

TEXAS CHRISTIAN ADVOCATE

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OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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

Vol. LV.

Dallas, Texas, Thursday, December 24, 1908.

No. 19

"For Unto You Is Born This Day In the City of David a Savior, Which Is Christ The Lord"

THE ADVENT OF JESUS CHRIST AND THE FULLNESS OF THE TIME.

The great clock of Time is about to strike *anno domini* 1909! Nineteen hundred and nine years since *when*, and since *what*? It must have been a great event which changed the calendar of the world. So it was. It was the incarnation of the eternal "Strong Son of God," the advent of the Messiah and Redeemer of men.

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." About this date, nineteen hundred and nine years ago, the "fulness of the time" had come. Many things, in the providence of God, conspired to make the advent opportune.

Mankind had had ample time to see and feel the evil of sin. Had the Redeemer come upon the heels of the first transgression, man would have regarded sin as a trivial thing, and would not have known the "great mystery of iniquity" and the "exceeding sinfulness of sin"—the dark, dire, damning desolation of wrong being and doing!

Again, man needed to find out, by various trials and repeated failures, that he could not save himself without divine intervention and interposition in his behalf. He was allowed to try the expedients of morality, learning, aesthetics and legislation, that he might see the failure of each and all to save him.

A perfect moral law was given him, with divine sanctions. But by it came a fuller knowledge of his moral turpitude and inability. He found that sin had wrought another law in his members contrary to the law of God, and had brought captivity and wrought a living death!

Then man was allowed to try culture, education, learning and aesthetics. Men reasoned, syllogized, mapped the heavens, weighed the earth, counted the stars, reveled in eloquence and poetry and art; wrote, argued, chiseled, sculptured and built; but they could not, by any sort of mental or manual effort and evolution, attain unto holiness, nor restore the defaced image of God in themselves, which sin had marred and ruined. In the times of the greatest intellectual activity and aesthetic culture, men "by wisdom knew not God."

Then Rome came upon the theater of the world, with her peerless laws and legislation, backed by invincible authority and power. But with all her glory and power she was powerless to save. Human nature, broken by sin, fell to pieces like shattered iron and clay that would not cohere to her grand legislative framework.

The days of mythology were ended. The Father designed that the Messiah was to be a man of history. He would not let his advent and career fall in an epoch beyond the era of authentic and accredited history, lest he should be classed with the apotheoses of

other great mythological characters like Jupiter, Zeus, Hercules and Thor. But in the open day of history he began his redemptive work.

Then, again, at the time of the advent, the most perfect language the world had ever known, to express religious thought—the Greek—was the universal language of literature. It was God's purpose that this language should catch and hold like a golden pitcher, into enduring form and fixedness, the story of redemption. For when it had done so it became a dead language and held in unalterable purity and unchangeable exactitude the doctrines, precepts and story of Redemption!

Furthermore, at this time—the time of the advent—the best system of roads ever seen, made of solid masonry, radiated from the golden milestone in the Forum to every known part of the habitable world, ready for the swift and beautiful feet of them who were soon to proclaim glad tidings of great joy to all people.

Moreover, a universal peace prevailed throughout the whole world. The Temple of Janus, the war god, had been closed for twenty-six years. The Prince of Peace was about to appear and inaugurate a reign that would "make wars to cease unto the ends of the earth."

The scepter had departed from Judah. The "seventy weeks" of Daniel were closing. There was a universal expectancy throughout the East, as certified to by Tacitus, Suetonius and Josephus. The dialogues of Plato and the eclogues of Virgil seem to anticipate and adumbrate the advent. And all this Neander calls "unconscious prophecy."

At this fullness of the time he came! And millions now rejoice. The silver finger of a star pointed to where the young child lay. The Eternal Logos, who was in the beginning with God, and who was God, by whom he also made the worlds, who upholdeth all things by the word of his power; by whom all things consist; who was the brightness of God's glory, and the express image of his person—was made flesh, disrobed himself of the ineffable glory which he had with the Father before the world was, and emptied himself, became poor, took the form of a servant and became obedient unto death, even the death of the cross!

He came, not through golden gateways, under triumphal arches, with loud acclaim, but entered, like all men, through the gateway of human birth and lowly life. The silence of the midnight air broke into the wail of an infant crying in the night, with no language but a cry. "He took not on him the nature of angels, but the seed of Abraham. Forasmuch as the children were partakers of flesh and blood, he also, himself, likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." "In all things it behooved him to be made like his

brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

He was "made under the law." He reached his manhood by degrees of growth. He grew in stature, increased in wisdom, and grew in favor with God and man—grew in grace and knowledge until he was "full of grace and truth." He "learned obedience" and was perfected through sufferings. He kept the moral law, met its demands, indemnified its claims, redeemed us from its curse, and made provision to write it in our natures—on "the fleshy tablets of our hearts"—literally legislating the will of God into human character as a new and better covenant, able to make the corners thereunto perfect in love; a love "which fulfills every law and holds Perfection smiling in its arms!"

He thus redeemed them that were under the curse of the law, "being made a curse for us" upon the accursed tree. What the law could not do, in that it was weak through the flesh, he *did*. When he cried from the cross, "It is finished," he had redeemed the whole world—had tasted death for every man, and was the Savior of all men, especially of them that believe. He "put away sin by the sacrifice of himself," and "when he had purged our sins away, sat down at the right hand of God," and in his pre-eminence from henceforth expectant until all things are put in subjection unto him; and until he shall have led many sons to glory!

He came down into humanity that men might, through him, rise into divinity, partake of the divine nature, escape the corruption which is in the world through lust, and be filled with all the fullness of God! The divine became human without ceasing to be divine, so that the human might become divine without ceasing to be human. God humanized the divine to the point of its becoming man, that he might lift up man to the lofty altitude of the divine nature! So akin are God and man to one another, that God can really exist under conditions of perfect manhood without ceasing to be God. Then there was certainly a Son-nature, a human nature at its best, a perfect man, in the Godhead from all eternity, the Alpha and Archetypal man who "became flesh." "For he that descended is the same also that ascended above the highest heavens," that henceforth he might fill all things. In him all fullness dwells.

The gospel lies in his person. Hope sings over his advent. He took upon himself all that seems to tell against the divine love, all that has even wrung from men's hearts the bitter words of unbelief, or the more chastened cry of agonizing inquiry, "My God, my God, why hast thou forsaken me?" He took all this upon himself as the man of sorrows, and made it, in his bitter passion upon the cross, the very occasion for expressing the depth of the divine sacrifice. He proved thus to us that out of the very heart of all that might seem to speak against such

a conclusion, behind all the groaning and travail of creation, lies the love of God, and beyond it all the victory of God! That is to say, that we all might become glorious sons of God, and that the sore travail and groans of creation in her upward progress, along the crawling centuries of sin and woe are to ultimate in the manifestation of the sons of God, through Christ, with his image on their souls, and his spirit in their hearts exultantly crying, "Abba, Father!"

Ah, the advent of Jesus Christ not only means all this to us, but nineteen centuries have but enlarged him upon our vision, and deepened our joy in the anticipation of his golden reign of peace and love throughout the whole world!

THE SIGNIFICANCE OF CHRISTMAS.

For centuries the subject of Christmas has been discussed by the ablest speakers and best writers in Christendom, until every phase of the question has been presented, first and last, and its lessons and teachings made plain.

But, like many other weighty and important themes, it needs to be reconsidered, lest its significance be overlooked and its meaning obscured. Even now, and in our own Christian land, to thousands and hundreds of thousands of people the season is regarded as a time for jollity and carousal, in which there is no thought of its original significance and its deathless claim on the gratitude and good will of mankind—a mere holiday, a surcease from the regular labors and restraint of work-a-day life; a time to give and to receive, to eat and to drink, to visit and to be visited, to play and to be amused—all this, but nothing more. To myriads it has no lesson, save the often sad experience of waste and debauchery which comes too late for the present and too early for the next season.

But to those who rightly consider the season it furnishes what the song of the angels promised, "Glory to God in the highest, and on earth peace and good will to men." It stirs the heart to gratitude to God for "his unspeakable gift"—the condescension of our blessed Lord, who gave all for us all. It is an ever recurring remembrance of our dependence on him and our hope in him, and suggests in the most unequivocal and emphatic manner that as we have freely received we should freely give.

And it teaches what to give and how. Many suppose that when they have given something of a substantial character to those who need and a token each to their personal friends once a year—at the Christmastide—they have fulfilled the suggestion of the season. But not so. Paul said, "Though I give all my goods to feed the poor and give my body to be burned, and have not love, it profiteth me nothing." "Charity (love) suffereth long"—longer than Christmas time—"and is kind. Charity envieth not, is not easily provoked, thinketh no evil. Charity never faileth"—no, not all the year round.

On the Road for the Terrell School,

After a ringing endorsement by the North Texas Annual Conference at Greenville, and the unanimous concurrence of my Board of Trustees, I am sent forth to raise \$11,000 from the North Texas for a new dormitory for boys. Our plan is to raise \$1000 in each district, and since there are eleven districts in our conference, this would aggregate \$11,000, the amount necessary. This is not all that will be needed to buy the additional campus and erect a modern dormitory, but it will be sufficient to guarantee the success of the enterprise to the extent that the contract for the new building may be let in time for the next session.

The Visit to Wylie Charge.

We arrived at Wylie just in time to enjoy an old-fashioned "pounding." Rev. John L. Sullivan is the pastor here and such is his favor with his people that the "pounding" came with more than ordinary force. There was

great variety of good things and plenty of them, and they were not sent up in a wagon to the back door. The folks came with their goods and literally took the parsonage family by storm. We greatly enjoyed the Sabbath spent at Wylie Charge and will not forget the many kindnesses shown us. We preached at St. Paul Church at 11 a. m., and at Wylie at 7 p. m. God was with us in both services and trust good was done. The collection for the North Texas University School dormitory amounted to \$48.50. We asked for \$100 from this charge and Brother Sullivan promises that he will help in raising the subscription from his charge to that amount. Having already received a subscription in another part of this district to the amount of \$100, we report for McKinney District \$148.50, which is a good start toward her \$1000. J. J. MORGAN.

FORT WORTH PREACHERS' MEETING.

The following officers were elected for coming year: President, B. R. Bolton; Vice-President, H. D. Knickerbocker; Secretary, Ashley Chappell. H. D. Knickerbocker occupied the chair. Reports follow:
 Mulkey: W. H. Matthews begins his second year with great prospects; good services; very large communion; ten additions.
 Central: L. A. Webb begins his second year; prospects good; Sunday was a good day; had largest Sunday-school yet; large communion service; six additions.
 College: H. M. Long begins his second year at the college; he is going to begin the new church there at once. You will remember, Bro. Editor, the great collection taken just before conference for this building. When finished it will be one of the largest and best equipped houses of worship in the conference. Bro. Sam Hay, our new presiding elder, occupied the pul-

pit of Bro. Long at both services. This means they were both good. There were eight additions.
 Boulevard: C. L. Cartwright, the new pastor at Boulevard, starts in his new field with vigor. There is much work to be done and Cartwright can do it. We are glad to welcome him among us. Good services both morning and evening; one conversion.
 Riverside: C. A. Bickley begins his third year at Riverside. He is just completing the addition to his Church, which had to be enlarged to accommodate the increasing congregations; good services.
 McKinney Avenue—D. A. McGuire begins his second year at McKinley Avenue. Under his faithful leadership that Church is now flourishing. Large crowds and good services.
 Glenwood: G. G. Hamilton comes among us, this being his first year at Glenwood. He is taking hold of the work with spirit and is going to bring things to pass. He reports good services and a splendid outlook. Our pre-

siding elder, Sam Hay, was present and made us all feel "mighty" good. We may see him Friday evening and get better acquainted with him, but it must not be told him as yet. Bro. Morris was present and reported having placed eight children since conference. Has had 1000 acres of land and \$20,000 donated to the great cause he represents.
 Weatherford Street: Ashley Chappell begins second year; good services; six additions.
 ASHLEY CHAPPELL, Secretary.

SAN ANTONIO PASTORS' CONFERENCE.

Present: Weeks, Harrison, Burgin, Hardin, Allbritten, Groseclose, Smith, McKinnon; V. M. West and H. M. Schoofield, laymen.
 Visitors: F. B. Buchanan, Business Manager Coronal Institute; Prof. Fessler, of Kansas City.
 J. E. Harrison, Vice-President in the chair. Prayer by Bro. Buchanan.
 Motion prevailed to send Governor Campbell letter approving his action in regard to his efforts to have the laws of the State enforced in this city. Pastors' reports showed attendance at Sunday-school aggregating 1,455; attendance at morning services in the Churches approximately 2050.

Travis Park: Great day; magnificent audience in morning and a good audience at night. Received since last report four on profession and eight by certificate.

West End: Quite a busy week. Good day yesterday. Preached on "Missions" and took collection. Good service in evening.

Government Hill: Worshipped in new church yesterday. Had every seat taken. Great service. Twenty-five new scholars in Sunday-school. Excellent communion service. Good service in evening.

Dr. Harrison: Preached at Prospect Hill in evening to a full house. Good service. Took college girls to First Baptist Church in morning. Heard strong sermon from the pastor.

South Heights: Excellent service in

morning. One addition by certificate. Fine League service and good evening service.

Presiding Elder: Spent yesterday at Cotulla. Preacher doing well, and everything starting off well.

Rescue Home: Good Sunday-school. Good service in afternoon with sermon by Brother Hardin. Home in good condition spiritually and financially.

Buchanan: Spent Saturday and Sunday at Seguin in Mulkey meeting. Doing well raising funds for Coronal Institute. Feel very much encouraged in the work.

J. W. ALLBRITTEN, Secretary Pro Tem.

HISTORICAL ASSOCIATION.

To the Members of the Northwest Texas Conference, Both Laymen and Preachers:

Dear Brethren—Notwithstanding we did not adjourn until Tuesday afternoon, much was done in a hurry. Consequently I did not get the names of any who will join the Historical Association. Many of you held up your hands in regulation style, but I need your names and dollars.

Will every one who is willing to join this association kindly send me his name? By so doing you will facilitate the work. By sending me your dollar along with your name you will multiply your influence and power to help on the cause.

Your friend and brother,
 HORACE BISHOP,
 Sec. Historical Assn. N. W. T. Conf.
 Corsicana, Texas.

MARRIED.

Tims-Stroupe.—Married at the residence of the bride's father, near Mansfield, Texas, December 6, 1908. Mr. Jess Tims and Miss Cora Stroupe, Rev. W. C. Hilburn officiating.

Canon-Daniels.—At the residence of the bride's father, near Annona, on Sunday, December 6, 1908, at 7:45 a. m. Mr. E. J. C. Canon, of Sherman, Texas, and Miss Annice Daniels, of Annona, Rev. H. H. Goode officiating.

Paschall-Hall.—At the home of Mr. Ed Paschall, near Mesquite, Texas, Sunday afternoon, December 13, 1908, Mr. G. L. Paschall and Miss Elsie Hall, Rev. W. R. McCarter officiating.

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OLDEST MAIL ORDER HOUSE IN THE SOUTH.

For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address:

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 Box 5 Louisville, Ky.
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PIANOS! PIANOS! PIANOS!
 Why buy cheap new Pianos when you can buy a used Piano of a standard make from \$125 up? For 25 years the "Watkin" name has stood for fair dealing. Write for bargain list. WILL A. WATKIN COMPANY, Dallas.

WANTED.
 A good second-hand church bell at a reasonable price. Inform me as to such, if you know of any.

W. H. CRAWFORD, P. C.
 Covington, Texas.

WILL AID IN MEETINGS.

To All to Whom it May Concern:
 My postoffice from now on indefinitely will be Georgetown. So any one wishing to write to me will please address me at the above named place. As I am not in charge of any work, I would be glad to assist some of the preachers in meetings this year. Any brother who thinks I can be of any service to him, will please let me know.

W. A. GILLELAND,
 Blaylock Pub. Co., Dallas, Texas.

WELL PLEASSED.

Dear Sirs—The machine arrived in good shape. It looks to be all o. k. in every respect. My wife and mother are well pleased with it.

J. F. WILSON,
 Krum, Texas.

TOYAH VALLEY GRAPE AND ALFALFA CO. AND POLYTECHNIC COLLEGE CO-OPERATIVE IRRIGATED FARM.

A FINE INVESTMENT.

\$250, Payable \$10 a month. Buys a Five-Acre Tract, Worth \$500 to \$1000. One Acre will net \$40 in Alfalfa and up to \$1000 in Fruit.

THE LAND.	SOIL AND WATER.	CLIMATE AND PRODUCTS.	THE PLAN OF THE COMPANY.	CONVINCING STATEMENTS.
This valuable tract of land is the very heart of the Toyah Valley. The owners spent six months in securing this fine tract of land. It contains 2640 acres of good smooth, rich soil; is situated on Toyah Creek, in Reeves County, Texas, ten miles south of Pecos City, a town of 2500 people, thrifty and growing, with two railroads. A new road is surveyed and soon will be built close by this land. Toyah Lake, nine by three miles, is nearby, affording fine fishing, boating and hunting.	Rev. O. F. Sensabaugh, President of the Board of Trustees of the Polytechnic College, had the soil and water analyzed, and both gave satisfactory results. The soil is as rich as that along the River Nile. There is an abundance of spring water rising on the tract to irrigate the 2640 acres. This water is an outpouring of the artesian belt of Reeves County, and is never-failing. The water is put upon the land through ditches by gravity flow. No prettier irrigation plant can be found in the State or elsewhere. Two-thirds of the land is now under the ditch.	The climate here is almost ideal, and considered as good, if not better, than that of California. While the altitude is 2500 feet, there are no cold northerly winds like Central and Northern Texas. A freeze rarely ever occurs. The Davis Mountains on the south, west and northwest, rising from 2000 to 3000 feet, about thirty miles away, protect from winds and storms. Under irrigation we grow all the semi-tropical fruits, and the yields are wonderful. Alfalfa yields \$10 to \$50 per acre. Apples, peaches, berries, raspberries, sugar beets, cantaloupes, sweet potatoes or other products yield from \$100 to \$500 per acre, and even more. Any grains can be grown here.	Each purchaser shall receive a deed to his tract, and at the same time be made a stockholder in the water system. The purchaser may farm his land himself, or the Company will farm it, giving him the net proceeds. The water system will be completed and 1000 acres set to alfalfa on or before December 1, 1909, at the expense of the Toyah Valley Grape and Alfalfa Company. Each purchaser has an undivided interest in all improvements, and the proceeds from the alfalfa are to develop the entire tract or make all land of equal valuation. Anyone desiring to purchase one or more tracts will be furnished signed contracts showing how payments are to be made.	"I believe this is the best investment that can be found in Texas." REV. H. A. BOAZ, President Polytechnic College. "I am prepared to say that in my judgment it is one of the best and safest investments that I know of." REV. O. F. SENSABAUGH, Presiding Elder, Fort Worth District. "I am persuaded that said lands are of great value, and when put in cultivation will pay 10 per cent per year on \$200 per acre in alfalfa, and will pay from two to three times as much in grapes and other fruit." GEO. MULKEY, Fort Worth City Commissioner, Banker and Capitalist. "This is undoubtedly a fine investment." REV. L. A. WEBB, Pastor Central Church, Fort Worth."

NAMES OF SOME WHO HAVE PURCHASED.

- Rev. H. A. Boaz.
- Geo. Mulkey.
- Judge Erskine Williams.
- W. A. Whittenburg.
- O. F. Webb.
- James Brydan.
- L. E. Dendy.
- Prof. S. M. Sowell.
- H. L. Small.
- M. M. Hicks.
- Geo. Avett.
- Chas. McCreehan.
- H. M. Wages.
- Ida Witte.
- J. C. Schneider.
- Rev. L. A. Webb.
- W. H. Matthews.
- Rev. J. T. Bloodworth.
- J. B. Baker.
- C. Rowand.
- D. A. McGuire.
- (All of Fort Worth.)
- G. L. Lyman, Oklahoma City.
- F. Lindeman, Muskogee, Ok.
- Rev. O. F. Sensabaugh, Amarillo, Tex.
- Andrew Irwin, Handley, Tex.

The ideal climate, rich soil, abundance of water for irrigating, and the fact the land is being sold in small tracts to the very best people, make it a fine investment and a desirable community to live in.

ABSOLUTE GUARANTEE.

Fort Worth, Texas, Nov. 6, 1908.

To Whom It May Concern:—
 After having carefully examined the proposition of the Toyah Valley Grape & Alfalfa Co., and their contracts with the Polytechnic College and with their purchasers, we are convinced that it is a safe investment, and that all provisions of the contract which they make with their purchasers will be executed.

All of said property is held in trust by Geo. Mulkey for the purpose of carrying out the provisions of said contracts, which guarantees the same.

GEO. MULKEY, H. A. BOAZ,
 W. ERSKINE WILLIAMS, O. F. SENSABAUGH,

One-half of this proposition has been sold at \$40.00 per acre. The price now is \$50.00 per acre; March 1, 1909, price will be \$60.00 per acre. Buy before the next rise. Write at once.

NAMES OF SOME WHO HAVE PURCHASED.

- Rev. S. W. Turner, Milledgeville, Tex.
- J. B. Haynes.
- R. H. Crank.
- I. S. Guerne, Cleburne, Tex.
- Rev. Z. L. Howell, Mart, Texas.
- Rev. J. B. Curry, Goree, Texas.
- Lee Windham, Pecos, Texas.
- Jas. G. Hoch, Dublin, Texas.
- B. E. Keelas, Canadian, Texas.
- Rev. S. Q. Bass, Santo, Tex.
- Rev. John W. Holt, Comanche, Tex.
- Fred Strang, Brownsville, Texas.
- Rev. John Crawford, Covington, Tex.
- Rev. W. H. Chandler.
- J. L. McKamy, Plano, Tex.
- Thomas Hutchison, Dallas, Tex.
- Rev. I. S. Ashburn, Detroit, Texas.
- Rev. W. J. Bludworth, Deport, Tex.
- Rev. W. H. Chandler.
- Rev. C. W. Glanville, Cooper, Texas.
- Rev. Baps.
- Rev. J. A. Bligs, Anson, Tex.
- Rev. W. B. Andrews, Waco, Tex.

The Toyah Valley Grape and Alfalfa Co., Ft. Worth, Tex.
 603 1-2 Main Street.

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Again, man needed to find out, by various trials and repeated failures, that he could not save himself without divine intervention and interposition in his behalf. He was allowed to try the expedients of morality, learning, aesthetics and legislation, that he might see the failure of each and all to save him.

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The scepter had departed from Judah. The “seventy weeks” of Daniel were closing. There was a universal expectancy throughout the East, as certified to by Tacitus, Suetonius and Josephus. The dialogues of Plato and the eclogues of Virgil seem to anticipate and adumbrate the advent. And all this Neander calls “unconscious prophecy.”

At this fullness of the time he came! And millions now rejoice. The silver finger of a star pointed to where the young child lay. The Eternal Logos, who was in the beginning with God, and who was God, by whom he also made the worlds, who upholdeth all things by the word of his power; by whom all things consist; who was the brightness of God’s glory, and the express image of his person—was made flesh, disrobed himself of the ineffable glory which he had with the Father before the world was, and emptied himself, became poor, took the form of a servant and became obedient unto death, even the death of the cross!

He came, not through golden gateways, under triumphal arches, with loud acclaim, but entered, like all men, through the gateway of human birth and lowly life. The silence of the midnight air broke into the wail of an infant crying in the night, with no language but a cry. “He took not on him the nature of angels, but the seed of Abraham. Forasmuch as the children were partakers of flesh and blood, he also, himself, likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.” “In all things it behooved him to be made like his

brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

He was “made under the law.” He reached his manhood by degrees of growth. He grew in stature, increased in wisdom, and grew in favor with God and man—grew in grace and knowledge until he was “full of grace and truth.” He “learned obedience” and was perfected through sufferings. He kept the moral law, met its demands, indemnified its claims, redeemed us from its curse, and made provision to write it in our natures—on “the fleshy tablets of our hearts”—literally legislating the will of God into human character as a new and better covenant, able to make the corners thereof perfect in love; a love “which fulfills every law and holds Perfection smiling in its arms!”

He thus redeemed them that were under the curse of the law, “being made a curse for us” upon the accursed tree. What the law could not do, in that it was weak through the flesh, he *did*. When he cried from the cross, “It is finished,” he had redeemed the whole world—had tasted death for every man, and was the Savior of all men, especially of them that believe. He “put away sin by the sacrifice of himself,” and “when he had purged our sins away, sat down at the right hand of God,” and in his pre-eminence from henceforth expectant until all things are put in subjection unto him; and until he shall have led many sons to glory!

He came down into humanity that men might, through him, rise into divinity, partake of the divine nature, escape the corruption which is in the world through lust, and be filled with all the fullness of God! The divine became human without ceasing to be divine, so that the human might become divine without ceasing to be human. God humanized the divine to the point of its becoming man, that he might lift up man to the lofty altitude of the divine nature! So akin are God and man to one another, that God can really exist under conditions of perfect manhood without ceasing to be God. Then there was certainly a Son-nature, a human nature at its best, a perfect man, in the Godhead from all eternity, the Alpha and Archetypal man who “became flesh.” “For he that descended is the same also that ascended above the highest heavens,” that henceforth he might fill all things. In him all fullness dwells.

