render good service in spiritual things to the people of this charge. We are to give half our time to Hale Center Church. We have three country appointments. Hale Center is near the center of the plains. This is a fine country. It is especially a good fruit country; fine apples grow here; we never tasted better. We are well pleased with the country.

Wayland.

S. Q. Bass, December 31: Our Christmas meeting at this place closed last night with good results. Fine work was done in the Church. One old man received into the Church on profession of faith, and others to follow. My boy, Sidney, led the singing, to the satisfaction of all. We begin the New Year in great earnest. God bless you all!

Flatonja.

A. Y. Old, December 28: We have entered our second year here with such pleasure as only a preacher returned to a kind and generous people can know. The Lord has raised up to love and help us, fathers, mothers, brothers and sisters, until we feel at home and among kindred whether we go into Bohemian, German or American homes.

I thank God on behalf of the brethren who can prove their standing among their people by the poundings they have got. I have noticed that some sort of inspiration falls into every life. God's children generally provide material filling for the stomachs of his ministers; but, brethren, we need full hearts and full minds, out of which to "Feer the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, being engaged in the flock." This charge has paid out in full for the new conference year domestic and foreign missions, Rescue Home and Orphanage assessments. Some needed repairing on the church building is about to be undertaken, but anticipation is not realization, though her drapery be bright-hued hope. Our new beloved has been among us; was well received and, in the language of the colored man who heard him preach, "He sho do make a powerful effort to do things." The Cuero District was under a master head and heart and hand during the past four years, and now we have a spiritual giant in his room who, under God, will lead us to other victories.

Merit.

J. F. Morelock: We have been cordially received, plentifully pounded, and in all things treated royally as heart could wish. It only remains now for all to be true and faithful workers together with God. So shall this be the best year in the history of this charge and in the ministry of this preacher.

Lufkin.

W. F. Davis, Dec. 24: In obedience to the "powers that be," immediately after conference I began making arrangements to bid adieu to the good people of Navasota, with whom I had labored so pleasantly for four years, and move to Lufkin. I reached here on the 11th of December, my family coming on the 18th. We have been received with a cordiality characteristic of the Lufkin people. The day we moved to the new parsonage a score or more of the good women unceremoniously came and took possession, leaving many evidences of their visit in the way of provisions sufficient in quantity for many days for the parsonage inmates. It makes our hearts glad, not solely for the intrinsic value of these gifts but chiefly for the spirit that prompted them. May God's blessings rest upon this people. May he help his humble servant to do them faithful service.

Woodbine.

M. C. Dickson, Dec. 27: During the session of the Northwest Texas Conference we transferred to the North Texas Conference, and were appointed to Woodbine Circuit, composed of part of Woodbine and part of Burns Mission. At Carlton we left as true and faithful people as has been our privilege to live among; but we received a hearty welcome. Notwithstanding the fact that Bro. Johnson had been deservedly the most popular pastor the people had had in some time, they have given us a truly royal welcome; and notwithstanding the almost utter failure of crops in this section, we have been pounded in due and ancient form. We are expecting a good year.

Dunn.

R. D. Steward: We were returned, and are starting out fairly well on our second year. Dunn Church has half this year. We are planning for a better year than last. We were pounded on Christmas Eve night to the satisfaction and delight of all the occupants of the parsonage. We are sure that to be forgotten would be one of the sad experiences of life, but to be remembered is one of life's pleasures. To say we had a good Quarterly Conference is but putting it in a mild form. Our presiding elder, Rev. J. T. Griswold, gave us three good sermons. He digs deep and climbs high, and it does us good. The good Methodists are still coming to our great western country.

Dalby Springs.

W. H. Summy, Dec. 29: We are back at Dalby Circuit for another year; have not met all our people yet, but will soon make our first round. So far the people have treated us nicely. On last Thursday evening we heard some disturbance on our front gallery. On opening the door we were greeted with a voice asking if we could feed some tramps, but before we had time to answer, Sisters Humphreys, Lock and Pirkey made their way to the dining room, placed the contents of what they had on the table. We invited them to take seats and stay awhile with us. They did so, and while we

were talking, another noise was heard, but before we had time to learn the cause, U. U. Shaw, Henry Shaw, Mrs. Dora Shaw—well, Shaw!—all the Shaws either came or sent something good to eat, and before we had time to survive the shock, the Lumpkins, with flour and other good things, came in, and next came Sisters Hill, Lilley, Warren, Sister Potter and family, followed by the Dalbys—and they are Legion, for that is where this place gets its name, but they are all good people; wish we had more of them. When this crowd unloaded our table was full of good things to eat, and the parsonage full of good folks. Was this all? No. Dr. Vanzant, with his daughter, Miss Pearl; Jenny Farrier and Dr. Rodgers, made their appearance with some good things; they seemed to have been the rear guard. Dr. Vanzant made his way to the parlor and told the ladies they need not think he was old because his head was white; said that happened when he was only twenty-five years old. Well, the doctor is all right, any how, and so are all the rest of the Dalby Springs folks. We shall ever hold them in grateful remembrance and pray God's blessings on them, both spiritually and financially.

Haskell.

J. H. Chambliss, Dec. 25: Allow me to send Christmas greetings to the Advocate, and give a brief account of our work. We have had so much rain since conference that our work has been very much hindered; yet we are moving on very well. The congregations are large, and the Sunday-school well attended when the weather is not too bad. My reception for another year was cordial in a high degree and I am sure of hearty co-operation. So I am looking forward to a good year's work, and hope that it will be the best of the four. We have received a very nice pounding, as well as some ready cash. The Christmas tree for the Sunday-school was quite a success. The town of Haskell is still growing, and the surrounding country is filling up with an influx of people. If we can keep our Church in the forefront of our progress we will do well. I am glad to say that as yet I see no lagging behind in this matter. The outlook is encouraging.

Waples Memorial, Denison.

E. L. Egger, Dec. 25: We desire to express our thanks to the good people of Waples Memorial for the cordial reception given us in our new pastorate. Splendid congregations have greeted us at all the regular services. The Woman's Home Mission Society has made all necessary additions to the parsonage furnishings. A few days after our arrival a beautiful \$65 cabinet mantle was placed in the sitting room. We wish to record our appreciation of the work of Rev. J. W. Hill, which was thorough and Methodist. He prepared the hearts of the people for his successor, and the result was a whole-souled welcome. The Lord bless him and all others who do not forget the man who follows them. Waples Memorial is one of the best organized Churches in the conference, and we confidently expect a successful year. We have had several accessions already. The board of stewards made liberal provision for the support of the preacher. Dr. E. W. Alderson has already held our first Quarterly Conference. He is deservedly popular with our people. His fourth year on Sherman District gives promise of being the best.

Stockdale.

S. L. Burke, Dec. 25: After a move of some 450 miles, the writer landed in Stockdale nearly two weeks after conference. The parsonage was found to be in need of some repairs, so the people went to work at once and spent something more than \$100 in repairing and furnishing the parsonage, and now we are very comfortably arranged for living. The people have been very kind to us and are showing a willingness to help. Many tokens of thoughtfulness come to us almost daily. The pounding has proven a protracted series. We found the work somewhat disorganized, but are getting order restored to some extent. Congregations are increasing in size at almost every service. Sunday-school is growing. We hope the League will take on new life and prove a helpful factor in the work. Our first Quarterly Conference is past. Our new presiding elder, Bro. Rowland, is taking hold of the work with a strong hand. His preaching was of a very helpful sort. Our people like him. The crying need of Stockdale charge is a genuine revival sent down from the Father above. May we speedily prepare our hearts to receive it.

Plainview.

C. M. Shuffler, Dec. 23: Plainview is in the far west, or, as Uncle Sebe Crutchfield used to say, "We are out here on the periphery." But don't entertain the thought for a moment that we are either dead or dying. We are very much alive out here. We have been pounded on our return as only western people know how to pound;

and we are only waiting for our new presiding elder to move in to pound sight to build a district parsonage, salary to \$1200, and also added \$80 to the salary of the presiding elder, making an increase over any former year of \$380. Much of the money is in sight to build a district parsonage. We will soon begin the work on that institution. There is much to be done in this growing town. The new railroad is now in four miles of us and by the time this letter gets to you the cars will be here. Everybody is in a state of expectancy. New people are coming in all the time. No man who has not tried it knows how difficult it is to meet all these strangers and break the bread of life to them. We have received 21 into the Church since conference. If all the brethren east would write us when our people are coming to this country, it would help us greatly in hunting them up. The greatest trouble here is to keep our eye on the wealth of the country and help to direct it in right channels. Our people are making so much money, if it is not properly directed it may greatly hinder. May God help us to be equal to the great task that is upon us. We close a good meeting at our Church tonight. Much good, we trust, has been done.

Bangs.

G. W. Harris Dec. 28: The conference sent me to this charge for the third year. I am very well pleased. I thank you. The people have shown me and family many tokens of kindness. We have had a fine pounding; many nice things. The Home Mission Society has improved the parsonage and put in a real nice dining table. Mrs. O. C. Layne, Mrs. R. C. Mayes, Mrs. Birtia Vizart and Sister Green led in all this nice work. The outlook is fine for a good year. The Lord bless and save the people of my charge.

Colorado.

C. G. Shutt, Dec. 8: Taking my leave of Talpa on 29th ult. I proceeded toward the Northwest to find my new field of labor. Arriving in the afternoon of the following day in a certain town called Winters, and finding the pastor, J. M. Baker, had not yet arrived, I took advantage of the situation and preached to a goodly number of his people who came out in spite of the mud. Spent a pleasant night with Simon Farrer, formerly of Ellis County, who resides at Winters. His aged parents, Captain Farrar and wife, formerly prominent citizens of Ennis, are still living and reside here. Winters is in Rannels County, is a flourishing inland town in the midst of one of the best farming sections in the State. Cotton, corn, maize, sorghum, oats and many other things grow in abundance. While Rannels is still in the wet column, the good people of Winters keep the saloons out of that thriving town. Leaving Winters I proceeded to Wingate, where I found a certain disciple, A. F. Turney by name. Brother Turney is just beginning his fourth year on this charge. He is doing a fine work out there and he and his good wife are held in much esteem by the people. At the solicitation of the pastor two discourses were delivered by the writer the following Sunday at the town of Hilton. There was much mud in evidence, but a good sized audience heard patiently a sermon on the doctrines of the Bible Sunday night. Leaving Hilton Monday morning I pressed on toward the Northwest and arrived in the afternoon at the town of Decker. Through the courtesy of Brother Ben Ross, a staunch Methodist of this place, a full house was assembled for services at night. Judging from the close attention given the services were enjoyed by all present. Brother Taylor Jones, the pastor, was away, but I am quite sure that he will not have me arrested for invading his territory, inasmuch as I gave his people some monstrous good advice and left a goodly number of "Bible Reading on Methodism" among them. This is Brother Jones' second year on that charge and he is bringing things to pass out that way, and is much loved by his people. Going on from Decker I came in the evening to the flourishing town of Loraine on the T. & P. railroad. This place is only a few months old, but it is literally covering the face of the earth. There are a number of mercantile establishments here which are doing a flourishing business. It is surrounded by a fine country well adapted to cattle-raising, the fields being still white with the abundant harvest. The real estate agents are doing a rushing business. Loraine will no doubt become a much greater Loraine in the near future. At Loraine I bore down in a Northeast direction and succeeded in intercepting the presiding elder, Brother Griswold at Camp Springs. Here I met also two other disciples, Joe T. Trice and John Chambers. These two disciples are pastors of charges near by. So I learned from the presiding elder something of the nature of the work that I am to do.

Pile Remedy Given Away

To All Pile Sufferers We Will Send Free a Trial Package of the Pyramid Pile Cure.

In order to prove to you that our remedy is not to be classed with the many concoctions advertised as cures for this dread disease, we make this liberal offer.

We leave it to your own judgment to decide whether or not you can afford to do without this long tried remedy. We know of no case where the Pyramid Pile cure has not brought relief, when it has been used according to directions. It has saved thousands from the operating table and endless torture. You owe it to yourself to give it a fair trial especially since it costs you nothing.

I write to thank you and also praise you for the good your medicine has done me. Oh, I can't find words to express my thanks to you all for such a wonderful and speedy cure. I felt relieved after using your sample, so I sent right on to a druggist and bought a 50c box which I believe has cured me entirely. I feel more myself now than I have felt in over a year, for I have been bothered about that long with the piles. I have told all my friends about this wonderful discovery and will recommend it whenever I can. You can use my name anywhere you choose. Respectfully, Mrs. Chas. L. Coleman, Tullahoma, Tenn.

There is surely no good reason why any sufferer from piles should continue in agony. If you are tortured with this disease, we will send to your address in a plain sealed wrapper a sufficient quantity of the Pyramid Pile Cure to show what relief it brings. Many have been practically cured by this amount of the remedy alone. The sample package which we will send you contains the identical remedy sold in all drug stores at 50 cts. per box. Write to-day and prove to your own satisfaction that you can be cured. Pyramid Drug Co., 77 Pyramid Building, Marshall, Mich.

I shall certainly have plenty of elbow room, as I have two large districts in my diocese, through which I am expected to travel assisting the brethren looking after mission territory and supplying the folks with good literature. I am to ride in a gospel chariot which the brethren have already prepared. Am now in the field and ready for work. Will begin along the T. & P. railroad in the Colorado District and work the field systematically to the northern line of the Plainview District. Brother Griswold is a man of affairs and keeps things moving. Five new parsonages now in process of erection in the Colorado District. My address is now Colorado; will move higher up and make headquarters at Plainview later.

Colorado.

C. G. Shutt: My last notes were written from the eastern part of Severy County. Here I met two more of the brethren, J. T. Trice who has the care of Snyder Mission, and who had just made arrangements to erect a new parsonage at Camp Springs. We will no doubt hear good things of him in the future. I met also another disciple called John whose surname was Chambers. The latter had just been assigned to the Claytonville charge, but he was getting the swing of things and was making a good start for a splendid run. I am delighted with this Severy County land. This is a great country and rapidly filling up. According to my judgment this land is not a whit behind the black lands of Ellis, Hill and Navaro. However, colonies of German Catholics are being formed in some of the best parts of it which I fear bodes no good for our Protestant civilization. But I have no doubt the Europeans will come by the thousands, for they generally know a good thing when they see it. At Dunn I spent two nights with our brother, R. D. Steward, and his pleasant family. This is Brother Stewart's second year at Dunn and he is doing a fine work. The church and parsonage have been greatly improved and he has one of the finest Sunday-schools in the West, with an enrollment of more than 200. On reaching Colorado I found that that disciple, whose name was Dodson, had already reached his work and been duly installed. Dodson is preaching to full houses and to the delight of all. He has a bright prospect for a great year's work. It was my pleasure to attend his prayer-meeting one night, which was one of the best that I had been in for months. Colorado is a busy, bustling, pushing, thriving, crowding, business-like little city. Everything full and people coming all the time. This is a great distributing point for points North and South. It is specially noted for its two great

Continued on Page Sixteen.

ECZEMA COVERED HANDS 11 YEARS

Cracked and Bleeding in Many Places—Became so Bad that Nail Came Off Finger—Tried Many Remedies and Consulted Three Doctors, but Got No Relief—Now Cured and Is Very

PROUD OF HAVING TRIED CUTICURA REMEDIES

"I had eczema on my hands for about eleven years. The hands cracked open in many places and bled. One of my fingers was so bad that the nail came off. I had often heard of cures by the Cuticura Remedies, but had no confidence in them as I had tried so many remedies, and they all had failed to cure me. I had seen three doctors, but got no relief. Finally my husband said that we would try the Cuticura Remedies, so we got a cake of Cuticura Soap, a box of Cuticura Ointment, and two bottles of Cuticura Resolvent Pills. Of course I keep Cuticura Soap all the time for my hands, but the one cake of Soap and half a box of Cuticura Ointment cured them. It is surely a blessing for me to have my hands well, and I am very proud of having tried Cuticura Remedies, and recommend them to all suffering with eczema. Mrs. Eliza A. Wiley, R. F. D. 2, Liscomb, Iowa, Oct. 18, 1906."

ITCHING PIMPLES Resulted from Poisoning. Cured by Two Sets of Cuticura Remedies.

"My husband got a blood disease from wearing woolen underwear. He was all full of pimples, and he had an awful itching. He took a good many so-called blood remedies, and nothing did him good. Then we saw in a newspaper about Cuticura Remedies, and they cured him after using in all two sets of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent, and now I wouldn't do without Cuticura Soap. Mrs. Harner, 1050 Benner St., Reading, Pa., Jan. 25, 1906."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) in the form of Chocolate Coated Pills 25c. per vial of 60 to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, Book on Skin and Scalp

The Home Circle

THE FOUR-LEAVED CLOVER.

Doris, in her gown of white,
Gayly dotted over
With tiny sprays of posies bright,
Hunt the four-leaved clover.

In the meadow, with the bees
All about her humming,
All impatient till she sees
If good luck is coming.

Doris, in her ruffled gown,
Hunting four-leaved clover
As she searches up and down,
Hums this ditty over:

"Three, let be. Five, let thrive.
Pass the six-leaf over.
But four-leaf pluck, it brings good
luck—
Bonny four-leaved clover!"
—Selected.

A LITTLE COURT LADY AND A PURITAN MAID.

There was a strange hush about the parsonage, for the wounded cavalier who had been brought in from a battle field lay dying.

"What will become of Genevieve after her father is dead?" asked rollicking Dickson, in a hushed, unnatural voice.

The Lady Genevieve will remain with us for the present," answered Judith. "She has no kinfolk left in England, and it will take long to send a messenger to France. Father says it may be that we shall keep her a whole year."

The demure eldest sister spoke soberly, as became a Puritan maid, but her face was full of joy, in spite of the solemnity that hung over the house; for as the soul of Jonathan was knit to the soul of David, so the heart of the parson's daughter clung to the little court lady who had come to the parsonage to attend her dying father.

Late that evening the cavalier died. He was buried in "God's acre" beside the little church, and Lady Genevieve took her place as a daughter of the pastor's house until word could be sent and brought again from France.

The days that followed were very happy ones to Judith. The hardest time in all her girl's life came when the messenger arrived to take the Lady Genevieve to her far-off kindred. Judith, with Puritan undemonstrativeness, shed no tears, but the sky turned dark to her, and every breath brought a fresh pang of desolation.

The rambling old manor house was full of memories of Genevieve—Genevieve on the doorstep singing gay little cavalier songs to the tinkle of a worldly guitar; Genevieve with sleeves rolled up, helping the pastor's wife as any Puritan daughter might have done; Genevieve, in her long, white gown, whispering good night in the spotless little chamber that even six brothers and sisters could not keep from being lonely now. Genevieve!

But more serious troubles were coming. The wheel of fortune swung round again, and the Puritans were underneath. With all the bitterness engendered by their eighteen years of exile and defeat, the followers of the Merry Monarch exhausted themselves to find measures to crush down their fallen enemies. More than all others they hated the Puritan divines, and Judith's father came under especial displeasure.

The old manor house which had been the home of her ancestors for generations, was bestowed upon a favorite of the king, and her father, the godly, faithful old pastor, whose kindness to friends and enemies had never failed, lay in prison under sentence of death.

Everything that could be done to save him had been tried in vain.

Night after night the pastor's daughter lay staring into the dark with wide open eyes, trying to think of a plan. At last an inspiration came to her.

"Mother," she said, as she crept to her mother's bedside in the chill gray of the morning, "I have thought of one thing more. The duke could save father. I will go to him."

The mother's white face looked ghastly and hopeless in the pale light. "That can avail nothing, by daughter," she said, with despairing gentleness.

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a **Torpid Liver and Bad Digestion**

The natural result is good appetite and solid flesh. Dose small; elegantly sugarcoated and easy to swallow.

Take No Substitute.

"The duke was the first to recommend to the king the Act of Uniformity. He hath no sympathy with any dissenter."

"But, mother, I will go to the duchess. The duke is newly married. Surely the heart of a young bride will be touched that such a thing should come to so good a man as father. She will plead with the duke, and the bridegroom will not deny the boon of his bride. Mother, let me go to the duchess!"

It was a forlorn hope, but it was the last. By sunrise Judith had started on foot to the distant town where the duke and his newly-wedded bride had just taken up their residence. She started bravely, but it was a very forlorn Puritan maiden who limped into the courtyard of the castle five days after, faint with hunger and loss of sleep, and inexpressibly weary and footsore.

There was long delay before she could gain admission, and she could not have done so then had not a homesick serving maid of the duchess been touched by her sorrowful plight, and brought the matter to the notice of her lady.

Admitted into the great audience chamber, with its throng of richly-clothed ladies, with haughty, wearied and indifferent faces, it seemed as if her courage must fail. She was so faint and weak, and the duchess was such a grand personage! The glittering chandeliers flashing darting pains into her aching eyes. The curious, staring faces wavered and faded before her.

Then some one came swiftly down the long room from the very center of the gorgeously appareled circle—some one with loving brown eyes and hands outstretched. It was Genevieve! Only Genevieve could look like that! Genevieve! And just the same! Genevieve! Genevieve!