The gospel lies in his person. Hope sings over his advent. He took upon himself all that seems to tell against the divine love, all that has even wrung from men’s hearts the bitter words of unbelief, or the more chastened cry of agonizing inquiry, “My God, my God, why hast thou forsaken me?” He took all this upon himself as the man of sorrows, and made it, in his bitter passion upon the cross, the very occasion for expressing the depth of the divine sacrifice. He proved thus to us that out of the very heart of all that might seem to speak against such

a conclusion, behind all the groaning and travail of creation, lies the love of God, and beyond it all the victory of God! That is to say, that we all might become glorious sons of God, and that the sore travail and groans of creation in her upward progress, along the crawling centuries of sin and woe are to ultimate in the manifestation of the sons of God, through Christ, with his image on their souls, and his spirit in their hearts exultantly crying, “Abba, Father!”

Ah, the advent of Jesus Christ not only means all this to us, but nineteen centuries have but enlarged him upon our vision, and deepened our joy in the anticipation of his golden reign of peace and love throughout the whole world!

THE SIGNIFICANCE OF CHRISTMAS.

For centuries the subject of Christmas has been discussed by the ablest speakers and best writers in Christendom, until every phase of the question has been presented, first and last, and its lessons and teachings made plain.

But, like many other weighty and important themes, it needs to be reconsidered, lest its significance be overlooked and its meaning obscured. Even now, and in our own Christian land, to thousands and hundreds of thousands of people the season is regarded as a time for jollity and carousal, in which there is no thought of its original significance and its deathless claim on the gratitude and good will of mankind—a mere holiday, a surcease from the regular labors and restraint of work-a-day life; a time to give and to receive, to eat and to drink, to visit and to be visited, to play and to be amused—all this, but nothing more. To myriads it has no lesson, save the often sad experience of waste and debauchery which comes too late for the present and too early for the next season.

But to those who rightly consider the season it furnishes what the song of the angels promised, “Glory to God in the highest, and on earth peace and good will to men.” It stirs the heart to gratitude to God for “his unspeakable gift”—the condescension of our blessed Lord, who gave all for us all. It is an ever recurring remembrance of our dependence on him and our hope in him, and suggests in the most unequivocal and emphatic manner that as we have freely received we should freely give.

And it teaches what to give and how. Many suppose that when they have given something of a substantial character to those who need and a token each to their personal friends once a year—at the Christmastide—they have fulfilled the suggestion of the season. But not so. Paul said, “Though I give all my goods to feed the poor and give my body to be burned, and have not love, it profiteth me nothing.” “Charity (love) suffereth long”—longer than Christmas time—“and is kind. Charity envieth not, is not easily provoked, thinketh no evil. Charity never faileth”—no, not all the year round.

Week-day, Sunday—everywhere and anywhere it is the same. Yea, good will to men must include in its expression the gift of ourselves—all we can do, example, advice, prayer, entreaty, rebuke, encouragement and kind of helpfulness that love—charity—can suggest. He gave his life for us, and we fall short unless we “go and do likewise.”

Again, as to how to give. Our “good will to men,” if the song of the angels is to be realized, must give “glory to God in the highest.” Every expression of charity should be in his name. The recipients of our love-tokens, of what character soever, should be informed that the “love of Christ constrains us.” No individual, brotherhood, lodge, guild or society should take the credit due to him without the spirit and influence of whose gospel the name of charity would be unknown. From whatever apparent source good will to men proceeds the real fountain is the love of Jesus, expressed in a lowly birth, a life of poverty and suffering and a death of shame, that men might learn and know to love each other. It is one of the

cries of our times that the spirit of charity due solely to “Jesus and his love” should be claimed and carried over to those who do not claim him as their guide and Lord.

Let the Church of God awake to how her Lord is being robbed, and let every Christian see to it that all he does and all he gives is in the name of Jesus.

THE BIRTHDAY OF A KING.

The birth of a king is hailed by the nation as one of its great events. Not a great while ago when the young king of Spain was born, the fact was heralded all over the world in flaming headlines, and the nation held a sort of holiday festivity. Though he was only an infant about a span in length and of few pounds in weight, yet he represented a nation's hope and he filled a nation's heart with rejoicing.

We are now approaching the period when we will be called upon to celebrate the natal day of the world's King. Not in the sense that he was an earthly king, filled with the

splendor of earthly glory, but the King whose rule was and is to be in the hearts of his followers—a spiritual ruler pure and simple. As such he was born in Bethlehem two thousand years ago, of humble parentage and in circumstances of poverty. Yet he was hailed by the angels and worshiped by the wise men. He was God's revelation of Love to the children of men. In his infantile life was the Hope of the world. He was to take his place as the Preacher of righteousness, the Incarnation of purity, the Savior of all that believe. He was to rule not by the sword, not by physical force; not as the leader of armies, or the owner of navies, but by the force of the Truth. It was ordained that he should use but two weapons, Love to God and Love for all mankind. He was to have no army except twelve disciples and their successors in office. His only proclamation was to be the Gospel of his kingdom. His insignia was tacked upon his cross in blood, “The King of the Jews.” But in becoming the king of the Jews, he became the King of kings and the Lord of

lords. Not only were the wise men to worship him, but multiplied millions were to bow at his shrine and worship him in the beauty of holiness. As such he fulfilled his mission, and today, as in the past, he rules in the hearts and lives of men and women. Their affections are the seat of his throne, and from that sacred enshrinement he sends forth the edicts of his will.

Today we commemorate his birth. We bow before his footstool. We enthrone him upon our wills, upon our motives, upon our affections. We acknowledge his Lordship and give him the right of way to our obedience. Yea, we present to him our souls, our spirits, our bodies, our possessions. He is our King. May he reign until every human heart shall become his temple and until the world shall be filled with his glory. We therefore hail the day that commemorates his advent among men, and pledge to him our faith, our hope, our service. And we again look upon his Star and tune our hearts to renewed joy and gladness.

The Changes Made at the Texas Conference.

By Bishop W. A. Candler.

It is weakness, or worse, for a Bishop to go into print to defend his administration, and what I am about to set forth, is not meant as defense or explanation. It is printed to help correct an evil which needs correction.

There were far more changes made at the Texas Conference than I desired, but less than was desired by some charges and by some preachers. These facts must be borne in mind:

1—Ten men transferred to other conferences.

2—Several men located—three or four; I do not remember which.

3—Several men were appointed to agency work who had been in the pastorate.

4—A number of new charges, including one district, were formed because of the growth of the work during the year.

5—Fourteen men asked to be changed before their four years had expired, including a number who had been on their charges but one year. Some of them gave notice to the people that they “would not come back,” thus creating conditions difficult to deal with except by removing them to other charges.

6—Sixteen charges sent me communications asking for the change of pastors whose four years had not expired.

I did not change two men who asked to be changed, and two charges desiring changes of pastors did not get them. Other changes would not have been made if it had been possible to undo some conditions which unwise, not to say irreligious, talking brought about.

I offer a few reflections on these facts:

1—A Methodist preacher who has not served a charge four years is not justified in saying to his people, “I will not come back next year.” If he were the only man concerned, it might not be so bad; but if he “digs himself up,” to use the current phrase, he digs up others also.

2—Every ill which a preacher may be called to endure, or which a congregation may have to bear, can not be cured by a change of pastors. Even in cases of ill health (“malaria” especially), a little care and a little medicine may help more than a change of place. Most people live without moving every time they are sick.

3—There may be too much talking between sessions of the conference, which, by creating restlessness among both people and preachers, may make too many changes at conference. Talking about appointments in “dog days” should be wholly eschewed, when the conference does not meet until December.

4—Laymen should say the same things to the preacher which they write to the Bishop, or else say nothing.

I have thought, also, if the time

limit were removed and the most popular preachers got paired off together, what would be the remedy for all the restless Churches and discontented preachers who pine for a change? How would sick wives and unhealthy children get clear of “malaria,” “limestone water,” and such like? How would Churches get rid of pastors that will not visit, or who “can not preach a lick,” or who are “careless about going into debt,” or whose families “are not a fit,” and secure in their places men who combine pastoral diligence, pulpit ability, financial skill and all other excellencies, [real and imaginary?]

Perhaps it will be well for us all “to bear the ills we have than fly to others we know not of.” “Godliness with contentment is great gain,” even in the matter of the appointments and the itinerant system. If both the preachers and the people knew all that was asked to be done, but which was not done, they would feel better. Some years ago, at the close of a conference, a disappointed brother on whose behalf I had overruled both the people and the presiding elders in order that he might have a better chance, came to me demanding to know why he had been sent to a certain small station, and he became quite calm when I replied: “To keep you from having to go to P— Circuit.”

The making of appointments is a hard task. To the placing of my brethren and the care of the Churches I give the most painstaking study and earnest prayer. And yet I never make a list of appointments with which I am satisfied. Often I might lift blame and censure from myself by giving to aggrieved parties communications made to me, but that would harm the Church. It is better to bear criticism than do hurt to Christ's cause.

Atlanta, Ga., Dec. 12, 1908.

THE SABBATH IN DALLAS.

“Layman's Sermon on Sabbath Desecration” in the Advocate of December 3 should be read and carefully considered by every citizen of Dallas.

Our mad rush for gain, our great greed for wealth and our spirit of commercialism have well-nigh taken from us our holy Sabbath day.

After four months' residence in Dallas, and noting carefully the outrageous disregard of Sunday—good old-time sacred Sunday—we feel to remain longer silent, and say nothing in defense of the Sabbath. Then in a measure we would be particeps criminis to the resulting evils.

We rejoice that many Christian people of the city are crying out against the evil of Sabbath breaking, and officers are acting in concert with them; yet we are pained to see what we do see going on in Dallas and suburbs from Sabbath to Sabbath.

Many business houses are open and people passing in and out with bundles, making us believe that Sunday traffic is going on, as though we had no law, no Christian religion, no Bible with no expression from the Almighty concerning his will as to our conduct on his holy day. Men and boys are kept busy Sabbath morning delivering packages and crying newspapers on the streets as if they had no souls to save, no need of a physical rest and no God to love, honor and obey, and no desire to be in the quiet of their home associations one day out of seven.

Many farmers and gardeners are so blind to their eternal interests and that of their families that they cannot take time to attend Church or Sabbath-school, but contrariwise spend their Sabbath hours in selecting and bundling up the profuse vegetable products of the earth to be rushed early into the vendor's markets of the city on the following morning. God's book says: “Man's life does not consist in the abundance of the things that he possesseth.” And the man thus forgetting God, and thus violating the Sabbath, is neither a Bible logician, philanthropist nor patriot, “but is blind and cannot see afar off.”

The saw and hammer are often heard to tell the sad tale of God-defying Sabbath-breaking, as though the earth with its fullness belonged to ungrateful man instead of God.

Young men, the hope of the country and the Church, may be seen in groups not far from our churches on Sabbath mornings putting all the energies of their young body and brain in games of base ball, as though they were residents of ancient Greece or Rome instead of Christian America.

Oh! my countrymen, these things ought not so to be! What else but a godless citizenship can we expect to turn out on the world so long as we wink at such Sabbath desecration? By and by these young men will be our rulers in politics, law, education, morals and agriculture, and what can we expect of them but immorality, vice and general ungodliness?

The irrepressible, irreconcilable, insatiable Sabbath-breaking railroad with their disregard for God and his Sabbath day, and for the souls of their employes, with Shylock greed for more gold, whistle their shrill notes, and advertise their Sabbath desecration to every citizen of Dallas during every hour of our Sabbath as though they were the umpires of the soul's eternal welfare of all its citizens.

This naturally makes the spirit of Sabbath-breaking worse than it would be, and if it be argued that this is necessary for commerce, for travel and for up-to-date commercialism, then we say that we had better be behind a little than to break the injunction of God, “Remember the Sabbath day to keep it holy” (Ex. 20:8), and then to have our souls, up-to-date, condemned culprits, drowned in perdition. What

think ye? Reflect and answer with a change of sentiment and conduct.

The Church of God is a force, yea a power in this world, and if it would go for reforms on Sabbath desecration, as it is now going after the whiskey business in Texas, then it would not be long until every laboring man in Dallas could quit work Saturday night and spend the Lord's day at home and attend Church with them and resume his place of business Monday morning and not lose his job either.

The shameful disregard of Sunday during our recent State Fair, and the pandemonium which seemed to have asserted away there from the noise made each Sabbath night was simply a shame to our city, and a burlesque on her profession of godliness.

If we do not improve in these features of our city life God will be sure to visit us with judgments, which the Dallas flood of last spring will be counted only a drop in the bucket.

Surely we are open to conviction and can see that our course is wrong, and will ruin us for time and eternity, as it has all other peoples who in ages past have persisted in their course of Sabbath-breaking. We certainly can generate a sentiment in Dallas, and all over our great nation, as a Christian people and fan this sentiment into a living force strong enough to correct this ruinous evil and preserve our Christian Sabbath with its sanctity as Christ taught us to do, and we must do so or our Sabbath is gone, world without end, and with its abolition our mighty fabric of national freedom is doomed to totter and fall under Divine edict and human disgrace. Read Isaiah 58:13-14 and see the way to national honor. Here is work for every Christian, for every good citizen. Let us go for this reform unitedly. God help us. DR. T. H. HALL, Dallas, Texas.

CHILD LABOR DAY.

The National Child Labor Committee has designated Sunday, January 24, or Saturday, January 23, 1909, as Child Labor Day, and through the medium of the religious press is appealing to the clergymen throughout the country to devote some part of that day to the interest of the defenseless child workers in factories, mines, mills and sweat-shops. The committee invites clergymen to speak on the subject of child labor at a regular service or to have it considered in Sabbath-school or Young People's Society. The call is endorsed by a large number of representative New York ministers in a letter addressed to the clergy.

The Federal Church Council meeting in Philadelphia this month, representing thirty-three Churches and nearly eighteen million communicants, unanimously adopted a resolution declaring that “the Churches stand for the abolition of child labor.”

Of the two million working children in this country many thousands are in forms of labor not only injurious to the body and preventive of education,

but which also offer the maximum menace to the moral life. This is sufficient warrant to call upon the Churches to devote one day to these of whom Jesus said: “It is not the will of your Father which is in heaven that one of these little ones should perish.”

The National Child Labor Committee in its four years of work has witnessed improvements in the child labor laws of thirty-four States and is making a special effort at this session of Congress to secure the authorization of a Federal Children's Bureau. In a pamphlet recently issued by the committee, the purpose and scope of this bureau are thus described:

“Such a bureau should investigate and report upon all matters pertaining to the welfare of children and child life and would especially investigate questions of infant morality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several States and Territories, and such other facts as have a bearing upon the health, efficiency, character and training of children.”

Literature describing this bureau; addresses by the leading experts of the country discussing the relation of child labor to health, education, citizenship, morals and the family life; suggested topics for sermons and selections for use in platform or conference meetings, or in Sabbath-schools, will be cheerfully furnished without charge on application to National Child Labor Committee, Owen R. Lovejoy, General Secretary, 105 East Twenty-second Street, New York City.

CHURCH EXTENSION.

I would in this way notify the brethren of the Northwest Texas Conference that checks paying appropriations made by Conference Board at Waco have been sent out to parties designated; return notice was put on all envelopes. Very few have acknowledged receipt of my letters; one was returned. Some inquiries have come to me asking about appropriation. I have done the best I could to get the money to its destination. If you get your checks, please let me know it. If you have not received them, it is the fault of the mails. Write to me about it if you have failed to get my check for amount appropriated, and I will attend to it at once. J. H. CHAMBLISS.

To sin against the Holy Ghost is to trample conscience under foot until it loses its power to respond to the law of righteousness, and the victim is left to his own shattered power of resistance without the aid of scruple or compunction.

The Pekinese dog, London society's latest pet, is often, when only weighing four ounces, worth as much as \$100.

Devotional-Spiritual

IF Jesus Be Not Risen

First, his teaching was false, for he distinctly declared that he would rise again, and so faith's central claim was never realized, and all other claims are valueless. His own final sign was that of his own resurrection. "What sign showest thou unto us, seeing that thou doest these things?" "Destroy this temple, and in three days I will raise it up." "We would see a sign from thee." "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." When he said these things men did not understand them. But looking back at them, it is perfectly patent that to the mind of the Master, the resurrection was the one indisputable seal of the divinity of his mission. Yet again earnestly and solemnly it must be declared that if he did not rise, either he was himself deceived, or he was intentionally a deceiver.

"If Christ be not risen," then to adopt the first supposition, he was mistaken, for he thought he would; or else, to adopt the second, if he never expected to rise, he deliberately attempted to deceive men, by promising them that he would.

And yet again, if he did not rise, his work was the direst failure. At the erection of the cross, there was indeed to all human seeing, a fine failure for him. His own were against him, his disciples abandoned him, and they are seen scattering as fast as they know how to fishing nets. They had had a dream of exquisite beauty in the days of their discipleship, but the whole thing had melted like the mirage of the desert. To affirm this in the face of the stupendous victories of Christ during nineteen centuries is an absolute absurdity. If he did not rise, then the victories were not gained by him, but by the men who were his followers who reconstructed an idea out of a dismal failure, and made it the dominating and all victorious force that it has been in human history.

And yet this cannot be, for they abandoned hope of the Christ, and scattered. There must have been something which regathered them, and reunited them. Not the cross, but something other, for the cross broke up the unity, and scattered the units. Not one of them waited to watch. They are seen drifting away, with the sadness of a great love for a lost leader in their hearts, feeling that while he was true, indeed to them, he was utterly mistaken, and that the only logical sequence of the cross is that they shall go back to their fishing.

But to take the larger outlook, "If Christ be not risen," then the atoning value of his death cannot be maintained, and it is worthy of careful notice that the doctrine of Atonement always goes, where men call in question the fact of the resurrection.

And yet again, "If Christ be not risen," then the world has no authoritative message concerning the life hereafter. If indeed he did not return, then has man no well-established hope of seeing again those faces loved long since and lost awhile. A man often says—thoughtlessly in all probability—that no one has ever come back to tell us anything concerning the life beyond. That statement is absolutely correct if Christ be not risen. No one, however, whose faith is fastened upon the resurrection can make that assertion. One has come back, and in his coming has brought life and immortality to light.

If Christ be not risen then there is no type of humanity, for all the perfections which seem to be resident in him, are spoiled by the revelation of his ignorance, or his attempt to impose upon the credulity of man.

"If Christ be not risen" there is no new power at the disposal of

man, and he is left alone to struggle, and altogether unavailing, with the forces of evil.

If Christ did not rise, what then did happen? What was it that recalled the scattered group of frightened souls and turned them into men and women of such marvellous force, that within one brief generation they had filled Jerusalem with their doctrine, spoken to the known world, and undermined the corrupt Roman empire? How are these facts to be accounted for? It may at once be declared that every attempt to account for the victories of the Church apart from the resurrection is philosophically absurd, and historically without proof.

It has been affirmed that the early disciples were guilty of fraud, that they invented a story. Will this stand the test of one moment's consideration of the fact that for this particular story they endured almost untold suffering, being excommunicated, ostracized, and in thousands of cases put to death? It may be that in the history of the race, individual men have been found, who, swept by some fanaticism, have been willing to die for fraud. Cases have not been wanting in which men have suffered and perished, in order that evil may reach the goal, and something dasterly be accomplished. But this is not a case of isolated individuals, but a whole company and society of men and women and children, ever increasing in number, all of them more or less having to suffer in those early centuries, and the central fact, for the declaration of which they endured all things, was this story of the resurrection, which, forsooth it is announced they invented. Let the apostles be the first and most conspicuous illustration. All of them save one died violent deaths, and he was exiled to a lonely island.

The breaking out of persecution as chronicled in the Acts of the Apostles was based upon the fact that these men declared that the man who has been crucified to put an end to his teaching and influence, had been raised and was alive. It is not within the compass of rational consideration to believe that men who suffered, suffered for a story themselves had invented.

Again it has been said that Jesus never really died, but that he swooned upon the cross, and that being placed in a grave he recovered. How then it may be asked, did he escape from the tomb so carefully guarded by Roman soldiers, and from graveclothes so marvelously wrapped, as those of Eastern burials were? Of course such a statement is to take away not only resurrection, but the death of the cross, and all the value connected with it.—G. Campbell Morgan.

HOLDING OUT.

BY REV. THEODORE L. CUYLER, D. D.

Those that study John Bunyan's "Pilgrim's Progress" (which is the best book in the English language after the Bible) must have noticed how many of his characters were at some time on the road to Celestial City, and yet never got there. Poor Pliable retreats after one flounder in the Slough of Despond; Timorous is frightened back at the sight of the lions; and Demas gets engulfed in the pit under the hill Laere. These characters have their counterparts in our Churches in these days. I need not waste any words on such persons, for they were only sham Christians from the start; the vast number of beginners, who are in sincere earnest, I wish to remind of the solemn truth, "He that endureth to the end shall be saved." There is no assurance that any others will be saved.

Since endurance to the end is essential to usefulness here and hereafter, the vital questions are: On

what ground can any beginner in the Christian life hope to hold out to the end? What shall he do to insure his holding out? The charm of novelty soon wears off, and temptations assail every one that sets foot on the straight and narrow path. Hindrances are encountered at every step, and hills of difficulty have to be clambered. The world gives him no help, except the help of its indifference or its open opposition; this last may do him good if he is of the right metal, for head winds fan the furnace of his engine. Inward lusts or some sort are to be encountered. Then, too, each individual has some hindrances and obstacles that are peculiar to himself, such as unsympathetic associates, or fickleness of disposition, or social snares, or temptations in business, or the lack of spiritual surroundings and Christian privileges. The prevailing currents in this world do not set Godward; a resolute Christian has to swim up stream. Here, then, is the problem or every one of us; I must hold out to the end, or I am lost. To take one step toward heaven does not bring me there unless I go over the whole road. He that endureth to the end is the man that is saved; yes, and saves other souls, also.

It may be said that we must have solid principle at the bottom, as Nathan Hale had the principle of patriotism when he went to the gallows as a martyr for his country, and Livingstone had the principle of holy zeal for souls when he went to die as a missionary in mid-Africa. All very true; but whence comes the principle? How is it to be maintained? When the novelty has died out, and when sharp temptations assail, and the load gets heavy and the road steep and rough, what power can keep you moving? Conversion is not the ground of Christian perseverance. Conversion is only a single step, a single process. A great, decisive step, indeed, and a vital process. But conversion does not insure continuous growth and final victory, any more than enlistment in an army insures success in standing tough marches or stern encounters with the enemy. It insures no man's final salvation. The heart that is converted must be kept right, kept strong, kept faithful; the inward citadel over which floats Christ's ensign has got to be garrisoned and guarded. Who shall do this? The Christian must watch, you say. True enough; our Master has said, "I say unto all, Watch." Again he has commanded, "Watch and pray, that ye enter not into temptation." Yet all the watching in the world and all the praying and all the working cannot save you as long as you rely on them for salvation.

John Bunyan in his immortal allegory gives a fine figurative answer to the problem before us. He tells us that when his pilgrim was in the Interpreter's house, he was led into a room where a fire was burning against a wall. A man stood by it, pouring water on the fire; yet it burned up higher and hotter. Christian asks an explanation of the mystery. The Interpreter explains to him that the fire is the work of grace wrought in the soul; that the one that casts on the water is the devil, and yet the flame is only increased under the devil's drenchings. Christian is taken around to the other side of the wall, and there he discovers a person with a vessel of oil in his hand, who is constantly feeding the flame. "This person," says the Interpreter, "is Jesus Christ, who continually with the oil of his grace maintains the work already begun in the heart, so that, notwithstanding all that the devil can do, the souls of Christ's people prove gracious still."

A beautiful solution this; it is the same that Paul reached when he said that the Lord whom he had believed was able to keep that soul which he had committed to him. It is the same solution that Peter discovered when he declared that "we are kept by the power of God through faith, unto salvation." The power of God

is the only source of your strength, and the only basis for your endurance to the end. This does not nullify free agency, and this gives you no pretext for saying, "If Jesus Christ takes care of me, I need have no care for myself." That is the devil's caricature of the doctrine of assurance. Observe the vital condition, "through faith." It is about equivalent to saying that God sends victory to a righteous cause through good generalship and hard fighting. Faith is more than a sentiment in this glorious text; it is an act. It is your soul's grip on your Savior. Unless this fact is shown by good works and strenuous deeds of duty, and by godly living, then the faith is but a pious sham. The apostle of common sense, James, pungently says, "Faith without works is dead." The two together, faith and activity, are the parents whence spring all true and noble and fruitful lives. A blest and beautiful partnership is this, my friend, between you and Jesus, you holding fast to Jesus, and Jesus upholding you by his mighty arm.

The fatal curse that works so much mischief in our Churches and mission work and reform movements is the want of hold-on-activeness. Some teachers drop out of Sunday-school as soon as the novelty is off, or as soon as the pull grows heavy. Some ministers petition us to help them into another field; their present one is a "hard field;" they are trying to run when God is about to send the shower of his Spirit. It is the hard field that needs the plow and the harrow. A vast deal of all the Christian work in our land ends in a spasmodic spurt of short-lived enthusiasm, and the cause of all this fitfulness in feeling and failure in Christian effort is the lack of Jesus Christ in the core of the heart as the one almighty, all-enduring, and perpetual staying power to the end of the race. The runner that holds out has Christ's strength in his sinews; the soldier whose faith in Christ stands fire to the last shot is the one that wins the victor's crown.

Brooklyn, N. Y.

ENOCH—A CHRISTIAN MAN.

Enoch—who was he? He was one of the most distinguished men, perhaps, among the two or three most honored men, who ever lived. But what did Enoch ever do? Did he conquer an empire? Did he found a dynasty? Did he make and mold a constitution? Did he originate an epoch-making invention? Did he elaborate a scientific system? Did he write an immortal book? Did he ever make a speech? So far as we are informed, Enoch never accomplished any of these things. Enoch never did anything—his greatness consisted in what he was. His supreme distinction was that he "walked with God," in an utterly consecrated, trustful, impassioned way, and hence (which was an accidental fact, and not of the very essence of his greatness) he was translated, that he should not taste or even see death.

The character of Enoch, this supremely distinguished man, who is to be compared and classed with Moses and Elijah, is worthy of close contemplation, and yet it baffles us, both because of the far remove at which it stands in the Bible and in history, and because of the mystery that surrounds it, which the Bible is careful not to dissipate. The phrase, "walked with God," is elsewhere only used of Noah, and is to be explained of a prophetic life spent in immediate converse with the spiritual world. In the Epistle to the Hebrews the spring and issue of Enoch's life are clearly marked. He was a man apart, a man half in heaven while still upon earth, and his mysterious personality forbids familiarity while it invites a respect merging into awe.

In the Epistle of Jude Enoch is described as "the seventh from Adam," which some have undertook as conveying the idea of divine completion and rest, while Enoch was

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Glenn's Sulphur Soap
 Comes After a Bath with warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Sold by druggists. Always insist on Glenn's Sulphur Soap.
 Hill's Hair and Whisker Dye, Black or Brown, 50c.

himself a type of complete humanity. As in the case of most celebrated characters of history, especially individuals who have lived and moved in the border-zone skirting the next world, a mass of legend has grown up about the name of Enoch, the so-called apocryphal Book of Enoch presenting a series of revelations supposed to have been given to Enoch and Noah, extending to the most varied aspects of nature and life. But the man himself was completely self-effacing, and the inspired intuition of the Church has never accorded that set of fairy tales a place in the canon. Enoch still stands, where the early Hebrew synagogue found him, alone with God, solitary spiritual, and not of the world while still in it.

It is to be noted as a feature of the distinction attained by Enoch that he walked with God "three hundred years." Most men would find difficulty in walking with God one year, or even one day, but of Enoch not one fall or misstep or spell of timidity or errancy of desire is recorded in three hundred years. Certainly that is high distinction, conveying an impressive lesson to this present worldly age. The moral of Enoch is that greatness is fundamentally character and not spectacular achievement, that a man's utmost distinction lies in what he is rather than in what he does, and that a walk with God brings, in any age and for any such consecrated communicant, the profoundest peace on earth and the very greatest blessing in heaven.—Zion's Herald.

Failure improves tempers and strengthens the nature. Even sorrow in some mysterious way is linked with joy and associated with tenderness.

If You Read This
 It will be to learn that the leading medical writers and teachers of all the several schools of practice recommend, in the strongest terms possible, each and every ingredient entering into the composition of Dr. Pierce's Golden Medical Discovery for the cure of weak stomach, dyspepsia, catarrh of stomach, liver complaint, torpid liver, or biliousness, chronic bowels affections, and all catarrhal diseases of whatever region, name or nature. It is also a specific remedy for all such chronic or long standing cases of catarrhal affections and their resultants, as bronchitis, throat and lung disease except consumption accompanied with severe coughs. It is not so good for acute colds and coughs, but for lingering, or chronic cases it is especially efficacious in producing perfect cures. It contains Black Cherry bark, Golden Seal root, Bloodroot, Stone root, Mandrake root and Queen's root—all of which are highly praised as remedies for all the above mentioned affections by such eminent medical writers and teachers as Prof. Bartholow, of Jefferson Med. College; Prof. Jare, of the Univ. of Pa.; Prof. Finley, of Hingham, M. D., of Bennett Med. College, Chicago; Prof. John King, M. D., of Cincinnati; Prof. John M. Scudder, M. D., of Cincinnati; Prof. Edwin M. Hark, M. D., of Hahnemann Med. College, Chicago, and scores of others equally eminent in their several schools of practice.
 The "Golden Medical Discovery" is the only medicine put up for sale through druggists for like purposes, that has any such professional endorsement—worth more than any number of ordinary testimonials. Open publicity of its formula is the best possible guaranty of its merits. A glance at this published formula will show that "Golden Medical Discovery" contains no poisonous, harmful or habit-forming drugs and no alcohol—chemically pure, triple-refined glycerine being used instead. Glycerine is entirely unobjectionable and besides is a most useful agent in the cure of all stomach as well as bronchial, throat and lung affections. There is the highest medical authority for its use in all such cases. The "Discovery" is a concentrated glyceric extract of native medicinal roots and is safe and reliable.
 A booklet of extracts from eminent medical authorities, endorsing its ingredients mailed free on request. Address Dr. R. V. Pierce, Buffalo, N. Y.

Race Track Gambling in Texas

(Address by Rev. W. D. Bradford delivered at Mass Meeting in city of Dallas, December 20):

Some years ago, while waiting for a train in one of our Texas towns, I fell into conversation with a gentleman from St. Louis. He told me that he was agent for a certain "Commission Company" in St. Louis. He aroused my suspicion by reading to me letters from prominent men over the country endorsing the ethics of his institution. He told me that among his patrons was a prominent preacher of St. Louis. I soon formed the conclusion that his "Commission Company" was a "bucket shop" concern, and I said to him, "Pardon me, but what would be your answer if one should say to you that your 'Company' is a gambling concern?" "Oh," he said, "all business is gambling." Detecting my dissent, though for a moment I said not a word, he said, "Do you know of any business that is not gambling?"

That there is an element of risk in all business none of us will deny; but that all business is gambling, few of us will affirm. President Mark Hopkins states briefly and clearly the distinction between gambling and legitimate business. In gambling "the object is gain without an equivalent, and while there is such gain on one side, there is, on the other, loss without compensation. In legitimate trade both parties are benefited; in gambling but one." If I bet you on a horse race and you win, I lose; or if I win, you lose. Only one party is benefited, and for the other loss without compensation. If, on the other hand, you sell me a pair of shoes, both of us are benefited. You have the money, which means more to you than the shoes, and I have the shoes, which mean more to me than the money. Both are benefited.

In gambling, then, the object is gain without an equivalent. It matters not whether the appeal is to chance, as in dice and in lotteries; or whether the appeal is to chance and skill, as in cards; or whether the appeal is to chance and judgment, as in betting—in each case the object is gain without an equivalent, or something for nothing.

As such, gambling it will be seen at once is violative of every principle of good business. Gambling, getting gain without an equivalent, something for nothing, has no place in legitimate business, is not among the legitimate ways of acquiring property.

How may property be legitimately acquired? We need to go back in these times to some fundamental notions. How may property be legitimately acquired? Answer: By appropriation, as when we take for our individual support the spontaneous fruits of the earth, or the products of the waters; by labor, as when we give an equivalent in toil; by exchange, which may be either barter or sale; by gift, as when we are the recipients of the beneficence of others; by will, by inheritance, as when we fall heir to property of relatives; by accession, as when we are enriched by the increase of live stock; by possession, as when we are allowed by the State to remain undisturbed after having occupied for a prescribed time certain property. Among these legitimate methods of acquiring property, gambling has no place.

For most of us in this every-day world labor and exchange are our methods of acquiring property, and the transaction is a legitimate one, if we give an honest day's labor for honest day's wage; if we give the equivalent in our exchange of commodities, or if we give the equivalent in money for the property secured. Nowhere in honest business methods is there place for gain without an equivalent; and any transaction where such is the result, whether by chance, or by chance and skill, or by chance and judgment, is gambling.

The passion for gain without an equivalent has the most appalling history of all the passions of the human

breast. It is the prolific parent of well-nigh every crime against property. The great majority of crimes which blacken the annals of mankind, lie at the door of the passion for gain without an equivalent. I examined the Penal Code of the State of Texas the other day and was amazed to find that of all the acts which are defined as offenses against the laws of our State, the great majority are acts which spring from this awful root. Among the offenses against the State, its territory, property and revenues, the Code mentions misapplication of public money; among the offenses against Public Policy and Economy the Code mentions illegal banking and passing spurious money, lotteries and raffles, gaming; among the offenses against trade and commerce, the Code mentions forgery, counterfeiting, false weights and measures; among the offenses against the person the Code mentions assault, as in robbery and as in burglary; among the offenses against property, the Code mentions robbery, burglary, theft, swindling, embezzlement.

I submit that the passion for gain without an equivalent is the root passion that underlies this whole catalog of crimes. The officer or clerk who fraudulently takes, misapplies or converts to his own use public money, the person who does illegal banking or passes spurious money; the person who resorts to lotteries and gaming; the person who passes a fraudulent instrument of writing; the person who counterfeits the true coin of the realm; the person who uses a false balance, weight or measure; the robber, who takes one's property with his consent when that consent is enforced by fear, or by violence without his consent; the burglar, who forcibly enters one's house by night and takes his possessions; the thief who takes one's property without his consent or knowledge; the swindler who takes one's property with consent by lying or deception as to the nature of the equivalent offered; the embezzler who misapplies or converts to his own use the money of an employer—one and all are impelled by the wicked passion for gain without an equivalent. The one passion in the human heart most prolific of evil, of vice, of crime, and of sin is this.

Given, then, men, women or children in whom the passion for gain without an equivalent is abnormally developed, and in some cases you have incipient embezzlers; in others incipient forgers; in others incipient counterfeiters; in others incipient robbers; in others incipient burglars; in others incipient thieves; in others incipient swindlers. This horrible passion is embezzlement and forgery and robbery and burglary and thievery and swindling in solution.

Now, more than all things else, gambling feeds and inflames the passion for gain without an equivalent. And more than all other kinds of gambling, race track gambling stimulates this passion into an infatuating and often uncontrollable passion. Race track gambling is to the passion for gain without an equivalent what the chemical fluid is to the negative of the picture. It develops, brings to the surface of actual life a passion which is more or less in us all. Nor are the evils of race track gambling confined to the day or to the enclosure in which the race is run, but like foul fumes, are diffused throughout the whole atmosphere of life. The mania is atmospheric. It enters into the halls of government and you have the "misapplication of public money;" it inoculates the veins of public policy and economy, and you have illegal banking and lotteries and gaming; it forces itself into the arteries of trade and commerce, and you have forgery, counterfeiting and false weights and measures; it breaks into our homes and assaults our persons, and you have the robber and the burglar; it violates the sacred right of property, and you have robbery and burglary and theft and swindling and embezzlement.

That these contentions are now almost universally accepted will appear from the action of the states of this Union in driving from their borders this awful scourge. Within almost a decade a mighty crusade has been launched against this dread evil. Everywhere men are heard to say that race track gambling, with its pool selling and its book-making, is a menace both to morals and public policy. Texas early joined in the great crusade.

In 1903, through her Legislature, Texas enacted the following law against pool selling, book-making or betting on horse races:

"Section 1. If any person shall engage in or assist in pool selling, book-making, taking or accepting any bet on any horse race, he shall be punished by a fine of not less than \$200 nor more than \$500, and imprisonment in the county jail not less than 30 days nor more than 90 days.

"Section 2. If any person shall buy pools or otherwise wager anything of value on any horse race at any time, or place, he shall be punished by a fine of not less than \$25 nor more than \$100.

"Section 3. If any owner or lessee of any property in this State shall permit the same to be used for the sale of pools, book-making, or wagering on any horse race to be had in this or any other State, he shall be punished by a fine of not less than \$200 nor more than \$500, and imprisonment in the county jail not for less than 30 days nor more than 90 days; and each and every day that the provisions of this article are violated shall constitute a separate offense. It being the intention of the foregoing article to prohibit pool rooms or other places where persons may congregate from selling pools or otherwise wagering anything of value on horse races."

Texas thus put herself in the very forefront of States as sensitive to the moral welfare and jealous of the public policy of her people.

In April, 1904, the city of Dallas purchased from the Fair Association the property now known as the Dallas Fair. The grounds, buildings, etc., are still the property of the city. In the same year (October, 1904), the city of Dallas entered into a twenty-year contract with the Fair Association whereby the property was turned over to the Fair Association for the twofold purpose (1) of holding a public fair, (2) "of making necessary preparation for and holding an annual race meet." It was especially stipulated in the contract that the racing should not be binding on either party if the Legislature should pass laws of such a prohibitory character that the Fair Association should "declare that such race meets could not be profitably held."

Thus far I have not one word of criticism. The objects for which the property was leased to the Fair Association are perfectly legitimate. Public fairs are educational in the highest degree. They stimulate the industries of a people. Race meets, too, without betting or pool selling or book-making are entirely commendable. And we are always to remember that the city of Dallas entered into an agreement with the Association at a time when pool selling, and book-making and betting on horse racing was expressly prohibited by the Statutes of Texas. Whatever may have been in the thought of a certain few of our citizens, I stand ready to say that in casting its vote for the purchase of the buildings and grounds of the present Fair, the citizens of Dallas as a whole never intended operating them as a huge gambling concern.

Now follows a chapter of which it is exceedingly painful to speak. Certain citizens of Dallas, more interested in the material upbuilding of the Fair and of the city than in the moral well-being of our people, besieged and belabored the 29th Legislature (which met in 1905, the year following the city's contract with the Fair Association), to so amend the act of the 28th Legislature as to permit pool-selling and book-making and betting on horse racing on the day and within the enclosure where the race is run. The Legislature yielded and so amended

the act of the 28th Legislature that it reads as follows:

"Section 1. If any person shall engage in or assist in pool selling, book-making, taking or accepting any bet on any horse race EXCEPT ON THE DAY AND WITHIN THE ENCLOSURE WHERE SUCH RACE IS RUN, he shall be punished by a fine of not less than \$200 nor more than \$500, and imprisonment in the county jail not less than 30 days nor more than 90 days.

"Section 2. If any person shall buy pools or otherwise wager anything of value on any horse race at any time or place, EXCEPT ON THE DAY AND WITHIN THE ENCLOSURE WHERE SUCH RACE IS RUN, he shall be punished by a fine of not less than \$25 nor more than \$100.

"Section 3. If any owner or lessee of any property in this State shall permit the same to be used for the sale of pools, book-making, or wagering on any horse race to be had in this or any other State, EXCEPT ON THE DAY AND WITHIN THE ENCLOSURE WHERE SUCH RACE IS RUN, he shall be punished by a fine of not less than \$200, nor more than \$500 and imprisonment in the county jail for not less than 30 days nor more than 90 days; and each and every day that the provisions of this article are violated shall constitute a separate offense. It being the intention of the foregoing article to prohibit pool rooms or other places where persons may congregate from selling pools or otherwise wagering anything of value on horse races, EXCEPT ON THE DAY AND WITHIN THE ENCLOSURE WHERE SUCH RACE IS RUN." (See page 398, chapter 165, sections 1, 2, 3, General Laws of Texas.)

This law, legalizing, putting the State's stamp of approval on pool selling, book-making and betting on horse racing on the day and within the enclosure where races are run, has stood on our statute books for four years, and under its sanction race track gambling is blighting our entire State. Dallas, San Antonio, El Paso, Beaumont, Waco, Fort Worth, Austin, have their race meets already, and Mineral Wells and Cleburne are now preparing each for their own meet. Another four years of sanction by the State and race meets will be in operation throughout the entire State. Every town of 10,000 inhabitants will have its meet.

This means that annually, or semi-annually, as the case may be, these communities in our State shall be treated to the presence of book-makers, conscienceless gamblers, drifting in from the ends of the earth, whose business it will be to promote gambling among the young men of our country. This means that annually or semi-annually, as the case may be, the choicest communities of Texas are to have opened in them schools of gambling, taught by past masters in the art, whose infamy has caused them to be driven from other parts of the nation by the scourge of an enlightened and aroused public opinion. This means that once or twice a year our Texas cities are to become an asylum for the scum of the earth. This means that Texas will take into her bosom the old serpent of race track gambling, now so nearly chilled and almost in the last throes of death, and warm it back to legalized life.

Men of Dallas, can Texas afford it? Can Dallas, El Paso, Beaumont, San Antonio, Waco? Can we afford to inflame in the young men of our generation a passion that endangers the whole fabric of our State—its property and revenues, its public policy and economy, its trade and commerce? Can we afford to feed in the young men of our generation the passion, which, above all other passions, is the chief offender against both the person and the property of men? Can we afford to train the young men of this generation in habits which will disqualify them for any position of trust in any bank, or great department store in your city? Is it not heartlessly cruel to the young men of Texas to train them in the habit of gambling, and then refuse to take them into our banks and other posi-

tions of trust? Over against the \$33,000 paid by the book-makers into the treasury of the Dallas Fair, I put the interest of the young men of Dallas. Over against the thousands paid into the treasuries of State and county fairs in Texas I put the priceless interests of the young men of Texas. The wealth of this State is in the character of its people—those energies, faculties and habits which make them morally happy and industrially efficient.

Fitting indeed it is that as Dallas citizens took the initiative in opening in Texas the flood gates of race track gambling, so now Dallas citizens should take the initiative in closing them up. And for this purpose we are here to-day.

TO MEMBERS OF THE WEST TEXAS CONFERENCE BROTHERHOOD.

O number of members have not yet paid the superannuating fee due to Brother G. W. White, who was forced by ill health to take the superannuated relation at our last conference. He has been unable to do any work for nearly a year, and has been obliged to borrow money to meet expenses incurred by his sickness. I have sent out notices since conference. I trust this will be a reminder to any who have overlooked them. Every dollar due Brother White from the Brotherhood should be paid, and at once. Lay members do not pay superannuating fees, but if there are any who feel that they wish to do so in this instance, it will be most worthily bestowed.

I call the attention of those who gave their names for membership at conference to the fact that they are due the Brotherhood an advance mortuary fee (\$4.00 for preachers and \$2.00 for lay members). Some have already paid this, but others have not. Those just coming in are not liable for the superannuating fee mentioned above, but the Constitution provides that the advance mortuary fee must be paid before one is entitled to the benefits of membership.

J. W. BLACK,
Secretary and Treasurer.
Goliad, Texas.

UNIVERSITY TRAINING SCHOOL, BLOOMING GROVE, TEXAS.

On Friday last the Training School closed for the holidays. The music and elocution departments favored the citizens of Blooming Grove with a recital in the Training School auditorium.

The program started with two selections by the Chorus Club. The hearers were hearty in their applause, showing that they appreciate the efficient work done by Mrs. Foster.

The lovers of classical music were charmed with the piano solo by Miss Ruth Grant.

Most appreciated of all was the play which closed the program. Mrs. Babers and her class are always welcome before us.

The recital was a fit closing for the most successful term in the history of the Training School.

J. S. HENRY.

Houston District—First Round.

Columbia and Brazoria, Dec. 27.
Angleton, Dec. 28.
Alvin, Dec. 30.
Grace, 11 a. m., Jan. 3.
Washington Street, 7:30 p. m., Jan. 3.
Shearn, 7:30 p. m., Jan. 6.
Tabernacle, 11 a. m., Jan. 10.
Trinity, 7:30 p. m., Jan. 10.
(Other dates to follow.)
CHAS. F. SMITH, P. E.

San Antonio District—First Round.

Alamo, Dec. 27, 7:30 p. m.
Travis Park, Dec. 30.
Moore Cir., Jan. 2, 3.
Sabinal and Utopia, Jan. 7.
Rock Springs, Jan. 9, 10.
Del Rio, Jan. 15.
Eagle Pass, Jan. 16, 17.
Carrizo and Batesville, Jan. 23, 24.
Atascosa, Jan. 30, 31.
A. J. WEEKS, P. E.

INFORMATION WANTED.

If any reader of the Advocate can give any information of the whereabouts of Mrs. R. V. Summers, wife of G. C. Summers, or either of her children, they will do them a favor by corresponding with
Throckmorton, Texas. W. P. DAVIS.

Notes From the Field

Alba.

I started off under much better conditions than I did on this work a year ago. Then the preacher had no home—only a few thousand feet of lumber piled up on church lot. But now he has a comfortable three-room parsonage with two porches, and now has a fine lot of heater and stove wood, stacked up close at hand, for winter use. And one good feature is, we owe only \$2.20 on parsonage.—Wm. M. Foster, Dec. 15.

Sipe Springs.

The lines have fallen to us in pleasant places. After serving the good people of May charge for three years, we have been sent to Sipe Springs charge. We have never gone to a charge with reluctance, but with gladness and good cheer. By divine help we have been enabled to meet every appointment up to date. The outlines of a successful year were never brighter. We never served the charge, or any part of it before, yet there are many of its good people we have known and loved in other years. No preacher and family has had a warmer or wider welcome. The good ladies of Sipe Springs had a bountiful table spread at the parsonage awaiting the coming of their new pastor and family. Then, to reach a climax, on the night of the 14th they came, both young and old, and pounded us in the good, old-fashion way. Our aged people have a high sense of honor about them; they love the Church and give the preacher their presence and kind words. Our middle-aged folks are also refined and stand like pillars under the Church of God. Our young people show marks of culture and devotion. It is certainly an inspiration to have such nice

and attentive young people to preach to. Thank God for the brightened hope, the strengthened faith. We are all starting out for a great year. Sipe Springs seems to have a fine citizenship—and a class of business men that the communities round about delight to honor and speak kindly of. Her public school is quite creditable, and favored with a body of teachers of whom we all may well be proud. They are Church and Sunday-school-going teachers. We are glad to have our children under such instructors. There is a manliness about the boys and young men that is worthy of note.

How good it makes a preacher feel to be met nicely by the boys where he serves. The Advocate is honored and read to a pretty good extent out this way. A merry Christmas to everybody.—Mac. M. Smith, Dec. 16.

Tolar.

I am here with Bro. Oswalt in a meeting. We are having conversions daily. The Church is getting a great blessing out of the meeting. I find many good people here. I find the Kikers and Brownings here. I believe if Bro. Field were to visit this place he would find the best Sunday-school, all things considered, in the conference. Every one kneels for prayer. Everything moves like it had been oiled for business. Bro. M. F. Higgs is Superintendent. R. P. Campbell, who once had charge of the Sunday-school at Lingleville, has charge of the young men's class. Tolar is coming to the front under the tireless efforts of Bro. Oswalt. It looks to me like he works day and night. How faithful and true he is. I will vouch for his report this fall at Fort Worth, or, rather, at Stamford, if you please, the "Queen City of the Golden West." In the work.—J. T. Bloodworth, Dec. 15.

Alma.

We arrived at Alma, our new home, in due time after conference. We regretted so very much to leave our many friends on the Alamo charge, whom we had learned to love so much. We will never forget them and their kindness to us. No preacher's family has received a more royal welcome than we have received at Alma. The people have shown their appreciation of us in every way that is possible. When words would express no more they gathered at the parsonage and gave us a full-grown pounding, and it was done in a way that showed they meant it. Our first Quarterly Conference has come and gone. Our brand new presiding elder, T. S. Armstrong, was with us in fine shape. He simply caught our people and won them to him. He is the man we need on this district. Having such an official board as compose our Quarterly Conference, such a presiding elder as T. S. Armstrong, and such a leader as our blessed Lord, I feel sure of great success on this charge.—M. W. Rogers.

Valley View Station.

Well, we are on our new charge and already busy. We shipped our household goods and started to drive through. We made it into Denison the first day, and that night it began to rain, and my, how it did pour! So we bought old Celum and the buggy a ticket and shipped into Gainesville. We soon found our new presiding elder and enjoyed the hospitality at the district parsonage until the next day. Then we set out for Valley View. On our arrival we found that the Board of Stewards had made the best temporary provision for us that could be made. Our house has four rooms, the largest is 13x13 feet, one 13x11 and two 9x13. So you see we have plenty of room. We are using the henhouse for our barn, and it is about one-half inch too long for the horse. We use our piano box for crib and the smokehouse for hay. We are as snug as a

bug in a rug. Then, on the evening of December 8, came the pounding. Don't ask me to enumerate—it consisted of a load of hay down to tooth-picks, with no gap between. And it has been going on ever since. May the blessings of God rest upon them all, and may we prove ourselves worthy of their consideration. Then came Bro. D. H. Aston, our new presiding elder, and held our first Quarterly Conference the 13th and 14th. He is an ideal presiding elder. The people all love him. The Board of Stewards fixed the preacher's salary in this new station at \$800, and paid \$152.50. The outlook is very hopeful. We have a good people to serve, and we are looking for a great year.—J. R. Atchley.