With a sudden low cry, Judith fell forward into her friend's arms. When she came to herself she was in Genevieve's bed with Genevieve herself bending over her.

Had she dreaded lest she could not find words to tell the story? It was easier than it would have been to tell her mother, Genevieve would understand; Genevieve would perceive what, in her incoherence, she left untold; Genevieve, who knew her father, and had been herself an exile, would have no unjust thought.

"But where is the duchess?" cried Judith, rising on her elbow when the story had been told. "Please, Genevieve, let me get up, and take me to the duchess. I must go now. There is not time for delay."

Into the brown eyes came the light that never shone in any others, as Genevieve's hand pressed her back onto the pillows, and the dear voice said:

"Be not troubled, dear. It all will come right. I will go to the duke now, while you sleep, and Judith, dear, do not fear that he will refuse us, for I am the duchess."—Selected.

WHAT BECAME OF A LITTLE BOY'S CURLS.

Reginald Prince was a dear, little boy, with long lovely curls—such beautiful curls they were, that looked as though they were made of silken threads, so glossy and smooth. When you looked at them, it made you want to run a finger through one.

Everybody loved Reginald, not because he had such lovely curls, but because he was beautiful inside. I mean by that, that he was always laughing and happy, and trying to help some one, instead of being cross and sulky, like some other boys and girls I know.

Mother called him "her little sunbeam," and she said that those who loved him were glad he had such pretty curls; but that people would love him best and longest for what he did, and not for his looks.

When Reginald was six years old his papa said that he was such a big boy that he must have his curls taken off; so one day he went to be shaved. The barber put him in a big chair, and soon, clip! went the big scissors, and off dropped a curl. Clip! they went again and off dropped another. Soon they were all lying on the floor in a shining yellow heap. Reginald was not a bit sorry they were off, for when he looked in the looking glass, he thought he was more like his papa then.

They rolled the curls up in a parcel and took them home to mother. Mother was upstairs sewing, and Reginald ran up, taking two steps at a time. "Here, mother, are the curls. Don't I look like a big man?" he said. Mother took the beautiful curls in her hands and looked a bit sorry. She stroked them, and seemed to love to feel them in her hands.

"What will we do with them, mother?" said Reginald.

"You can roll each one up in t'ssne paper—one for grandma and one for Aunt Sue."

"And Aunt Kate, too, for she was always chasing me around the house

and making me believe she was going to cut one off. Now she can have one."

"You must send one in a letter to big brother Frank, and then that will leave just two—one for yourself and one for me. It will be nice for you to have one when you are a man," said mother.

So Reginald tied them up, left his own little curl on the window sill a minute, and went to lay the others on the table. The window was up, and, "whiff" came the wind and blew the little curl away. Flying through the air went the curl. Who would have thought that not more than an hour ago it was on a little boy's head? At last it blew up against the branch of a tree, got caught on a twig and there it stayed.

Reginald and his mother saw through the window what had happened to the curl, and away they ran to get it before the wind took it on another journey; but some one else saw the little curl—some one with two bright shining eyes; some one that had been hopping about the yard looking for something for ever so long. It was Mrs. Robin, who, ever since she came back from the south country, had been busy building a nest to hold her baby birds when they came. That day, she and Mr. Robin had hunted and hunted for something that would make a soft lining for their nest. They thought they might find a few of old Dobbin's tail, or, better still, a bit of wool from the sheep's back, or maybe some little, soft feathers from the hens or chickens; but they could find nothing soft or fine enough, until Mrs. Robin spied the curl.

"What is that funny thing on the tree?" said Mrs. Robin.

"Let us go and see it," said Mr. Robin.

Then off they flew. "Well, I declare," said Mrs. Robin, "if it isn't the very thing we want to line the nest with. Did you ever see anything so fine and soft? It must have been spun by the fairies."

"Nonsense!" said Mr. Robin. "It's a new kind of tree this farmer has. What a pity more people do not have them! Flowers like that would make all the birds happy."

Of course, Reginald and his mother did not understand all this bird talk. All they knew was that there were two robins on the branch where the curl was, and they were making a great chirping and cheeping and tweeting. When they saw the birds, mother said: "Hush! Hush! We must not frighten the birds away. Let us wait and see what they are going to do with the curl."

This is what they did. Mrs. Robin put her little bill into the curl, and after working with it for a while, pulled out two little shining hairs, and flew off with them in her mouth, over to another tree, where, hidden among the leaves, was the nest—the dearest little bird home you ever saw, all finished but just the lining. She flew into the nest with the two little hairs from Reginald's curl, patted them down with her little feet, and thrust them in with her little bill. Then along came Mr. Robin with two more hairs, and these were woven into the nest, too. Backwards and forwards flew the two little birds, until they had about half of the curl woven into the lining of the nest. Then they stopped, for they seemed anxious to leave some of the curl still on the tree. At last the nest was finished, and the sun shone into it and made the beautiful yellow hairs look like a shining heap of gold; and nowhere on all the trees was there such a soft, smooth lining, waiting for the tiny eggs and the baby birds that were soon to fill it.

Then the mother and father must have been very tired, for they had to make so many journeys between the trees; but when their work was done they sat on the branch over their nest and sang the sweetest song you ever heard. I think they must have been singing a "thank you" to the heavenly Father for their home in the tree. That was what Reginald's mother thought.

When Reginald saw the nest, with the beautiful lining, he clapped his hands and said, "I'm so glad they got my curl!"

When he showed his father the nest, he laughed and said: "Such a queer place for a little boy's curl to be."

But Reginald thought the best part of it all was when the song was done, and the robins flew away over to another tree, where two other robins were building their nest. They were trying to get something nice to line theirs with, too, but they were having a hard time of it. The four robins all talked bird-talk for awhile, then off they flew in a hurry over to the other nest. They all peeped in, and then our Mr. and Mrs. Robin flew ahead of the other robins, and showed them the way to the tree where half of Reginald's curl was still hanging.

By this time Reginald was so excited that he could keep still no longer, and he shouted out: "O mother, that's why they didn't use all the curl for their own nest. They wanted to share it with these birds, and they went and told them about it. Oh! are they not just the loveliest, kindest

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birds you ever saw? Just see them!"

Then the two birds flew back to their home, and left the other birds busy and happy; so they, too, made a beautiful lining for their nest—and all from a boy's curl!—Marian Wathen, in Zion's Herald.

THE ART OF A LITTLE MORE.

Those who have been fortunate enough to read the Journal of Elizabeth Drinker may possibly remember a little incident, in which, as in miniature, one sees reproduced the perfect poise, the exquisite and serene judgment, the unflinching devotion to duty of that charming and admirable woman. The incident referred to is the death of the family cat in the thirteenth year of her age. Elizabeth duly recording the event, adds compositely:

"Peter dug grave two feet deep on ye bank in our garden and I saw her decently interred. I had as good a regard for her as was necessary."

O admirable Elizabeth Drinker, what a rebuke to our turbulent and ill-governed affections! Doubtless, the family cat, in the far distant years of her kittenhood, had had moments of aberration when she stole the cream or tangled Elizabeth's yarn, or was inopportunely "underfoot;" it is not unlikely that during her last days she was weak and sick, a trial to any but well-balanced nerves. But between had been, one cannot doubt, years when she nobly performed her duty in the matter of mice and won a just measure of the affection proper to a cat of age and standing. The end of it all, a grave two feet deep and a judgment without prejudice or passion—"as good a regard for her as was necessary."

It is perfect, irrefragable. Who of us would have the effrontery to claim more regard than a nice balance of our evident faults and doubtful virtues should declare our due? And yet what human heart was ever yet satisfied with as much love "as was necessary?" It is the souls who, smitten by a heavenly passion for loving, have no time to weigh or measure in their eager giving, that bear the divine gift of balm. We want to be loved so much that the very measure of what is given us lifts us to meet its greatness. And if this may not be, let us at least be loved a little more than is necessary. It makes so much difference—this little more!

The phrase recalls a childish memory. In Miss Mary Wilkins' early stories one frequently discovers her heroines engaged in the laudable act of making bread. The process is accomplished with a thoroughness worthy of Elizabeth Drinker; there is never a shred of dough left sticking to the pan. This, of course, is as it should be; no thrifty housekeeper would ever dream of countenancing the carelessness, whether of reckoning or handiwork, that left any superfluous dough on the sides of the pan or elsewhere. And yet—there was a grandmother once, a New Englander of distinction and a cook by the gift of the gods. She knew to a fraction the amount of ingredients needed for any demand, yet somehow there never failed to be a little more than was necessary. It turned out in various ways—as tiny biscuits or cinnamon sticks, or a cocked hat or saucer pie; the point was that it always was left over, even when to anxious childish eyes the thing seemed impossible. Of course there would have been plenty without, but whether the question be one of affection or pecuniary, the joy of life comes with the "little more."

Yes, justice is a great thing, and thrift an admirable virtue and highly commended to America by all the rest of the world. Extravagance is a fearful delight which is apt to explode like a balloon, and leave in place of a soaring, buoyant, glorious sphere a bit of shriveled skin. But between the two is wide margin for the practice of one of the greatest arts of life, the art of the "little more." If the Elizabeth Drinkers who,

all their calm, delicately-adjusted lives—lest upon those about them all the regard necessary, would but once give to some erring fellow-creature an irrational mood of affection, how irresistible they would be! If they would but betray an occasional weakness, inexplicable, but dearly human, for the old family cat! That Elizabeth watched her interred was indeed something—if we could but rid ourselves of the haunting notion that it was to make sure of Peter's obedience to instructions!

There is still one door of hope. The grave was made "on ye bank in our garden." Across the orderly decorum of the statement blows a faint, delicate breath of balm and southern-wood and pinks. It need not have been the garden. Is it possible that here is the "little more?"—The Interior.

THE WINNING OF BRIDGET MALONEY.

"Thank you, Bridget," said Mrs. Williams, as the new girl slammed the tray on the table before her.

A faint glimmer of surprise came into the sullen face.

"Huh?" she interrogated.

"I said, 'Thank you;' it was kind of you to climb those long stairs," responded Mrs. Williams, pleasantly.

"It's a new broom that sweeps clean," but it won't last," muttered Bridget, in her own domain.

But when day after day passed and she never failed to receive the same perfect politeness from her employer, her wonder increased.

Bridget was used to commands, but not to requests. She was accustomed to a curt, supercilious "that will do," but not to a kindly "Thank you, Bridget," and she insensibly softened at the change.

Mrs. Williams treated her servants like human beings, not like machines. And while she ever maintained that nice reserve which forbade familiarity, yet she scrupulously respected the rights of others.

"Sure, one would be a haythen to be sassy to Mrs. Williams," said Bridget after a month's stay in her new home.

"She has a way of making ye feel so polite and pleased with yerself, that ye've want to please her, and I'll stay with her as long as me name is Bridget Maloney."—E. M. V., in the Mother's Magazine.

CRIED EASILY

Nervous Woman Stopped Coffee and Quit Other Things.

No better practical proof that coffee is a drug can be required than to note how the nerves become unstrung in women who habitually drink it.

The stomach, too, rebels at being continually drugged with coffee and tea—they both contain the drug—Caffeine. Ask your doctor.

An Ia. woman tells the old story thus:

"I had used coffee for six years and was troubled with headaches, nervousness and dizziness. In the morning upon rising I used to belch up a sour fluid, regularly.

"Often I got so nervous and miserable I would cry without the least reason, and I noticed my eyesight was getting poor.

"After using Postum awhile, I observed the headaches left me and soon the belching of sour fluid stopped (water brash from dyspepsia). I feel decidedly different now, and I am convinced that it is because I stopped coffee and began to use Postum. I can see better now, my eyes are stronger.

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WM. M. ROSS, Manager.
Dear Sir—I received your "Blue Willow" Breakfast Set and I am very much pleased with it. I will always recommend you for promptness and generosity. Yours truly,
Miss Etta Brinson, 815 S. Cicero Ave., Dixon, Ill.

READ THIS!
WM. M. ROSS, Manager, Chicago, Ill.
Dear Sir—I received your "Blue Willow" Ware Breakfast Set, and it is certainly beautiful. The stores here do not carry anything like it. I shall always recommend you for fairness, promptness and generosity. Sincerely yours,
Eleanor Pembroke, Mt. Vernon, O., Nov. 11, '06

A CHRISTMAS SERMON.

By Rev. J. A. Puckett.

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

Profane writers, in recording our world's history, divide their work into three great periods. Each of these periods is bounded, or separated, from the others by some event of world-wide importance. This division is natural and appropriate, as they set forth the rise, progress and fall of governments, the influence of nation upon nation, the evolution of science, art and industry, the development of mind and its application to the material things of life.

Sacred history likewise naturally divides itself into three great periods. It treats of God and man and their relationship to each other—of God as a Creator, a Redeemer and a Judge; of man as an immortal being, placed under law and required to work out his own destiny, and that destiny fraught with responsibility, as it more or less affects the destiny of his fellowman.

These three great periods we name as follows:

1. **The Creation.** The prime motive in the mind of Deity being his own glory, he brought the world into existence and fitted it up as a dwelling place for the noblest of all his works: for the work of creation reached its grand climax in the formation of man.

2. **The Redemption.** Since man had transgressed the law and become a failure, his redemption was necessary in order to carry out the original design of Jehovah. So, when he had forfeited his right to the tree of life ere he was banished from Eden, it was promised him that the seed of the woman should bruise the serpent's head, and that he should have another

chance for his life. He was given the law to be his schoolmaster to bring him in time to One who was to atone for all his sins—One by whom he might at last be restored to the Divine favor and stand pure and innocent before his Creator, as he had stood when he first received the breath of life into his nostrils amid the peaceful environments of Eden.

3. **The Judgment.** Since man's redemption is amply provided for, and it remains with him alone whether he will accept or reject the plan of salvation, it is just and essential that there be a day of final accounts.

But it is not of the creation nor the judgment that we wish to speak at length; but merely to give them a passing notice, as the first is antecedent and the last consequent to the second—the redemption of man. Given the first, the second was necessary. Given the second, the last is necessary, and also just, that God's righteousness be vindicated and man's faithfulness or unfaithfulness be approved or condemned.

When God laid the foundation of the world and spoke the firmament into being, when he made the earth to blossom as the rose and filled it with animal life, it was only a preparatory work. He had in mind a grander stroke of creation, a being for whose happiness and comforts all these works were preliminary. When He had taken of the clay of the new world, moulded it into his own image, and breathed into its nostrils the breath of life, he then rested from all his labors. The work was complete. The creation had culminated in the birth of an immortal being. The world with all its beauty may pass away; but man, within whose frail body rests the breath of the divinity, will live forever. I think it must have been then that the whole universe of God resounded with praise—"when the morning stars sang together and all the sons of God shouted for joy."

But man, as we said before, was placed under law and held strictly responsible to his Creator for his actions. Everything was arranged for his happiness by the Almighty Hand, and obedience on his part was required in return. So when he transgressed the divine command, the amity that had existed between him and his benefactor was severed. The seed of physical death was sown in his body, and the sentence of death eternal was left hanging over his soul.

But God still loved this helpless being—the noblest of all his work. He promised him a Redeemer, and went about preparing a plan for the salvation of his soul. He clothed his nakedness with coats of skin torn from the bodies of the lower animals. He required of him sacrifices from the choicest of his flocks and herds. All this typified the great sacrifice which

God in His own good time was to make for fallen man, and taught him to look forward to that sacrifice; "for without the shedding of blood there is no remission of sin."

Four thousand years had rolled away, and many changes had come. The children of men had multiplied and filled the earth. Great kingdoms had risen, flourished and decayed, and others still greater stood upon their ruins. Man had become a mighty being in the earth, but the seed of disobedience sown away back in the dawn of his history had brought forth such a harvest of sin that it had grieved the heart of God that he had ever created man. He had swept them from the face of the earth with a flood, leaving but one family to replenish the world and begin the work again. But this family, as it multiplied and became great, lapsed into wickedness again. He had confounded their language and scattered them abroad; still sin triumphed and death reigned. He had chosen him a people to glorify his name, and had nourished and attended them with loving care, preparing them to keep his covenants, and promising to make of them a great nation. Seeing the hardness of their hearts, and the sinfulness of their nature, he had turned them over to bondage in a strange land for four hundred years, and still they were rebellious. He had led them out of bondage with a mighty hand, and thundered a code of laws from Mt. Sinai, which they had violated with impunity. He had led them safely into the land of promise, made them powerful warriors, given them great kings and made of them the greatest nation in the world. They had broken his laws, spurned his message, stoned and imprisoned his prophets, and desecrated his holy Sabbath, until he had brought wars, famines and pestilence upon them, sent them into captivity, and so reduced them as a nation that now they were under the iron heel of a great heathen power. Still God was true to his promise of a Redeemer, for, according to our chronology, just nineteen hundred and ten years ago, the long promised Messiah made his advent into the world.

Away over among the hills of Palestine some poor, but pious, shepherds kept watch over their flock by night. Away from the toiling, struggling city, surrounded by green fields and sheltered by the starry vault of heaven, reclining peacefully upon the lap of earth, they were unmoved by worldly ambition and a holy calm came over their souls, disturbed only by the bleating of their flocks, and the rustle of the night winds as they stirred the herbage of the field and fanned and refreshed their tired bodies. No doubt they talked in subdued tones of the oppression of their beloved country and lamented the departure of their national glory. Their nation tributary to a foreign power, her people scattered over the earth, her prophets gone, her once proud capital polluted by the Roman legions who upheld the scepter of a tyrant king. When would their promised anointed come and deliver their country's neck from the yoke of Rome? For this was their interpretation of the promise of a coming Messiah. They expected him to be a warrior king like David of old, who would buckle on sword and armor, go forth at the head of armed legions, and amid the carnage of battle wrest their country from the oppressor's hand, re-establish their throne and reign with the old-time splendor. And, at about this time, his advent was watched for: for according to the old prophecies, it was the opinion of their wise men that the time was ripe. When would He come?

But while the old Jewish rabbis in the city sat pouring over the dusty manuscripts of the prophets seeking to solve the same question, and while the shepherds communed with each other through the silent watches of the night, all heaven must have been astir with preparation for man's deliverance. The Son of God was laying aside his crown and bidding adieu to angels in order to take upon himself the nature of humanity. The celestial messenger stood with expanded wings ready to bear to the world the glad tidings of the coming of the King. A company of the heavenly host were ready to take their flight to the lower regions to sound God's praises and deliver his gracious message to mankind.

It is done at last! The Son of God has drawn his first breath as a mortal being. His heavenly robe has been exchanged for swaddling clothes, his throne for a manger. His tender brow, stripped of its celestial crown, is to be pressed by another—not one of gold studded with glittering gems—but one that no earthly monarch has ever worn—a crown of thorns. Blow trumpets throughout all the earth! for the crown Prince of heaven sleeps in a manger at Bethlehem, and the world never saw majesty before. Ring out all ye joy bells of heaven! Let wondering angels sound his praise; for though heaven is bereft of its Prince for a season, he will come again, a mighty conqueror, with death chained to his chariot wheel, and all

the redeemed of earth as trophies of his victory. The promise is fulfilled. As the shepherds watch in the night a bright light suddenly breaks through the dome of heaven, the glory of God shines all about them, and an angel stands in their presence. "Fear not," says the messenger, "for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." "And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." While the angel's voice still rang in the startled shepherd's ears, the vision was brightened by the appearance of a multitude of the heavenly host, saying: "Glory to God in the highest, and on earth peace, good will toward men."

If at the creation the morning stars sang together and all the sons of God shouted for joy, that demonstration must have been surpassed at this event. Doubtless as the angels returned still glorifying God, all the celestial inhabitants joined in the song of praise, and the music of the spheres rang out again, until hell grew black with sullen rage, and death turned paler still at his threatened loss of empire.

"Glory to God in the highest!" The first step in man's redemption is taken, and the work will be finished. God will be glorified in the noblest of his work after all; for though sin and death have held their sway so long, their empire is to come to an end, and God's precious gift for the redemption of man will augment his glory a thousand-fold. Death will be conquered, sin defied, and the kingdom of heaven will be set up on the ruins of their empire to stand forever.

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"On earth peace!" The kingdom of God is to be one of peace. The conquest of Christ must be one of love. War is no longer pleasing in the sight of Jehovah. The sword of vengeance is to be sheathed at last, and the temple of Janus to remain closed forever. This is the divine command: "On earth peace." Though the world may be drenched by angry nations with the blood of mankind, it is not by divine sanction. Mohammedanism may be propagated by the sword, Roman Catholicism by the fagot and the rack, but the kingdom of the God of heaven will push her conquest in the hearts of men.

"Good will toward men." No greater pledge could the Father offer for his good will than this, his gracious gift to poor, fallen, sin-sick humanity for the redemption of their souls. For all the resources of heaven were exhausted in the remedy for lost souls, and if divinity suffered in the sacrifice, angels will rejoice the more at the home-coming of repentant sinners, and heaven ring loud with the hallelujahs of the redeemed.

Though nineteen centuries have passed away since this great event occurred, the story has not grown old. When the anniversary draws near millions read with renewed interest the story of the babe of Bethlehem, and render homage to Him who "led captivity captive and gave gifts unto men." The rich and the poor, the high and the low may rejoice with peace and good will toward God and each other and bring incense of praise for the priceless gift of a Savior. The humble shepherd warned by an angel's voice, and the wondering magi led by the star of Bethlehem, may together seek out the King born in a manger, with their richest offerings, and all sing together—

"Joy to the world, the Lord has come! Let earth receive her King. Let every heart prepare Him room, And heaven and nature sing."

Grand, Oklahoma.

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In our last issue we announced that
the discussion anent the Texas Con-
ference appointments was a closed in-
cident. However, Rev. A. S. White-
hurst, a member of the conference,
asks the privilege of saying a word in
behalf of Bishop Morrison's adminis-
tration of the conference, and we
open the matter long enough to give
him the opportunity, since no one has
been heard in the Advocate on that
side of the question. This is fair and
just; but with the article published
in this issue the subject will be
dropped.

Now that Albert Patrick has en-
tered upon a life sentence in Sing
Sing State prison, the estate of W.
M. Rice has turned over to the trust-
ees of the Rice Institute, which is to
be founded in Houston, the full endow-
ment for that institution. The origi-
nal amount—\$4,000,000—has increased
to \$6,000,000. Announcement is made
that work will begin at once. One
million dollars will be expended in
the erection of buildings and furnish-
ings, and the remaining sum will be
used as an endowment fund for the
maintenance of the institution. Hous-
ton is to be congratulated. It will ac-
complish more for the real prosper-
ity of that city than any enterprise
founded there for many years.

OUR METHODIST QUARTERLY.

The recent issue of the Methodist
Quarterly is before us, and its con-
tents are inviting. The first article is
from the pen of Bishop E. E. Hoss,
D. D., on "The Indictment of the
Methodist Articles." It is written in
the brilliant and incisive style of the
Bishop, and he goes to the core of
the question. Following this is "The
Methodist Episcopal Church in Eu-
rope," by Bishop J. H. Vincent, who
spent several years as the resident
Bishop of his Church on that conti-
nent. Then we have "The Church
and Social Discontent," by Dr. Shail-
er Mathews. Those of our readers
who heard this distinguished man at
our Summer School of Theology have
an idea of how he would treat a
subject of this character. These are
a few of the several very fine arti-
cles treated in this number. The con-
clusion is an editorial department by
the editor, Dr. Gross Alexander, and
it consists in a tribute to the memory
of the late Bishop Tigert, book re-
views and other very helpful and in-
teresting matter. Dr. Alexander is
giving the Church a very fine period-
ical, and it is worthy of patronage.

A SUNDAY IN ABILENE.

Last Saturday we made the trip
to Abilene to spend the Sabbath with
Rev. D. L. Collie and his good peo-
ple. We reached the city at half past
eight o'clock, and we were given de-
lightful entertainment at the excel-
lent parsonage. Abilene is now a
town of about ten thousand popula-
tion. It has made wonderful growth
within the past six years. About
that time we were there with Dr.
Boaz. It was a small place, but
made up of good citizenship. Col.
Asa Holt was there then, and his
presence and work in the Church
were a benediction. But he is now
gone to the Church triumphant.
However, his influence abides, for
he was one of the finest laymen in
Texas Methodism. Since our last Sun-
day in Abilene, the place, it seems
to us, has doubled in population and
in business enterprise. It now has a
city air. It is one of the most moral
and orderly communities in the
State. They have local option in the
county, and the law is well enforced.
The people are satisfied with its op-
eration, and no man has the temerity
to spring another election.

Sunday morning we looked in upon
the Sunday-school, and it is a good
one. Judge Tillett, a brother of Dean
Tillett, of the Vanderbilt University,
is the enterprising superintendent,
and he is a good one. At the eleven
o'clock service the house was full of
intelligent listeners, and it was a
pleasure to preach the old gospel to
them. In the afternoon we went with
Brother Collie to the Epileptic Colony,
about a mile from the city, and
held service for the management and
inmates in that institution. It was
just being completed the last time
we were there. Now it is thoroughly
organized, well equipped, and moving
like clock work. Dr. Preston is the
superintendent, and he is a most ex-
cellent one, according to the verdict
of the people of Abilene. He is ably
assisted by Dr. Bass and others. They
have two hundred patients in the in-
stitution, and the work being done is
most worthy and meritorious. They
have a number of large buildings of
the most modern design, and they
have all the appliances necessary to
make the institution a great success.
The entire population of Abilene is
anxious to have Governor-elect Camp-
bell to leave the management of the
Asylum undisturbed, as the men there
are giving great satisfaction. Their
experience thus far is just fitting
them for larger usefulness. Appoint-
ments to institutions of this charac-
ter ought to be placed by the State
under civil service regulation, so that
when good and true men are appoint-
ed to such work, they can stay in-
definitely and give the enterprises the
benefit of their long experience as
experts in such work. But to the vic-
tor belongs the spoils, in politics as
well as in war, so that it is not known
what Governor Campbell will do in
this instance. Maybe he will reap-
point these excellent men, who are
now prepared to render valuable ser-
vice, or he may turn them out and
put in some inexperienced men who
will have to experiment until they get
their hand in the work. Then some
other Governor will come along and
make another change—thus keeping
the institution in the turmoil of
change. We went through one of the
buildings. We have never seen a bet-
ter managed and better kept institu-
tion. All the surroundings indicate
care and devoted attention. The pa-
tients are splendidly provided for,
and treated with great kindness. The
chapel service was interesting. All
the patients, practically, were pres-
ent, and seemed to enjoy the wor-
ship.

At night there was a union tem-
perance rally of all the Churches at
the Baptist Church. There were per-
haps one thousand people present,
and many were turned away. The
people out there, the good people, are
a unit in their support of local option,
and they have these great rallies once
in awhile to keep public sentiment
alive to the situation, and thereby
support the officers in the enforce-

ment of law. The meeting was a most
enthusiastic one, and a deep inter-
est was evinced by the congregation.
Rev. Jno. R. Morris, the presiding
elder of the district, drove in ten
miles from his appointment to be at
the service. He is making a fine
start with his year's work, and he is
very hopeful of large results. The
Abilene Church is in splendid condi-
tion. During Brother Collie's two
years he has had a net gain of two
hundred members. He has the hearts
of his people, and his work is run-
ning smoothly and aggressively. We
heard nothing but the most encourag-
ing reports of his work. Abilene is
destined to be a considerable city. It
is well located, and the good seasons
out that way during the past three
years have made the whole country
wonderfully productive. The lands
have increased in value and people
are flocking to that section. The
outlook for that country is most in-
viting.

A REMARKABLE SERMON.

Elsewhere in this issue we reprint
a lay sermon, prepared by Colonel R.
L. Cowart of this city for the Even-
ing Times Herald. We pronounce it
a classic composition, and a wonder-
ful presentation of the facts of re-
ligion from the standpoint of a lay-
man. It is the argument of a great
legal mind, wonderfully well stored
with information from history, phi-
losophy, literature, art and science.
Colonel Cowart has long been one of
the foremost members of the Texas
bar, a man of profound thought and
extensive familiarity with the field
of letters. His father before him was
at one time one of the most eloquent
preachers in the State of Georgia,
but in his later life became a law-
yer of distinction. His son has inher-
ited his father's faith and brilliancy
of mind. No other sort of man could
have produced the lay sermon which
we give with pleasure to our wide
circle of readers. It is a masterful
production.

The Rev. Jack A. Anderson, editor
of the Arkansas Methodist, does not
seem very well pleased with the way
we conduct the Texas Christian Advo-
cate. We are not surprised at this,
for he was constantly objecting to
the way the Bishops presided at the
General Conference at Birmingham—
so much so that he was known as
the "Points-of-order Raiser." It mat-
tered not how many times he got sat
upon, his stentorian voice was al-
ways ready with his "point." Of
course, he will object to our manner
of editing the Advocate, but what is
he going to do about it? We are not
especially trying to please Brother
Jack A. Anderson; and we are sure
that if we did please him, we would
displease our readers—that is, if we
tried to make just such a paper as he
is giving to his constituents. No, sir,
Brother Jack A. Anderson, we are
preparing a paper for Texas Metho-
dists, and not for you.

TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate
office and confusion and loss of time
will be saved all parties interested if
our correspondents will observe a few
requests, to-wit:

1. Address all business letters
touching subscriptions, changes of ad-
dress, advertising, or other business
matters, to Blaylock Publishing Com-
pany.
2. Do not address matter for pub-
lication to any individual—either editor
or publishers—but to the Texas Chris-
tian Advocate. An individual may be
out of the city; hence serious delays
occur.
3. Bear in mind that all communica-
tions should be written on different
sheets of paper from that intended for
the business office, and should be writ-
ten on one side only.
4. Orders for books, Sunday-school
supplies, etc., should be sent to Smith
& Lamar, and no Texas Christian Ad-
vocate business should be sent to
them. Every day brings a mixture of
our mails.
5. Please bear in mind that the
American Home Journal and the
Home and State have no connection
with the Advocate. The offices of each
of the three publications are in differ-
ent buildings; hence a request for a
change of address, or sample copies,
or any other matter, should be sent
direct to the respective papers.

REV. C. S. FIELD.

The Sunday-school Board at the re-
cent session of the Northwest Texas
Conference unanimously requested
Bishop Hoss to appoint Rev. C. S.
Field to the exclusive work of the
Sunday-school interests of the confer-
ence, and that body adopted the re-
quest. So Bishop Hoss made the ap-
pointment. Brother Field has taken
up his residence at Fort Worth, as
that location will make him conven-
ient to the field assigned to him. He
already has dates with the brethren
for several weeks in advance, and
special invitations are still coming in
to him for appointments. He will
work along the general lines of mak-
ing addresses, holding institutes, vis-
iting charges and holding service
with the brethren. He is well adapt-
ed to work of this sort. Mrs. Field is al-
so a fine Sunday-school worker, and will
aid Brother Field in his work. We
predict for them a wide scope of use-
ful service, and the results will more
than justify his appointment to this
special interest.

Rev. P. W. Byrd is now at Blue
Grove, his new charge, and writes to
the publishers as follows: "We ex-
pect from now on to be in the field to
attend to the business for which we
were sent here, so you may look out
for new subscribers to our paper—
The Texas Christian Advocate. It is
so much help to us in our work." Brother
Byrd always does good, con-
scientious work for the Advocate, and
we are glad to have his testimony
that it is helpful to him.

PERSONALS.

Rev. J. J. Creed, of Ferris, made the
Advocate a pleasant visit this week.
He is pleased with his charge and is
making a good beginning.

Brother T. J. Cornelius, of Jack-
sonville, dropped in to see us recently.
He is one of our staunch laymen, and
a reader of the Advocate.

The change in the Tyler District
leaves on the presiding elder the duty
of selecting a place for the District
Conference. Emory and Lindale are
the candidates so far.

Brother A. G. Webb, of Baird, made
us a good visit the other day. He is
one of our local option wheel-horses
in the western section, and a good
Church worker.

Rev. H. J. Hayes, of Lindale Station,
Tyler District, is popular, as usual.
His noble people have always done
well and keep up the record this year
by a slight increase in salary.

Rev. B. H. Greathouse is now at
Camp, Fulton County, Arkansas. His
correspondents will address him at
that place. He says: "Let all who
want me to help in meetings write
me."

Rev. C. W. Hearon, of Weatherford
Street Church, was a pleasant caller
this week. He is getting things in
hand in his new charge, and he is
cheerful over the outlook for the com-
ing year.

Rev. C. G. Shutt, of the Northwest
Texas Conference, is now the evan-
gelist for the Colorado and Plain-
view Districts—a field large enough to
engage the whole time of one man,
but it is replete with possibilities.

Rev. Frank Singleton, of Glenwood,
Fort Worth, made us a pleasant visit
recently. He is making a promising
beginning in that work and the out-
look for a good year is encouraging.

Rev. S. J. Vaughan, of Mineral
Wells, ran over the other day and
brightened up the office with his
smiles. He is pleased with his new
field of labor and starts off well with
his work.

Captain S. G. Clark, of Fort Worth,
and for many years a popular conduc-
tor on the Fort Worth and Denver
Road, was in to see us not long since.
He is a devout Methodist and a con-
stant reader of the Advocate.

Mr. J. F. Denton, of Dalton, Geor-
gia, brother of Mrs. G. C. Rankin,
died last Sunday. There are many old
Georgians in Texas who knew this
good man, and they will read this
personal notice with genuine sorrow.

In a private note Rev. J. W. Howell,
pastor at San Angelo, writes: "Fifty

additions here since conference. Bro.
Shaw did a great work and lives in
the hearts of the people. They have
received us most kindly and are mov-
ing towards large things for God. In
every way the year opens most aus-
piciously."

Rev. W. F. Packard, D. D., starts
off well at First Church, Marshall, and
the Board of Stewards gave substan-
tial evidence of appreciation by in-
creasing the salary \$300. A worthy
deed, by a worthy Church, for a
worthy man.

Rev. New Harris, the new pastor of
Marvin Church, Tyler, is delighting
those good people, and is himself well
pleased. There has been a very sub-
stantial increase in the salary, though
the exact figure has not yet reached
us.

Rev. O. A. Shook, who goes to the
Alba Circuit, Tyler District, is one of
the veterans, and is planning for a
distinct advance with those excellent
people. The first step under consid-
eration is the building of a parsonage at
Alba.

Rev. C. S. Field, of Fort Worth,
has an open letter to the brethren of
the Northwest Texas Conference in
this week's issue. Read it, brethren,
and govern yourselves accordingly, for
it is worthy of your prayerful atten-
tion.

Rev. and Mrs. J. A. Walkup have
announced the marriage of their
daughter, Miss Emma Josephine, to
Mr. William K. Wylie. The happy
event was consummated December 26,
1906. The couple will reside at Van
Horn.

In a private note from Rev. R. J.
Birdwell, of Weatherford, he adds:
"Am going to do more for you this
year. Go after the jug and saloon
gang. You are doing a good work.
We need aid at this point, and hope
the Legislature will come to our re-
lief."

We had a most delightful visit
from Rev. Homer T. Mulkey and his
brand-new bride the other day. We
congratulate them both and wish for
them a most happy and successful
life in their work of the ministry. He
is stationed this year at Gustine, in
the Northwest Texas Conference.

In a private note from Rev. E. L.
Egger, of Denison, we learn that he
has made a fine beginning; and, from
other sources, we also learn that the
people are very much pleased with
him. We are not surprised at this, for
Bro. Egger is one of our most faithful
young men and a most capable preach-
er and pastor.

Rev. James Campbell, D. D., presid-
ing elder of the Waxahachie District,
made us a brotherly call last week.
He is entering upon his new year with
much encouragement, and he is hope-
ful of fine results. His preachers are
all at their post and are beginning
their work under favorable circum-
stances.

Rev. Homer C. Mulkey, of the
Northwest Texas Conference, and
Miss Ella Cochran, of Coleman, were
married the 24th of last month at the
home of the bride. They came to the
home of George Mulkey, father of the
groom, and spent their honeymoon in
Fort Worth. We extend many good
wishes to them in their new and hap-
py relation in life.

Rev. Thomas H. Morris, the new
presiding elder of the Tyler District,
is hoping to see an increase of salary
for the pastor at every point in his
district. The two largest points have
already gone forward in a substantial
way, and some of the smaller points
have increased in smaller amounts.
Bro. Morris says the presiding elder
has had little or nothing to do with
the increase, which makes it all the
more gratifying.

Rev. J. J. Canafax, of the North-
west Texas Conference, is now in Dal-
las under the treatment of a special-
ist. He had to superannuate at the
last session of the conference on ac-
count of his health, but he now has
hope of complete recovery, and it is
hoped he will not be disappointed, for
Brother Canafax has been one of the
most effective members of the North-
west Texas Conference. To know
him is to love him.

CHANGE MADE.

Rev. C. M. Cagle has been changed
by presiding elders Lamar and Morris
from Fulshear and Brookshire, in
Brenham District, to Harleton, in the
Tyler District, and is now at Harleton.
THOMAS H. MORRIS.

POSTOFFICE ADDRESS.

Rev. J. B. Gregory, R. F. D. 1, Lott,
Texas.

APHORISMS.

BY REV. JNO. E. GREEN.

Christ meets all wants, but not all wishes.

Gratification may hinder one's glorification.

We forsake all that we may finally take all.

Self-love is lawful; self-seeking is awful.

Man, in the divine plan, is first servant, then sovereign.

Hereby we do know that we know Him if we keep His commandments."

Resolutions are good when they commit us to God; any other is but a rope of sand.

To pass upon a man's religion you must know how he has lived the last twenty-four hours.

Indifference to God's claims and half-heartedness in His service are both rooted in ignorance.

More and more men are demanding the genuine article of religion, which is practical goodness.

Ours is a God mighty to make worlds-wise to rule them and sufficiently good to give man all things.

The one who spends his early days in frolicking and fun Can hardly hope to merit praise When life on earth is done.

A STROKE OF ENTERPRISE.

The Dallas News, on New Year's morning, brought out a mammoth edition of that great paper. It comprised one hundred and twenty pages, covering all phases of industry and progress. Dallas and North Texas have never had a better piece of merited advertisement than was given in this great issue of this great paper. The management deserve much credit for their success in this stroke of journalistic enterprise; and, doubtless, thousands of copies of the paper will be read outside of Texas.

A HAPPY EVENT AT MAY.

Mac M. Smith: The occasion was the big pounding at the Methodist parsonage. In this age of progress, and in this country where prosperity abounds and where the thought is so prone to drift into channels of commerce, it may seem a small affair to be pounded, as used in Methodist parlance, but to the Methodist preacher who rarely gets a paid-up salary, it is a big thing to be pounded. Men in every other avocation of life get their salaries promptly. The Mexican that chops wood in the forest a day, or a week, or a year, gets his salary. The President of the United States gets his fifty thousand, and it indeed is little enough, but the Methodist preacher is expected to stay at his post and take what he can get. Thank God, in the face of all the odds and the ills, that I have a humble place in the Methodist ministry. I chose this way of my own free will and accord. The doctrines as taught by Methodism show us the beauty of contentment, and "Godliness with contentment is great gain."—St. James. None of us merit the least of God's mercies—we can only cry, "unworthy." I would like so much if I could see the grand old Advocate going to every Methodist home. Many of them say it is too high; at the same time they are spending scores of money for mere trash.

STRONGLY ENDORSED.

The Board of Stewards of the Huntsville Methodist Church at their first meeting after the recent session of the Texas Annual Conference unanimously adopted the following resolution, and requested that it be published in the Texas Christian Advocate:

"Whereas, The presiding Bishop at the recent session of the Texas Annual Conference, transferred our much beloved pastor, Rev. James Kilgore, to Centenary Church, Palestine; and "Whereas, Brother Kilgore, by his tact, good judgment, upright life, godly conversation and strong, searching gospel sermons, has very greatly endeared himself to all the people of this community; and

"Whereas, Sister Kilgore has also by her sweet, sunny disposition and constant thoughtfulness won the affections of us all and has shown herself an invaluable helpmeet and counterpart to her husband in Christian and charitable work; and

"Whereas, It is with sadness that we see Brother and Sister Kilgore and their children go from us after only a single year's service and fellowship with us; therefore, be it

"Resolved by the Board of Stewards of the Huntsville Methodist Church,

That we do hereby express our appreciation of the worth and work of Brother and Sister Kilgore and our sincere sorrow over their removal from us, and we do commend them to the esteem, confidence and affection of the Church at Palestine, and we do pray that the richest blessings of heaven may be upon them; that the Holy Spirit may guide and protect them, and that in the end we may meet them in that "Land of joy and song," where nevermore shall be felt the pangs of parting."

MISSIONARY SOCIETY.

One Formed as Result of Miss Davies' Visit to Sherman.

Miss Daisy Davies, of the Woman's Board of Foreign Missions of the M. E. Church, South, was a guest of North Texas College a few days ago, and as a result of her visit to this institution, one of the most interesting missionary societies in North Texas was formed. So inspiring was the work of Miss Davies among the students of the college that immediately after her departure, they organized what is to be known as the Kidd-Key Auxiliary to the Woman's Board of Foreign Missions, with a membership of one hundred and thirty to begin the work the society proposes to take upon itself, which is no less than to organize and support a school in China. When we once realize the power of Miss Davies' influence, and the responsiveness of the Kidd-Key girls to this kind of influence, the promptness and executive ability displayed in the organization, there is little left to be said in commendation of either of the parties concerned, the facts speak so tremendously for themselves.—Exchange.

IN DEFENSE OF BISHOP MORRISON.