Kirbyville Station.

After spending three pleasant years on the Harrison charge we were assigned by Bishop Candler to Kirbyville Station. No preacher ever had more or better friends than we had in and around Marshall. I must not fall at this late date to make mention of the way Dr. W. F. Packard and the members of First Church pounded us last Christmas. They gave us something like \$40 worth of groceries and about \$20 or \$30 in cash. This year our charge paid both salaries, and Scottsville paid a nice sum over. I have never hated to leave a place like I did Marshall. I pray that God may bless all my dear friends. I am sure Harrison Circuit is in the hands of a true, good man and they will have a prosperous year. We left Marshall Thursday, December 19, at 6:20 p. m., via Shreveport; got to Shreveport and the train on the K. C. S. R. R. was four and finally five hours late. It was a "Slow train from Kansas City." Of course, we reached Beaumont too late for our train to Kirbyville. We spent the night in the home of my good brother and presiding elder, D. H. Hotchkiss. Saturday afternoon at 3 o'clock we reached our destination. The brethren were at the depot waiting for us, placed us in a carriage and sent us home. We got there and found it in charge of the good women of the Home Mission Society. They had rented a house and furnished it from bed-room to kitchen with everything new. The table was waiting with as fine a dinner as any one ever sat down to, and the kitchen table was loaded with ham, flour, sugar, coffee and all kinds of can goods. This is an outline of the going out and entering in of this preacher. The work of M. L. Lindsey abides, and the name of Charley Hughes is a household word. Both did a great work. I trust I shall be able to take the work up and carry it forward.—C. H. Adams.

Crockett.

The Bishop left us at Crockett for another year, of which we are glad; and if the people are not, they have a very nice and effective way of making us believe they are. This people deserve to have some of the things they are doing made known, and the Church at large might profit by publicity being given thereto, in influencing some others to "go and do likewise." The Church has a membership of 250. As a result of wise leadership and faithful work in the past, they have a roomy, comfortably furnished parsonage, a good brick church nicely furnished and not a dollar's incumbrance on either. The Board of Stewards is composed of wide-awake, progressive men, who are succeeding in their private affairs, and are giving the Church the benefit of their practical business knowledge and progressive spirit in the management of her financial affairs. As a result, I doubt if there is a Church in the conference, with no larger membership, doing as much in the way of supporting their pastor. Last year the assessment for this object was \$1,500 and \$1,535 paid. This year they voluntarily and unanimously fixed the salary at \$1,600, and it will be paid. The district and conference assessments have been proportionately increased and paid, and



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they always pay something for extra objects. The men are not confining their labors to the financial work of the Church, but in the Sunday-school out of twenty officers and teachers, ten of them are men; and men who occupy leading places in the business, professional and political life of our town and county. Our women are also active and zealous in their work, and in the interest of the Church generally. We have the Woman's Home and Foreign Missionary Societies well organized and doing splendid work. They will take rank with the best in the conference. The town, generally, is in sympathy with the work of the Church. In view of these facts, is it surprising we are glad we are here for another year? But let the brethren be careful about allowing their anxiety to become prematurely aroused—this is only the beginning of our second year.—F. M. Boyles.

Quitman.

We were returned to Quitman for another year. We never received a more cordial welcome than that given us by the good people of Quitman on last Monday night, the 14th. About 7:30 o'clock a crowd of about one hundred of the good people of Quitman came to the parsonage and gave us a generous pounding, consisting of flour, sugar, coffee, meat, lard, canned goods, syrup, and in fact edibles of almost every sort, and a great deal of wearing apparel; lots of things too numerous to mention. The people of Quitman know how to treat a preacher and his family, and they have proved their faith by their work. The crowd consisted of all denominations in our town, and a great many who are not religious. Now so far as we are concerned the merchant who sells family groceries can rest and take Christmas, as we already have enough groceries to last us quite a while. May God bless this people and may they enjoy the love of God, health and prosperity this year. We are going to do our best and try to do more for the Master this year than ever before.—J. S. Ogle, Dec. 19.

Avoca.

We are at home looking after the interest of our Lord's kingdom on earth and having plenty to do. I am reading my Bible as I have never before; also I give my people Bible talks in their homes as I visit them. How little the people know about "the book." David said the book was a lamp unto his feet, light to his pathway, and the Lord said David was a man after his own heart. What a declaration from the Lord. Should he say less of us to-day who stand behind the "sacred desk" and declare him to the people? Our young people's prayer-meeting is something great; 62 present. This meeting has been going since August. I am urging them on to "higher ground." My reading course for the year is on the "Higher Life." How I long to feel that holy touch again. Who will say nay?—R. D. Steward.

Myra.

The people have received us kindly for the third time on the Myra charge. We are glad to be here for another year. We have never served a more appreciative people. Have just two appointments—Myra and Hood—and they are both situated in the black land belt. Have had good services at both places since conference, and we are hopeful for a good year. Have not been pounded as yet, but many kindnesses have been shown. We are expecting great things of the Gainesville District this year. Bro. Aston,

our efficient presiding elder, is in great favor with all the people. My laymen are becoming somewhat enthused and have collected and paid \$500 on our parsonage. We are praying for an old-time revival.—H. B. Johnson, Dec. 18.

Gustine.

We have begun a very satisfactory year. This is our second year at Gustine. We are placing lumber on the ground for a \$2000 church building. The pounding came, and it was real nice. We are expecting to do more this year than we did last year. We are serving a generous hearted, appreciative people and by the help of the Lord we want to serve them faithfully.—J. F. Luker.

Eryan.

We are now comfortably situated in the most delightful appointment in the Texas Conference. Our reception has been all we could ask, and we have had every possible token of appreciation, including an increase of salary. This is the most heroic congregation I have ever known. Turrentine, Betts, Shettles and others who have preceded me have all wrought well, and are loved by the people. We are anticipating a most happy and useful pastorate.—Thomas H. Morris.

Daingerfield.

We were appointed to Daingerfield charge by Bishop Candler, and reached our new home December 9. We were cordially received as usual, and shared the hospitality of good Christian homes until we could move into the parsonage. The people filled the pantry with flour, sugar, coffee, fruits, etc., and we fare well. We preached to about 400 people last Sunday at 11 a. m. and 7 p. m. and were made to feel at home among our good people. Had an interesting League service Sunday at 6:30 p. m. Our Sunday-school superintendent is a live man, and we expect great things of our Sunday-school this year. Have not seen a drunk man since we came to this town. Prohibition is truly a blessing. We have an intelligent Board of Stewards and we are expecting a good year along all lines. May God bless the good people we have been serving for the past two years and give us all success in Texas.—J. W. Treadwell, Dec. 17.

Era and Rosston.

The first Quarterly Conference for Era and Rosston is in the past. This work has two parsonages—one at Era, the other at Rosston. We will live at Era. Rosston has had a preacher living there for years. Their disappointment touched me keenly. They have loved their preachers and the Church. Now they have adjusted themselves to their new condition, saying Bro. Aston and the conference did the best for all that could be done. Bro. Aston is not sparing himself and has the gratitude of all his district. We will miss Dr. McLean. But already we have taken Bro. Aston to our hearts; can't help it; he made us at home and put us to work. Bro. Rosser, Bro. Atchley, Bro. Johnson, old-time friends, we have already seen at work. Bro. Clark, an old teacher, is also in the district. In spite of the saloons and their influence, indifference in some of our Churches and other difficulties, Gainesville District must and will win. The rest of the State will help free us from the saloon. Revivals are coming and the laymen are lifting the load of financial responsibility from us and setting us free to serve. Our sympathies are with the gentle, saintly Rosser at Denton Street. The good men and women there are going to support Bro. Rosser with their

Continued on Page 12

HER FEET WERE SORE AND CRACKED

Soles Seemed as Though Covered with Knife Cuts—Could Not Bear Weight of Feet Even on Pillow—Was Long Unable to Walk—Many Remedies Failed—Now Cured.

WILL PRAISE CUTICURA AS LONG AS SHE LIVES

"Some four years ago I had the misfortune to have my feet get sore. The doctors could not tell me what it was. I used everything I could hear or think of but all to no avail. The feet were all cracked across the bottom as if you had taken a knife and cut them every whichway. They would peel up, and, oh, my! how they did hurt when I would try to walk—which I was not able to do for a long time. One day one of our neighbors came to our house and asked what was the matter. I showed him my feet and he said he had some Cuticura Ointment which would heal them up. There was only enough to apply once, but I found it helped me so much that I sent for a set of Cuticura Soap, Cuticura Ointment, and Cuticura Pills, costing one dollar, and to my great joy, my feet were cured and have never troubled me since. I shall praise Cuticura as long as I live for the great help it has been. Mrs. Margaret Primmer, Plattin, Mo., June 30 and July 21, 1907."

ECZEMAS

And Other Itching, Torturing Humors Cured by Cuticura.

Warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment afford instant relief in the most distressing forms of itching, burning, scaly, crusted humors, eczemas, rashes, inflammations, irritations, and chafings of infancy and childhood, permit rest and sleep and point to a speedy and permanent cure, in the majority of cases, when all other remedies fail.

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 Cuticura Pills (25c. per vial of 60) to Purify the Blood. Sold throughout the world. Foster Drug & Chem. Co., Sole Props., Boston, Mass. Mailed Free, Cuticura Book on Skin Diseases.

ROMANS 8:27-29-30.

The twenty-ninth and thirtieth verses of the eighth chapter of Romans is a stumbling stone over which many theologues have fallen into serious errors in the interpretations of God's word, and it is the bedrock upon which Calvinism, of all forms, base their faith in foreordination, election and final preservation. I have argued with Calvinists thoroughly versed in the Scriptures and of great reasoning powers, and I have driven them from every stand and taken from them every Scripture they would produce, and they would universally fall back on Romans 8:29, and say if God foreknew they were to be saved, that it was just that way, and they could not change it. They were correct in their conclusion, if the premise is correct, but I deny their premise. You ask me, Do you deny God's foreknowledge? Yes, as to moral agents, but not as to facts, whether it be in regard to men or angels. The twenty-seventh verse says, "And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Now, I take it for granted that the searching of the heart was a work of supererogation, if God foreknew my mind before I was born.

You ask me, Then what does God foreknow? I answer, His own plans and purposes. You say, Does not God say, "For whom he did foreknow He also did predestinate to be conformed to the image of his Son." I answer, Yes, most assuredly so. But how can we become sons of God? Is it by election or by grace? Paul says it is "by grace through faith." Then there must be an individual act that secures this grace, and God must know of this act of faith. Then the latter clause of this verse becomes effective: "That he might be the first born among many brethren." But, you say, the next verse clinches it and makes it pre-terminated salvation. Let us see: "Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." Now, if you make the term called a personal or individual one, I answer that Jesus said that "I, if I be lifted up, will draw all men unto me," and universalism raises a shout and say they are right, and they are, if that is the correct premise. Can it be possible that God would make "out of the same blood all men who live on the earth," and give to all of them immortal spirits, and endow them with a free will, and submit to them an absolute choice, giving them two extreme points of destiny so fearful and so glorious, and at the same time foreknow one as saved and the other as lost, and in so knowing it forever fix their destiny a thousand years before their having existence or will on earth? Surely not. Then how out of this dilemma? Simple enough.

- 1. God foreknew from all eternity His own plans and purposes.
2. God predetermined or ordained the character that should be saved and the character that should be lost.
3. Christ is the eternal purpose of God.
4. Purpose means plan, and in Him is the plan of salvation. "In Him is life." "God out of Christ is a consuming fire." So God has foreknown, fore-ordained and predestinated that in Christ men "should be conformed to the image of his Son, that He (Christ) might become the first born among many brethren."

The fact is that foreknowledge as to the moral or individual destiny of man is nowhere taught in the Bible, except on the predetermined condition or character, and God has fixed the condition and we must become the character. A child or an idiot has no

character. The idiot can not become a character, but the child begins to form character when it becomes accountable, and all through life it is carving out its destiny.

There are but two sources of knowledge. One is upon the existence of the fact, and the other is upon existing contingencies that will surely bring it to pass.

So, then, as man was created by Christ and for Christ, he became the central figure around which all the interests of man revolve. And as God is an impartial God, we can't think for a moment that God predetermined conditions or contingencies that would effectually save one and damn the other, thousands of years before they were born. Neither do we believe He knew one as saved and the other as lost. If so, trial and probation is a farce and a mockery of an immortal spirit.

S. W. MILLER.

OUR MEXICO LETTER.

For some time I have wanted to write to the Texas Christian Advocate, but on account of a press of business and a dislike for writing, until now I have not carried out my desire. As every other year in my life as a Methodist preacher has been a busy year, so also has the one now coming to a close. With a district of eleven pastoral charges, touching four important States of the Republic, and occupying the capitals of three of these States, and the capital of the Republic, with the treasurership of two districts, with a general oversight of El Evangelista, our official organ for all our Mexican work, together with the business end of same, and the actual responsibility for the editorial department for the last two months, and general property agent for the Parent Board, and giving some time to help the good women with their property matters, and Treasurer of the Conference Board of Missions, which supports three pastors in this conference, I have been kept rather busy. Some one may think that this is a rare case, but thus it is that the work on the mission field piles up on us all.

We have had a few things of note to happen in this district since last conference. In the first place, we had a double District Conference, held at Amecameca in July, or rather two District Conferences held at the same time in the above mentioned place. This was done so as to bring the largest number of men together for special services. Not all the pastors were present, but we had a sufficient number to have a most gracious occasion. One notable feature of the conference and preaching services was the unanimous desire to see a general revival in all Mexico.

In the second place, the upper chamber services were held at San Luis Potosi in October. This was a series of services prearranged by a committee appointed by the National Convention of the Sunday-schools and young people's Societies. They were prearranged in the sense that after prayer, and without reference to denomination, about twenty-five persons were invited to attend these meetings. No program was made out until after we were on the ground, and then just as little as possible was done in the way of a set program. From the very first service the presence of the Holy Spirit was manifest. From the very first it was seen that there was intelligent thought, deep feeling and an intense longing for holier things. Eight denominations were represented during these services, and one of the most remarkable features of the meeting was the most thorough forgetfulness of denominational lines. The Thursday night meeting was possibly the most noteworthy of them all. One of the best educated Mexican pastors present preached and led the after-service. Two nights before I had heard him make an effort at a literary sermon of no mean worth, but on Thursday night he preached as simple a gospel message as I ever heard; but the whole audience seemed to be moved as one man. Penitents came forward all broken up, and a number were converted, among them an old

drunkard. All told, we had a most wonderful time. Since then the work has spread to several other points.

On last Sunday night I closed out a revival which I held at our Second Church in this city. We continued this for two weeks. From the very first decided interest was manifested. We had penitents at the altar a number of nights, and, for a mission, the meeting as a whole was a decided success. This work was established four years ago in a very populous part of the city, without a member, but now we have about thirty-five, and have eight or ten persons who will be received into the Church on New Year's Day. Besides this second church we are now holding services at two other places for the Mexicans. We have two regularly established churches and two missions in this city, besides the American work. We ought to have at least four or five more places. If any of our Epworth Leagues or Sunday-schools could furnish us the money, we here on the ground would see to the preaching to the people. Four years ago we had one preaching place and one property, but now we have two properties, well located, and four preaching places. To rent the right kind of a place would cost from ten to fifteen dollars (American money) per month, and about a hundred and fifty dollars to put it in right condition; that is, seat it, paint it and buy a small organ. We will do the preaching; who will furnish the money? We throw down this challenge.

Next Sunday night I am to begin a protracted meeting in our first church for the Mexicans, assisted by the pastor, Rev. E. Quinones. We hope to have a great time. Here it is that our Mary Keener Institute pupils attend. We have had the largest enrollment in the Sunday-school in this Church in its history. Over two hundred persons have enrolled during the year. Last Sunday morning there were ninety-eight persons present. No little part of the success of this Sunday-school this year is due to the intelligent, enthusiastic work of its superintendent, Miss Lillian Wester, of Taylor, Texas. We are specially blessed with the noble religious band of teachers in Mary Keener Institute, of which Miss Wester is one.

One very notable feature of my work has been that during the last two years seven Roman Catholic priests have come to me asking me to help them out of the priesthood. Of these, one is now in our ministry, and is doing very fine work. One is on the point of coming to us. One has since committed suicide; this one begged me a number of times to help him out, but I did not think him the right kind of a man for our ministry, and as I had no fund to draw upon, and could not take care of him out of my own limited salary, I had to turn him down. Another one joined another Protestant Church, and afterward went back to Romanism. Another became a Spiritualist. Two others are still in the priesthood. These seven men have come to me personally, and that without my having sought them out. I have not sought a priest in a single instance during this time. What might have been done by seeking them I do not know. As a rule they have no way of making a living except as priests, hence one must be deeply convinced in order to take the step which looks to the actual lack of bread and loss of all old friends. No wonder they are slow to act when once they are made to see the seriousness of the step from a worldly standpoint. I believe that a home established as an asylum for priests, where they could be received and kept while they were being taught how to make a living, would be a real blessing to the work of Christ in this country. Of course, I understand that a home of this kind would have its difficulties, but am persuaded that such a work is needed at this time. My heart aches as I remember the appeals of that poor priest who killed himself, as he begged me to help him out of Romanism. The priest who is now in our ministry came to me and appealed for help, and I asked the board at Nash-

ville to let me have the money necessary to keep him while he was on trial, but was informed that there was no money for such cases. But I had faith in him and took care of him out of my own salary. This money was afterward returned to me when he joined the conference on trial. I was not the cause of his conversion, but did have the responsibility thrown on me of giving him the hand at the right time.

I have many other things I could write, but this letter is already too long, so must content myself with hoping to write again in the near future. JACKSON B. COX. Mexico City, Dec. 8.

"ON THE SHELF."

In this short notice I simply wish to express my peculiar loneliness when the appointments were read out at Beaumont and I had no voice in the glad acclamation of gratitude with the brethren for a place to work in my Lord's vineyard. I confess I never felt so keenly the force of the inspired phrase, "No room in the Inn." I have been receiving my appointments from the Bishops for twenty-two years. I have gone where they sent me and done the very best I could. My salary has never been more than \$600, nor less than \$250—about an average of \$400 a year—and yet I have lived and kept out of debt until this good day. It is a most pleasant reflection to me to see such marked evidence of love and esteem from the people whom I have so poorly served the last three years of my active life.

To me it seems pretty hard, after serving for twenty-two years as an itinerate preacher, to be thrust out on the charities of a cold world; nowhere to lay my head and no money to buy bread and meat. To us it is a hard problem. But why should I talk? I am only a worn-out superannuated preacher, not so old, but simply worn out, still I say God bless the preachers and the Church that I love so well.

"For God has marked each sorrowing day And numbered every secret tune; And heaven's long age of bliss shall pay For all his children suffer here. J. D. BURKE. Burke, Texas.

DAILY BREAD.

"Daily Bread" is the title of an exquisite little book, of 100 pages, by Bishop O. P. Fitzgerald. As the title indicates, it is for daily reading, and it contains just such spiritual food as will strengthen the soul and nurture the character of men and women. Bishop Fitzgerald is one of the most spiritually-minded men in the Church, rich in his own experience and widely read in the best devotional literature of the times; and in this booklet he has compacted delicious matter for daily use. It covers such topics as will devotionalize the spirit and make better the life. In fact, it will make a most appropriate Christmas gift, and if put into the hands of our young people it will do them good. The aged will find it refreshing, and the sick and the afflicted will find it a benediction.

BOOK NOTICES.

"Conventions and How to Care for Them," by Eugene Foster, and published by the Sunday School Times Co. The purpose of the booklet is to point out ways and means for the entertainment of religious gatherings by one who has had great experience in such matters.

"A How Book," by Marshall A. Hudson, and issued by the Sunday School Times Co. The aim of the book is expressed by what the writer of says: "How to reach men; how to hold men; how to teach men; how to win men; how it has been done." Dr. Hudson has been a most successful adult Bible teacher in Sunday-school, and he has prepared his volume out of his own experience.

"Training the Teacher," by A. F. Schaufier, D. D., and issued by the

A MAN'S Dessert.

The man who scorns the floating-islands kind of dessert only to find that pie and heavy puddings do not agree with him, will be pleased with

Jell-O

for dessert. He will like its appetizing flavor and its peculiar satisfying quality.

If the following dish does not appeal to him we shall be very much surprised, but there are a hundred or two more that are different and just as good:

LEMON FRUIT SALAD.

Dissolve one package of Lemon Jell-O in one pint of boiling water. Lay sliced peaches, bananas or other fruit in bottom of mould. Pour a portion of the Jell-O over the fruit (keeping rest just warm enough to pour at proper time). When set, add another layer of fruit, then balance of Jell-O and put away until firm.

All the rest of the family will like it just as well.

Recollect, it is good for the children.

It is made in 7 flavors:

Illustration of a young girl holding a basket of fruit. Text lists flavors: Raspberry, Strawberry, Lemon, Orange, Chocolate, Peach and Cherry. Sold by all good grocers, 10 cents. Approved by Pure Food Commissioners. Gold medals at St. Louis, Portland and Jamestown Expositions. Illustrated Recipe Book, free. The Genesee Pure Food Co., Le Roy, N. Y.

Sunday School Times Co. This little volume is intended to help the teacher in our Sunday-schools, and it is written by one who has long been adapt in such work. Every teacher who wants to improve his or her methods of teaching, and how to get at the gist of the lesson to be taught, ought to purchase this volume.

"From Bull Run to Appomattox," by L. W. Hopkins, and published by Fleet-McGinley Co. Mr. Hopkins was a boy when the war between the States broke out, only seventeen years of age. But he entered the service and served the entire time. He was a member of the Sixth Virginia Regiment, under General J. E. B. Stuart. He figured in all the great battles fought by that distinguished cavalryman. And in this volume he endeavors to give a "boy's" view of the war. He writes down exactly what came under his observation as a boy soldier, and he makes it intensely interesting, and at times very thrilling.

"The Church of Christ," by a "layman," and published by Funk & Wagnalls. The writer of this book withholds his name from the public, but it is a volume of which no one need be ashamed. He gives the story of Christ, of the apostles and the Church in a most entertaining and suggestive manner, and the man who reads it will be more than repaid for his effort.

Christ had the same fear of death that roots itself in the heart of every honest and devout man, but he submitted his will to the will of God and faced the tragedy of the cross.

Advertisement for HARTSHORN SHADE ROLLERS. Includes illustration of a person rolling a shade and text: HARTSHORN SHADE ROLLERS. Bear the script name of Stewart Hartshorn on label. Get "Improved," no tacks required. Wood Rollers Tin Rollers.

Advertisement for Why Tone is so Sweet. Includes text: The rich pipe tone of the Seybold Reed-Pipe Organ is superior to all other reed organs... and illustration of the organ.

It is better for a man to be content with his appointment and for the people to be content with their minister; and then fewer changes will be necessary except where the law of limitation operates. And there is much in what he says. There is too much restlessness both among preachers and people in matters of appointments. As a rule when a man goes to an appointment he ought to remain a full term unless the circumstances are very extraordinary. This habit will make changes less numerous at our conference sessions; and it is about the only remedy for the prevailing restlessness cited by Bishop Candler.

Christmas emphasizes the natal day of our Lord. On or about this day he was born into the world as the Savior of men. He became a babe, grew into youth and finally into manhood, and thus learned from personal experience our needs, our hopes, our aspirations. Without our sins, he passed through all the experiences that are common to men. He knows our frame and in him we find sympathy and helpfulness. We, therefore, rejoice at the return of another birthday of our Lord, and we enter into his spirit and joy with enthusiasm and delight.

Rev. J. M. Peterson, the new presiding elder of the Dallas District, called his District Stewards in session last week. They fixed his salary at \$2750, including a good district parsonage in addition. Brother Peterson has already entered with vigor upon his work, and has held several of his Quarterly Conferences. He has preached at the leading city churches and his sermons have made fine impressions. He is an expository preacher, with logical mind and evangelical spirit. The people of the district are very much pleased with the beginning of his work, and expect large results from his service.

The good women of the Home Mission Society, Seventh Street Church, Temple, recently passed some very complimentary resolutions, expressing their regret at the departure of Rev. and Mrs. A. W. Hall who had served so efficiently for a goodly term in the pastorate of their congregation. The earnest wish for their continued health and prosperity in their new field was expressed very tenderly.

The members of the Woman's Home Missionary Society at Marlin recently passed some touching resolutions concerning the removal of Mrs. O. T. Hotchkiss by the late Texas Conference. Sister Hotchkiss is held in high esteem by the good women where her husband, Rev. O. T. Hotchkiss, served so faithfully as pastor.

INFANT BAPTISM.

This is a beautifully gotten up little tract by Rev. W. F. Packard, D. D., of Marshall, giving twenty well stated reasons why parents should have their infant children dedicated to Christ in holy baptism. It contains less than a dozen pages, but it is compact and full of cogent arguments, backed by Scriptural authority, in support of our usage on this question. It would be well for our preachers to sow down their congregations with this beautiful little treatise, so that our fathers and mothers can have before them, in most convenient form, our side of this question. That our people need to have the importance of this ordinance impressed upon them, there can be no doubt. Read what Dr. Packard says, and you will have the matter in a nutshell.