The Texas Conference, which recently adjourned its annual session in Tyler, Texas seems to have been somewhat unsatisfactory to some of the members thereof. But I am very certain that the number of dissatisfied ones is small. It is unjust as well as unwise to rush into public print with criticisms of this character. But I know the charges and the men of this conference. I have been associated with them sufficiently long to be able to speak advisedly, and I say that it is remarkable how well the men and places yoked together for another year match. The fitness of things is altogether as good as in the ordinary run of appointments—and in many cases better.

I like Bishop Morrison. I like his way of conducting the business of an Annual Conference. He came nearest tracking the disciplinary plan of making appointments, judging from reports, of all the Bishops who have come this way. And yet every presiding elder I heard from granted that he inquired carefully about the men and places. He "fixed" the appointments. This was his right, his duty. Say what you may, he did it wisely. If all will now do their duty, time will demonstrate it.

I hazard the guess that if Bishop Morrison holds the Texas Conference for three years more in succession he will not make more changes, all told, than he made this session of conference. I also guess that when you learn the facts you will ascertain that Bishop Morrison was backed by the judgment of other Bishops as to the needs of the Texas Conference relative to stationing the preachers. If the whole truth be laid open to us, we will also learn that the Bishop was not altogether to blame for the fact that three men were read out for the same charge and three had no appointments. Men on the outside can not pass true judgment unless all the facts be laid open to them. Some of these facts I know. Some I do not know, but enough I know to lead me to say the Bishop did well with the material he had in hand. A. S. WHITEHURST.

SUPERANNUATE HOMES.

Having been sick since conference, and having to move to my home in Bowie, I have not been able to accomplish much in the work to which I was appointed, but am up and will soon be out in the interest of the superannuate homes, as there are several superannuates without homes, and some homes that are occupied need repairs. I appeal to the brethren of the conference to help these old men. Let's put them in homes owned and controlled by our Church, and with the amount given them by the conference, they will have a bare support; otherwise these old men will suffer. If any person in the conference feels like contributing any amount of money to this cause, send it to F. O. Miller, Bowie, Texas, and it will be placed where it is most needed. And, further, if any liberal layman or any community will contribute a home for superannuates, and will let me know, I will come and assist them in the enterprise.

F. O. MILLER.

Bowie, Texas.

CHURCH EXTENSION NOTES.

Rev. R. A. Meek, presiding elder of the Grenville District, North Mississippi Conference, writing of the first meeting of his District Board of Church Extension, says: "A constitution was adopted and the Secretary was instructed to have five hundred copies printed for distribution over the district. The board will be under the management of eleven active members, but the number of honorary members will be unlimited. Every person who will pay as much as \$5 per annum into the treasury of the Board will be accorded honorary membership. This fund will be used to establish our Methodism in needy fields within the bounds of the Greenville District. Our people are strongly attached to their own beautiful Delta, and that they will respond generously to this appeal, we do not in the least doubt." Brother Meek lives at Greenville, Mississippi. Presiding elders, who contemplate the organization of District Boards of Church Extension will do well to study the constitution and bylaws adopted by his board.

The will of the late Mrs. Scott Inskeep Chenoweth, of Lexington, Ky., reveals the fact that she has provided that the sum of three thousand dollars from her estate shall pass into the hands of the Methodist Episcopal Church, South, to be used solely for the cause of Church Extension. Several other boards and institutions of the Church are remembered by this good woman. Item sixty-four of the will is in part as follows: "I have looked to our divine Master for guidance in making the aforesaid division of the estate, over which it has pleased him to make me steward during my pilgrimage on earth."

The Florida Conference overpaid the assessment for Church Extension, and in addition gave during the year \$985.44 as a special to the Italian work in Tampa, Florida. There is great need for Church Extension work within the bounds of this conference, and the heroic men who compose the body realize the situation and are planning in the wisest manner to meet it.

The Alabama Conference overpays its assessment again this year.

The North Carolina and Oklahoma Conferences also overpay their assessments.

The Little Rock, Memphis, North Alabama, North Mississippi, Louisiana, Mississippi, North Texas and White River Conferences all report an increase in their collections on assessment.

RESOLUTIONS ON DEATH OF BISHOP TIGERT.

The following resolutions on the death of Bishop J. J. Tigert were passed at the late session of the North Texas Conference:

Whereas, The Great Head of the Church has called one of our chief pastors—Bishop J. J. Tiert—from the labors and conflicts of the Church militant to his merited rest and reward among the members of the Church triumphant; and

Whereas, The removal of this great leader from among us has left our Church poorer in the matter of consecrated intellect and skilled workmanship; and

Whereas, We sensibly feel and appreciate our unspeakable loss in this respect; therefore, be it

Resolved, That we bow with submission to this painful dispensation of Divine Providence, praying that our Chief Shepherd may supply our loss in this, as in all things, according to the riches of his glory; and

Resolved, That we will endeavor to imitate the example and emulate the virtues of our honored and ascended brother; and

Resolved, That a copy of these resolutions be spread upon our minutes, a copy be sent to the Texas and Nashville Christian Advocates, and a copy to the family of the deceased at Nashville, Tennessee.

J. W. HILL, J. J. MORGAN.

IMPORTANT NOTICE.

Texas Conference Board of Missions Meeting.

The Board of Missions of the Texas Conference is called to meet in Houston, January 15. This will be the most important meeting that the Board is likely to have this year, and the old Board, at its meeting in Tyler, made appropriation to pay the traveling expenses of the members, and we are therefore in position to urge all the members to attend, and we hope to have them all.

The members of the new Board are: Clerical, Rev. G. S. Sexton, Rev. C. F. Smith, Rev. O. T. Hotchkiss, Rev. R. A. Burroughs, Rev. E. L. Shettles, Rev. I. F. Betts, Rev. J. T. Smith, Rev. J. W. Downs, Rev. V. A. Godbey, Rev. J. B. Sears. Laymen are, M. D.

Fields, J. W. Hoke, H. C. Pritchett, J. H. Kirth, J. F. Mallard, W. W. Dies, L. L. Jester, R. D. Hart, R. F. Bowers. Beside the presiding elders who are members of the Board, it is desired that all the others attend. Expenses will be paid.

The Board will meet in executive session Tuesday evening at 7:30, in Shearn Church. Wednesday and Thursday will be open meetings unless the Board orders otherwise.

J. T. SMITH, President, J. B. SEARS, Secretary.

WORDS FROM BROTHER HOTCHKISS.

By the renumbering of Waco, my address is 1508 N. Fifth Street, Waco, Texas.

God is blessing me in my work. Have secured one hundred and fifty subscribers to "Go Forward," ordered a number of Young People's Libraries and an organizing Sunday-schools and Leagues for the study of missions.

Am striving hard to establish a mission among the Bohemians in Williamson and adjoining counties. Have a man in view, if he can only be secured. Let the Church pray that God will provide the right man. We ought to have an Italian in the field, working for his people; today is our opportunity with them. To lose it will be disastrous to the Church. I am especially anxious that all our Leagues begin the study of "Aliens or Americans," and use the Home Mission Library in connection with it. It will only cost \$5.00. Our young people must help us solve these problems; they will be the Church of tomorrow, and must face these questions.

Revivals come in answer to prayer. Let our preachers and people go at once into audience with God, linger there in fastings and prayer, until God shall answer with a gracious revival. M. S. HOTCHKISS, Missionary Evangelist, Northwest Texas Conference.

PERSONAL.

I take this opportunity to say to my brethren that I would be glad to assist them at any time in their revival meetings. Having been a pastor myself, I think I know how to assist a pastor in his work, and the question with me is, not what I am going to get out of the meeting, but how much can I assist my brother pastors and their people? My highest aim is to be engaged in my Master's work, and I have arranged to hold two meetings each month. We have had some gracious revivals during the year that is past, and the Lord has wonderfully blessed our efforts.

Those desiring my services will please notify me as early as possible. JAMES A. WALKUP, Sta. A, Ft. Worth, Texas.

I most heartily commend Dr. Walkup to the brethren who desire help in their protracted meetings.

O. F. SENSABAUGH, P. E. Fort Worth District.

PRESIDING ELDER POUNDED.

The members of the Marvin Church, Tyler, have given the presiding elder an old-fashioned pounding. Did you ever hear of such a thing at any other point? I have always dreaded the presiding eldership because we had no people for our own, but Tyler has removed that objection. We are comfortably situated among a most delightful people, and the outlook is fine so far as I have been able to learn. THOMAS H. MORRIS, Tyler, Texas.

SOME CHANGES NOTED.

Since conference some changes have been made in our appointments in the Brenham District. H. A. Matney is at Fulshear and Brookshire, instead of C. M. Cagle. E. A. Potts has been employed as supply for Caldwell Mission. Thorndale has been made a station, with Ira F. Key as supply, and the other Churches of that charge will resume their place as the old Pleasant Hill Circuit, with our honored old superannuate, H. T. Hart, in charge. A. A. Rider has given up his work at Lexington, but we hope to have a man in his place very soon. I have been pretty well over the district and find the preachers moving off well with their work, and the people pleased with their ministrations. C. R. LAMAR, Brenham, Texas.

JUVENILE COURT BILL.

To the Presiding Elders, Pastors and Official Members of the M. E. Church, South, in Texas.

I desire to call your attention to the Juvenile Court Bill that will be presented to the next Legislature. There will not be anything more helpful to our State before that body than this bill. Please see your representatives, both in the House and Senate, and urge them to support it. They have all been furnished with a copy of the bill.

We want to prohibit the waifs from living on the streets of our cities. We want to keep them from being locked up in prisons with hardened crim-

Eruptions

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

SAVED HER MONEY

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

MRS. BYRD, Fairly, Texas.

Advertisement for BUCKBEE'S SEEDS OFFER! SPECIAL OFFER! Made to build New Business. Prizes include Radish, 17 varieties, Lettuce, 17 kinds, Tomatoes, 11 kinds, Beans, 10 kinds, etc. Write to-day; Mention this Paper. SEND 10 CENTS.

als. We want to take them before they become criminals and place them where they will be trained for citizenship. Then we want, when a poor, widowed mother, who has to work for a living, has an incorrigible boy whom she can't control, and calls for help, to be able to help her with her boy. Then we want to be able, when a boy runs away from home and falls into the hands of vicious people who will train him for a prison life, to be able to rescue that boy and also provide a place on our county roads for the people who aid him in a bad life. Then we want to be able where an able-bodied man or woman deliberately walks off and leaves their children for some church, county or Orphan Home to care for them, to take charge of that man and woman and give them work where they will be forced to support their children, in the place of filling our charitable institutions with them. Then we want to stop so many people from leaving their infants on door steps. All of these things are provided for in this bill.

A word or a letter to the man from your county, calling his attention to it, and your approval of it, will do much good in this line. I am sure if you all could see as much as I do of the necessity, any day almost, you would be sure to comply with this request. Then if you could see the suffering among the children of "no account" parents, you would hasten to help these children right now. Write your man today about it. I. Z. T. MORRIS.

CALL FOR THE EPISCOPAL PARSONAGE COMMISSION.

The members of the Commission of the Episcopal Parsonage are called to meet at the Publishing House in Dallas, Tuesday, January 8, 10 a. m., 1907. JNO. H. McLEAN.

Bear in mind that your happiness or your misery is very much of your own making. You can not create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—T. L. Cuyler.

New Pipe Organ Worth \$2500.00

Will deliver set up in Church for \$850.00 cash, or will take one-half cash and balance in twelve months with eight per cent interest. Only one will be sold at this price. Write for Catalog No. 140 V.

THOS. GOGGAN & BROS., Dallas. LARGEST PIANO HOUSE IN THE SOUTHWEST. Stores in Galveston, San Antonio, Houston, Dallas, Austin and Waco.

Epworth League Department

GUS W. THOMAS, EDITOR
Van Alstyne, Texas.

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

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

State League Cabinet.

President, Allan K. Raggsdale, 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.

ANOTHER NEW YEAR.

We have reached another mile-post in the pilgrimage of life. A new year with its promises and hopes is before us. Whatever may have been the disappointments of the days which have passed, those which await us may be made to yield, largely, such returns in rewards and blessings as we may ourselves elect. We believe in optimism. An experience long years ago made us an optimist. We had climbed a great mountain, and from the altitude of dazzling heights viewed the grandeur of our surroundings. The sun was magnificent in its brightness, and all nature was aglow in resplendent beauty. Below us, far down the mountain side, we saw a storm cloud form, and suddenly from its inky denseness, weird forks of lightning began to play and the thunders rolled with terrific peal. In the valley, beneath, stood a village, whose inhabitants were terror-stricken at the approaching storm, and in agonizing fear sought the safety of their homes. All the while the sun shown above in a wealth of brightness and splendor, and the thunder storm below, from our point of view, was one of the most beautiful and awe-inspiring sights which we have ever beheld. To the villagers all was darkness and gloom; to us, above, was brightness and glory. We took a lesson from the scene, and became from that day an optimist. Let us take an optimistic view of the year that is before us, remembering that if we do our part and keep upon the mountain-top of God's love all will be well with us. That our readers may enjoy a fruitful year in their Christian work and bring unto themselves the happiness of contentment and brotherly love, is our ardent wish.

TEXAS CONFERENCE EPWORTH LEAGUE RALLY.

On Sunday, December 2, while the preachers were all at conference, we made a descent on Beaumont and captured the First Methodist Church, where we had a "Hallelujah Sunday." The writer arranged with Miss Watkins, President; Miss MacMunn, First Vice-President; Miss Mary Leonard, Second Vice-President of the Beaumont League, and Mr. M. C. Deaton, our Conference Treasurer, to have a rally at the First Church, at which all the Leagues of Beaumont and the Leaguers of East Texas would join together in a big rally to give the First Church Leagues a big send-off in their new church. In addition to the home Leaguers there were present: Mrs. W. E. Ferguson, Miss Belle Taylor, Miss Mabelle Alexander, Miss Mary Swope, Miss Haskins, Tom C. Swope and Mr. E. P. Shannon, of Houston; Miss Veola Schwab and Miss Mamie Graves, of Galveston; Mr. R. M. Partlow, of Liberty; Mr. W. I. Singleton, of Mansfield, La.; Mr. and Mrs. C. N. Ainsworth, Mr. and Mrs. Z. L. Mauzy, Miss Mamie Rutledge, Mr. Theo. Scheihagen, Mr. and Mrs. W. E. Gibbs, and Messrs. Spear, H. J. Johnson, Dock Traweck, A. C. Upchurch and A. U. Alexander, of Port Arthur.

In the afternoon a service was held at the County Jail, which was participated in by Misses Mabelle Alexander and Belle Taylor and Mr. E. P. Shannon of Houston; Misses Mary Leonard and Lucy Brogdon and Mr. S. T. Brogdon, of Beaumont; and Mr. H. J. Johnson, of Port Arthur. It was spiritual, and it is hoped, as beneficial to those confined as it was to those who conducted it.

At 3 o'clock the Junior League was conducted by Miss Veola Schwab, our efficient Junior Superintendent, to whom the Beaumont folks kindly gave the meeting. Miss Mamie Graves also

CANCER AND TUMOR CURED

With a Combination of Oils. Write to the Originator for his free books. Beware of imitators. Address Dr. D. M. Rye, 216 N. Illinois St., Indianapolis, Ind.

made the boys and girls a talk. This bright-faced crowd of little folks seem thoroughly interested in their work, and they have a splendid opportunity for good work under the tutelage of their efficient Superintendent.

At 4 o'clock one of the most splendid intermediate Leagues in Texas met, and were addressed by that splendid Christian worker, Miss Haskin, assistant to the pastor of Shearn Church, Houston. It was also addressed by Miss Mamie Graves. It has never been my good fortune to attend a meeting where there were a larger, brighter or more splendid gathering of young girls and boys who are preparing to graduate into the broader field of their Master's service when they shall come to manhood and womanhood.

At 6:15 the devotional service of the League was held, led by Miss Fannie MacMunn, of Beaumont, and Mrs. W. E. Ferguson, of Houston. Fully 150 Leaguers were present, and it was the most spiritual meeting the writer ever attended. Each Leaguer seemed to feel that it was his or her duty to have a personal part in the service, and many witnessed for their Master. This service seemed to put all in a frame of mind where they felt that consecration was their greatest part, and it is believed that each one present left the service at its close feeling a greater desire to do more and better things in the future.

At 7:15 several hundred people assembled in the auditorium of the beautiful new church to listen to several addresses along the line of the purposes and results of the League. The writer, together with Miss Belle Taylor, Mr. E. P. Shannon, Mrs. W. E. Ferguson and Miss Kaskin, were on the program, but the writer got the first whack at the floor and talked so long that it was necessary to leave unaddressed the addresses of Mrs. Ferguson and Miss Haskin, which means that two charming talks were lost to the audience. Miss Belle Taylor's paper on second department work was the gem that might have been expected from such a splendid second department worker, and Mr. Shannon's talk was good.

To Bro. Smith, the efficient choir leader, is due the thanks of the visiting Leaguers for the music, and it should not be left unsaid that at the morning hour Bro. S. J. Brient, Secretary of the Y. C. A., made a masterly talk on the greatest need of the modern Church, "The Lay Worker."

The Beaumont folks, always hospitable, seemed to almost outdo themselves in hospitality, and they certainly made the visit a pleasant and joyous occasion to the visitors.

Beaumont First Church has three splendid Leagues—the Junior and Intermediate being under capable leadership, and filled with enthusiasm, while their Senior League is officered by as splendid a body as it is possible to find anywhere. If the Leagues of that Church do not graduate a strong and irresistible band of Church workers it will be because opportunities—golden ones—have been lost, and the Beaumont folks are not the kind to overlook any good thing.

This is the beginning of a series of rallies throughout the Texas Conference and I feel sure that every Conference League officer is going to do his duty to the fullest during this conference year. TOM C. SWOPE, Pres., Texas Conference League Conf., 2618 Crawford St., Houston, Texas.

SECRETARY'S NOTES.

We desire to again call the attention of all local Secretaries to the importance of sending in the names and addresses of newly elected officers. Some are responding to this request, but they come in slowly. Please do not put it off another day.

Rev. W. T. Jones, of Fort Chadbourne, one of the Assistant State Secretaries, is pushing the work in his district. This week he reports a League organized at Decker, and sends in a list of officers. He adds: "I am doing what I can in the way of organizing Leagues in the district." Brother Jones is the kind that does things.

We hope to hear of much good work accomplished by the Leagues during the holiday season. We have been wondrously blessed this year, and we should try during this season of festivities to make glad the hearts of those who are less fortunate.

The newly elected officers should be properly installed the first Sunday in January, that they may feel more keenly the responsibility they are shouldering. There is no special installation service program. Your pastor will help you in this. It is an opportune time for the entire League to support the incoming officers.

FRANK L. MCENENY,
State Secretary.
Dallas, Texas.

ENCAMPMENT SUGGESTIONS WANTED.

In order that we may arrange a program for next Epworth League Encampment that will meet the approval of a large majority of our Leaguers on behalf of the State Cabinet I herewith invite suggestions from both pastors and Leaguers in reference to same. Please write me at once, especially those of you who have attended, and give me your views as to any special feature or all of it. Some idea may have occurred to you that, if properly brought out, may benefit us all. Please make suggestions as to subjects, speakers, special study classes, etc. Please don't lay this aside and presume that others will answer. We want your ideas and want them now.

We presume that all Leagues have elected officers and are planning for a good year's work. Please send in names of new officers to F. L. McNeny, Secretary, Dallas, at once.

A. K. RAGSDALE, PRES.

NOTES FROM THE JUNIOR LEAGUE SUPERINTENDENT'S DESK.

A Study of Church Membership.
1. What is the name of our Church?
A. The Methodist Episcopal Church, South.

2. What is expected of all its members?
A. That they abstain from all evil, do good to all men, and attend upon the ordinances of God.

3. What creed do we as Methodists believe?
A. The Apostles' Creed.
4. What is this creed?
A. A statement of truths contained in God's Word.

5. Repeat it.
6. What is meant by "the Holy Catholic Church?"

A. The body of Christians the world over.
7. Before joining the Church what sacrament do we partake?
A. Holy Baptism.

8. What promise do we give at baptism?
A. That we will obediently keep God's holy will and commandments, and walk in the same all our days.

9. What special list of commandments has God given us?
A. The Ten Commandments.

10. Where are these found?
A. Exodus, twentieth chapter.

11. Repeat them.
12. What are the great commandments?

A. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself.

13. What is Christ's new commandment?
A. Love one another.

14. To what must we as Church members be subject?
A. To the Discipline of the Church.

15. What are the ordinances upon which we promise to attend?
A. Public worship, the preaching and reading of the Word, the Lord's Supper, family and private prayer, searching the Scriptures, fasting or abstinence.

16. What are the institutions of the church?
A. The ministry, missions and benevolent institutions, such as Orphan's Home, Rescue Homes, Mission Sunday schools, and the like.

17. How can we support these?
A. By giving them our time, our money and our prayers.

18. Why should we support them?
A. Because they are necessary to the life and growth of the Church.

No claim for originality is made for this lesson, which is compiled largely from our Discipline. But the children of our Church should be taught to know the meaning of the vows they take, and what is expected of them as members of the Church. It should be taught slowly, with careful explanation on the part of the superintendent.

It is earnestly hoped that it may help our young people in being more intelligent and more faithful as members of our Church.

So far, North Texas is ahead on District Superintendents. Six have been reported already, with the promise of other names to follow. Will every District Superintendent in the whole big State of Texas please send me at least a postal with her name and address, and the name of the district.

Cuero District has for the first time a Junior Superintendent. This officer has not, to the best of my understanding, been heretofore included in the cabinet. The President has now appointed Mrs. V. G. Thomas, of Yoakum, who has already taken a firm hold upon the work, and intends to do a whole year's work in the remaining five months.

Mrs. Thomas has also reorganized a local Junior League in Yoakum.

Just at this time of year it is in

place to say that, after the election of new officers, the next thing in order is to send their names to the State Secretary, and, equally important, be sure to include the State annual dues. While you are getting these off, it will be very little trouble to improve the occasion to send the assessment for the central office to Dr. Duniose.

Begin the year by doing these things, and you will not have to wonder from time to time if they have been attended to.

Put a little more responsibility on your officers this year. Even if it is easier to attend to matters yourself, they need the training. Expect a great deal, and if you do not get it, still you will be likely to get more than by expecting nothing. Work your workers.

If you are not already using the Study Course, please order it right away, so that you may begin the year right. The books for the first year are: Handbook of Bible Study, 12 cents; Junior Catechism, 5 cents; Bible Drills, 10 cents.

See how many of your Juniors will begin with the idea of attending regularly and learning the work given, so that they may be entitled to certificates at the end of the year.

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

THE SECOND VICE PRESIDENT'S ROUND TABLE.

I have received no response whatever to my request through the Advocate. I sent out a number of cards to Leagues in our larger cities, and from a few I have received replies, but nothing for publication. I have appealed to the different Leagues at home, and have received the promise of several articles, but the season is a busy one and the promises have not materialized. At my request, Bro. Carter, a Baptist minister of Austin, who was appointed to hold a revival service at the Confederate Home, has furnished me with an account of his labors, and this I take pleasure in giving to the readers of the Round Table this week. I am also publishing from the pen of Brother John H. Keen, First Vice-President of the Austin Tenth Street League, an account of the work of the Leagues of this city in the Confederate Home, together with a synopsis of some work which has come under my personal observation. Some who have done a great deal of hospital work object to their names being used, fearing the people among whom they have worked might chance to see their names and misconstrue the motives of their visits. I have had them relate their experiences and have written about them in this way, feeling that others, like myself will be interested in knowing something of this character of charity and help work.

Perhaps nowhere is a visitor more welcome than in the lonely rooms or crowded wards of a hospital. This conclusion was most forcibly impressed upon a member of the Charity and Help Committee only last week. Entering the hospital with a bunch of fragrant roses and many bright colored chrysanthemums, she was met by the matron who on former occasions had welcomed her. Miss Blank went first to see a private patient, spoke a few cheering words, and left a few flowers. Then the matron spoke of the case of a deaf and dumb man. Flowers were left with him, and while he could not express his thanks in words, his smiling face showed that they were appreciated. The next patient was a little Mexican boy who was fearfully burned. He reached out his thin little arms toward the flowers, his little face beaming with delight. His little tongue rolled off a Spanish, "I thank you," and his mother thanked Miss Blank again and again. The matron then said that she had a new patient, an old gentleman who had a broken leg. She said she would be glad to have Miss Blank see him a few minutes. Accordingly they proceeded to one of the wards, here ten or twelve men, evidently great sufferers, lay upon their little white beds. As Miss Blank entered all who could look toward the door. She passed from cot to cot and finally stood before the crippled man. As she talked with him she noticed several hands outstretched for a flower, the feeble old man nearest by saying, "Give me just one." Well, the flowers did not go round, but the visitor went away resolved to find some more and go again.

Some times a few of the Leaguers go to this same hospital and hold short song and prayer services in the main corridors and in the wards. Some times a song, a Scripture lesson, and a prayer are all that is thought best to have. Papers and magazines are usually distributed to those able to use them.

A very consecrated member of Tenth Street League has for years made it a habit to visit the City Hos-

LIVER ILLS.

Dear Sirs.—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have ever used. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it were bile on top of stomach. My bowels were constive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send Book of Advice. Respectfully,

BEN ZAUGG, Hot Springs, Ark.

Radway's Pills

Price 25c a box. Sold by Druggists or sent by mail.
Send to DR. RADWAY & CO., New York, for Book of Advice.

pital. Some time since she met there a young man who was dying with consumption. She learned that he was not a Christian. She pleaded with him to give his heart to God. She read the Bible to him, talked with him, and prayed for him, but all seemingly to no purpose. His one prayer was to get home, some place at a distance, to die. The lady who was so anxious for his soul's salvation interested some friends in his behalf, raised money to send him home, and bade him good-bye. On the train he met another lady who took up the work where the former one had left off. The poor man was converted before he left the train, but died in the vehicle that was conveying him to his home. Some of his last words were a testimony to his salvation.

Visiting a patient in a private room at Seaton Infirmary last summer, a young lady heard the patient remark, "I have counted every crack and speck on the white walls hundreds of times. I am so tired of this bare room with its white glare." The next time the visitor went, she took one of her own bright watercolors and hung it where the patient's eyes would oftenest rest. So great was the pleasure of the recipient that the visitor at other times took several framed Perry pictures, those that cost only five cents each. The subjects were Baby Stuart, Christ and the rich young ruler, Jesus in the Temple, and the announcement to the Shepherds. The pictures are all beautiful and so suggestive. The patient enjoyed each in turn, and her nurses commented upon the appearance of each picture. One was heard to say, "I wish all the rooms were supplied with them."

Cut flowers, small pot plants, a few graceful vines, or a branch of autumn leaves, make an acceptable offering for the sick room.

A patient will often occupy himself with reading, if he has a small book or a light-weight paper convenient, therefore a well selected set of books is helpful.

Pictures and mottoes brighten up a room. They may be removed and others substituted.

A postcard will often brighten the day for one who has a long and wearisome illness.

An envelope containing short clippings will help to beguile an hour.

The Sunday before Thanksgiving about twenty-five Leaguers went out to the Confederate Home to hold chapel service. At the close, they went to the Hospital Departments, where the usual prayer and song service was held. The Second Vice-President had provided enough carnations for each patient to have one, and they were appreciated I assure you.

(MISS) LAURA L. ALLISON,
State Second Vice-President.

CONFEDERATE HOME MEETINGS.

At the request of the President of this department I gladly write a few words regarding the recent evangelistic meeting conducted at the State Confederate Home in the city. The writer was appointed by the Austin Ministerial Association, under whose auspices the meetings were held, to do the preaching and superintend the services at this State institution.



Contain nothing injurious. Relieve bronchial irritation. Cure sore throat. In boxes only.

WRITING AT YOUR HOME
HELP WANTED
 We want help in every neighborhood in the United States to do some writing at home, which any person can do during spare time, and we will pay cash for it. We supply an **OFFICE OUTFIT** for you to have in your home to work with, which includes this handsome **WRITING DESK**, just what you want to keep the work in. You can earn a few dollars or a lot of money, according to the time you devote; any person can do it, no matter where located, and it is very interesting work. If you can do a little writing for us, send your address on postal for full particulars and see how profitable it is. Do it now before someone else gets the position in your locality. Address, **F. B. Mills Co., Seedsmen, Rose Hill, N. Y.**

whose inmates number more than 300, in a special effort to reach and save some of the old war veterans domiciled here. Feeble, maimed, blind, diseased, dependents of charity of the State, and nearly all of them tottering on the very brink of the grave, these old patriots call out the sympathies of their younger and more fortunate fellows. Their lot is pitiable in the extreme, but as distressing as this picture may be, there is a darker side to their pitiable plight. I refer to their chaotic spiritual condition. There are a few Christians in the camp, but by far the greater part of the old men are sinners, and some of them sinners of the most aggravated type. Except for an abiding faith in the Omnipotence of a miracle-working God, I would have had no heart to undertake a soul-saving move among them. I knew before assuming the special efforts at their salvation that an old man who had never made a surrender of his heart to Christ was an almost hopeless subject for even the gospel of the power of God. But my convictions regarding the matter are deeper now by far than when I first undertook to hold these services. I am fully persuaded that after a man has put the matter of his salvation behind him for sixty years or more he has only about one chance in ten thousand of experiencing a change of heart.

The meetings afforded a revival for the Christian element of the institution, but made no impression whatever on the vast majority of the unsaved. There were three professions of faith, but only one evincing a deep contrition of soul before his profession.

I am led to this conclusion: If Christians are to accomplish the most in soul-winning and Christian effort generally they must turn their attention to the young; and if the best attainments in Christian character and usefulness are made they must be begun in the earlier years of life. Delays in the transcendent matter of salvation and Christian culture are dangerous in the extreme. After one passes the tender and plastic age of youth the chances of salvation become fewer and the way more difficult. Men can not afford to trifle with their souls. When they do they are digging their spiritual graves. What is more pitiable than a man or woman reeling through the world without God and without hope? What do the graves answer back to us? We dare not interpret their speech aloud. We dismiss the matter with but a casual thought and turn our attention to the living. May God help the youth of our land to understand this matter.

OTIS E. CARTER,
 Pastor 2nd St. Baptist Church,
 Austin, Texas.

HOSPITAL WORK IN THE CONFEDERATE HOME.

The Epworth Leaguers of Austin deem it a great favor to have within their jurisdiction the home of the noble men of Texas who wore the gray in the struggle for State rights and the preservation of Southern valor. The appreciation of this favor is not limited to theoretical discussions of our duty to those who have been through the dangers and hardship of war. It manifests itself in a more substantial way. And this practical manifestation of it to the infirm ones at the Confederate Home is the subject of this article. I shall endeavor in the following lines to show how the Leaguers of Austin, by their work in the hospital, endeavor to alleviate the suffering of these old heroes and to cheer the dreariness of the sick room.

Once a quarter the Epworth League Union of the city goes in a body to the Confederate Home at 3 o'clock on Sunday afternoon. After a religious service in the chapel, which is attended by most of the old veterans who are able to be up, the young people repair to the hospital.

Before entering, the crowd of leaguers gather out in front, and all engage in singing some familiar hymn. Then we go up to the principal ward, where we sing and pray. The younger girls go to each bedside and hand a little flower to each one of the old suffering soldiers. The appreciation evidenced by these old men is indeed in-

spiring. Very often as the little girl hands him the flower, he will utter a blessing in return. Sometimes the tears will flow from those eyes that have looked into the cannon's mouth. A few of the leading leaguers go from bed to bed, making inquiry about the spiritual condition of each sufferer. Sometimes one is found who is unprepared. Then a prayer is offered in his behalf. Very frequently tears are seen in the old man's eyes when the prayer is ended. In seeing each one individually there are always a number of requests made for old songs. The leaguers then get together and sing these old songs, after which the service closes with a prayer.

During the time the majority of the crowd is at work in the main ward, quite a number of leaguers visit the individual wards, and make gifts of flowers and books to cheer the hearts of the "shut-in" soldier, who is not bedridden. As we retire, we always pause out in front of the building and sing some good old hymn.

There is no work, engaged in by the Austin leaguers more inspiring than this work in our Confederate Home Hospital. We feel we are honored to have near us the sick room of these old soldiers, to whom we may administer some cheer and comfort, ere they pass hence. Our work is by no means limited to these set and stated meetings. Frequently, the individual leaguers go at odd times, and stay for awhile by the bedside of one of the suffering one. We feel blessed by God in being permitted to administer to the wants of those who have served us in the conflict of war. Our reward is here.

JNO. H. KEEN,
 First V. P. 10th St. League.

TEXAS CONFERENCE LEAGUE OFFICERS.

President—Tom C. Swope, 2618 Crawford Street, Station A, Houston.
 First Vice President—Miss M. Ann Evans, Calvert.
 Second Vice President—Mrs. Ella Dunlop, Palestine.
 Third Vice President—P. W. Horn, Houston.
 Fourth Vice President—Miss Mamie Graves, Galveston.
 Secretary—Miss Eva Sanders, Center.
 Treasurer—M. C. Deaton, Beaumont.
 Superintendent Junior Department—Miss Veola Schwab, 3702 Avenue I, Galveston.

NORTH TEXAS CONFERENCE LEAGUE—OFFICIAL APPOINTMENT.

This is to notify all North Texas Leaguers that President Jones has appointed Miss Lizzie Carson, of Paris, Texas, as First Vice President of the North Texas Conference Epworth League and Miss Carson has accepted. We trust every First Vice President will write Miss Carson at once. Her address is 749 Lamar Ave., Paris, Texas.

INVITATION WANTED.

We are now ready to consider a place for holding our Annual Conference, June 26-23. Please send your invitations to me right away, so the cabinet can act on them and begin to arrange a program.
 O. L. HAMILTON, Sec-Treas.
 Frisco, Texas, Dec. 17, 1906.

PROGRAM FOR ENCAMPMENT.

The Cabinet of the Epworth Leagues of Texas met yesterday in accordance with the call issued by A. K. Ragsdale, President of the State Association of Leagues. The principal matter discussed was the preparation of a program for next summer's encampment.

It was decided to communicate at once with several prominent speakers and leaders in order that engagements for next summer's encampment might be made.

It was the sense of the meeting that three Bishops of the Methodist Church, South, should be asked to address the assembly. Effort will be made to secure Bishop Candler, who recently returned from Corea, and who, it is thought, will be available next summer. Bishop Candler ranks very high in the Church and is regarded as one of the ablest men in the Episcopal College. Bishop Candler is to be requested to speak with regard to missionary effort.

John R. Mott, of New York, leader of the great Student Volunteer movement, will be requested, it was decided yesterday, to address the Epworth Leaguers with regard to the great missionary movement of students.

Ed. F. Cook, of Nashville, Tenn. will be requested to conduct the mission study classes.

Mrs. Hargrove of the Scarritt Training School of Kansas City, will be invited to conduct classes in Bible study. She is also to have charge of the work of the Home Mission Society, which meets every year at Corpus Christi during the annual session of the State Epworth League.

A special feature is to be made of the music at next summer's encamp-

ment. A competent director is to be selected to lead the great assembly of young people in singing familiar hymns. Renditions from some of the best soloists in Texas will also be arranged, it is stated.

The bonds which are to be sold for the improvement of the encampment site will be issued, it is expected, in two weeks. Official notification of the action of the different Texas Conferences in legalizing the issue of bonds is now awaited, and when all the Secretaries are heard from the bonds will be printed.—Dallas News, Dec. 29.

First and Foremost

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

The favorite family cathartic is Hood's Pills.

SUNDAY-SCHOOL WORK.

To the Pastors and Sunday-School workers of the Northwest Texas Conference:

Dear Brethren: We have moved to Fort Worth since conference, and have entered fully into the work to which we were appointed by the Bishop and cabinet at Brownwood. As far as possible we desire to keep in touch with the great body of Sunday-school workers, presiding elders, pastors, officers and teachers numbering over five thousand within the bounds of our great conference. We will attend or assist in County or District Institutes throughout the conference as far as we may be able. We will edit and circulate our annual Sunday-school year book, distribute literature, look after, assist and encourage mission Sunday-schools, etc.

When possible, we will be glad, upon invitation of the pastor and superintendent to visit pastoral charges, spend two days, including Sunday, hold a local institute, and on Sunday preach on the subject and bring the Sunday-school interest before the congregation. We desire to hold decision day services, and strive to lead the children and young people of our Sunday-schools to accept Christ and join the Church, and make our work truly evangelistic.

Our working motto for the year is: "All the Church in the Sunday-school, and all the Sunday-school in the Church." Upon these occasions we will explain, encourage or organize the cradle roll, home department, messenger corps, Baraca and Philathea classes and Bible teachers study circle. We will not sell books, but will carry samples of the newest and best of Sunday-school literature and supplies, all of which will be furnished direct from Dallas by Smith & Lamar.

The Sunday-school Board has appointed Mrs. Field superintendent of primary work, and she will give special attention to this department of the work. She is a trained teacher and has had much experience in Sunday-school work.

We have made the modern Sunday-school work a special study for several years. We feel that we have a practical idea of it, from the standpoint of a pastor, and trust that we will be able to help in this great and growing work.

The work is great, a man is small, But God is greater far than all.

My postoffice address is Station A, Fort Worth, Texas. We invite correspondence and suggestions. Does your Sunday-school work need new life and inspiration? If so, write me, and we are at your service for a hard year's work, and will be glad to help you all we can.

C. S. FIELD,
 Conference Sunday School Sec.
 Station A, Fort Worth, Texas.

ONLY ONE PRESCRIPTION.

Dr. M. S. Fielder writes: "I know Tetterine to be a radical cure for salt rheum, eczema, and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles."

50 cents a box at druggists or by mail from J. T. Shuptrine, Savannah, Ga.
 Bathe with Tetterine Soap, 25c.

False pleasure grows into true pain.—Ram's Horn.

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

Metropolitan BUSINESS COLLEGE
 DALLAS, TEXAS.

"The Finest Business College in the South."
 Write for full information—it's free. Write today. Also, **Abbott's Chartier's Electric Short-hand—It's Great.**

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 1/4 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, shifter, slide plate, four hemmers of assorted widths, quilting, foot, hemmer and feller.

THE ACCESSORIES include 12 needles, 6 bobbins, all can filled with oil, large and small screw drivers, sewing guide, ruffler, certifying 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 BELT REPLACER—The automatic belt replacer is supplied on all drophead machines. It automatically replaces the belt on the machine when the head is raised unbelting 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
Upright.....	22.00

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.

The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Maaten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society, and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

THOU KNOWEST, LORD!

What doth it bring to us, this strange new year,
In whose veiled face we gaze with hope and fear?

Thou knowest, Lord!
Shall we have joy or sadness, peace or pain?
Will those we love pass from us, or remain?

Thou knowest, Lord!
Dim lies the future, and we can not tell;
Then let us rest content that all is well—

Thou knowest, Lord!
—Selecte.

THE MISSIONARY BULLETIN.

The Woman's Foreign Missionary Society M. E. C. S.

Mission Study Classes are multiplying among our young people's societies. This should cause thanksgiving, since it gives hopeful promise of the future of our great enterprise. From the ranks of these young people will come the well-informed missionary, the man and women who will delight in going as well as in sending.

Some echoes from Brazil will cheer those who pray especially for its redemption. "As I realize how these Brazilian Christians look to us for direction and help, how many have implicit faith in our ability to help them carry out their plans for the advancement of the Church, my heart almost stands still within me as I realize my own insufficiency."

"Miss Stewart did a noble work during our vacation, and much needs a rest, which I hope she will get at home. All the stations have made advancement. I am happy to be back again to take my part in the work."

Few changes were made at Conference. Miss Parker was sent to Petropolis, and the new missionaries—Miss Lamb and Miss Hood—were assigned work in Porto Alegre and Petropolis.

The work of building in Bello Horizonte is progressing, though much remains to be done, and more money to be expended if the structure approaches the proportion prayed for. The building is for the future well-being of a great and beautiful city, which should be won for Christ.

The Conference in Korea resulted in the following appointments of our workers: Miss Hounshell, Miss Ivey, and Miss Myers are in Wonsan; Miss Wagner and Miss Erwin in Songdo; Mrs. Campbell, Miss Nichols, and Miss Dye in Seoul.

Mrs. Mary Knowles Ross is still full of interest in our Wonsan station. She writes of the need of training for the Bible women, and regards the class meetings after Sunday morning service as most profitable. Mrs. Hardie has been helpful in women's work, as well as Mrs. Ross.

Now that the General Board is planning for a great school, under the charge of Mr. Yun, in Songdo, the future of the city is more fully assured. The Koreans seem to respond so heartily to everything our Church is trying to do for them that it is a great pleasure to give them the opportunity of Christian education.

Speaking of the Lucy Cuningham Memorial, Miss Ivey writes: "We have heard of the death of the noble woman who made this home possible. Her good deeds follow her, and will continue to follow her, as one after another of our missionaries enjoy the home, and daily raise their hearts in gratitude to God, who put it into her heart to provide it."

How full of joy are the missionaries of the cross that they are found worthy to proclaim Christ to a lost world! Chalmers, whose life was given that he might rescue the pagan world, said: "The ramparts of heathendom can be stormed only by those who carry the cross. Recall the twenty-one years in New Guinea, give me back all its experiences, give me its shipwreckers, give me its standing in the face of death, give it to me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary."

Ex-President Palma's children are in our Irene Toland School, in Matanzas, Cuba. Pray that the influences about them may make them wise unto salvation.

"God is more earnest for me to be

saved than I am to be saved. He loved not the saints, not penitents, not the religious, not those who love him, but the word—secular men, profane men, hardened rebels, hopeless wanderers, and sinners." (Luther.)

"He who keeps company with Jesus will never walk where Jesus would not care to go."