PERSONALS.

Rev. E. W. Alderson D.D., of Terrell, made the Advocate a social call recently.

Rev. L. A. Webb, of Central Church, Fort Worth, and his people are contemplating a new church enterprise in the near future. He went there with but little material to work with, as it was a brand new charge; but he has a good parsonage, a large mem-

bership and one of the most inviting fields in the city. It will not be long until he and his people will have one of the most progressive charges in the conference. They have the field and the material.

Rev. G. F. Boyd, Chaplain of the State Reform School at Gatesville, was in to see us recently. He had been to Polytechnic College to visit his son.

Rev. W. J. Moore, of the Oklahoma Conference, now engaged in the Sunday-school work of the conference, has been visiting at Polytechnic College of late. He came over to Dallas recently and while here made the Advocate a brotherly visit.

The venerable father of Rev. M. I. Brown, of Edom, Texas, died Nov. the 14th. He leaves an aged widow and several children to mourn his departure, but he died in the faith and they will meet him again.

We are in receipt of an invitation to the marriage of Alec Trammell to Mr. Bernard T. Hawthorn, the event to take place at the home of the bride's parents, Mr. and Mrs. G. W. Trammell, Timpson, Texas, December the 29th, 1908.

Rev. H. M. Long, pastor at Polytechnic College, was in to see us this week. He is beginning his second year under very favorable conditions, and he will soon be pushing his new church enterprise. He speaks in high terms of the work of Rev. Sam Hay, the new presiding elder.

Bishop Key has transferred Rev. Jno. Anderson from the Missouri Conference and stationed him at San Marcos, in place of Dr. Whaling who has gone to First Church, Shreveport. Dr. Anderson has filled the most important appointment in the Missouri Conference, and he is a man of fine ability.

Mr. Wm. E. Hawkins, of Fort Worth, has just completed a tour of Texas in the interest of the Texas Sunday-school Association. The title he now bears is "Chief Instructor." He is full of energy, and is putting forth his best efforts in behalf of the work in which he is engaged, and is succeeding. He was a pleasant caller at the Advocate office this week.

In a personal note from Rev. Simeon Shaw, presiding elder of the Colorado District, Northwest Texas Conference, we are left to infer that he has a great territory out his way and things are moving. One thing is certain and that is he and his preachers have room to spread themselves, with a wonderful opportunity to bring things to pass.

Rev. Nat. B. Read, presiding elder of the Austin District, has had honors thrust upon him this year. He was hardly comfortably installed in the presiding eldership before he was appointed Grand Chaplain of the Grand Royal Arch Chapter of the Masonic fraternity in Texas. He wears his honors modestly, and is fully worthy of them all. He paid us a visit this week.

Bishop H. C. Morrison held the late session of the North Alabama Conference and from the list of appointments, we conclude that he scattered the brethren right and left over that way. He put a home man in the First Church, Birmingham, sent Dr. Duncan to Athens, rather a small station, and Dr. Dobbs, who was the presiding elder of the Birmingham district, to a small circuit. The Bishop believes in startling changes and he does not hesitate to make them.

We learn from the secular press that Dr. R. H. Davis died in Brooklyn, N. Y., December 14. In the passing of this good man Texas Methodism

has lost one of her most valuable members. For many years he was closely identified with St. John's Church, Galveston, and was known and loved by the whole community. In after years he moved to Weatherford and a year or two ago moved, with his daughter, Mrs. Andrews, to Brooklyn. He has been a reader of the Texas Christian Advocate for the past forty years, and the paper had no stronger friend than Dr. Davis. He lived a useful life and is now enjoying the reward.

In a note from Rev. R. G. Mood, presiding elder of the Greenville District, he says that his work starts off well and that he is well pleased with the outlook for the year. He also says that James Casey, son of Bro. Casey, at Wesley Church, has recently had an operation for appendicitis, but that he is now on the road to recovery. Brother Casey and his family have surely been called upon to pass through affliction this year, and the brethren will remember them kindly at a throne of grace.

A GOOD SUNDAY SCHOOL BOOK.

Nashville, Tenn., Dec. 15, 1908. Dr. H. M. Hamill, of our Training Department, has just prepared a 16-page booklet, handsomely printed, with paper cover, and in convenient pocket form from our Publishing House Press containing twenty-five crisp, bright Bible Drills on the book of Acts, from which will be taken all Sunday-school lessons of 1909. The drills can be used by any pastor, superintendent or teacher on briefest notice, and are very simple and helpful. The price per copy is five cents post-paid. Order at once of Smith & Lamar, as the edition is limited. The little book will be a neat and timely Christmas Sunday-school gift.

DEDICATION.

Rev. G. S. Hardy, the presiding elder of Plainview District, will dedicate the Methodist Church at Emma at the close of the 11 o'clock service on the first Sunday in January, 1909. All former pastors are invited.

A. H. HUSSEY.

IS NOT "IN A HOLE."

My address is Alto, Texas. This is needful, as my name does not appear in the list of appointments for the Texas Conference, and we would like very much to keep thinking people from thinking that we have gone into a hole and pulled the hole in after us.

W. W. GRAHAM.

CHANGE IN APPOINTMENT.

Owing to a change in appointments by the Bishop since conference, my address for this year will be Emory, Texas, instead of Geneva, Texas, as previously announced.

W. W. ADAMS.

MISSIONARY INSTITUTE.

The Cuero District Missionary Institute will be held at Cuero January 18-20, 1909. The opening sermon will be preached by Rev. J. M. Perry on Monday, January 18, at 7:30 p. m.

R. A. ROWLAND, P. E.

A GOOD START.

Brunner Avenue has 139 members, with one exception the smallest membership of our Houston Churches, and with, possibly, two exceptions, the weakest, financially. Last year this Church paid for support of the ministry \$1114, and to this must be added \$150 rent for the pastor's home. For all purposes, this congregation paid more than \$2600.

The present conference year began December 1. On the 7th the stewards met and advanced the pastor's salary \$100, and have paid amount due for December—the first month's salary.

An early start, with business methods, will largely solve the Church's financial problem. The Houston District has the opportunity to make progress on all lines during the year upon which we have just entered.

CHAS. F. SMITH, Houston, Texas.

Buy a Home In the Best Part of West Texas

We have 12,000 acres 8 miles of Abilene, Texas, cut into tracts of 50 acres and up. We can sell you any quantity you want. Terms 1-5 cash, balance in 8 annual notes if land is improved. Come and see it. No trades considered.

Abdon Holt, Abilene, Texas.

APPOINTMENTS OF LOUISIANA CONFERENCE.

(Bishop Seth Ward Presiding.)

New Orleans District. F. A. Parker, P. E.

- Algiers—J. F. Foster. Covington—E. A. Blanton. Donaldsonville—H. N. Harrison. Epworth—L. A. Simms. Carrollton Avenue—H. T. Corley. Felicity Street—A. S. Lutz. First Church—F. R. Hill; E. H. Evans, J. T. Sawyer, superannuates; E. Wicht, supply. Louisiana Avenue—W. W. Holmes. Mary Werlein and McDonoughville—H. Whitehead. Parker Memorial—C. D. Atkinson. Plaquemine—T. M. Buley. Rayne Memorial—J. A. Rice. Second Church—A. J. Townsley. Slidell—T. V. Peters. Royal Street—N. E. Joener. Professor in Vanderbilt University—H. B. Carre. Professor in Vanderbilt University—Thos. Carter. Assistant Secretary Epworth League—F. S. Parker. Missionary to Korea—J. W. Reed. Superintendent Protestant Orphan Boys' Asylum—J. L. Sutton. Assistant Editor New Orleans Advocate—H. Whitehead. Conference Missionary Secretary—N. E. Joyner.

Ruston District.

- R. W. Tucker, P. E. Arcadia—J. M. Brown. Benton—J. A. Parker. Bernice—J. O. Bennett. Bienville—R. A. Davis. Cotton Valley—J. L. Lay, supply. Haughton—J. G. Sloane. Haynesville—W. T. Woodward. Homer—W. H. Coleman. Gibsland—W. F. Henderson. Jonesboro—Elton Wilson. Lanesville—J. B. Fulton. Lisbon—J. B. Williams. Minden—E. K. Means. Plain Dealing—H. B. Vandenburg. Ringgold—J. B. Turner. Ruston—A. G. Shankle. Simsboro—To be supplied; T. M. Wafer, supernumerary. Vernon—R. Randall. Winnfield—H. W. Bowman. Agent Methodist Orphanage—R. W. Vaughan.

Baton Rouge District. C. C. Miller, P. E.

- Baton Rouge, First Church—J. M. Henry. Second Church—C. F. Sheppard. Baker—F. N. Sweeney. Zachery, Slaughter and Ethel—W. D. Kleinschmidt. St. Francisville—S. L. Riggs. Jackson—J. A. McCormick. Clinton—F. M. Freeman. Wilson—E. L. Cargill. East Feliciana—J. W. Harper. Kentwood—J. W. Lee. Franklinton—W. R. Harvell. Bogalusa—J. M. Alford. Mt. Herson—W. J. Newsom. Amite City—L. C. Wilson. Independence—J. H. Montgomery, supply. Ponchatoula—Wm. Schoule. Hammond—R. S. Walton. Port Vincent—T. M. Burgess. Dunham Springs—F. P. Moss, supply. Pine Grove—H. C. Murphy, supply. New Roads—G. P. White. St. Helena—J. P. Haney. Chaplain to State Penitentiary—H. S. Johns.

Monroe District. S. S. Keener, P. E.

- Bastrop—S. J. Davies. Bonita—T. J. Holladay. Brookland—To be supplied. Downsview—M. H. Honeycutt. Eros—J. J. Kelly. Florence—S. S. Bogan. Farmersville—A. J. Coburn. Floyd—W. L. Hunter.

- Gilbert—Thos. Randall. Lake Providence—W. Wootton. Mer Rouge—V. D. Skipper. Mangham—S. W. R. Colvin, Jr. Monroe—R. H. Wynn. Rayville—H. W. May. Tallulah—E. H. Fontaine. Winsboro—A. S. J. Niell. West Monroe—L. T. Reams. Waterproof—L. A. Humphreys.

Crowley District. J. E. Denson, P. E.

- Abbeyville—J. I. Hoffpauir. Bell City—A. R. Hoffpauir. Crowley—W. H. Benton. Eunice—S. D. Howard. Franklin—C. C. Wier. French Mission—M. Hebert, R. E. Martin and C. V. Breightauf. Gueydon—H. W. Ledbetter. Indian Bayou—J. S. Rutledge. Jeanerette—M. C. Holt. Jennings—C. A. Battle. Lafayette—A. F. Vaughan. Lake Arthur—L. N. Hoffpauir. Lake Charles—W. W. Drake. Longville—L. L. Spinks. Morgan City—H. N. Brown. New Iberia—O. A. Thrower. Patterson—J. F. Patterson. Prudhomme—J. E. Craig. Rayne—W. L. Doss, Jr. Sulphur—J. D. Newsom. St. Martinville—To be supplied.

Shreveport District. T. J. Warlick, P. E.

- Bon Ami—J. C. Rousseaux, supply. Coushatta—C. F. Staples. De Ridder—J. W. Booth. Greenwood—H. W. Cudd. Grand Cane—D. C. Barr. Hornbeck—A. J. Bonnett. Ida—H. T. Young. Keachie—C. M. Morris. LaChute—R. O. Wier. Leesville—A. C. Holder. Mansfield—K. W. Dodson. Many—B. H. Sheppard. Mooringsport—F. R. Powers. Pelican—F. S. Holladay. Pleasant Hill—H. J. Boltz. Shreveport, First Church—H. M. Whaling. Texas Avenue—E. P. Craddock. Creswell Street—J. D. Snelling. Bossier City—H. Jamison. Wesley—A. C. Powell. Zwolle—J. C. Price. Fullerton—B. T. Crews. Provençal—R. H. Bamberg. Hopewell—J. A. Taylor, supply. Commissioner of Education—C. B. Carter.

Alexandria District. Paul M. Brown, P. E.

- Alexandria—H. R. Singleton. Bunkie—J. D. Harper. Boyce—W. J. Elliott. Columbia—H. O. White; J. R. Roy, supernumerary. Colfax—J. F. Waltman. Eden Circuit—Wilson Moore. Glenmora—G. A. Morgan. Jena and Harrisonburg—P. O. Lowry. LeCompte and Melville—John Sholars. Natchitoches—R. H. Harper. Opelousas—A. W. Turner. Pollock—W. E. Aiken, supply. Selma—G. D. Purcell. Simpsport—L. F. Grisby. Trout—T. D. Lipscomb. Woodworth and Pineville—F. J. McCoy. White's Chapel—A. A. Bernard. Masters Chapel—W. F. Roberts, supply.

Transferred—J. E. Wray, to the Texas Conference; J. M. Weems, to Southwest Missouri Conference; A. H. Parker, to New Mexico Conference; W. A. Betts, to Mississippi Conference; J. P. McDonald, to Arkansas Conference; S. J. Davis, to South Georgia Conference; H. B. Thomas, to Oklahoma Conference; H. G. Davis, to North Alabama Conference; H. G. Roberts, to Mississippi Conference; J. S. Purcell, to Mississippi Conference; J. C. Sligh, to Northwest Texas Conference.

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Stuart's Calcium Wafers contain the most powerful blood purifier known to science—Calcium Sulphide. They contain other known purifiers, each having a distinct and peculiar office to perform.

Instead of a face full of pimples, or a body which is assailed with boils or eruptions, you may enjoy, if you will, a skin normally clean and clear by the simple use of Stuart's Calcium Wafers.

They act almost like magic, so rapid is their work of purity done.

You know the blood is pumped through the lungs every breath. The air purifies it.

Stuart's Calcium Wafers help the lungs do their work by segregating the impurities so that the lungs may enrich the blood.

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Printed words are cold praise, especially when you praise your own product and offer it for sale, but here is an opportunity of proving this praise by your own judgment without cost. Send us your name and address, no matter how serious your skin trouble may be, and we will send you a trial package of Stuart's Calcium Wafers by mail free. It is wholly a matter for your approval. Thousands of people have used these little wafers with success, and their praise is our testimonial. Every druggist carries them in stock. Every physician knows what Calcium Sulphide will do. He will prescribe it as a blood purifier and charge for the prescription. Here is the best method of using Calcium Sulphide, and you may test it free. Go to your druggist today and buy a package of Stuart's Calcium Wafers, price 50c., or write us and we will send you a trial package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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NOTICE, NORTHWEST TEXAS HOME MISSION SOCIETY.

Mrs. T. D. Averitt, our efficient and faithful Third Vice-President, has moved out of the bounds of our territory, viz: to San Angelo, Texas, and therefore has resigned her office. She has done fine work, and we sincerely regret she cannot serve us longer. We pray God's richest blessings upon her and commend her to our sisters in the West Texas Conference. I have secured Mrs. J. B. Bishop, Station A, Fort Worth, to take the office. She is fitted in every respect to do the work that this office imposes on her. In all my acquaintance I do not know a woman better qualified for work on this line. She is a specialist when it comes to working the children, and as she takes this work, I hope every auxiliary Third Vice-President will at least drop her a postal and get in touch with her. Address all letters and orders for children's supplies to Mrs. J. B. Bishop, Station A, Fort Worth, Texas.

MRS. J. T. BLOODWORTH, Pres. N. W. Texas W. H. M. Society.

FORT WORTH PREACHERS' MEETING.

The pastors met in regular session with R. R. Bolton in the chair.

Rev. H. D. Knickerbocker made a strong speech regarding the Dallas Fair. The enclosed resolution was passed by the association.

Each pastor then reported as follows:

Central—L. A. Webb: Good services. All debts of the Church liquidated.

Polytechnic—H. M. Long: Splendid services. Bro. Long reports about 250 members of the Home Mission Society.

Mulkey—W. H. Matthews: Dr. Sam R. Hay preached to good congregations. Twelve additions.

Boulevard—Bro. Cartwright has been suffering some from sore throat. Dr. Walkup preached for him. Good services.

Riverside—C. A. Bickley: At work on addition to church. Nothing special. Bro. Ed Wallace, of Arlington, was present and reported work in fine condition. Bro. Walkup reported more than 1000 conversions this year on his rounds.

McKiley Avenue—D. A. McGuire: Had good day planning to build primary department. Dr. Sam R. Hay, our new "beloved," was present. He is highly pleased over the outlook in this great district.

First Church—H. D. Knickerbocker: Fine day. Twelve additions. Organized a men's club of 65 members; a ladies' club of 60 members. Both are purely social organizations. The men's club meets monthly, the women's weekly. Dr. Knickerbocker has also inaugurated a plan by which he can visit all his great membership. Example: He meets with Sister Jones on Smith Street. Sister Jones invites all the neighboring members on said street. Here he spends a social half hour with them; then about fifteen minutes in a devotional service.

Glenwood—G. G. Hamilton: Splendid day. Dr. Hay preached a fine sermon at night.

John A. Sicehoff, assistant pastor of First Church, was present and reported his work. He is a force among the young people. He expects to work the Leagues up to a membership of 500.

Missouri Avenue—B. R. Bolton: Bro. Bolton is just getting hold of his new work. Outlook very fine.

Bro. Woodroff, of the Arlington Home, was present and made a talk on his work. Weatherford Street: Fine day. Five conversions and nine additions.

ASHLEY CHAPPELL, Sec'y.

Resolution. Resolved, That we learn with pleasure that the Pastors' Association of Dallas has taken a brave and fearless stand against the race track gambling and the Sunday opening of the Dallas Fair, and that we indorse and thoroughly approve all that they have done. We believe that these features of the Dallas Fair are debauching and

corrupting to the whole State, and that it will be a State-wide blessing for these features to be abolished.

We, therefore, hereby respectfully petition the Governor of the State to embody in his next message to the Legislature a recommendation to do away with the law, already a political absurdity, as well as a moral cancer, which allows gambling at race tracks.

We also by this same resolution petition the members of the Legislature, for the sake of numerous towns whose youths are being ruined by the "circuit" of race meets fast being promulgated in every town of any size in the State, to listen no more to the specious pleas of the Dallas Fair that it is necessary to the existence of that fair that they be allowed to gamble. We wish to put to record the fact that the Sunday opening of the Fair demoralizes the normal Sabbath life of all the communities within a hundred miles of the Fair.

We will co-operate with the plans of the Dallas committee and preach on this subject, if feasible, the second Sunday of January, and will present to our congregations petitions to be signed by the thousands of good citizens whom we as pastors represent. Signed by H. D. Knickerbocker, W. H. Matthews, L. A. Webb, H. M. Long, G. G. Hamilton, B. R. Bolton, C. A. Bickley, S. R. Hay, C. R. Cartwright, D. A. McGuire, H. A. Boaz, John A. Sicehoff and Ashley Chappell.

FROM NEW MEXICO.

Long years ago our sainted mother taught us to love the dear old Texas Christian Advocate by keeping it in the home and directing our young mind to its choice pieces. We never read it but what we get soul food from it, especially its editorials. When in the home land it was a welcome guest. Our favorite Church paper. It, like myself, had its origin in the Lone Star State. If it was a blessing to us when surrounded by old friends and kindred, it is doubly one away out here in New Mexico, where our Church facilities are so few and nearly all our loved ones are so far away. This gloomy Sabbath, as many others, is helped and cheered by its pages. We were two days last week in a godless, Catholic town, where there were three saloons to one other business house. Like to see you find a Church paper there. I thank God to-day more than ever before in life for an open Bible, the grand old M. E. Church, South, and her pure literature, her fearless men and women who are bearing the cross in all lands, trying to drive the enemy—sin—from his stronghold.

We have legions of devils to combat here. The careless Church member, the Sabbath desecrator, the dance element, the soul-destroying saloon gang and the blind, benighted Catholic dupes. We beg every Christian to pray for a great outpouring of God's power upon the overtaxed preachers who are striving for the upbuilding of Christ's kingdom in this new country.

Those who are advanced in years may never see the fruits of their labor. They are patiently sowing in hope for a harvest in God's good time.

I would not have you think there are no good Christian people here, but alas, they are in the minority, especially in some of these priest-ridden towns. Where Protestants are in the ascendancy much is being done for the Master's cause. We are hoping and praying for Statehood, and State-wide prohibition with it. God bless the Advocate where it is, and send it into every Methodist home.

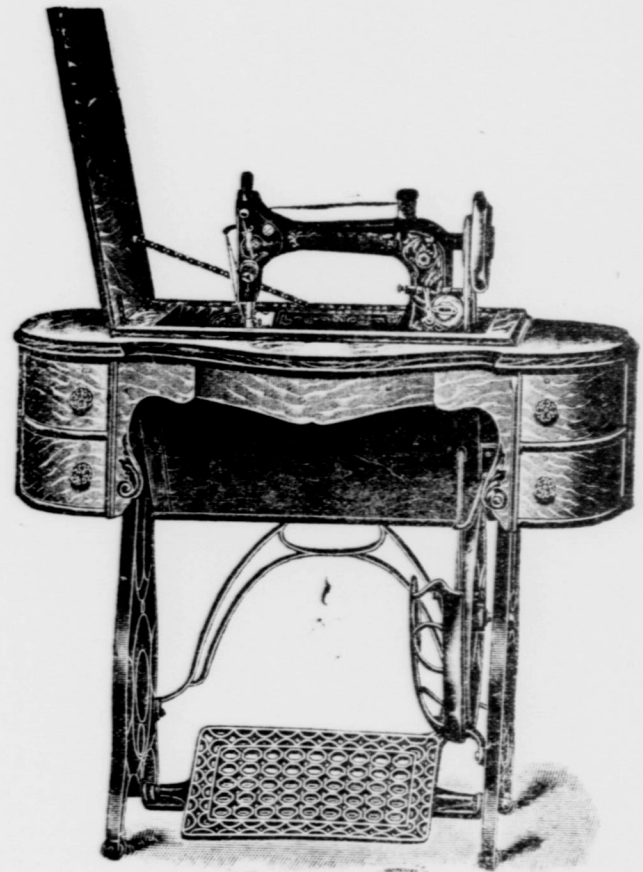
(MRS.) D. P. WILBURN, Sunnyside, Gaudalupe County, N. M.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

HAVE proposition which produces large sums of money, free, for churches, clubs, organizations. For particulars address Lock 987, Elgin, Texas.

The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years

IN GENERAL.—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and every one is sold with that distinct and unqualified guarantee. You may pay more for a sewing machine, but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8 1/2 x 5 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Take-up, Gear Releasing Device, Automatic Bobbin Winder, Steel Forged, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-Threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror-finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented unbreakable steel chain and Lever Automatic Lifting Device.

THE STAND has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running.

The Stand is fitted with an ingenious device changing directly over the wheel) which automatically rebelts both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tacker, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth Guide, two Screw Drivers, six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine? The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back, and we will take the Machine off your hands. Address, inclosing amount,

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas.

The Woman's Department

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

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

A CHRISTMAS PRAYER.

O Lord, there sit apart in lonely places,
On this, the gladdest night of all the year,
Some stricken ones with sad and weary faces,
To whom the thought of Christmas brings no cheer;
For these, O Father, our petition hear,
And send the plying Christ child very near.

And there be tempted souls this night still waging
Such desperate warfare with all evil powers;
Anthems of peace, while the dread strife is raging,
Sound but a mockery through their midnight hours;
For these, O Father, our petition hear,
And send thy tempted, sinless Christ-child very near.

Lord, some sit by lonely hearthstones, sobbing,
Who feel this night all earthly love denied,
Who hear but dirges in the loud bells' throbbing
For loved ones lost who blest last Christmastide;
For these, O Father, our petition hear,
And send the loving Christ-child very near.

—Selected.

ONE WOMAN'S CHRISTMAS.

Hard times have nothing to do with Christmas. Money or lack of money has nothing to do with Christmas, says Appleton's for December. A poor missionary on our Western frontier once told his wife it would be out of the question for them to celebrate the approaching Christmas. Two installments of his pathetic salary were long overdue. He had just received a letter from the Secretary of the society warning him that he might have to wait a long time for his money. The society was "financially embarrassed." The missionary had six small children. The embarrassment was mutual.

His wife said nothing. She did not agree. She cut a Christmas tree in the wood lot back of the house. That was simple. She melted down large candles and made small ones. She whittled pieces of wood into wooden dolls. These she painted and dressed up with odds and ends of cloth. She got the little missionary surreptitiously to construct some bows and arrows for the small boys. Thirty-five cents judiciously expended on luxuries at the general store, five miles distant, completed the Christmas preparations. There was plenty of "nonsense" in that family on Christmas. When the joys of the day somewhat subsided, one of the small boys, after the inquiring manner of small boys, asked his mother, "Why did we have a better time this Christmas than ever before?" She answered, "Perhaps because we didn't have any money to buy a good time, so we had to make it." After the children had gone to bed, she and her husband discussed their success in thwarting fate. She was tired. She remembered a Christmas night on which she had been much more tired. She had been companion to the rich old lady who had helped the missionary with his ministerial education. Weeks before Christmas she and the Secretary had worked late into the nights on the Christmas list. A majority of the names were those of other rich old ladies. The "poor" had, of course, to be remembered. They were indicated by their addresses. Their individual names were superfluous. "The poor's" presents were all alike. They were bought in bulk at a discount.

The rich old ladies were more diffi-

cult to handle. They had individual names, and must have individual presents. The matter of price was critical. The cost must be kept down to the lowest possible point. Still no rich old lady must receive a present obviously less expensive than the one she would presumably send in retaliation. To throw light on this point, the presents which the rich old ladies had sent in former years were hunted up and appraised. Then came the shopping—buying this immense number of presents. Then the dreary days of wrapping and marking them. Then, the long days of delivering them with carriage, coachman and footman.

When Christmas came she was exhausted. She had to spend the day in bed. To the old lady it was inexplicable that her companion should stay in her room instead of attending the stately merrymaking of the gathered clans. The recounting of this other Christmas greatly cheered the little missionary. It made him feel more philosophical, less apologetic about his minute and precarious salary. The old lady had bought her Christmas just as she had bought everything else. She would not have understood you if you had told her Christmas was not for sale.—Selected.

THANKSGIVING DAY AT SCARRITT BIBLE AND TRAINING SCHOOL.

(We give the following interesting letter recently received from Miss Hickman, the beneficiary of the permanent scholarship of the Woman's Foreign Missionary Society of the North Texas Conference in the Training School, knowing it will be read with interest by the members, although not written for publication.—Ed. Woman's Department.)

My Dear Mrs. Howell:

Is it possible that I have been here for almost three months? So rapidly does the time pass by that even May, 1909, the close of school, will be here ere we are aware of it.

Thanksgiving Day has passed, and truly it was a glad, happy day for all here in the Training School. Shall I tell you how we spent the day? "Yes?"

By 6 a. m. we were at the breakfast table for our usual morning devotions; this time, however, was the unusual, in that it was the special time for thanksgiving. Breakfast followed, after which each girl was quickly at her morning duties—some were off to take some Thanksgiving baskets to the poor; the most of these, however, had been taken the afternoon before.

At 10 a. m. many attended the Thanksgiving service at Central Church; indeed, a number of the girls had gone there for sunrise prayer-meeting.

At 1:30 p. m. we assembled at the festal board. And oh, such a feast! If I should enter into details I should tell you that three of the turkeys were donated; the flowers and jellies were also given. An abundance of oysters was sent by our friend Brother M.; this is ever the case on Thanksgiving Day. Our place cards were sent from Japan.

At the close of the dinner our dear Miss Gibson, in all her humor and wit, toasted the body; this in behalf of the faculty. Then our toastmistress, Miss Gibson, requesting Miss—, a Senior, to toast the Juniors. After this was beautifully responded to by a Junior sister, the President of the Junior class gave a beautiful toast to the Seniors. This, of course, was responded to, after which two of our girls sang very sweetly a sweet toast to our absent ones. Then our guests were remembered by one who was full of wit. After this Miss Gibson suggested that the seven young ladies who had so beautifully served us might appre-

ciate our adjourning; this we did, and to our surprise found that the hour-hand pointed to 4 o'clock.

Then for an hour or two for recreation; some went kodaking; some strolling; some one way and some another.

At 7 p. m. we all assembled in our own dear chapel to speak of the things for which we were most thankful. The service was so sweet, so sacred, that I feel sure every girl came away feeling that she would strive to let another Thanksgiving Day find her in closer touch with God. At this service, too, we had messages read from some of our girls in our own home cities, and from some in the foreign land.

At 9 o'clock we repaired to the dining-room for some light refreshments before retiring to our rooms. The day was spent in joy and thanksgiving. And now we are started on another year.

We had our first examination in Church history last Tuesday. Soon other Christmas, Bible and sociology "exams" will be nearing us—or we them—then the "glad holidays."

I so often think of the dear members I met in Gainesville. When you see any of them give my love to them. Indeed, I'd love to meet every lady I met in Gainesville and thank them personally for the part they are doing for the Training School and the Training School girls. I wish they might every one take a peep into the lives of the girls here.

We certainly do not forget to pray for the workers in the W. F. M. Societies, and equally as much for those in the W. H. M. Societies. May our Father bless them abundantly as he sees best.

But the day is done, and with the evening has come our study hours. With much love and many good wishes, I am your sister,
HELLEN HICKMAN.
Kansas City, Mo.

THE MISSIONARY INSTITUTE AT FORT WORTH.

The first service of the Institute was held Monday, November 23, 1908, at 7:30 p. m. in the First Methodist Church.

Miss Davies, in an eloquent address, told of the conditions, opportunities and needs of the foreign fields. We were carried by her through the many needy fields, and as we journeyed from place to place our hearts were touched by existing conditions and surroundings in which our beloved missionaries labor in these distant lands for the salvation of mankind.

As we saw the need we felt constrained to do more than we have ever done towards helping those who have given themselves to tell the heathen of our heavenly Father and "the wonderful love he has given."

Miss Davies made us realize keenly that we are "our brother's keeper," indeed.

At the close of the service we were taken in charge by the Committee on Entertainment and given elegant homes, to which we went, tired, travel-stained but happy; for were we not to meet and hear both Miss Davies and dear Miss Head in all-day session on the morrow?

Tuesday morning the services were opened by Mrs. Woods, District Secretary, W. F. M. Society, Fort Worth District, whom every home and foreign woman loves, leading the devotional exercises.

The records of attendance were taken with the following result of Home Mission workers:

There were five conference officers present of the Home Mission Society, five District Secretaries, thirty-nine home mission visitors, and twenty towns represented. (I do not include Foreign Missionary records, as assure Mrs. Mimms has ere now sent in the foreign report, including same.)

We were then entertained by Miss Head's telling us of the tour she and Miss Davies had been making within our borders. She also told us how to conduct a model Auxiliary meeting in

very practical phrases. Space forbids detail, but among many other helpful ideas she gave us, the one on preparation of Auxiliary officers prior to meetings was excellent. She told us to let the preparation consist of four following features, viz.: To be interesting, inspiring, informing and of variety. These conditions being complied with, our Auxiliary would as a result of same have an increasing membership. She said we should make our meetings fully as interesting as those of any club, lodge, etc. She stressed observance of parliamentary usages by saying, "Remember, the Lord's services should be done with decency and in order."

She suggested that our devotional meetings should be divided into the three following heads, viz.: Music, prayer and Bible study, with due preparation being given to each head, and variety observed throughout each.

Miss Davies recommended use of envelopes to Auxiliaries in collecting dues, thus avoiding confusion and consumption of so much time. It seems to me if the Auxiliary Treasurer would issue these envelopes quarterly, with amount each member is due on same; these could be filled with amount due by each woman and collected at business meeting in a very few minutes without any trouble.

Miss Head urged the use of our grand old missionary hymns in our meetings.

The talk on prayer circles, giving incidents connected with observance of same, giving accounts of answers to prayer, delivered by Miss Davies, was helpful and beautiful. She told us to pray for definite work and desired results, taking certain work and its laborers and doing so in turn till our work in all its phases had been thus prayerfully considered.

Miss Head said: "If we pray more for others, the bitterness, spites and jealousies will be less. The rough places can be prayed away."

It made glad the writer's heart when the use of Home Mission papers, blackboards, maps, charts, pictures, etc., were stressed, for she herself has done so in all instructions to Auxiliary Reporters. She believes, as does Miss Head, in "getting people interested through other gates besides ears." "Use things to hold them by means of ears and eyes. Give women something to do and to do with."

The noon hour having arrived, the institute adjourned until 2:00 p. m.

The majority of women took lunch in the Y. W. C. A. rooms on Main St. The delicious meal was served in the easiest and most satisfactory manner possible with cost of a few cents.

The services were resumed at 2:00 p. m. Misses Head and Davies displayed copies of books and recommended the best literature for use in each Auxiliary, and stressed the use of a reading course.

The institutional work was again resumed.

We were told of the evils existing in our Christian America, which are a terrible menace to our country and its men, women and children.

Among other facts Miss Head told of the forty-seven Chinese and twenty-one Japanese Buddhist temples in the United States; of the 2000 Oriental slave girls in the United States sold to American men and women to make money in the white slave traffic; that two-thirds of the population of the United States do not accept gospel privileges.

The children's service was held, which was both interesting and helpful to all.

The intermission between this and the evening's service was restful and all who had attended during the day, with many others, assembled to hear Miss Head's address at the night service.

Her expectant audience was not disappointed, for though tired in mind and body as she must have been after such a hard campaign of the past few weeks, she told in a clear, masterful way of the existing conditions, the great need for both workers and funds

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too. Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, faint spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

in this our Christian country.

She explained our Home Mission motto of "Save America to save the world," by saying that "It is not our idea that God desires to save America for its own sake, and not to save it alone, but to save the world."

She stated that there were fifty-three millions of non-Christians in the United States, yet, as Dr. Strong says, "Some people think God will take care of children, fools and the United States."

She placed very forcibly in the hearers' minds the menace of the great evils of Mormonism and Catholicism; of their purposes and plans to gain control of our free country; of the twelve atheist Sunday-schools and their meetings and teachings in our very midst.

The mountain, immigration and rescue problems were dwelt upon; how the social settlements are outstripping the Home Mission Society in establishing conditions for the uplift of humanity in the crowded city slums, where we need to tell of our Savior and his love.

Yet with all of these existing evils that are a blot on our fair country's name there are 700,000 Southern Methodist women who are not helping in this Home Mission work.

Oh, sisters, surely it is because of their being unacquainted with these conditions that they are not enlisted with us in our efforts to "save America to save the world."

Let us exert every effort to ascertain for ourselves the existing conditions, great needs, etc., and then "go tell," as reporters, especially, to our own uninformed members and to others.

Uninformed people are disinterested ones, so let us embrace every opportunity of learning and teaching home missions in all its phases, asking God to direct and bless our efforts.

It was with reluctance we dispersed to our homes after having feasted twenty-four hours on the very cream of our beloved home and foreign mission knowledge, plans of work, etc.

With thanks to God for the privilege of being with these gifted women and many other workers in this sweet association, we bade all adieu and turned our faces homeward, encouraged to press on to victory!

MRS. KATE SIMS,
Gordon, Texas.

DOCTOR WANTED.
This is a splendid field for a good doctor—Methodist preferred. Address,
J. C. RANDLE,
Cedar Creek, Texas.

THE EVERYDAY COOK BOOK
Contains 315 pages, neatly bound; largest and best for the money. Recipes for all styles of cooking. Price, 47 cents, prepaid. Order today. Homeowner Supply Co., Box 478, Dallas, Texas.

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NOTES FROM THE FIELD.

Continued from page 5.

sympathies, prayers and efforts until the greatest year in its history will result. Kindness upon every hand have met us. Good men preceded us. Bro. Whitehead has the best wishes of all the people at Era. His friends include those of all the Churches and without the Church. Bro. Golson left Rosston in fine shape. The stewards assessed \$650 for the preacher; \$65 was reported first quarter; more is to follow in a few days. We hated to leave so loyal a people as at Jones, Bethel and Lee Street. Where is such a country Church to be found elsewhere as at Jones Bethel? And Lee Street, under White's leadership, will put the Church proposition through. It will then be the most pleasant charge in the conference. We have found new friends and plenty of work here. The pounding has been that steady, every-day, thoughtful kind.—M. P. Hines.

Blooming Grove.

Last year's work having ended with a full report, the pastor returned to go into a meeting conducted by Rev. Abe Mulkey. This meeting did great good. Over thirty gave their names for membership in the different Churches, fifteen of whom joined the Methodist Church. If a new word could be said for Bro. Mulkey that word would now be written, but it is not needed, for his photograph is on the mind of Texas Methodism and will not be soon forgotten. When the meeting closed our town came nearer seeing eye to eye than had been the case for years. It was a good day for our University Training School when Prof. W. M. Board took charge of it, for our school is doing the best work of its history. The boys and girls will soon be mingling with the "old folks at home." At the close of the Mulkey meeting we had a banquet in the dining hall of the school building and spent three hours with a number of the leading citizens of our town discussing the interests of the school. The Commercial Club has appointed a committee to take up the educational interest of our town. It is the purpose of many leading citizens to make Blooming Grove a school center, by affording proper support for the Training School and the erection of a new building for the public school. Rev. J. M. Wynne, our Financial Agent, is on the ground and at work. Our first Quarterly Conference was held last Saturday and on Sunday Bro. Bishop preached two great sermons.—J. H. Wiseman.

Wills Point.

The reading of the appointments at Beaumont, Nov. 20, made it necessary for this scribe to request all periodicals taken to change address from Lufkin, Texas, to Wills Point Texas. Being subject to the higher powers, and without consulting further with flesh and blood, the 6th of December found me at Wills Point preaching where I had never preached before in at least 6000 years. The cordiality of the reception given me then was all that could be asked and strictly characteristic of the good people here. Returning on the 7th to Lufkin for the family and "Joe" (the faithful old buggy horse) we arrived together at Wills Point Thursday, Dec. 10, at 6 p. m. At the depot we were met by a committee of elect brethren and sisters with buggy and surrey, who conveyed us to the parsonage, where we found another and larger committee of the same character of brethren and sisters, awaiting us with parsonage neat, warm and attractive, together with a splendid supper ready for their hungry guests. Not every preacher, we dare say, met such a reception. The open-hearted welcome extended with such easy grace made us feel at once at home and possessed with a grateful spirit the new pastor and people bowed together in thanksgiving and prayer to Him who giveth all good. After partaking of the palatable and inviting repast prepared by the good women in anticipation of our

coming and spending a season in a delightful social way, the preacher's tired family were left alone, and again we thanked God and prayed that we might, by consecration and earnest zeal, be made helpful to these good people who had so royally received us. On the morrow, by time, that prince of laymen, Bro. Henry Gilchrist, who had been on the lookout for our "stuff," began unloading it into the back hall. At once we all got busy with boxes, barrels, trunks and things—so busy we came near forgetting dinner. Not satisfied with what the "grown-ups" had done, about 7 p. m. Friday, while boxes, furniture and plunder of every sort were scattered all over the place, without a word of warning from them, here came Superintendent Yeates with his Sunday-school boys and girls storming the parsonage. They were forty or fifty strong, and the most determined little band you ever saw. Every one of them left sign of his having been here, too, visible signs. After an hour they departed with happy, smiling faces, leaving in the parsonage several happy hearts, for when the signs of their coming were investigated something good to eat, or useful, of nearly every description was found jumbled in a heap on the dining table. Of course we gave them the liberties of the parsonage. As we looked upon these material things we could but say, "Not unto us, O Lord, not unto us, but unto thy name, be glory and honor, for these things have been done to us not in our personal, but our representative capacity; as thy servants and for the sake of thy work have they done these kindnesses unto us." And we feel that this community deserves the very best there is in us, and by the grace of God they shall have it. We start off well—prospect good. May God give us all the most glorious year in all the history of Methodism in Texas.—W. F. Davis, Dec. 18.

Merit.

I was one of the fortunate boys that did not have to move. The good Bishop at Greenville sent me back to Merit for another year. We have been kindly received at all of the appointments. No preacher ever served a better or more appreciative people. We have been generously pounded and everything looks good for a prosperous year. So note it be.—J. W. Beckham, Dec. 21.

Brookston and High.

We have been cordially received at Brookston. The ladies of the charge had put the parsonage in shape with new matings and other additional furnishings. We also found wood provided and hay for the preacher's horse. Altogether we have been made quite comfortable. Last, but not least, we have been liberally pounded; all the points of the charge being represented. The work has lost some of its financial strength of late by removals to the larger towns, but our Board of Stewards have rallied nobly and have given the pastor assurance of a liberal support. Altogether, we consider the outlook hopeful.—John D. Major.

Lawn.

On the night of December 14 Bro. Barnes, our new presiding elder, came down from Abilene and preached a fine sermon at Jim Ned. On Monday night he spent the night in our home. Tuesday morning, the 15th, was a bright, sunny morning, and the date for the first Quarterly Conference of the Lawn charge. We met promptly at 11 o'clock. Bro. Barnes preached another inspiring sermon, after which a fine dinner was served to the delight of all present. Bro. C. E. Lynn and the presiding elder ate very heartily. At about 2 o'clock in the evening the business of the conference was carefully attended to. A good turnout of the officials; a good report all around; a very interesting conference. At about 3:30 p. m. Bro. Barnes and this scribe got in my buggy (pulled by Admiral Togo, that being the name of the faithful buggy horse). After a trip of 22 miles we found ourselves in the beautiful city

of Abilene. Sister Barnes soon had a nice, warm supper in readiness. We had a fine night's rest, enjoyed a good breakfast and mounted our two selves in the buggy and followed "Togo" westward, six miles, over a beautiful country, and found ourselves at Wyley, the point on the Caps charge, for the first Quarterly Conference, of which Bro. McCormick is pastor. There we met Bro. McCormick and a goodly number of people at the appointed hour (11 o'clock). Bro. Barnes preached another excellent sermon, after which a fine dinner was served, at which many, many chickens were devoured. At 2 o'clock we had the business of the Quarterly Conference. A very good report. All told a real, good conference. Thence we went westward to the parsonage, a distance of about seven miles. There we enjoyed the kind hospitality of the pastor's family. At 8 o'clock Bro. Barnes preached another good sermon, after which we made our way to the home of Bro. Fain (one of the old-time stewards; a man of great usefulness to the Church). Thursday morning we drove westward about fourteen miles, finding ourselves in the Nubia Church, the appointed place for the first Quarterly Conference on the Nubia charge. There we met a few of the faithful brethren and good sisters. At 11 o'clock Bro. Barnes preached the best sermon of all—full of rich thought and power. We enjoyed a splendid dinner at the home of Grandpa Walker. At 2:30 we had the business of the Quarterly Conference. The reports were not full. Nubia has

ture lesson, from Jer. 23:1-4, by the President, Rev. C. Pugsley, a visiting brother from Greenville, Texas, led in prayer. The minutes of last meeting were then read and approved. Those present: Revs. Jas. H. Griffin, Daniel Schrimpf, J. M. Peterson, John S. Davis, Lawrence L. Cohen, Jr., A. L. Andrews, W. D. Bradfield, G. C. Rankin, J. L. Morris and G. H. Adams. Visitors: C. Pugsley, pastor of Kavanaugh Church, Greenville, Texas. Reports as follows: John S. Davis, Wilmer and Hutchins—Will have new church at Wilmer ready for occupancy by next Sunday; have spent something like \$1200 in improvements on same. No services there yesterday owing to bad weather. Preached for Bro. Spragins at Oak Cliff, Sunday night. Work at Hutchins in fine shape; Sunday-school increasing.

J. M. Peterson, Presiding Elder—Preached at Trinity Church for Dr. Bradfield in the morning, and at Fairland Church for Bro. Cohen in the evening; had two good services; enjoyed them very much.

Daniel Schrimpf, Wesley Chapel—Delightful meeting during the week; two penitents at Tuesday night's cottage prayer-meeting. Fine service Sunday night; one conversion.

Jas. H. Griffin, Oak Lawn—Two fine congregations and three accessions; fine day.

A. L. Andrews, Grace Church—Very good day; 300 at Sunday-school. Weather inclement, but had good congregation in the morning. Good League; night congregation off.

CHRISTMAS SENTIMENT.

Whether in pulpit or in pew,
Oh! Lord of Hosts steer this way,
Though our days be many or few,
Do be our guest today.

Our lives are either false or true,
And that we go not astray,
Help us consecrate ourselves anew,
Go with us all the way.

Whether at work or at play,
Teach our tongues what to say,
And what to leave unsaid,
To Thee, oh, God, we pray.

E. G. SESSIONS,
Rice, Texas, Dec. 18, 1908.

suffered greatly with short crops. We left there at 4 o'clock in the afternoon for Abilene, a distance of about 25 miles. At 8 o'clock we arrived at the district parsonage; there to enjoy the kind hospitality of Bro. Barnes' kind family. Well, we thank God and take courage. May the blessing of God ever rest upon our presiding elder and all of his workers, and every official and all the people. We thank God and the Church for giving us such a noble leader as Bro. Barnes. May he ever have the Divine Hand to lead him in the way of wisdom, and grant that we, as co-workers, may follow him as he follows Christ until victory shall be perched upon every banner, and all glory be ascribed to the great Captain of our salvation.—T. H. Davis, Dec. 18.

Eastland.

Eastland has done the nice thing by this preacher. They received us with openhearted hospitality; many good things have found their way into this preacher's home. They gave us a regular storm of good things the night of the 14th inst.—a pounding, modern and up to date, in every way. Nearly an hundred people came, and it seemed that every one brought something good. The whole affair was beautiful indeed. Now we are pressing the new parsonage. We will begin the building next week. God bless these splendid people, we pray.—C. S. Cameron, Dec. 19.

THE DALLAS METHODIST PASTORS' CONFERENCE.

The conference met in the parlors of the Methodist Publishing House, at 10 a. m., December 21, with the President, Dr. W. D. Bradfield, in the chair. After the reading of the Scrip-

ture lesson, from Jer. 23:1-4, by the President, Rev. C. Pugsley, a visiting brother from Greenville, Texas, led in prayer. The minutes of last meeting were then read and approved. Those present: Revs. Jas. H. Griffin, Daniel Schrimpf, J. M. Peterson, John S. Davis, Lawrence L. Cohen, Jr., A. L. Andrews, W. D. Bradfield, G. C. Rankin, J. L. Morris and G. H. Adams. Visitors: C. Pugsley, pastor of Kavanaugh Church, Greenville, Texas. Reports as follows: John S. Davis, Wilmer and Hutchins—Will have new church at Wilmer ready for occupancy by next Sunday; have spent something like \$1200 in improvements on same. No services there yesterday owing to bad weather. Preached for Bro. Spragins at Oak Cliff, Sunday night. Work at Hutchins in fine shape; Sunday-school increasing.

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Lawrence L. Cohen, Jr., Fairland—Fine day; two good congregations considering the inclemency of the weather. Preached special Christmas sermon to the children in the morning. Bro. Peterson preached a fine sermon to us Sunday night; one accession.

W. D. Bradfield, Trinity Church—Bro. Peterson preached us a strong sermon in the morning on the "Character of Samson." Evening congregation good; six accessions, and one infant baptised.

J. L. Morris, Ervay Street—Good day; fine congregations; nothing special to report.

We were glad to welcome Bro. C. Pugsley, of Greenville, to our conference, and he reports everything in splendid condition at Kavanaugh. Prayer-meetings a special feature of their Church, they considering it a poor attendance if the average falls below 150 members. The brethren were delighted to have him with us.

We were also glad to have Dr. Rankin, Editor of the Texas Christian Advocate, with us, who gave a most glowing report of the Mass Meeting held yesterday with regard to the suppression of gambling on horse racing at the Dallas Fair. He spoke especially of the able address of Dr. W. D. Bradfield, and further stated that the meeting was very inspiring and instructive, thoroughly conservative, and firm in its approval of the action of the General Pastors' Association.

Dr. Rankin preached for Bro. Jackson, of the C. M. E. Church Sunday night, and reported a very pleasant service indeed.

The Chairman of the Committee on Program, Dr. A. L. Andrews, stated this committee would certainly be

able to report at our next meeting, December 28.

The paper of Dr. A. L. Andrews, on "The Call of God to Men," was again postponed and will be read by him at our next meeting, December 28.

It was moved and seconded that "Special Order" of business be postponed until next Monday morning, which carried, and it was so ordered.

The President called for the report of the Special Committee on Race Track Gambling, and in the absence of the Chairman, Bro. Andrews read the following report, which, by unanimous vote, was ordered incorporated in the minutes of the conference and printed in the Texas Christian Advocate. The report is as follows:

To the Methodist Pastors' Conference of Dallas:

Your committee appointed to express the sentiments of this body on Sunday opening, and Horse Race Gambling at our State Fair, beg leave to report as follows:

"As citizens of Dallas, we are proud of our Fair and join with all the people of this great city in expressing nounce them as greatly hurtful to our this great institution. Nevertheless, we greatly deplore certain features of this otherwise great Fair and feel impelled to record our protest against these evils. We regard Sunday opening as a great menace to our Christian Sabbath and to our civilization.

"It is also our opinion that gambling on horse races is a source of great demoralization and evil to our people and should be discontinued; therefore be it

"Resolved, first, That we condemn the above mentioned evils and denounce them as greatly hurtful to our people, our civilization and our Christianity.

Second, That as friends of the Fair we oppose these evils and sincerely believe that in the end they will be hurtful to the institution and finally cause its failure.

"Third, That we endorse the movement inaugurated by the General Pastors' Association of this city looking to the enactment of laws for the suppression of these evils."

"J. W. HILL, Chairman.
"A. L. ANDREWS,
"CHAS. A. SPRAGINS."

No other business being before the conference it was moved and seconded that we adjourn, which carried. Benediction by Dr. G. C. Rankin.