On a great marble slab in the floor of Westminster Abbey is the following inscription: "Brought by faithful hands over land and sea, here rests David Livingstone, missionary, traveler, philanthropist, born March 19, 1813, at Blantyre, Lanarkshire; died May 1, 1873 Chitambo's Village, Ilala." His monument is the heart of those who work for the salvation of the world, and in hundreds of the redeemed in Central Africa.

"Give and God's reward to you will be the spirit of God himself, whose life is the blessedness of giving. Love, and God will bless you with the capacity of more love."

The Week of Prayer and Thanksgiving just closed has renewed the zeal of many who were growing indifferent; and wherever observed as designed by the Board, blessings have come upon the worshippers and money flowed into the treasury.

The Clarksville District meeting held November 24, was a time of spiritual uplift. The pledges of many Auxiliaries had been met for three quarters, and the Tennessee Conference Society will be coming to the front if other districts do as well as Clarksville.

The minutes of the Twenty-Eighth Annual Session of the Baltimore Conference Society, among many interesting facts, give the rules governing their circulating library. The library tax on each Auxiliary is only twenty-five cents a year; the fee charged each reader being only five cents. Suppose each Conference Society should adopt this library plan, what would result?

TO THE W. F. M. SOCIETY OF THE TEXAS CONFERENCE.

The changes made in district lines by the late Annual Conference will not take effect in our work, until the next annual meeting. Report to the same District Secretaries, and apply to them for information as before.

MRS. S. PHILPOTT, Pres.
Mrs. J. E. GREEN, Cor. Sec.

NOTICE.

W. F. M. Society, Northwest Texas Conference.

On account of having to move away from Clarendon, Mrs. B. W. Dodson has resigned her office as Secretary of that District; and Mrs. J. W. E. Gilliland has also resigned as Secretary of the Colorado District, because her home is now in Fort Worth. To the places thus left vacant have been appointed: Mrs. J. C. Carpenter, P. O. Groom, Texas, to the Clarendon District; and Mrs. C. C. Blandford, Colorado, to the Colorado District.

In the Plainview District, Mrs. T. S. Barcus had consented to serve as Secretary, but by order of the higher authorities, she and her husband have been sent to Monterey, Mexico; so some one else must be found for that district.

MRS. M. E. BULLOCK,
Cor. Sec. Conf. Society.

Lorena, Texas.

MEMBERS W. F. M. SOCIETY WEST TEXAS CONFERENCE.

As we stand on the threshold of the New Year, our thoughts take on a serious and, perhaps, pensive hue.

It is sad to say "good-bye" to the old year, even though it may have perchance brought some days of sorrow or gloom.

The gifts of the New Year are veiled in shadow, though it is hailed by the young with joyous anticipations.

How is it with our Christian work? As workers in the W. F. M. Society, what thoughts fill our hearts and minds today?

We rejoice to think that the past year has been one of cheer in some respects. Christians are awakening to a sense of their responsibilities to the world, and "the missionary spirit" is spreading. Our preachers are preaching and teaching missions. Even many Jews are learning that the Messiah for whom they have so long waited has already come, and they may claim him as a Savior—a Prince of Peace!

Shall not we, who call ourselves

missionary workers throw off our sloth and, with renewed energy, do our part and give our money more liberally to help to hasten the coming of the day when all shall know the Lord—when Christ's kingdom shall be established on earth?

The last week of November was observed by the Home Mission and W. F. M. Societies together—the Week of Thanksgiving and Prayer—in Travis Park Church.

Interesting programs were arranged for every afternoon, except Thursday, in which each auxiliary took part. The points suggested in Our Homes and Woman's Missionary Advocate were considered, interesting papers were read and discussed. A collection was taken each day, which, at the close of the week, was equally divided between the two societies. A few mite boxes for the Foreign Society were opened, netting something over \$9.00.

We believe good was accomplished by these union services, in spite of the very disagreeable weather, and would cordially commend the plan to those societies that have not tried it.

We hope it will become a habit, instead of an experiment—this union of prayers and interests.

Loving wishes for a very happy New Year to each member of W. F. M. Society, West Texas Conference, and to our dear, kind editress of the Woman's Department.

MRS. E. C. NICHOLS,
San Antonio, Texas.

PRESS DEPARTMENT NORTHWEST TEXAS CONFERENCE.

"The King's business requireth haste."

Time is passing, our fiscal year is drawing rapidly to a close, and so much to be accomplished in this short time.

Surrounded by all the blessings which this glorious Christmastide will bring to us, can we afford to be indifferent to the claims of those less fortunate?

Unless we are able to meet the appropriations asked for, at least three of our preachers will suffer this year.

How can you help it? Simply by paying your dues in full.

If each Home Mission worker would secure at least one new member and pay her dues for the entire year, we could meet the claims mentioned above.

And this is only one item in the long list of urgent needs.

We must have a full payment of dues. Let dead auxiliaries come to life. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

And let those that are active renew their zeal, and let us bring a full report to conference in May.

Just a word to the Press Superintendents. Have I your correct name and address? If not, will you kindly send it to me? This is my only means of knowing. If there are any auxiliaries (and there are only a few), who have not elected a Press Superintendent and taken up the work, please send me the name of your President.

Don't fail to save your clippings and blackboard illustrations, and send to me. Also remember to fill out the report blank and send to me at the beginning of the quarter.

With the Bulletin this month we are writing you a "Christmas" letter. Will you kindly answer, each one, and write all about your work?

"Let us not be weary in well doing, for in due season we shall reap if we faint not."

MRS. J. C. MIMMS,
Press Supt. Conf. Society,
Weatherford, Texas.

W. H. M. SOCIETY, ANSON.

The unflagging zeal of our Press Superintendent, Mrs. Mimms, keeps us reminded of our duty every month. If we fail, it is our own fault. The Bulletin comes filled with many interesting things and suggestions, in which we try to interest our auxiliary. And while we have such faithful officers at the head of our society, we are bound to prosper. Anson will take on new life this year. Our new preacher seems to be in sympathy with the Home Mission Society. On last Sabbath he not only announced our meeting, but gave a splendid endorsement of what the society is doing all over the Church, and urged every member to assist and encourage us. We think we are going to have a year of success, activity and encouragement, for there is nothing to hinder when our preacher will work with us. Anson is now a station, and we expect to build a parsonage the coming year. Our society has purchased a lot, and the building will commence soon. Let us go to work in earnest!

MRS. J. A. HYDNER.

REPORT W. H. M. SOCIETY OF CORPUS CHRISTI, TEXAS.

On August 15th the sisters met at the church and reorganized with membership of sixteen.

President, Mrs. Mary G. Ring; First Vice President, Mrs. Eliza Griffin;

Second Vice President, Mrs. Mary Dodge; Third Vice President, Mrs. Ella Creekmore; Recording and Corresponding Secretary, Mrs. Mary C. Shade; Treasurer, Mrs. Ella Craig; Ways and Means Committee, Mrs. Hattie Luter; Agent Our Homes, Mrs. Sarah Archer; Leader Bible Work, Mrs. Mary Watts; Press Correspondent, Mrs. Mary A. Sutherland.

Meetings held first three Mondays of each month at 3 p. m., at Methodist Church, while fourth Monday is given over to social meeting at home of some sister.

At these meetings the monthly mite boxes are opened, light refreshments are served, and a pleasant and profitable afternoon is enjoyed, both by members and invited guests. Our membership has grown to twenty-two—all enthusiastic workers, as I believe following report of work for last quarter will show.

1. Substantial remembrance of our orphans, who attended League Engagement with Brother Vaughan in August, which we intend to surpass next year; home work, in every case reported aid has been given. Sister Luter agreed to raise sixty dollars for Anson Rescue Home; sixty-six dollars have been forwarded; one package of clothing to Rescue Home, and one package to Orphans' Home. Sister D. McNeill Turner went as delegate to annual meeting held in Cuero, and brought back such glowing reports of what the women of our district were doing in furnishing parsonages, that we appointed a committee on the spot to go out to our members and ask aid in making our loved minister and family comfortable. Sisters Creekmore and Craig did their work well, and all worn furniture, mattresses, et cetera, were replaced with new. Feeling that our yearly work is completed, the younger sisters are arranging for a Christmas entertainment for the children of Sabbath school. Wishing a happy Christmas and New Year to the Advocate and all our people, and peace on earth, good will to all humankind, MARY A. SUTHERLAND,
Press Cor.

REPORT OF THE TREASURER OF THE W. H. M. SOCIETY OF THE NORTHWEST TEXAS CONFERENCE.

For Quarter Ending December 15, '06.

Receipts:	
Dues	\$1020 69
Baby Roll	9 00
Life Mem. Dues	70 00
Week of Prayer	443 20
McEachern Brigade	26 63
Baby Mite Box	8 04
General Fund	236 81
Expense	109 60
Dea. Home	20 00
Shares in Dallas Home	15 00
Minutes	24 00
Deaconess Scholarship	45 80
Denton School	5 00
Wesley Home	5 00
Total receipts	\$2128 57

Disbursements:	
Gen. Treas.	\$1914 17
M. H. & Training School	15 00
Miss Conner's Expenses	78 65
Mrs. W. H. Johnson	37 85
Dist. Officers' Expense	9 00
Conf. Cor. Sec'y	18 75
Conf. Treasurer	25 00
Total disbursements	\$2128 57
Bal. in Bank Sept. 15, '06	460 43
Total for quarter	\$2599 00
Disbursements	2104 62
Bal. in Bank Dec. 15, '06	\$494 38
In Gen. Treas. Sept. 15, '06	\$286 35
Fifty per cent dues Dec. 15	510 04½
Total in Gen. Treas.	\$893 29½
Press Supt	6 20
Total Disbursements	\$2104 62

Appropriations:	
Gomez	\$100 00
Proctor	100 00
Hereford	100 00
Talpa	150 00
Total appropriations	\$450 00
Bal. in Gen. Treas. Dec. 15, 1906	\$446 29½
Bal. in Bank Dec. 15, '06	494 38
Total cash on hand	\$940 67½

Local Work:	
Six boxes reported.	
Amt. spent on parsonage	\$1868 27
Amt. spent on churches	1981 58
Relief of needy	280 25
Local supplies	1042 16
Supply Dept.	417 90
Pastor's salary	40 00
Total Local Work	\$5631 16
Total Con. Work	2138 57
Grand total for quarter	\$7769 73

MRS. D. L. STEPHENS, Treasurer.	
Anson, Texas.	

PARLIN & ORENDORFF IMP. CO., Dallas, Texas.	
NEW BOOKS FOR FARMERS.	
The Farmers' Companion, Educator and Counselor. Price 25 cts. in coin. Address E. W. Wellborn, Novice, Texas.	

What Sulphur Does

For the Human Body in Health and Disease.

COSTS NOTHING TO TRY.

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

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

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

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

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

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

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

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

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

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

Send your name and address to-day for a free trial package and see for yourself.

F. A. Stuart Co., 57 Stuart Bldg., Marshall, Mich.



OUR CARRIAGE PLANT

is far famed for its superior productions. If you don't happen to know of its merits, our methods, or our honest prices for honest goods, please consider this a hearty invitation to call and get acquainted. We have no fear of the outcome of your visit if you seek a carriage, phaeton, buggy or business wagon.

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

PARLIN & ORENDORFF IMP. CO.,
Dallas, Texas.

NEW BOOKS FOR FARMERS.

The Farmers' Companion, Educator and Counselor. Price 25 cts. in coin. Address E. W. Wellborn, Novice, Texas.

REMINISCENCE NO. 6.

I was born in Alleghany County, Virginia, on August 16, 1832. I was the fourth son of five brothers, having three sisters older than myself.

My parents moved to Missouri and settled in Linn County in the spring of 1849. I professed religion and joined the M. E. Church, South, in 1848, entered the Missouri Conference in 1854, and was ordained deacon by Bishop Pierce in 1856, and elder by Bishop Early in 1858 in Chillicothe. The fall I joined the conference my parents immigrated to Texas. I traveled one day with them as I rode to my first charge—Trenton. I transferred to the Texas Conference and accompanied Bishop Pierce from St. Louis to Marshall, East Texas. As Bishop Pierce ran down to Rusk to visit his sister, I spent the intervening time at Marshall, making my home with Colonel J. F. Taylor, preaching for Brother Hill, J. W. Fields and W. J. Joyce, who as a junior under Brother Fields on the Marshall Circuit, Brother Hill being in charge of the station. After some weeks with these brethren and Sister Taylor, we took up our march to Tyler, the seat of the East Texas Conference, where we met Bishop Pierce again, who held the conference. I am tempted to give an account of the most thrilling stampede I ever witnessed among men. A stampede among cattle bears no comparison with it. Whether the extent of the fight is due to the amount of brains and courage, I will not stop to discuss, but I do know that a bull dog when scared is the worst scared dog that lives.

It was Saturday night. The church, an old-fashioned frame structure, was crowded, with Masonic Hall overhead. The Bishop was just about to commence his missionary address—was on his feet when a rock in the foundation cracked, or a stick broke, or an unusual roof fall produced the impression that the house was falling. Then some hallooed fire—some the church is falling—others that it wasn't—and every conceivable thing was yelled, while people were running over each other, rushing to the doors and windows, striking the latter head foremost, breaking out the sash and glass, making a terrific noise while they leaped to a place of safety. One lady hoisted the sash of a window and held it up while a number of men jumped through it. One old brother landed on his stomach at a safe distance, exclaiming, "Thank the Lord!" Another threw his arms around the central pillar of the church as though he would hold it up. Another folded his arms across his breast, exclaiming, "Bless the Lord, we are going now!" Another old brother said he had too much faith in God to believe that he would suffer the church to fall on that big congregation and crush it to death and kill the greatest Bishop in the Church, and so he stood his ground. Brother Gaines Carden and I were standing together near the chancel. He caught the panic, being an active young man, bounded to the top of the seats, leaped to the heads and shoulders of the mass of people crowding the aisle, reached the door and leaped out, some one said, fifteen feet beyond the front steps. Josiah Whipple, remarkable for self possession and coolness, stood up in a carriage twenty feet from the house, and announced in a quiet and assuring tone: "The church isn't falling." A lady, struggling up from the dust into which the crowd had trampled her, said with much more real calmness than Brother Whipple: "If the church didn't fall, I did."

Bishop Pierce stood calm and pale in the pulpit, gazing upon the unusual scene until it was apparent that no harm had occurred to the building. Some one may ask what part I took in the excitement. I answer, a witness is not required to criminate himself. Several of us started a hymn, and an old venerable brother led in prayer, but the scene was too great to be quieted in any such way. We could not get the congregation back, and the service for that night was a failure; and the congregation next morning was perhaps less than half what it would have been but for the unaccountable scare.

Many amusing anecdotes were related next morning. A Judge from Jefferson, attending the conference, and stopping at the hotel, paid his bill early in the morning and requested the landlord to ascertain the amount of damage he had done the church and send him the bill. He had jumped through a window, cutting his face in a frightful manner, and was unwilling to face the crowd next day, and so went home to nurse his wounds and reflect on the uncertainty of human events.

Conference over, Brother Carden and I took the stage for Waco, and I spent the night with Major W. W. Downs.

Early next morning I mounted the stage again for Austin, near which my precious mother lived with my brothers, James and Caleb. After a separation of four years our meeting was "in tender." I took my mother with

me to Austin and had her enjoy the conference with me. Through the courtesy of Buck Harris, who was stationed there at the time, "the host of the conference," I preached one evening, and my mother was an auditor. It was the first time I had ever preached in her presence.

The brethren gave me a cordial welcome, and the Bishop assigned me to the Waco Station—an appointment which, as I told the Bishop, I feared was beyond my ability. He said he thought not. However that may have been, I have often comforted myself with the blessed truth that my obligations are only equal to my ability.

Now that I am in Texas I want to go back to Missouri a little while and recount the dealings of the Lord with me in my early ministry; for in my early reading, before I thought of preaching, I read Dr. Nelson's "Cause and Cure of Infidelity"—(one of the best books a young man ever read). His illustrative incidents did me more good than his logical arguments if possible. Doctrines and theories are all right in their place of course, but to see the practical application of these in the conversion of a soul, beats an argument two to one.

My first appointment in the Missouri Conference in 1854 was as junior preacher under Wm. Ketron on the Trenton Mission, embracing most of Grundy and Mercer Counties, and parts of other counties—one appointment across the State line in Iowa. We had seventeen appointments to be filled each month, and our mission was only a part of Enoch Marvin's first mission some fourteen years before. His name was like ointment poured forth even then. Go where I would, the old ladies never grew weary of talking about Brother Marvin—what he did, and how he did it. We had one rest week each month, except the Sabbath. These were all occupied to the best advantage—and our rest day in each week on Monday. This gave the people of the mission preaching every two weeks, and Brother Ketron and I crossed each other's path once a month at least, and always at our Quarterly Conferences. Our presiding elder was Edwin Robinson, who rejoiced in the cognomen of "Old Sorrel," as he was red headed, with a Roman nose and all of a Roman's heroism.

It seemed to be a rule of his to vindicate the doctrines of Methodism. He held that "the doctrines of the gospel were the bulwarks of the Church." And so on Sunday morning at eleven o'clock some error or ism had to die. He would take a text involving the principle he wished to discuss, and with his good, broad sword—the Bible—"would lay about him" sometimes for three hours at a stretch. It was no uncommon thing for the good sisters to complain that his long sermons spoiled their dinners; but not so with him. He wasn't responsible for the dinner, but he was for the preaching. When a sermon is as deep and broad as it is long, an intelligent audience will rejoice in it, and grow stronger by it. Abolitionists hated him worse than they did the devil, and during the Civil War he was shot down in the street.

I must speak of Father Ketron, my senior. He was one of the best preachers I have ever known, a German, but speaking English well, though broadly. He was very unequal in his pulpit efforts, though always Scriptural and interesting, but when occasion demanded he was wonderful. We had a campmeeting near our Iowa appointment. Brother Davis was with us and had preached, I had preached a time or two, and Father Ketron once or twice; we had several conversions, but some "lewd fellows of the baser sort" annoyed us considerably. Finally a lot of Mormons, men and women, came into the altar and took charge of the music, and such singing I never heard before or since. It was mostly choruses and rounds, one after another, never stopping for prayer or anything. One of their choruses I remember to this day, though I had never heard it before or since. It ran like this:

"My mother had religion
And died happy in the Lord,
And the last word that I heard her say,

Was about Jerusalem,
Was about Jerusalem,
Was about Jerusalem,
My own dear happy home."

They certainly made the welkin ring. It wouldn't have been so bad if they had not been Mormons, and so impertinent about it. Seeing we were set out, Brother Davis called the attention of the audience, made the appointments for the next day, and pronounced the benediction. The impression soon got out that the Mormons were to be mobbed, and such hasty harnessing of horses and hustling into wagons, is seldom seen. "They didn't stand on the order of their going, but went at once." That was the last of the Mormons during the meeting. The next day's service restored the moral of the camp somewhat, though those gawky fellows were still in evidence, if not in increasing numbers, not

knowing what would happen next. Father Ketron told us he would preach at night. I noticed he would eat no supper—was much on his knees, groaning, and looked like an awful prophet. The horn blew, the people assembled, introductory service began, Ketron made the most awful prayer I have ever heard, presented the whole situation to the Lord, told him how these gawky sons of Belial had been standing around the altar from day to day, making sport of sacred things; then he appealed for mercy for them, saying: "Oh! Lord, if there is mercy for such sinners, extend it now, and if not, strike them down in their wickedness and take them out of the way of others who but for them might be saved." The sermon followed in the same style, only more awful if possible. Twelve of those wicked men came to the altar, and the last one of them was converted. No one witnessing their deep contrition, and hearing their earnest prayers, could doubt their sincerity. It looked to them like old Father Ketron held the keys of the bottomless pit, if not of the better world.

Carrying out the principle involved in St. Paul's admonition, "Prove all things; hold fast that which is good," I had joined the Odd Fellows in Trenton. A member of the order, popularly known as Ben Smith, a brilliant young lawyer, had taken a course of study at Bethany, Virginia, under A. Campbell, and returned a full-fledged Campbellite preacher, and preached one night in the Baptist Church. His theme was the Gospel. In the course of his remarks, he said: "Ask a Christian whether he expects to be saved; he will not tell you.

"Tis a point I long to know,
O'er it causes anxious thought,
Do I love my Lord, or no,
Am I His, or am I not?"

"No! He will tell you: 'I know I'll be saved.' How do you know it? Jesus Christ has said, 'He that believeth and is baptized shall be saved.' I believe that Jesus Christ is the Son of God, and in accordance with that belief I have been baptized. Now, Jesus Christ is bound to save me, or take back his word." This statement struck me as blasphemy. I had to preach in the same house the next Sabbath at 3 p. m. Oh, how I tried to steer clear of that theme; I prayed over it and wept like a child. Tried to find some theme that I could discuss without coming in conflict with Brother Smith's sermon; but nothing would do. (Some preachers know what this means). I yielded finally and preached from, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." There was a large crowd. Smith was there. As the preachers used to say, I had liberty; I contrasted the righteousness of the scribes and Pharisees with that of the Campbellites, much to the disadvantage of the Campbellites, showing that the character of the righteousness of the former consisted in conformity to the laws of Moses, that of the latter in conformity to a supposed law of the gospel, and the only righteousness which exceeds that of these classes is that of faith in Christ, which purifies the heart and rectifies the life.