LAWRENCE L. COHEN, JR.,
Secretary.

UNANSWERED LETTERS.

- Dec. 4.—G. J. Irvin, sub. C. E. Lindsey, sub. J. H. Hicks, subs.
- Dec. 5.—J. E. Green, sub. O. B. Turner, sub. E. V. Cox, subs. J. T. McClure, sub. T. E. Sessions, subs. J. W. Shoemaker, sub. A. H. Hassey, sub. W. W. Moss, sub.
- Dec. 7.—E. F. Boone, sub. B. W. Allen, sub. has attention. W. P. Davis, sub. M. W. Clark, sub. O. T. Hotchkiss, sub. has attention.
- Dec. 8.—J. D. Hendrickson, sub. P. S. Warren, subs. W. W. Gollighugh, sub. C. E. Gallagher, sub.
- Dec. 9.—A. F. Hendrix, sub.
- Dec. 10.—F. B. Buchanan, sub. D. C. Ellis, sub. J. T. Hicks, sub. F. O. Miller, subs. S. B. Johnson, sub. J. L. Johnson, sub. G. W. Kincheloe, subs. R. E. Porter, sub. J. W. Hunt, sub. H. Brandon, sub. P. M. Riley, sub. J. W. Allbritton, sub.
- Dec. 11.—W. H. Crawford, sub. A. F. Hendrix, sub. C. F. McKinney, sub.
- Dec. 12.—Z. Pirtle, sub. E. W. Potter, sub. J. S. Tunnell, sub. T. J. Milam, sub. W. Griffith, sub. E. V. Cox, has attention. T. R. Hilburn, sub. J. M. Barcus, sub. W. C. Hinds, sub. C. M. Myers, sub.
- Dec. 12.—J. C. Huddleston, subs. have attention. R. L. Ely, sub. has attention. G. W. Kincheloe, subs. has attention.
- Dec. 14.—C. W. Irvin, subs. H. M. Cosby, sub. C. E. Gallagher, subs. Thos. Gregory, sub. C. B. Golson, sub. L. A. Reavis, sub. J. B. Smith, sub. A. W. Wilson, sub. C. S. Cameron, subs. J. T. McClure, sub. V. G. Thomas, subs. have attention.
- Dec. 15.—W. R. McCarter, sub. C. N. Jacob, sub. R. E. Duke, sub. R. B. Moreland, sub. L. A. Reavis, sub. E. R. Barbus, sub. S. L. Habern, sub. C. R. Wright, sub. S. W. Stokely, sub. G. W. Kincheloe, sub. W. E. Caperton, sub.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices.

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

EWELL.—On Thursday, November 19, we were called to conduct the funeral service of Rev. T. S. Ewell. Many will know who he is, for his acquaintance was wide-spread.

DICKARD.—Mr. J. J. Dickard, in appreciation of whom these words are written, was born in South Carolina, October 26, 1845, and died in Willis Point, Texas, November 13, 1908.

FLETCHER.—Mrs. Eugenia Elizabeth Fletcher, whose maiden name was Haslem, was born in Titus County, Texas, February 6, 1863.

MURPHY.—John Vincent Murphy, son of Bro. and Sister C. J. Murphy, was instantly killed by the accidental discharge of a shot-gun, November 28, near Verd, Texas.

CHAPMAN.—Yes, 'twas only a baby life, and yet how much of the heart's hopes were wrapped in it!

DANFORTH.—Miss Lucy Danforth was born in Wisconsin, March 11, 1862, and died in Albany, Texas, December 4, 1908.

KENDRICK.—In this brief sketch we will give the principal facts in the life and character of both Bro. and Sister Kendrick.

WARD.—Allie Lee Ward was born April 1, 1891, near Headsville, Texas, in Limestone County; lived 17 years, seven months and 22 days, and was taken to her reward at Sambo, Taylor County, Texas, November 23, 1908.

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Fletcher decided to leave the old home and go west, hoping the change would bring improvement in health, but, alas, it did not. When the end came her body was brought back to the old Pleasant Ridge home, situated three miles east of Alba, and after religious services in the Church, mid one of the most pathetic scenes this writer has witnessed, her body was tenderly laid to rest in the cemetery where the remains of so many of her loved ones rest.

LOVELESS.—Bro. J. M. Loveless was born December 12, 1842, in Anderson District, South Carolina. He came to Texas in 1879, settled in Hill County, and became a useful citizen.

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die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Why weepest thou, oh, loving one? She is not here, her soul is with Jesus. Meet her in heaven; as the promise is "be thou faithful unto death and I will give thee a crown of life."

NOLEN.—Thomas J. Nolen, the subject of this sketch, was born near Morales, Jackson County, Texas, January 4, 1878, and was converted and joined the M. E. Church, South, when fifteen years of age.

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DYSPEPSIA. Gen. S. Scally, of 75 Nassau Street, New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them."

Radway's Pills cure all disorders of the Stomach, Bowels, Kidney, Bladder, Rheumatism, Constipation, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Constipation and all disorders of the Liver. 25c per box. At druggists or by mail. Radway and Co., New York.

San Antonio District—First Round. Government Hill, Dec. 27, 11 a. m. Alamo, Dec. 27, 7:30 p. m.

Weatherford District—First Round. Weatherford, First Church, Dec. 26, 27. Santo, at Brazos, Jan. 9, 10.

West Texas Conference. Austin District—First Round. Austin—Tenth St., 11 a. m., Jan. 3. First Street, 8 p. m., Jan. 3.

Cuero District—First Round. Cuero, Dec. 26, 27. Yoakum, Dec. 31. Stockdale, Jan. 2, 3.

Georgetown District—First Round. Salado, at Corn Hill, Dec. 26, 27. Florence, at Florence, Dec. 27, 28.

Cieburne District—First Round. Cieburne, Main Street, Dec. 27, 28. Grandview Circuit, Jan. 2, 3.

Gatesville District—First Round. Meridian Station, Dec. 26, 27. Meridian Mis., at Coyote, Dec. 27, 28.

Dec... Crawford China 31 an Fairy a Copper 13, 1 Spring Kirkland Childre Seymour Vera, J Crow Estelli... Star McCaul 26, 2 West 5 Jan. Aroca, Stamfo Tuxedo Haskel Haskel Weiner Knox (C Rule, a Monda; Pinker Goree, Bonner... Clam Hedley Panham Miami Canadi Glazier Higgs Ochilr Hansfo Strato Dalhart Texline Canyon McLean Shamro Wheel Groom Dumas Channi... Waxal Venus, Maypea Lillian Milford Lovelac Red Oa Ovilla, Bethel... Brown Indian Sipe Sp Rising i Coleman a. m. Pioneer May, at Comanc 11 a. Gustine Bangs, Talpa, Valera, Wische Brown Brown... W Mart, D Morrow Penelc Aquillu Hewitt, Peoria, Lorena, Abbott, Bosque West, a Axtell, Reisel : Mt. Cal... Plain Plainvie Dec. Emma, Dickens Matador in Ja Turkey, Silvert Lubbock Barton, Brown Gomez, Jan. Tahoka Post Ch Hale Ce Dimmitt Wildora... Dul Eastlan Proctor, Iredell, Hico St Desdem Gorman Carlton, Stephen

Crawford, at Crawford, Jan. 30, 31.
 China Springs, at China Springs, Jan. 31 and Feb. 1.
 Fairy and Lanham, at Fairy, Feb. 6, 7.
 Copperas Cove, at Reece's Creek, Feb. 13, 14.
 Spring Creek, Jan. 10, 11.
 Kirkland, Jan. 15.
 Childress Mis., Jan. 16, 17.
 Childress Sta., Jan. 17, 18.
 Seymour Mis., Jan. 23, 24.
 Seymour Sta., Jan. 24, 25.
 Vera, Jan. 26.
 Crowell Mis., Jan. 30, 31.
 Crowell Sta., Jan. 31-Feb. 1.
 Estelline, Feb. 6, 7.
 J. H. STEWART, P. E.

Stamford District—First Round.
 McCauley and Silvester, at McC., Dec. 26, 27.
 West Stamford and Liberty, at L., Jan. 1.
 Aroca, at Aroca, Jan. 2, 3.
 Stamford Mis., Jan. 9.
 Stamford Sta., Jan. 9, 10.
 Tuxedo, at Tuxedo, Jan. 16, 17.
 Haskell Mis., Jan. 22.
 Haskell Sta., Jan. 23, 24.
 Weinert, at Weinert, Jan. 29.
 Knox City, Jan. 30, 31.
 Rule, at Rule, Feb. 6, 7.
 Monday Sta., Feb. 13, 14.
 Pinkerton, at P., Feb. 19.
 Goree, at Goree, Feb. 20, 21.
 Bonneron, at B., Feb. 27, 28.
 J. T. GRISWOLD, P. E.

Clarendon District—First Round.
 Hedley Mis., at Hedley, Dec. 26, 27.
 Panhandle Mis., at P., Jan. 2, 3.
 Miami Cir., at Miami, Jan. 8.
 Canadian Sta., Jan. 9, 10.
 Glazier Mis., at Glazier, Jan. 12.
 Higgins Sta., Jan. 13.
 Oehlert Mis., Jan. 16, 17.
 Hansford Mis., at Hansford, Jan. 19.
 Stratford Sta., Jan. 21.
 Dalhart Sta., Jan. 22.
 Texline Mis., at Texline, Jan. 23, 24.
 Canyon City Sta., Jan. 29, 30.
 McLean Cir., at McLean, Feb. 6, 7.
 Shamrock Cir., Feb. 8.
 Wheeler Mis., at Wheeler, Feb. 10.
 Groom Mis., at Goodnight, Feb. 13, 14.
 Dumas Cir., at Middlewell, Feb. 14.
 Channing Sta., Feb. 14, 15.
 J. G. MILLER, P. E.

Waxahachie District—First Round.
 Venus, at Venus, Jan. 2, 3.
 Maypearl, at Auburn, Jan. 3, 4.
 Lillian, at Lillian, Jan. 5.
 Milford, at Milford, Jan. 9, 10.
 Lovelace, Jan. 10, 11.
 Red Oak, at Dixons, Jan. 16, 17.
 Ovilla, at Ovilla, Jan. 17, 18.
 Bethel, Jan. 23, 24.
 T. S. ARMSTRONG, P. E.

Brownwood District—First Round.
 Indian Creek, at I. C., Dec. 26, 27.
 Sipe Springs, at S. S., Jan. 2, 3.
 Rising Star Sta., Jan. 3, 4.
 Coleman Cir. at Burkett, Jan. 6, 11 a. m.
 Pioneer, at Crosscut, Jan. 7, 11 a. m.
 May, at Holder, Jan. 9, 10.
 Comanche Cir., at Duncan, Jan. 14, 11 a. m.
 Gustine, at Gustine, Jan. 16, 17.
 Bangs, Jan. 21, 11 a. m.
 Talpa, at Talpa, Jan. 22, 2 p. m.
 Valera, at Voss, Jan. 23, 24.
 Winchell, at Winchell, Jan. 28, 11 a. m.
 Brownwood Sta., Jan. 29, 31.
 Brownwood Cir., Jan. 30, 31.
 J. A. WHITEHURST, P. E.

Waco District—First Round.
 Mart, Dec. 27.
 Morrow Street, Jan. 3.
 Penelope, at Penelope, Jan. 6.
 Aquilla, at Ross, Jan. 9, 10.
 Hewitt, at Stamford, Jan. 16, 17.
 Peoria, at Peoria, Jan. 20.
 Lorena, at Lorena, Jan. 23, 24.
 Abbott, at Abbott, Jan. 27.
 Bosqueville, at Greenwood, Jan. 30, 31.
 West, at West, Feb. 7.
 Axtell, at Axtell, Feb. 10.
 Reisel, at Battle, Feb. 13, 14.
 Mt. Calm, at Mt. Calm, Feb. 20, 21.
 W. L. NELMS, P. E.

Plainview District—First Round.
 Plainview Sta., 4th Sun. and Mon. in Dec.
 Emma, at Emma, 1st Sat. in Jan.
 Dickens, at D., Tues., Jan. 5.
 Matador, at Matador, 2d Sat and Sun. in Jan.
 Turkey, S. Quitaque, Tues., Jan. 12.
 Silverton, at S., Jan. 14.
 Lubbock Sta., 3d Sat and Sun. in Jan.
 Barton, at Grovesville, Mon, Jan. 18.
 Brownfield, at B., Thurs., Jan. 21.
 Gomez, at Gomez, 4th Sat. and Sun. in Jan.
 Tahoka Sta., Tuesday, Jan. 26.
 Post City, at Draw, Wed., Jan. 27.
 Hale Center, at H. C., Jan. 30, 31.
 Dimmitt, Feb. 6, 7.
 Wildorado, at W., Feb. 13, 14.
 G. S. HARDY, P. E.

Dublin District—First Round.
 Eastland Sta., Dec. 27.
 Proctor, Jan. 2, 3.
 Iredell, Jan. 5, at 10 a. m.
 Hico Sta., Jan. 6, at 7:30 p. m.
 Desdemona, Jan. 9, 10.
 Gorman Sta., Jan. 10, 11.
 Carlton, Jan. 15, at 11 a. m.
 Stephenville Cir., Jan. 16, 17.

Huckabay, Jan. 20, at 11 a. m.
 Bunyan, Jan. 23, 24.
 Tolar & Lipan, Jan. 30, 31.
 Bluff Dale, Jan. 31, Feb. 1.
 DeLeon Mis., Feb. 6, 7.
 DeLeon Sta., Feb. 7, 8.
 Duffau, Feb. 13, 14.
 Harbin, Feb. 14, 15.
 Cisco Mis., at C., Feb. 20, at 11 a. m.
 Cisco Sta., Feb. 20, 21.
 Carbon, Feb. 27, 28.
 J. G. PUTMAN, P. E.

Fort Worth District—First Round.
 Central, Dec. 27, 11 a. m.
 Weatherford St., Dec. 27, 7 p. m.
 First Church, Jan. 3.
 Arlington, Jan. 9, 10.
 Handley, Jan. 10, 7 p. m.
 Azle, Jan. 16, 17.
 Missouri Ave., Jan. 24.
 Riverside, Jan. 31, 11 a. m.
 Brooklyn Heights, Jan. 31, 7 p. m.
 Kennedale, Feb. 6, 7.
 Mansfield, Feb. 13, 14.
 Smithfield, Feb. 20, 21.
 Grapevine, Feb. 27, 28.
 SAM R. HAY, P. E.

Corsicana District—First Round.
 Rice Cir., at Rice, Dec. 27, 28.
 Barry Cir., at Love's Chapel, Jan. 2, 3, 11 a. m.
 Wortham Cir., at Wortham, Jan. 4, 2 p. m.
 Frost, at Frost, Jan. 9, 10.
 Brandon, at Brandon, Jan. 10, 11.
 Irene, at Irene, Jan. 12.
 Munger, at Love's Chapel, Jan. 13, 2 p. m.
 Coolidge, at Coolidge, Jan. 13, 7 p. m.
 Kirk, at Prairie Hill, Jan. 14, 11 a. m.
 Horn Hill, at Horn Hill, Jan. 16, 17, 11 a. m.
 Groesbeck, at Groesbeck, Jan. 16, 17, 7 p. m.
 Thornton, at T., Jan. 18, 2 p. m.
 Mexia Cir., Shiloh, Jan. 19, 11 a. m.
 Purdon, at Mt. Zion, Jan. 23, 24.
 Dawson, at Dawson, Jan. 24, 25.
 Richland, at Richland, Jan. 27, 2 p. m.
 Kerens, at Kerens, Jan. 30, 31.
 HORACE BISHOP, P. E.

Vernon District—First Round.
 Quanah Sta., Dec. 27, 28.
 Quail, Jan. 1.
 Wellington Mis., Jan. 2, 3.
 Wellington Sta., Jan. 3, 4.
 Olney, Jan. 9, 10.
 Lockhart, Jan. 16, 17.
 Waelder and Thompsonville, at W., Jan. 23, 24.
 Belmont Cir., at Nixon, Jan. 30, 31.
 Harwood Cir., at Harwood, Feb. 6, 7.
 San Marcos, Feb. 13, 14.
 D. K. PORTER, P. E.

Colorado District—First Round.
 Hermleigh, at Hermleigh, Saturday and Sunday, 11 a. m., Dec. 26, 27.
 Dunn, at Dunn, Sunday, 7 p. m. and Monday, Dec. 27, 28.
 Snyder Mis., at Mt. Zion, Saturday and Sunday, 11 a. m., Jan. 2, 3.
 Snyder Sta., Sunday, 7 p. m. and Monday, Jan. 3, 4.
 Fluvanna, at Fluvanna, Tuesday, 7 p. m. and Wednesday, 11 a. m., January 5, 6.
 Gail, at Durham, Thursday, 11 a. m., Jan. 7.
 Big Springs Mis., at Richland, Saturday and Sunday, 11 a. m., Jan. 9, 10.
 Big Springs Sta., Sunday, 7 p. m., and Monday, Jan. 10, 11.
 Coahoma, at Coahoma, Wednesday, 7 p. m., and Thursday, 11 a. m., Jan. 13, 14.
 Stanton Mis., at Morita, Saturday and Sunday, 11 a. m., Jan. 16, 17.
 Stanton Sta., Sunday, 7 p. m. and Monday, Jan. 17, 18.
 Seminole, at Seminole, Thursday, 11 a. m., Jan. 21.
 LaMesa, at LaMesa, Saturday and Sunday, Jan. 23, 24.
 Colorado Mis., at Herbert, Saturday, Jan. 30.
 Colorado Sta., Sunday, 11 a. m., and Monday, Jan. 31, Feb. 2.
 Clairemont, at Clairemont, Thursday, Feb. 4.
 Camp Springs, at Hobbs, Saturday and Sunday, Feb. 6, 7.
 SIMEON SHAW, P. E.

NORTH TEXAS CONFERENCE.
Greenville District—First Round.
 Leonard, at Leonard, Dec. 26, 27.
 Lee Street, Jan. 2, 3.
 Merit Circuit, at Merit, Jan. 9, 10.
 Floyd Circuit, at Floyd, Jan. 16, 17.
 Campbell Circuit, at Campbell, Jan. 23, 24.
 Lone Oak Circuit, at Lone Oak, Jan. 30, 31.
 Kingston Circuit, at Kingston, Feb. 6, 7.
 Celeste, Feb. 7, 8.
 Wesley, Feb. 13, 14.
 Kavanaugh, Feb. 13, 14.
 Commerce Mission, Feb. 20, 21.
 Commerce Station, Feb. 21, 22.
 R. G. MOOD, P. E.

Paris District—First Round.
 Deport Cir., at D., Jan. 2, 3.
 Shady Grove & Marvin, at S. G., Jan. 3, 4.
 Rosalie Cir., at Fulbright, Jan. 9, 10.
 White Rock & Williams' Chapel, at Williams' Chapel, Jan. 16, 17.
 Annona Cir., at A., Jan. 17, 18.
 Blossom & Sylvan, at B., Jan. 23, 24.
 Detroit Sta., Jan. 24, 25.

Bowie District—First Round.
 Fruitland, at Sunset, Dec. 26, 27.
 Iowa Park, at the Park, Jan. 2, 3.
 Electra Mis., at Electra, Jan. 3, 4.
 Montague, Jan. 9, 10.
 Bowie Sta., Jan. 10, 11.
 Missionary Institute, Nocona, Jan. 13, 15.
 Nocona Cir., at Morris Chap, Jan. 16, 17.
 Nocona Sta., Jan. 17, 18.
 Archer City, at A. C., Jan. 23, 24.
 Post Oak, at Friendship, Jan. 30, 31.

Clarksville Mis., at Liberty, Jan. 30, 31.
 Clarksville Sta., Jan. 31-Feb. 1.
 Avery Mis., at A., Feb. 6, 7.
 Paris Cir., at Hopewell, Feb. 13, 14.
 Bonham Street, Feb. 14, 15.
 Bagwell Mis., at Robbinsville, Feb. 20, 21.
 Lamar Avenue, Feb. 27, 28.
 Centenary, Feb. 28-March 1.
 JNO. M. SWEETON, P. E.

Sherman District—First Round.
 Travis Street Station, Dec. 23, 27.
 Trinity and Preston, Jan. 2, 3, at Trinity.
 Waples Memorial Station, Jan. 6, 10.
 Pottsville Station, Jan. 15, 17.
 Sadler Mission, Jan. 22, 24, at Sadler.
 Whitesboro Station, Jan. 29, 31.
 Southmayde, Feb. 5, 7, at Southmayde.
 Pecan and Friendship, Feb. 12, 14, at Pecan.
 Sleiman Mission, Jan. 6, 10, and Dec. 24, 27.
 C. M. HARLESS, P. E.

Sulphur Springs District—First Round.
 Purley Cir., at Pleasant Hill, Dec. 26, 27.
 South Franklin Mis., at Clopton, Dec. 28.
 Mt. Vernon Cir., at Mt. V., Jan. 2, 3.
 Hagansport Mis., at H., Jan. 4.
 Sulphur Bluff Cir., at Nelta, Dec. 9, 10.
 Lake Creek Cir., at Enloe, Jan. 16, 17.
 Cooper Sta., Jan. 17, 18.
 Sulphur Springs Sta., Jan. 24, 25.
 Klondike Cir., at Price, Jan. 30, 31.
 Yowell Cir., at Massy Chaple, Feb. 6, 7.
 Riley Springs Cir., at R. S., Feb. 13, 14.
 W. D. MOUNTCASTLE, P. E.

Bonham District—First Round.
 Ector Cir., at Ector, Dec. 26, 27.
 Gober Mis., at Gober, Jan. 2, 3.
 Bailey Cir., a Bailey, Jan. 9, 10.
 Petty and White Rock, at W. R., Jan. 16, 17.
 Bonham Sta., Jan. 23, 24.
 Brookston Cir., at High, Jan. 30, 31.
 Petty Mis., at Forest Hill, Feb. 6, 7.
 Trenton Cir., at Trenton, Feb. 13, 14.
 Ladonia Sta., Feb. 20, 21.
 South Bonham and Savoy, Feb. 27, 28.
 Dodd City Cir., Mar. 6, 7.
 Honey Grove Sta., March 13, 14.
 J. B. GOBER, P. E.

McKinney District—First Round.
 Allen Cir., Dec. 26, 27.
 McKinney Sta., Dec. 30.
 Celina Sta., Jan. 2, 3.
 Princeton Mis., Jan. 9, 10.
 Farmersville Sta., Jan. 10, 11.
 Josephine Cir., Jan. 16, 17.
 Nevada Sta., Jan. 17, 18.
 Anna Cir., Jan. 23, 24.
 Farmers Branch, Carrollton, Jan. 30, 31.
 Blue Ridge Cir., Feb. 6, 7.
 Weston Cir., Feb. 13, 14.
 Wylie Cir., Feb. 20, 21.
 J. F. PIERCE, P. E.

Dallas District—First Round.
 Lewisville, Dec. 26, 27.
 Wesley Ch., 7:30 p. m., Dec. 27.
 Grand Prairie, at G. P., Jan. 2, 3.
 Cedar Hill and Duncanville, at C. H., Jan. 9, 10.
 Cochran Cir., at Maple Ave., Jan. 16, 17.
 Grace, 7:30 p. m., Jan. 17.
 Lancaster, Jan. 23, 24.
 Westland, Jan. 30, 31.
 Oak Lawn, 7 p. m., Jan. 31.
 Hutchins and Wilmer, at W., Feb. 6, 7.
 Oak Cliff, Feb. 14.
 J. M. PETERSON, P. E.

Decatur District—First Round.
 Boyd and Garvin, Dec. 26, 27.
 Jackboro Sta., Dec. 27, 28.
 Decatur Sta., Dec. 28, 29.
 Chico Cir., Jan. 2, 3.
 Chico Sta., Jan. 3, 4.
 Greenwood, Jan. 9, 10.
 Alvord, Jan. 10, 11.
 Argyle, Jan. 16, 17.
 Ponder and Krum, Jan. 23, 24.
 Institute (Bridgeport), Jan. 29-31.
 Bridgeport, Feb. 1.
 Mexican Mis., Feb. 1, 2.
 Justin, Feb. 6, 7.
 Decatur Cir., Feb. 13, 14.
 Oakdale Cir., Feb. 20, 21.
 Bryson, Feb. 27, 28.
 L. S. BARTON, P. E.

Gainesville District—First Round.
 Wesley and Bethel, at Wesley, Dec. 26, 27.
 Sanger and Bolivar, at Sanger, Dec. 27, 28.
 Myra and Hood, at Myra, Jan. 2, 3.
 Broadway Sta., Jan. 3, 4.
 Denton St. Sta., Jan. 10, 11.
 Aubrey Cir., at Aubrey, Jan. 16, 17.
 St. Jo. Cir., at St. Jo., Jan. 23, 24.
 Collinsville and Tioga, at Collinsville, Jan. 30, 31.
 Denton Sta., Feb. 7, 8.
 Pilot Point Sta., Feb. 14, 15.
 D. H. ASTON, P. E.