I preached about an hour, quoting freely from the Scriptures. The excitement was great. The idea of a mere novice antagonizing such a man as Smith. Smith came to me in the Odd Fellows Lodge at the next meeting and requested me to be present the next Sabbath, for he was bound to answer that sermon. I told him Father Ketron, and I had an appointment for a protracted meeting in the forks of the river at that time, and it would be impossible for me to attend. "Then have some of your friends there, for I must answer that sermon." My friends were there, but I could never from any of them get an account of the sermon. They all said he hurt.

After this he would not speak to me. When I would go into a store where he was in conversation with others, he would walk out without speaking. Some months after this I was made a Mason. While in the ante-room I heard a familiar voice admonishing the brothers that they were about to initiate a minister of the gospel, and urged them to put themselves on their best behavior and make the ceremonies as impressive as possible. Everything went on in the most solemn and impressive manner. What was my surprise to see in the chair as master of ceremonies my friend, Ben Smith. No man ever received the lectures more kindly than he gave them to me, and ever after we were good friends. This is an instance in which Masonry improved one man's religion.

I want to say that I never did like controversy, but it is sometimes a necessity; and to avoid it on such occasions is to betray the truth and play the coward.

I do not intend in these reminiscences to discuss controverted subjects or to allude to them, except as it may be necessary in elucidating the saving principles of divine truth.

S. C. LITTLEPAGE.

EARLY METHODISM IN TEXAS.

My recollection of what I call early Methodism extends from 1838 and 1839 to 1845.

The little town of Wheelock, in Robertson County, was then in what was known as the Millican Circuit. The first preachers we had were Robt. Crawford, father of the late Judge Crawford, of Robertson County, and Robert Alexander, sent here as a missionary. The first preaching we had was by Robert Alexander in a little log house at Wheelock. The little house was so low that Bro. Alexander, being a tall man, had to stoop to get in at the door. His congregation would be perhaps half a dozen people. In stopping at Wheelock he was on his way to his regular appointment, coming from Rutersville, on the Colorado River to Roberts' Ferry, on the Trinity River, this distance being something near 100 miles. He was often joined on his trips by Bro. Sneed, another Methodist preacher. It was much safer in those days for two or more to go together, on account of danger from the Indians. These trips were always made on horseback. In crossing the streams the only method was a small canoe, usually dug out of a cottonwood tree. These canoes were so small that one would only carry one or two men. The men would get in this and swim their horses over the stream. On one occasion when crossing the Brazos at the old Saa Antonio crossing, Bro. Alexander crossed in this way and had only gone a short distance when he met what we then called a "blue norther"—we now say "a blizzard." In a short time his horse froze to death and he was compelled to stop at a house and stay until the weather moderated and he could get another horse and go on.

In September, 1839, although there were few of us, we decided to have our first campmeeting. We met, hauled logs, boards and pickets. The camps were built of cedar pickets set up in the ground and covered with boards. Among the campers were Thomas Curry, David Curry, the widow Curry (their sister-in-law), Moses Griffin (their brother-in-law), Dr. Elijah Powers, Jno. Hardisty, Harrison Owens and Duncan Moore, with their families.

Our congregations came from what to us, now, seem incredible distances—coming from Burleson County, Walker County (where Huntsville now is), from Old Washington, on the Brazos, from Marlin, from Roberts' Ferry, on the Trinity and many other places. From Burleson County there came the Porter family, the Addisons and the Nelms. From these families we got six preachers in six years' time—Jim Nelms, W. G. Nelms, Oscar M. Addison, Jim Addison, Milton Porter, and I think, his brother, whose name I do not recall. O. M. Addison afterward became presiding elder.

We had fine revivals here in these old campmeetings, and many were converted, among them being the young men mentioned, also G. H. Love, late of Wheelock, and James Walker, all faithful Methodists the rest of their lives.

This camp ground was used and kept in good repair for six consecutive years.

The second year we had the campmeeting the Collard family came from near where Huntsville now stands to attend the meetings. We looked up and saw a dust rising and didn't know whether it was Indians coming or what. When they came in sight, it was Collards of all kinds and sizes, red-headed Collards, black-headed Collards, preaching Collards, and praying Collards, even the women praying in public, a thing which was very unusual at that time. One of the Collard family was old Bro. Jimmy Collard, a preacher, and father of the late Judge Collard, of Austin, and of Rev. Jim Collard.

During these meetings our first presiding elder was Robt. Alexander, the next Josiah Whipple and the next Mordecai Yell. Among the younger preachers was Robt. Crawford, who was pastor in charge during the time Robt. Alexander was presiding elder. With Josiah Whipple was J. E. Ferguson, late of Bell County. With Mordecai Yell was W. C. Lewis and Pleasant Yell, a brother of Mordecai.

As before said, Harrison Owens was a familiar figure with us in our meetings. On one occasion he had grown a little cold in his religion and was at the mourners' bench on his knees, surrounded by relatives, friends and wife, all engaged in talking to him and praying for him. After a little it got too hot for him and he jumped up and took to the woods. His wife hunted him all night, but did not succeed in finding him. Next day Bro. Haney, from Rutersville, was holding morning services when suddenly Harrison Owens made his appearance, exclaiming, "Brethren, the devil has had me all night," and his looks indicated that if ever a man had seen Satan, he must have done so. Bareheaded, unwashed face, shirt collar unbuttoned, and giving every evidence of a severe struggle, mental if not physical. The preacher said to him, "Sit down,

Bro. Owens, and I will tell you something that will do you some good. He sat down, but his wife, possibly doubting his good intentions, took him away and put him to bed. We have no evidence as to how his struggle with Satan ended.

About eight or ten miles away from us was a settlement made by Jeremiah Tinnen, who had afterward died. He called his wife "Black Nance," and she was known as "Black Nance" to everybody around. We were having preaching one day and looked up to see a big sled with standards drawn by a team of oxen, the sled piled high with bedding, cooking utensils, provisions and all necessaries for camping, and, on top of it all, Black Nance coming to campmeeting. She drove her team of oxen on through the camp ground and made her camp as satisfactorily as if she had come in the usual way.

On another occasion we were down on our knees praying when a man rode up on horseback, exclaiming in a loud voice, "You had better watch as well as pray; the Indians are near here." This disturbed our services, but a party was sent to see about the Indians and it proved to be a party of runaway negroes coming from Red River trying to get to Mex'co. They were captured near Cameron, in Milam County.

Among the preachers were David Carroll and Little Sam Williams, from Eastern Texas.

By the year 1845 peace had been made with the Indians, so that the settlers could go to other places un molested. So our people scattered and we had no more campmeetings then.

The last time I saw Bro. Alexander was in the '70's in Bryan. He related to me an experience he had in 1843 which forcibly illustrates the hardships which our pioneer preachers had to endure, and the difficulties under which they worked. My brothers, Thomas and Smith Duncan, lived on Big Creek, and that year the Brazos had an overflow. The water was backed up in Big Creek until it was at that place a mile and a half wide. Bro. Alexander, who was presiding elder, and W. C. Lewis had come from Independence, in Washington County, to go to an appointment to preach at Bucksport, in Falls County. Bucksport was situated a short distance from where Marlin now is, and about half way between where John Marlin then lived and where Marlin now stands. I am particular to thus locate it as it is not now on any map. It took its name from the fact that one cold morning Abe Porter and Wallace Severe had a difficulty on the bank of the river and Porter struck at Severe with his bowie knife and cut his suspenders. It seemed to be with Severe a choice between the bowie knife and the river, so he took to the river, and as he struck the cold water, bystanders say he snorted like a buck, and from that time on the place was called Bucksport.

The settlers who lived there then were Jarrett Menefee, Laban Menefee, Wallace Severe, Huntsman Severe, Chas. Severe, Jarrett Ridgway, Robt. Porter and Abe Porter.

Well, when Bros. Alexander and Lewis got to Big Creek the only available thing in which to cross was a big hog trough dug out of a cottonwood tree. My brother put Bro. Alexander in this, but as he was a very tall man and the wind blowing, they feared that the preacher standing, the trough would be capsized, so they had him to lie down in the bottom of the boat. Even then, on account of his great length, he was in danger, as his feet were obliged to hang over and were in constant danger from the alligators which were thick in the river. However, they made the crossing safely, the trough then making a second trip and taking Bro. Lewis safely over. My younger brother swam the horses over and the preachers proceeded on to Bucksport. The only place to hold services at that time was a vacant stable owned by Robt. Porter. It was afterwards used as a court room by Judge R. E. D. Baylor, for whom Baylor College and University was named.

I have been in Texas seventy years, and have known among our pioneers man—men of sterling worth and integrity, characters produced by the necessity of the times, and not the least of these were our preachers. It took men of nerve and courage to do as they did. I say all honor to the brave preachers of early Texas.

I have kept no written account of any of these things, and if after a lapse of seventy years I have been guilty of any inaccuracies to time and place, I hope the public as to time my excuse for not being so and be lenient with my memory.

N. C. DUNCAN.
Wheelock, Texas.

HARTSHORN SHADE ROLLERS. Hear the script name of Stewart & Hartshorn on label. Get "Improved," no tacks required. Wood Rollers Tin Rollers.

Jan The ty to or 184 of e Part in ful to cov rate should Res insert under for w PU of G July short her the c gels, bright lettir few denly mem hear the j bette Papa now you Ve W John Mar Will Blau Boer Cent Kerr Ban TI date will 7:30 Rocl Oak Colu Univ Soul Sa Carr St Rod Uto Moo Dej Eag Cotu Wes Pres Soul Fu Amj Sa Max Bell Lull Tulu Locl Was 9, San Por Hop Sa Gar Mid She NOI W Ale Mill San Gor

OBITUARIES.

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

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

LEE.—Miss Mincola Lee, daughter of Mr. and Mrs. J. C. Lee, was born near Garland, Texas, July 25, 1891, and died in San Angelo, Texas, Dec. 11, 1906. When nine years old she joined the Methodist Church and ever after lived an earnest, consistent Christian. She was a faithful and devoted attendant upon all the means of grace. At home and in all the relations of life she gave evidence of a life hid with Christ in God. One year ago she was attacked with tuberculosis. She spent nearly a year in the infirmary at Lampasas. Despite the skill of physicians and prayers of loving hearts she passed away. She was patient in suffering and triumphant in death. Her family are comforted with the presence of the Savior and the hope of a glorious reunion in heaven.

J. W. HOWELL, San Angelo, Texas.

PUGH.—Ethel Irene Pugh, daughter of G. L. and Ida A. Pugh, was born July 17, 1906. She lingered but three short weeks to bless the home with her bright eyes, then left them for the city of God to dwell with the angels, on August 8, 1906. Another bright star bursts forth in its beauty, letting its radiance shine out for a few short days, then almost as suddenly died away leaving pleasant memories with loved ones, yet sad hearts. Good bye, little darling, until the judgment, when we will know you better and love you through eternity. Papa, mamma, brothers and sisters now say "farewell." We will meet you there. C. E. CLARK, P. C. Vernon, Texas.

WEST TEXAS CONFERENCE.

Llano District—First Round. 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. Bander, Bander, 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. Rockport and A. P., A. P., Jan. 5, 6. Oakville, Lebanon, Jan. 12, 13. F. B. BUCHANAN, P. E.

Austin District—First Round. 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. Carrizo Springs and Batesville, B., 1st Sun. Jan. Rock Sprngs Cir., R. S., 2nd Sun. Jan. Utopia Cir., at Utopia, 3rd Sun. Jan. Moore Cir., Moore, 4th Sun. Jan. Dej 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. 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. Port Lavaca, P. L., Jan. 5, 6. Hope, Mossy Grove, Jan. 12, 13. R. A. ROWLAND, P. E.

San Angelo District—First Round. 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. Aledo cir., at Aledo, Jan. 5, 6. Millsap cir., at Millsap, Jan. 10. Santo cir., at Santo, Jan. 11. Gordon & Strawn, at G., Jan. 13, 14.

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 Grafrod, 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 Redop, Feb. 19. Ellasville, at Fish Creek, Feb. 21. Tirockmorton, at T, Feb. 23, 24. M. K. LITTLE, P. E.

Georgetown District—First Round. 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. Kirk, at Kirk, Jan. 5, 6, 11 a. m. Groesbeck, Jan. 5, 6, 11 a. m. Thornton, Steele's Ck, Jan. 7, 11 a. m. Horn Hill, H. H., Jan. 8, 11 a. m. Dawson, at Dawson, Jan. 11, 11 a. m. Alma, at Alma, Jan. 12, 13. Rice, at Rice, Jan. 12, 13, 7 p. m. Blooming Grove, Jan. 16, 7 p. m. Barry, at Barry, Jan. 17, 11 a. m. Kerens, at Bazette, Jan. 19, 20. HORACE BISHOP, P. E.

Dublin District—First Round. Carlton Cir., 11 a. m., Jan. 12. Hico Sta., Jan. 13. Duffau Mis., 11 a. m., Jan. 14. Green's Creek and Harbin, 11 a. m., Jan. 16. Lingleville & Bunyan, 11 a. m., Jan. 17. DeLeon Mis., 11 a. m., Jan. 19. DeLeon Sta., Jan. 20. Proctor Cir., 11 a. m., Jan. 23. Desdemonia Mis., 11 a. m., Jan. 26. Gorman Sta., Jan. 27. Carbon Cir., 11 a. m., Jan. 28. Glen Rose Mis., 11 a. m., Jan. 31. J. G. PUTMAN, P. E.

Fort Worth District—First Round. 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. O. F. SENSABAUGH, P. E.

Colorado District—First Round. 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. Clairemont, at C., Feb. 2, 3. Snyder sta., Feb. 4. Big Springs mis., at R. Bar, Feb. 9, 10. Big Springs sta., Feb. 16, 17. Colorado sta., Feb. 23, 24. J. T. GRISWOLD, P. E.

Brownwood District—First Round. 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. Talpa, at Voss, Feb. 4. JAS. S. CHAPMAN, P. E.

Clarendon District—First Round. Panhandle, at Groom, Jan. 5, 6. McLean, Jan. 7. Wheeler, at Center, Jan. 9. Canadian, Jan. 13, 14. Higgins, Jan. 15. Miami, Jan. 16. Canyon City, Jan. 20, 21. Channing, Jan. 26, 27. Dumas, Jan. 28, at 4 p. m. Dalhart, Jan. 30. Stratford, Jan. 31. Hansford, Feb. 2, 3. Piemons, at Holt S. H., Feb. 5. Amarillo, Feb. 9, 10. J. G. MILLER, P. E.

Vernon District—First Round. Goree, Jan. 5, 6. Munday Sta., Jan. 8. Vera, Vera, Jan. 10. Knox City, Cliff, Jan. 12, 13. Seymour, Jan. 16. Spring Creek, Olney, Jan. 19, 20. Vernon Mis., Wesley Ch., Jan. 24. Crowell, Crowell, Jan. 26, 27. Paducah, Paducah, Jan. 30. Childress, Feb. 2, 3. The district stewards will meet in the Methodist Church, Vernon, January 23, 2 p. m. Pastors will please urge their district stewards to be present at this meeting. W. H. HOWARD, P. E.

Plainview District—First Round. Lubbock, Jan. 5, 6. Tahoka, Jan. 8.

Gomez, Jan. 10. Plainview Mission, Jan. 13, 14. Tullia, 3 p. m., Jan. 15. Floydada & Lockney, Jan. 20, 21. Floydada Mission, Jan. 22. Silvertown, Jan. 26, 27. Dimmitt, Feb. 2, 3. Hereford, Feb. 5. Umbarger, Feb. 9, 10. G. S. HARDY, P. E.

Gatesville District—First Round. 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 Springs, C. S., Jan. 20, 21. Evant, Blue Ridge, Jan. 26, 27. Coppers Cove, C. C., Feb. 3, 4. Turnersville, Mt. Zion, Feb. 6. J. M. SHERMAN, P. E.

Abilene District—First Round. Clyde, Clyde, Jan. 5, 6. Putnam, Scranton, Jan. 8. Cottonwood, Cottonwood, Jan. 9. 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. Weimert, 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. JOHN R. MORRIS, P. E.

Waco District—First Round. Austin Avenue, Dec. 9. Elm St., Dec. 16. Morrow St., Dec. 23. Whitney, Dec. 30. Hewitt, Spring Valley, Jan. 5, 6. Lorena, L., Jan. 6, 7. Bosqueville, B., Jan. 8. Aquilla, Ross, Jan. 9. Reisel, R., Jan. 10. Penelope, P., Jan. 11. West, Jan. 13. Mart, Jan. 20. Abbott, A., Jan. 26, 27. Peoria, P., Jan. 27, 28. Hubbard City, Jan. 30. Mt. Calm, Jan. 31. Morgan and Walnut, Feb. 2, 3. W. L. NELMS, P. E.

Waxahachie District—First Round. Milford, at Milford, Jan. 5, 6. Hillsboro, Line Street, Jan. 6, 7. Lovelace, at Osceola, Jan. 12. Itasca, Jan. 12, 13. Grandview, Jan. 13, 14. Venus, at Venus, Jan. 19. Alvarado, Jan. 20, 21. Bethel, Jan. 25. Maypearl, at Maypearl, Jan. 26, 27. Forreston, at Forreston, Feb. 2, 3. Bardwell, at Avalon, Feb. 9, 10. Ovilla, at Ovilla, Feb. 16, 17. Red Oak, at Red Oak, Feb. 23, 24. JAS. CAMPBELL, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—First Round. Glenville, Shady Grave, 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. JOHN H. McLEAN, P. E.

Sulphur Springs District—First Round. Reily Sprgs., R. S., 1st Sun. Jan. Yowell Cir., Jordan, 2d Sun. Jan. Wynnboro Sta., 3d Sun. Jan. Birthright, at Tira, 4th Sun. Jan. 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. Brashear cir., Arbala, 2d Sun. Mch. Purley Cir., Pleasant H., 3d Sun. Mar. C. B. FLADGER, P. E.

McKinney District—First Round. 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. J. F. PIERCE, P. E.

Bonham District—First Round. 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. M. L. HAMILTON, P. E.

Paris District—First Round. Bonham Sta., Jan. 5, 6. Deport Cir., Deport, Jan. 12, 13. Whiterock Sta., Jan. 13, 14.

Annona & Williams Ch., A., Jan. 19, 20. Avery Mis., Avery, Jan. 26, 27. Roxton Cir., R., Feb. 2, 3. Emberson Cir., Sumner, Feb. 9, 10. Clarksville Sta., Feb. 10, 11. Clarksville Cir., Liberty, Feb. 16, 17. Paris Cir., Hopewell, Feb. 23, 24. Rosalie Cir., Rosalie, Mar. 2, 3. Shady Grove & Marvin, S. G., Wed. Mar. 6. J. F. ALDERSON, P. E.

Gainesville District—First Round. 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.

Bowie District—First Round. Bryson, Jan. 5, 6. Jacksboro, Jan. 6, 7. Henrietta, Jan. 12, 13. Byers, Jan. 13, 14. Rhome, Jan. 20, 21. Boyd & Garvin, Jan. 20, 21. Bellevue, Jan. 26, 27. Blue Grove, Feb. 2, 3. Post Oak, Feb. 3, 4. Iowa Park, Feb. 9, 10. Wichita Falls, Feb. 10, 11. Holliday, Feb. 16, 17. Archer, Feb. 17, 18. Crafton, Feb. 23, 24. Gibtown, Mar. 2, 3. Decatur Cir., Mar. 9, 10. Decatur Sta., Mar. 10, 11. T. R. PIERCE, P. E.

Terrell District—First Round. Kaufman, Jan. 6, 7. Crandall, Crandall, Jan. 8. Royse Jan. 13, 14. Rockwall, Jan. 20, 21. Rosser, Bethel, Jan. 26, 27. Mabank, Mabank, Feb. 2, 3. Kemp, Kemp, Feb. 9, 10. Elmo, Eden, Feb. 16, 17. Terrell, Feb. 17. Chisholm, Chisholm, Feb. 23, 24. College Mound, March 2, 3. O. S. THOMAS, P. E.

Dallas District—First Round. Cedar Hill and Duncanville, at Cedar Hill, Jan. 5, 6. Argyle, at Argyle, Jan. 12, 13. Grand Prairie and West Dallas, at Grand Prairie, Jan. 19, 20. First Church, Jan. 26, 27. Trinity, Jan. 27, 28. Dallas City mis., Feb. 2, 3. Oak lawn, Feb. 3, 4. Cochran and Maple Ave., at Maple Avenue, Feb. 9, 10. J. L. MORRIS, P. E.

Sherman District—First Round. Pottsboro, Jan. 5, 6. Collinsville & Tioga, at C., Jan. 12, 13. Key Memorial, Jan. 14. Trinity, Jan. 16. Tom Bean, at Tom Bean, Jan. 19, 20. Bells and Ambrose, at B., Jan. 26, 27. Whitesboro, Jan. 27, 28. Pilot Grove, at Blackman's Feb. 2, 3. Howe, at Howe, Feb. 3, 4. Pecan and Friendship, at P., Feb. 9, 10. Southmayd, at Kendall's Feb. 16, 17. Gunter at Gunter, Feb. 23, 24. Sadler, at Dixie, March 2, 3. Preston, at Preston, March 9, 10. E. W. ALDERSON, P. E.

TEXAS CONFERENCE.

Beaumont District—First Round. 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 Beyerly 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. Westville and Benford, B., Mar. 9, 10. V. A. GODBEY, P. E.

Calvert District—First Round. Reagan, at Reagan, Jan. 5, 6. Calvert, Jan. 6, 7. Durango, at Durango, Jan. 12, 13. Lott and Chilton, at L., Jan. 13, 14. Rosebud, Jan. 16. Travis, at Cedar Springs, Jan. 19, 20. Freestone mis., at Freestone, Jan. 25. Teague sta., Jan. 26, 27. Fairfield and Dew, at F., Jan. 27, 28. Millican, at Millican, Feb. 2, 3. Bryan sta., Feb. 4. Jewett, at Oakwoods, Feb. 6. Owensville, at Owensville, Feb. 9, 10. Franklin sta., Feb. 10, 11. Hearne sta., Feb. 13.

Wheelock, at Wheelock, Feb. 16, 17. Centerville, at Centerville, Feb. 23, 24. Normangee, at Normangee, March 2, 3. E. L. SHETTLES, P. E.

San Augustine District—First Round. Geneva cir., at McMahan, Jan. 5, 6. Hemphill and Bronson, at H., Jan. 6, 7. San Augustine, at S. A., Mon., Jan. 7. Shelbyville, at S., Wed., Jan. 9. Tenaha, at Tenaha, Jan. 12, 13. Nacogdoches sta., Wed., Jan. 16. Caro sta., Thurs., Jan. 17. Cushing cir., at C., Jan. 19, 20. Timpson, Wed., Jan. 23. Minden, at Mt. Enterprise, Jan. 26, 27. Garrison, at Garrison, Wed., Jan. 30. Nacogdoches mis, at Appleby, Feb. 2, 3. Carthage sta., Wed., Feb. 6. Gary, at Clayton, Feb. 9, 10. Melrose, at Fairview, Feb. 16, 17. Lufkir sta., Fri., Feb. 22. Keltys, at Keltys, Feb. 23, 24. Burke, at Burke, March 2, 3. C. A. TOWER, P. E.

Huntsville District—First Round. Huntsville, Jan. 5, 6. Trinity and Onalaska, Jan. 12, 13. Augusta cir., at Augusta, Jan. 15. Montgomery cir., at M., Jan. 20, 21. Col. Springs, at C. S., Jan. 26, 27. Fostoria cir., at Cleveland, Jan. 29. Anderson cir., at A., Feb. 2, 3. Navasota, Feb. 3, 4. Waller cir., at Magnolia, Feb. 9, 10. Dodge cir., at Dodge, Feb. 15. Willard cir., at Willard, Feb. 16, 17. San Jacinto cir., at Johnson's Chapel, Feb. 23, 24. H. C. WILLIS, P. E.

Jacksonville District—First Round. Henderson Station, Jan. 5, 6. Jacksonville cir, at Providence, Jan. 12, 13. Jacksonville Station, Jan. 13, 14. Kilgore Circuit, Jan. 19, 20. T. and Overton, Jan. 20, 21. Hallville, Jan. 26, 27. Longview, Jan. 27, 28. Others later, District Stewards will convene at Jacksonville, Thursday, January 3, at 10 a. m., and all the pastors are requested to meet with them. ELLIS SMITH, P. E.

Pittsburg District—First Round. Queen City, Q. C., Jan. 5, 6. Atlanta Sta., Jan. 6, 7. Naples and Omaha, Omaha, Jan. 8. Gilmer Cir., Glenwood, Jan. 12, 13. Gilmer Sta., Jan. 13, 14. Winfield, Winfield, Jan. 19, 20. Mt. Pleasant Sta., Jan. 20, 21. Dalby Springs, Dalby, Jan. 26, 27. New Boston Sta., Jan. 27, 28. New Boston Mis., Daniels Ch., Jan. 28. Park, Park, Feb. 2, 3. Texarkana Central, Feb. 3, 4. Hardy Memorial, Feb. 4. Redwater, R. W., Feb. 6. Pittsburg Cir., Reeves Ch., Feb. 9, 10. Pittsburg Sta., Feb. 10, 11. Coffeville, Feb. 15. Kellyville, Feb. 16, 17. Jefferson Sta., Feb. 17, 18. Cason Mis., Alina, Feb. 21. Daingerfield, D., Feb. 23, 24. Quitman, Quitman, Feb. 27. Laesburg, Morris Chapel, Feb. 28. R. A. BURROUGHS, P. E.

Houston District—First Round. Richmond, Jan. 5, 6. League City, Jan. 12, 13. Rosenberg, Jan. 26, 27. Angleton, Jan. 26, 27. Other dates to follow. CHAS. F. SMITH, P. E.

Tyler District—First Round. Big Sandy, Jan. 4. Marshall, First Church, Jan. 5, 6. Marshall, North Side, Jan. 6, 7. Wills Point Cir., Jan. 12, 13. Wills Point Sta., Jan. 13, 14. Edom Cir., Shady Grove, Jan. 17. Colfax Cir., Jan. 18. Grand Saline, Jan. 19, 20. Chandler Cir., Murchison, Jan. 26, 27. Meredith Cir., Feb. 2, 3. Mt. Sylvan Cir., Feb. 7. Canton & Edgewood, Feb. 9, 10. Harleton Cir., Feb. 14. Arleston Cir., Feb. 16, 17. Harrison Cir., Feb. 23, 24. Whitehouse Cir., March 1. Tyler, Marvin, March 2, 3. Pastors of circuits will oblige me greatly by writing me the place of meeting, and the nearest railroad station. THOMAS H. MORRIS, P. E.

NEW MEICO CONFERENCE.

El Paso District—First Round. Deming, W. E. Foulks, pastor, Jan. 5, 6. Las Cruces, T. L. Lallance, pastor, Jan. 12, 13. El Paso, G. M. Gibson, pastor, Jan. 19, 20. E. El Paso, H. P. Bond, pastor, Jan. 19, 20. Marfa, N. E. Bragg, pastor, Jan. 26, 27. Alpine, C. L. Brooks, pastor, Jan. 30. J. T. FRENCH, P. E.

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NOTES FROM THE FIELD.

Continued from Page 5.

salt manufactories, which turn out vast quantities of salt. Going on from thence I came to a town called Westbrook, where I found a disciple called Hudson, who has charge of Westbrook Circuit. Hudson has already put up a splendid new parsonage and moved into it since conference. Can you beat that down East? Westbrook is a bran new town, but it is building at a rapid rate. The demand for mechanics is far ahead of the supply. New business houses and residences are springing up on every side. As it has a fine country to support it it will doubtless become quite a town. I also visited Union and Cuthbert, two other strong communities in the bounds of Bro. Hudson's charge. The people at Cuthbert have just completed a nice church, which is an honor to the town. Going on from thence I visited next the Big Springs Mission; here a disciple called Hart has charge. Had good sized congregations morning and evening at R-Bar. This is a new charge and Brother Hart is getting things in shape for a good year. R-Bar is another new church, a handsome frame building that would do honor to any community. It is wonderful how rapidly new churches are being built in this Western country.

Frisco.

J. L. Sullivan, January 1: After a silent absence of seven years, I am at home in Texas. You followed to cheer us while in the Indian Territory and Oklahoma, always welcomed and loved. Our welcome back to North Texas Conference has been hearty; our reception at Frisco wide open. Furnishings added to parsonage; an orthodox pounding; fine congregations; met by a Board of Stewards as good as the best—a host of folks to love us, and God with us, we expect a good year. Our first Quarterly Conference was a full success, and our new presiding elder, J. F. Pierce, so captured us that he can just have his way over here.

Renner.

Samuel Weaver, January 1: At the close of our conference at Bowie, I came back to Wylie, and in a short time loaded our goods on wagons and bade farewell to many true and good friends. In a few hours we landed at Renner, where we found some good women at the parsonage cleaning up and getting ready to receive their preacher. They gave us a warm and hearty reception, and after we had gotten our goods arranged and everything in its place, they gave us a nice pounding—too many things for me to name—and a good brother brought a fine turkey for Christmas. We are happy, and have gone to work in good earnest, hoping and praying for a good year and a great gathering into the Church this year.

Ferris.

J. J. Creed: We left some as good friends on the Kennedale Circuit, perhaps, as we will ever have. The same might be said of North Fort Worth, our first charge, and some of these same good folks are here in Ferris. So I have reached the conclusion that there are good people everywhere. No place will a preacher be sent but that he will find there good, faithful, loyal ones to stand by him in the hour of trial. No prophetic vision beforehand told me that this would be my charge this year. I knew there was such a place, but as to associating it with the thought of my appointment, I never did in even the remotest way. So it occurs to me that I am here by the will of God, as that will has been expressed by the powers that be. This gives me no small degree of hope and courage. By the grace of God I am here. Our reception has been kind. Congregations good, and our support well provided for. Dr. Campbell preached us a great sermon at

the first Quarterly Conference. It was a good conference. Our prayer-meeting is a good one, not as large as we hope to make it, but a goodly number attend these meetings. The Sunday-school does good work, and the woman's Home Mission Society is a live wire. Now, if you wish to know about the pounding, ask this dear old dining table. I am sure, from the marks it bears in its body, that it has been pounded in other days. It seems that in the days of Rev. R. B. Bonner, he decided that this table was too short, and so he tacked a 12-inch board on one end of it. Then Rev. J. D. Odom, his successor, evidently had a larger pounding, for he nailed a board of like dimensions on the other end of the same table; and I verily believe that if you had seen how this table, extended at both ends, was taxed to take care of this last, but not least, pounding, you would agree that we will speedily be reduced to the necessity of nailing, not a short board across the end, but a broad side from end to end. It occurred on the last night of the year. We had a capital time, socially, until eleven o'clock, then repaired to our beautiful church and there sang, prayed and talked until bells rang the old year out and the new year in, said "happy New Year," and went home. We are praying for a great year.

Jefferson Station.

A. A. Wagon: In the great shake-up at Tyler, this scribe was fortunate enough to be read out to Jefferson. Several former pastors came to me and said: "Wagon, you have the biggest-hearted people in Texas to serve; they will treat you like a lord down there." Of course, this made us feel good and caused us to anticipate something good. But with all these forewarnings of kindness, we were not prepared for all the nice things that have come to us. On December 14 we bade adieu to our good friends at Bremond with heavy hearts, for scarcely any one ever had kinder treatment than we received at the hands of the good people of Bremond and Reagan. We arrived here at 2 p. m. Brother and Sister W. F. Schluter, Brother Dougerty, and others, were at the depot to meet us. We were driven at once to the parsonage, where a good number of the elect ladies were in waiting for us. An excellent warm dinner was spread awaiting us, the pantry well filled with the best selected and one of the largest poundings we ever received—the parsonage, from parlor to pantry, was as neat and clean as a brand new pin. Nothing was neglected to make it cheery, bright and comfortable. And the good things continue to come in—several loads of wood, a turkey, sausage, butter, eggs, vegetables—assure us that we are in the midst of as royal a set of Methodists as ever lived. How shall we repay such abundant kindness? Under the blessing of God they shall have the very best service that we are capable of rendering them. We face the new year with a larger faith, and with a fixed determination to make this count for much in the salvation of souls.

DELTA COUNTY AND LOCAL OPTION.

Delta County for many years has been under the peaceful and prosperous reign of prohibition. During these years the county has prospered, and as evidence of this fact Cooper alone has built two fine churches and one of the best public school buildings in all North Texas. There is on deposit in the banks of the county more than \$600,000.00, or \$40 for every man, woman and child in the county. And all this under prohibition! Notwithstanding these stubborn facts, which no truthful man will deny, the whisky element concluded that a prohibition was a failure and undemocratic. So about the first of December they presented a petition to the Commissioners' Court asking for an election.

The election was ordered for December the 8th, and then the dear old whisky levers got busy. Judge Wood, of Greenville, was invited by them to stand by their interest, and to come at once and help save Delta County from an undemocratic rule. The Judge came, and he is a Judge that fears neither God nor man. In his speech at Cooper he said:

1. Prohibition is undemocratic.
 2. The preachers are fanatics, and should confine their work to the pulpit.
 3. Delta County needed more revenue.
 4. Hunt County under prohibition had sent more insane persons to the asylum and had more criminals than ever before.
 5. That poor old Turkey, the only nation under heaven under a prohibition rule, had more harem than any other country, and that the priests and ministers kept them.
- But the "immortal" Charlie Dial had just gone over the ground ahead of him, and had sown the country down with the truth. So the vote was cast and the result declared. Then the

Judge from Greenville took the wings of the morning and flew over home to tell his people that old Delta has gone undemocratic by just three to one in favor of prohibition. Yes, Delta County has had a taste of these dives and robbing machines, with all of their attachments, and it will never endure them again. Judge Wood's attempt to stop our school and Church enterprises, and to turn the stream of money now being deposited by the laboring class of men in our banks into the hands of gamblers and the sink holes of hell and ruin, was a signal failure. He could not make our people "believe a lie and be damned."

So Delta County remains in the dry list, and positively refuses to adopt the method suggested by Judge Wood, of resorting to bloodshed in order to obtain more revenue, for the saloon is the bloodiest institution among men. The robber, the cutthroat and the train-wreckers have adopted his method, and say, "give us the revenue; what care we for the cries of fanatical women, the wails of the orphan, the agonizing groans of humanity, and the screams of a lost soul in despair; we want the revenue."

Ne wonder the prophet, in words of inspiration, said, "Woe to him that buildeth a city in blood." And again declares that the Lord found it necessary to "enlarge the borders of hell in order to make room for those who would bind the chains of liquorism about a free people."

Thank God the people of Delta County have burst the chains of bondage that bound them to the wheels of a beer wagon, driven by the "Foreign Born Beer Guzzling Dutch" of St. Louis, and from which there burst forth the liquid flames of an eternal Vesuvius, consuming everything that was good. And now like the angel that sat down upon the stone that had been rolled from our Lord's grave, challenges the powers of eternal darkness to roll it back.

T. M. KIRK.

FROM COLORADO TO TEXANS.

Our Colorado boys, namely, Jones Chenoweth and Rawlins, and others who for the present are sojourning in Texas, will be glad to see any notes of cheer or of progress from the mountain heights of the land of sunshine. So I here append a note taken from their correspondence to another Church periodical:

Walsenburg Charge: This, with us, is the week of transition. We are moving out of the old and into the new life, at least as far as this historic Church is concerned. One hundred of our opera chairs were sold, for the cash, to the pastor for the lecture room of his new Church at Aztec, N. M. Our new pews, costing about \$300, have come, and this week the carpenter is putting them together and placing them in the church. They are, indeed, handsome. Along with them we have a new piano, the new hymnals, the donation of a new collection box (costing near \$6), new carpet for the aisles and the pulpit. Next Sunday we shall enjoy all these at the union services in the evening, given under the auspices of the Y. M. C. A. of Colorado.

So I repeat that with us this is the week of transition.

And shall not the follower of these lines, written the gloaming of an early morning, earnestly pray God, with me, that the Pentecostal period of marvelous things shall be now to this Church and all the Churches in Colorado? Our preachers preach well. The people are very considerate and good to come to Church. But, oh why are there so few additions and conversions? I do not know. The weekly efforts put forth here, I am sure, would be followed by conversions at every service in some quarters I know. For one thing, the spirit of worldliness is rife here. The skating rink craze and the modern dance now have in their grip not only this city, but seem simultaneously to have been everywhere revived.

Yet thanks be unto Him, in the face of all this, we feel the presence and power of God and the Church moves triumphantly on to victory.

Bro. Jones writes from Atlanta as if he were in Kentucky clover. His salary has been increased and many other good things have come to him. Who know Jones are not surprised. He can preach. I mean it. When he gets up the power of God is on his soul, and the smell of heaven is upon his garments. His voice and thought remind one of Bishop Wilson, who has no peer, when he preaches on Romans or Paul. There's no play on words. One is reminded when he hears Jones of the thunderous cannonading of the mighty artillery of God turned on the breastworks of Satan. The execution is perfect, and when the battle smoke clears away, it is found that the slain of the Lord are many. May heaven's highest blessings rest upon him and his choice family.

Chenoweth is up in the Panhandle. There is no clover there, at Claude, but he is among the Goodnight buffa-

loes, and writes that no man ever had a more magnificent and royal welcome or the support of a more loyal people, or the promise of a better year in the ministry of God.

Many things I would love to write about in the early gloaming of this Colorado morning, before the sun gets up, but my scrawls are becoming both too long and too frequent. But I long for my brethren, and I love to write for the papers.

This is Christmas week. The merchants of the town have overwhelmed this itinerant with clothing and presents and good things, till I like the boy "We don't know where we are at." But we are on the road to heaven. It leads by Walsenburg. But, strange to say, these generous souls never darken a Church door, and belong to no Church. But they respect a preacher and want him to stay here. Surely there is hope for them.

Our protracted meeting, as advertised for a month, begins January 1! Rev. T. H. Clayton is coming from Missouri to preach for us two weeks. If we can do no more God will revive his own Church, and that will mean much in this restless, resistless, money-getting locality. People are progressive, generous, liberal to a fault, but concerned about everything else except religion.

Our quadrennium closes here next August. If any one should complain about Methodist preachers moving so often, will you please tell them for me that this itinerant of God is closing his eighth year in the Denver Conference, and has had but one move. These have been blessed years. The Annual Conference is to be entertained here. It will be a treat to us all. We are preparing for the connectional men, and all the outside visitors who wish to come.

I am glad for our folks that our leaders are getting back on the tracks on the "Immortality of the Soul" and some other essentials. If the engine which (or who) leads and clears the way shall go into the ditch, what shall be the end of the passengers, and all others who propose to follow in the wake of the same train?

May Methodism march her hosts and tramp triumphantly on to victory and to God.
H. A. WOOD.
Walsenburg, Colo.

UNANSWERED LETTERS.

December 27.—W. M. Crutcheff, sub. E. G. Roberts, sub. G. D. Wilson, sub. C. S. Cameron, sub. C. E. Hightower, sub. B. S. Crow, sub. A. W. Wilson, sub. P. M. Riley, sub. A. F. Hendrix, sub. W. W. Nunn, sub. G. W. Harris, sub. M. K. Fred, sub.

December 28.—M. H. Major, sub. A. P. Smith, sub. P. R. White, sub. J. F. Hiedgpath, sub. D. W. Gardner, sub.

December 29.—W. F. Bryan, sub. W. B. McKeown, sub. W. E. Caperton, sub. J. P. Garrett, sub. J. I. Weatherby, sub.

December 31.—J. T. McKeown, sub. J. S. Huckabee, sub. C. T. Tally, sub. A. W. Waddill, sub.

January 2.—Jno. M. Barcus, sub. W. W. Gollighugh, sub. G. W. Riley, sub. J. M. Smith, sub. J. P. Cornelius, sub. A. R. Nash, sub. F. Moore, sub. S. L. Ball, sub.

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

Making the pace unmakes the pace—Ram's Horn.

Corsicana District—First Round.

(Additional dates.)
Kirk, Jan. 24.
Cotton Gin, Jan. 26, 27.
Pastors' Conference and Missionary Institute will be held at Mexia January 22, 23.
HORACE BISHOP, P. E.

Brenham District—First Round

Davilla, at Friendship, Jan. 5, 6.
Buckholts, at Buckholts, Jan. 6, 7.
Thorndale, Jan. 12, 13.
Milano, Monday, 11 a. m., Jan. 14.
Giddings, Jan. 19, 20.
Lexington, Jan. 20, 21.
Bellville, Jan. 26, 27.
Sealy, Jan. 28.
Maysfield, Feb. 2, 3.
Cameron, Feb. 4.
Brenham, Feb. 6.
Caldwell Mission, Feb. 9, 10.
Caldwell Station, Feb. 10, 11.
Fulshear and Bookshire, Feb. 16, 17.
Somerville, Feb. 17, 18.
Chappell Hill, Feb. 23, 24.
Brenham, Feb. 24, 25.
Bay City, March 2, 3.
Wharton, March 3, 4.
Rockdale, Jan. 11.
Pastors of circuits will please write me where the Quarterly Conferences are to meet, and how I shall reach them, as I have been unable to find out.
District stewards meet at the Methodist Church in Brenham January 9, at 1 p. m. C. R. LAMAR, P. E.
Brenham, Texas.



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Who sends by mail a free trial package of his Catarrh Cure, to applicants.

It will cost you only a postal card (or two cent stamp) to get a liberal free trial package of this wonderful remedy. He will pay for everything delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headaches, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 478 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

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