Bowie District—First Round.
 Fruitland, at Sunset, Dec. 26, 27.
 Iowa Park, at the Park, Jan. 2, 3.
 Electra Mis., at Electra, Jan. 3, 4.
 Montague, Jan. 9, 10.
 Bowie Sta., Jan. 10, 11.
 Missionary Institute, Nocona, Jan. 13, 15.
 Nocona Cir., at Morris Chap, Jan. 16, 17.
 Nocona Sta., Jan. 17, 18.
 Archer City, at A. C., Jan. 23, 24.
 Post Oak, at Friendship, Jan. 30, 31.

Wichita Falls Sta., Feb. 6, 7.
 Holliday Mis., at Holliday, Feb. 7, 8.
 Byers Cir., at Byers, Feb. 13, 14.
 Bonita Cir., Feb. 20, 21.
 Henrietta Mis., at Willow, Feb. 27, 28.
 Henrietta Sta., Feb. 28, March 1.
 Bowie Mis., at Stoneburg, March 6, 7.
 JNO. E. ROACH, P. E.

Terrell District—First Round.
 Garland Sta., Dec. 20, 21.
 Fate Cir., at Fate, Dec. 26, 27.
 Rockwall Sta., Jan. 3, 4.
 Tolosa Mis., at Bethel, Jan. 9, 10.
 Elmo Mis., at Eden, Jan. 16, 17.
 Kaufman Sta., Jan. 24, 25.
 Kemp Cir., at Kemp, Jan. 30, 31.
 Mabank Mis., at Mabank, Feb. 6, 7.
 Roysa Sta., Feb. 14, 15.
 Pleasant Mound Cir., at P. M., Feb. 20, 21.
 Mesquite Cir., at Mesquite, Feb. 27, 28.
 Chisholm Cir., at Chisholm, Mar. 6, 7.
 College Mound, at C. M., Mar. 13, 14.
 Terrell Sta., Mar. 21, 22.
 The District Stewards will meet at Terrell Tuesday, January 5, at 10 a. m.
 M. L. HAMILTON, P. E.

TEXAS CONFERENCE.

Pittsburg District—First Round.
 Linden, at Linden, Jan. 1.
 Douglassville, at Cedar Grove, Jan. 2, 3.
 Dalby Springs, at Godly Prairie, Jan. 9, 10.
 New Boston & Dekalb, at New Boston, Jan. 10, 11.
 Nash, at Red Lick, Jan. 15.
 Texarkana, Hardy Memorial, Jan. 16, 17.
 Texarkana, Central, Jan. 17, 18.
 Redwater, at Redwater, Jan. 22.
 Winfield, at Winfield, Jan. 23, 24.
 Mt. Pleasant Sta., Jan. 24, 25.
 Pittsburg Cir., at Union Ridge, Jan. 30, Feb. 1.
 Pittsburg Sta., Feb. 1, 2.
 Quitman, at Quitman, Feb. 5.
 Winsboro, at Webster, Feb. 6, 7.
 Daingerfield, at D. F. b. 13, 14.
 Hughes Springs, at H. S., Feb. 20, 21.
 Naples & Omaha, at O., Feb. 27, 28.
 R. A. BURROUGHS, P. E.

Brenham District—First Round.
 Chappell Hill, Dec. 26, 27.
 Bellville, at B., Jan. 2, 3.
 Sealy, Jan. 3, 4.
 Wharton, Jan. 9, 10.
 Bay City, Jan. 11.
 Glen Flora, Jan. 16, 17.
 Caldwell Mission, Jan. 23, 24.
 Caldwell Station, Jan. 25.
 Giddings, Jan. 29.
 Lexington, Jan. 30, 31.
 Hempstead, Feb. 6, 7.
 Waller, Feb. 13, 14.
 Somerville, Feb. 17.
 Richmond, Feb. 20, 21.
 Rosenberg & Wallis, Feb. 27, 28.
 Fulshear & Brookshire, March 6, 7.
 A. A. WAGNON, P. E.

Calvert District—First Round.
 Petteway, at Petteway, Jan. 2, 3.
 Huarne & Tremont, at B., Jan. 3, 4.
 Buckholts, at Salem, Jan. 8.
 Davilla, at Tracy, Jan. 9, 10.
 Cameron Sta., Jan. 10, 11.
 Calvert Sta., Jan. 13.
 Fairfield & Dew, at F., Jan. 16, 17.
 Teague Sta., Jan. 17.
 Kosse & Reagan, at Kosse, Jan. 20.
 Marlin Sta., Jan. 22.
 Lott & Durango, at D., Jan. 23, 24.
 Travis, at Travis, Jan. 24, 25.
 Iola, at Iola, Jan. 30, 31.
 Maysfield, at Maysfield, Feb. 6, 7.
 Rosebud Sta., Feb. 7, 8.
 Centreville, at Redland, Feb. 14, 15.
 Franklin Sta., Feb. 18.
 Wheelock, at W., Feb. 19.
 Jewett, at Oakwoods, Feb. 20, 21.
 E. L. SHETTLES, P. E.

San Augustine District—First Round.
 Shelbyville, at Sardis, Dec. 26, 27.
 Center Sta., Dec. 27, 28.
 Laurelia, at L., Dec. 31.
 Camden, at C., Jan. 2, 3.
 Tenaha, at T., Jan. 9.
 Nacogoches Sta., Jan. 10, 11.
 Center Cir., at Mt. Zion, Jan. 16, 17.
 Timpson Sta., Jan. 17, 18.
 Livingston, at Mt. Rose, Jan. 22.
 Corrigan, at Bedford, Jan. 23, 24.
 Minden, at Redland, Jan. 30, 31.
 Geneva, at Rock Springs, Feb. 6, 7.
 San Augustine Sta., Feb. 7, 8.
 Gary, at Gary, Feb. 12.
 Carthage Sta., Feb. 13, 14.
 Garrison Sta., Feb. 19.
 Melrose, at Melrose, Feb. 20, 21.
 Appleby, at Smith's Ch., Feb. 26.
 Burke, at Diboll, Feb. 27, 28.
 Lufkin Sta., Feb. 28, March 1.
 Kennard, at K. C., March 2.
 Hemphill & B., at H., March 6, 7.
 The District Stewards will meet at Timpson, Thursday, 7 p. m., January 7.
 C. A. TOWER, P. E.

Beaumont District—First Round.
 Nederland and S. P., at Nederland, Dec. 26, 27.
 First Church, Beaumont, Jan. 2, 3.
 Cartwright, Beaumont, Jan. 3, 4.
 Kirbyville, Jan. 6.
 Brownell and B., at Remlig, Jan. 7.
 Jasper Mis., at Byerly C. G., Jan. 9, 10.
 Jasper Sta., Jan. 10, 11.
 Silsbee, at Silsbee, Jan. 13.
 Woodville and C., at Woodville, Jan. 16, 17.
 Warren, at Warren, Jan. 18, 19.

Port Bolivar and Amelia, at Pt. B., Jan. 23, 24.
 Wallisville, at Wallisville, Jan. 25, 26.
 Orange, Jan. 30, 31.
 Burkoville, at Burkeville, Feb. 6, 7.
 Call Cir., at Bessmay, Feb. 8, 9.
 Dayton, Feb. 13, 14.
 Liberty, Feb. 14, 15.
 Cedar Bayou, at C. B., Feb. 20, 21.
 Saratoga and Batson, at S., Feb. 27, 28.
 Aldridge Mis., at Aldridge, March 3.
 Port Arthur, March 6, 7.
 D. H. HOTCHKISS, P. E.

Marshall District—First Round.
 Marshall, First Church, Sunday, Dec. 27; Monday p. m., Feb. 9.
 Marshall, N. Marshall, Sunday, Dec. 27; Wednesday p. m., Feb. 11.
 Henderson Cir., at Pleasant Grove, Jan. 2, 3.
 Henderson Sta., Jan. 3, 4.
 Rhonesboro Cir., Jan. 9, 10.
 Beckville, at Beckville, Jan. 16, 17.
 Halville, at Halville, Jan. 23, 24.
 Longview Sta., Jan. 24, 25.
 Harleton, Jan. 30, 31.
 Harrison Cir., Feb. 7, 8.
 Waskom, Feb. 14, 15.
 Kellyville, at Trinity, Feb. 21, 22.
 Jefferson Sta., Feb. 22, 23.
 H. T. CUNNINGHAM, P. E.

Huntsville District—First Round.
 Montgomery Circuit, at M., Dec. 27, 28.
 Anderson Circuit, at A., Dec. 30.
 Madisonville Sta., Jan. 2, 3.
 Madisonville Mis., at Elwood, Jan. 4.
 Grapeland and Lovelady, at G., Jan. 9, 10.
 Navasota Sta., Jan. 13.
 San Jacinto Cir., at Farris, Jan. 16, 17.
 Bryan Sta., Jan. 20.
 Augusta Cir., at Enterprise, Jan. 23, 24.
 Crockett Sta., Jan. 24, 25.
 Willis Cir., at New Waverley, Jan. 30, 31.
 Cold Springs Mis., at C. S., Feb. 6, 7.
 Dodge Mis., at D., Feb. 13, 14.
 Huntsville Sta., Feb. 14, 15.
 Willard Cir., at Carmona, Feb. 20, 21.
 Groveton Sta., Feb. 21, 22.
 Shepherd and Cleveland, at C., Feb. 27, 28.
 The District Stewards will please meet me at Conroe Methodist Church, Jan. 1, 19 o'clock a. m. Excursion rates in force on that date.
 H. C. WILLIS, P. E.

Tyler District—First Round.
 Big Sandy, at Big Sandy, Jan. 2, 3.
 Willis Point Cir., at Alsa, Jan. 9, 10.
 Willis Point Sta., Jan. 10, 11.
 Edgewood Cir., at Sand Flat, Jan. 16, 17.
 Edgewood Sta., Jan. 17, 18.
 Mt. Sylvan, at Harris Chapel, Jan. 23, 24.
 Lindale Sta., Jan. 24, 25.
 Canton, at Morris Chapel, Jan. 30, 31.
 Grand Saline Sta., Feb. 2.
 Mincola, Feb. 3.
 Murchison at Red Hill, Feb. 6, 7.
 Edom, at Ben Wheeler, Feb. 13, 14.
 Cedar Street, Tyler, Feb. 17.
 Colfax, at Antioch, Feb. 20, 21.
 Tyler Cir., at Liberty, Feb. 24.
 Alba, at Golden, Feb. 27, 28.
 Emory, at Emory, Feb. 28, March 1.
 Marvin Church Tyler, March 3.
 Whitehouse, at Whitehouse, March 6, 7.
 The District Stewards will please meet at Marvin Church, Tyler, Wednesday, Jan. 6, 1909, 2 p. m. A full attendance is necessary on account of change in district from last year.
 CLYDE B. GARRETT, P. E.

Jacksonville District—First Round.
 Keltys, at Keltys, Dec. 26, 27.
 Rusk, Dec. 27, 28.
 Elkhart, at Elkhart, Jan. 2, 3.
 Grace, Jan. 3.
 Cushing, at Sacul, Jan. 9, 10.
 Caro, at Caro, Jan. 10, 11.
 Neches, at Neches, Jan. 16, 17.
 Centenary, Jan. 17, 18.
 Mt. Selman, at M. S., Jan. 23, 24.
 Bullard, Jan. 24, 25.
 Kilgore, at Kilgore, Jan. 30, 31.
 Troupe & O., at T., Jan. 31, Feb. 1.
 Eustace, at Eustace, Feb. 6, 7.
 Athens, Feb. 7, 8.
 Brushy Creek, at B. C., Feb. 13, 14.
 Larue, at Larue, Feb. 14, 15.
 Jacksonville Cir., Providence, Feb. 20, 21.
 Jacksonville, Feb. 21, 22.
 Malakoff, at Malakoff, Feb. 27, 28.
 ELLIS SMITH, P. E.

A QUEEN'S KISS.
 Queen Alexandra attended a Mansion House fete in London.
 One of the diminutive flower maidens was both pretty and plump, and when her majesty stopped for an instant to smile down upon her, what did she do but put up her wee mouth for a kiss, which she received.
 "Molly!" gasped her astounded mother, after the distinguished visitor had passed on, "how could you?"
 Molly gave good reason. "I fought," said she, "it 'ud be interestin' to tell my grandchildren."—Harper's Weekly.

NOTES FROM GEORGETOWN.

We haven't enough Methodist pastors in Georgetown to have a Pastors' Association, and so have no excuse for getting ourselves into the Advocate every week, but that doesn't mean that there is "nothing doing" at the hub.

Our district was startled, dumb-founded and amazed when they heard that our presiding elder, Bolton, had been taken from us. He had been here only two years; was universally beloved, and under his management the district made the best report in its history. Many are still asking why it was done. Sister Bolton, by her cheerful, enthusiastic and helpful cooperation in every good work, has specially endeared herself to our people in Georgetown, and they note her going away with sincere regret.

Our new presiding elder, Vaughan, was promptly on the ground. He made a good record when he was pastor here twenty years ago, and everybody was glad to see him in his new relation. He has a habit of doing things, and since we had to give up Bolton we could ask for no better successor.

We have had several notable occasions lately. Our music-loving people were greatly delighted with the visit of Miss Ellen Beach Yaw. Her truly remarkable exhibition of voice culture and her exquisite rendering of some old-time Southern ballads was a great treat to our community.

Then we had the only William Jennings Bryan, who spent the night at our beautiful Mood Hall and delivered his world-renowned lecture on "The Prince of Peace" to one of the largest audiences ever assembled in our University Auditorium. To see and hear this matchless Christian American citizen was to our student body a never to be forgotten privilege.

On a recent Sunday night we were greatly favored with a sermon lecture by our own Dr. Allen on "Foot Prints of Jesus as I Saw Them in Palestine." The audience filled our spacious church, and they were greatly entertained and edified by this splendid address. Though Dr. Allen has been heard often in Georgetown, through the long series of years he has been here, he is always heard with profit and delight.

Another occasion of universal interest was the sacred concert rendered by Miss Boyer and her chorus choir of seventy-five voices, assisted by Miss Long with her orchestra of twenty-five instruments. One must travel a long way before he could hear finer music, or attend a more profitable and delightful service. The reading of choice selections by Misses Smith and Crutchfield, of the School of Oratory, added greatly to the interest and profit of the occasion.

The only thing lacking was the fact that we had no pipe organ with which to support our splendid choir. Our people are now making an effort to remedy this defect, and hope to be able to put in an organ before next commencement. I believe that if the Methodists of Texas properly understood our condition here and could realize what an immense educational and esthetic value a grand organ would be to our student body they would cheerfully help us to buy the kind of an instrument we need. I am not going to ask anybody for anything, but we are in a receptive mood, and any help afforded will be gratefully appreciated. Our Annual Conference unanimously agreed to render substantial aid to our Church in Austin that they might provide adequately for the Methodist students attending State University. Our Georgetown Church has already provided a beautiful and substantial church with adequate auditorium. Would it be unreasonable to ask our friends throughout the State to help us provide this much desired addition to our facilities for giving to their own boys and girls the very best to be had? But I'm not going to ask for anything.

These notes are already much drawn out, but I must say that our University is now closing the first term of its most successful year. In

point of attendance, in the general moral and intellectual character of the student body, in the grade of work being done by faculty and students, the session reaches high water mark. Next week the students will all go home for Christmas. We trust that their home stay will be a joy to them and their parents, and that they will all come back and that we shall have many new ones at the opening of the second term.

How would it do for the parents of these students, among their other Christmas gifts, to give to each one of them a little donation for our pipe organ? I think it would be splendid, but I'm not going to ask them to do it.

My work as pastor moves along in the same old delightful way. I have the most inspiring congregation in Texas. I enter my third year cheerful, hopeful and happy. When you have the ear of the Father whisper a prayer for us.

JOHN M. BARCUS.

ABE MULKEY AND ELSE.

H. G. H.

The noted evangelist has been with us nine days in preaching his humorous and effective sermons.

The services were in the church building—where they should be—and were attended by hundreds of people. The people will go to hear Abe Mulkey, though some of them may swear at him afterwards.

How many people were converted, reclaimed, were stirred up to better living, or will join the Church as the result of the meeting, I do not know.

The incidental expenses of the meeting were \$91.00; a free-will offering to Mulkey, \$225.00, and his expenses paid; to J. A. Pledger, singer, \$25.00, and expenses paid; for orphans at Waco, \$21.00; for laymen's missionary movement, \$15.00.

But the best is yet to be told. For two years we have been agitating in Seguin the matter of building a new church. Various causes delayed it last year. The big cotton crop this year gave new life to the movement. Abe Mulkey shook the tree and down came the fruit.

After a strong sermon to more people Sunday night than had ever before gathered in Seguin, he called for subscriptions for a new church, and they came in volume.

The Women's Building Association pledged \$2000, \$400 now in bank; A. J. Fennell and D. D. Baker \$500 each; Drs. Beakly and Knolle \$250 each; Gaston Hartsfield \$250; Robt. Blumberg \$100; Major Zorn \$250, raised \$400; Sunday-school \$250; Epworth League \$250; Junior League \$200; Horton \$50; a large number \$50 each, and \$25's and smaller amounts galore. In an audience of 1200 everybody seemed to give something. Soon we had over \$7,000, and the next two days ran the subscription up close to \$10,000.

A new and modern church will be erected on the spot where the old one stands. The material of the old building is offered for sale. A committee went to San Antonio Friday. An architect will be here this week. The congregation will worship in the new city hall, just completed, until the new church is ready.

The Mulkey revival thus went deep into the pockets of the men and into the hearts and pockets of the women.

The first church in this city was erected nearly sixty years ago. In that old building Bishop Paine held the Texas Conference in 1849. At that conference I. G. John was ordained to the ministry. The Bishop, to reach the seat of that conference, rode on his big horse "Gunpowder" from Palestine, Texas, to Houston, from Houston to Seguin, thence back to Houston, where he sold his horse and took boat for New Orleans.

In 1870 this old church was sold for \$750, and, with an addition of \$400, the sum was put into the foundation of the present building, and the church was erected under the pastorates of J. G. Walker and H. A. Graves. Many improvements and changes have been made in this old structure. Five Annual Conferences

have been held in it. Sixteen Bishops have preached in it. The women have been the main factors in all our work in the past. In the collection now being taken the Germans have made many and excellent contributions.

Our town is growing in all directions. New Mexican Church for the Catholics, new depot, new bank buildings, new stores, new warehouses, new and elegant residences, new creamery, and cottage homes going up everywhere.

Our people here are not famous for their piety, but they were mightily interested in the coming of Abe Mulkey. They did not care for his grammar, exegesis, inelegant periods, antics in the pulpit—though some of these were awful—but the infinite humanity of Abe Mulkey seemed to strike everybody. If he were polished up he would be a failure—but as he is he is immense. But please don't send a copy of the Advocate containing this stuff to his wife.

ANNUAL LETTER FROM REV. ABE MULKEY.

Corsicana, Texas, Dec. 15, 1908.

I am just in from Seguin, the twentieth meeting and last for this year. I was forced to cancel four dates on account of sickness.

I can not hold but twelve meetings this coming year. Am now arranging my slate for the year's work. My first meeting is at Memphis, Texas, on January 9th for 1909.

I wish I could have written up every meeting, but timidity prevented. Hear me!

I can not refrain saying a little about Seguin. It is the county seat; a thriving town of 4,000 inhabitants. There is not a straight American business house in town; however, there are several large business concerns owned by fine class of Germans and who attended our meeting regularly.

The German Methodist pastor was in the meeting often.

A number of the younger German men and women are members of our Methodist Church. Bro. Hartsfield spoke very highly of their devotion to the Church.

There were as many as ten elderly ladies whose ages ranged from 68 to 80 years who were constant attendants at the meeting, and whose faces shone as saints with the glory of God. Among these was Sister Ireland, the wife of the ex-Governor Ireland, and who is known for the "good deeds which he did" all over the State and in her own town.

She entertained wife and I in her home when we held a meeting there ten years ago, and I felt glad when I saw her familiar face in the church and was still able to worship and work with us where she had been faithful for forty years.

Rev. H. G. Horton, the Texas Methodist historian, was often in attendance and whose presence we heartily appreciated.

I have read and enjoyed everything he has ever written in the Advocate—and only know him to love him. He is a man like himself.

Methodism was planted in Seguin sixty years ago. He and three others are the only ones living there now who aided in the construction of the present church building.

The pastor suggested to me that part of my business there was to help them to build a new church.

I never ridiculed the old church building in the presence of Bro. Horton and Sister Ireland, but I felt it sacrilegious; and when I did I had to turn my face from them.

The building, which was of concrete, was old and cracked and small and too inconvenient.

We raised a subscription of \$7,000. The pastor subscribed \$250. Bro. Horton rose from the platform and encouraged the enterprise, at the same time giving \$50 to cut down the liberal offering of the pastor, and this inspired others to do likewise.

Likely 100 Germans contributed to the new church building. Bro. Hartsfield is certainly on the first floor

with the foreigners; their interest is his interest.

I was on my feet the last day, Sunday, ten hours, preaching, singing, talking and praying and building church.

Mayor Zorn said to me the people had honored me with the largest congregation that ever assembled in that church, and the presence of whom was inspiration and opportunity.

Bro. Hartsfield, the pastor, went with me to the station and assured me that much good had been accomplished and he was delighted with the work done.

This ends up my 23rd year's work as an evangelist. Have had 1235 conversions, and have collected \$40,918 for all purposes.

Total conversions to date 52,654. ABE MULKEY.

EARLY COLLECTIONS URGED.

To the Preachers of the Northwest Texas Conference: Changed conditions in the affairs of the Board of Missions make it more important that ever before that early collections be pressed.

In an effort to bring the Bohemians and Italians under the full influence of the gospel and thus to save them and to protect us from the experience that has come to Methodism in other conferences of our State, our board is under greater obligation than common and it will take earnest, united and prompt action to meet the situation.

Therefore, I call for early collections, and the prompt payment of your subscriptions to "specials."

As no reserve fund is carried over into the new conference year for "specials," and as we have a heavy monthly pay roll, I hope there will be an immediate response to this important call. Send in the money today.

Our new obligation growing out of the Port Work demands prompt attention, for the need is great.

J. H. WISEMAN.

FROM OREGON.

Will you suffer a note from one outside of the "Oregon" field? At the last session of the West Texas Conference we were transferred by Bishop Key to the Columbia Conference.

We took the train at Marble Falls for Corvallis, Oregon, November 9, to which place Bishop Atkins had appointed us. We reached our field of labor on the 15th, but went on to Amity, Oregon, to visit mother for a few days, after which we returned to Corvallis and have been hard at work ever since.

We have good congregations and a fine, appreciative people. Have a fine Sunday-school, which is doing excellent work. A week ago we reorganized our League, and it starts off nicely. Have received six into the Church to date.

We had union thanksgiving services in our church, in which seven associate Churches and pastors took part. Truly it was a great service.

Last Friday evening the members and friends of our Church gave us a great pounding. Great in abundance,

great in that it expressed in some degree the appreciation these good people have for our Church and her ministry. In the lot of groceries were three bushels of fine apples. Just think of that, boys of the Llano District!

This is a great country, and we have a great work to do. Every train brings people to this section from the South and East. Just last week I hunted up three families from Jefferson, Texas—all Methodists. Others are coming from Georgia, Tennessee, and, in fact, every Southern State.

The grand old Texas Advocate comes to us as a letter from home. There are two families here reading mine already. I hope to get some subscribers for it.

N. D. WOOD.

Corvallis, Ore.

MARRIED.

Geeslin-Venable.—At the Had School House, 10 miles northeast of Goldthwaite, Texas, Sunday, Dec. 20, 1908, at 11 o'clock, Mr. Lannis Geeslin and Miss Stella Venable, Rev. G. W. Templin officiating.

Hoent-Kennedy.—Rev. E. G. Hocutt, pastor of the M. E. Church, South, in South Austin, and Mrs. J. L. Kennedy, of San Antonio, Texas, on December 17, 1908, at 12 m., Rev. V. A. Godbey officiating.

Nash-Proctor.—At Leona, Texas, December 6, 1908, Mr. T. W. Nash and Mrs. Ivy Dyes Proctor were united in the bonds of matrimony, Rev. J. W. Treadwell officiating.

Trice-Brown.—At the Plainview Schoolhouse, 11 a. m., December 13, 1908, Mr. Jeff Trice and Miss Blanche Brown, of Camp Springs, Rev. A. B. Keen officiating.

Foster-Bullington.—At the M. E. Church, South, Buckhorn, Texas, December 9, 1908, at 8 p. m., Mr. Theo. W. Foster and Miss Annie Bullington, Rev. E. Y. S. Hubbard officiating.

Pryor-Breed.—At the home of the bride's parents, Dilley, Texas, December 19, 1908, Mr. W. F. Pryor and Miss O. E. Breed, Rev. E. Y. S. Hubbard officiating.

Denman-Killpatrick.—At home of the bride's parents, Bro. and Sister T. C. Killpatrick, Mr. J. S. Denman and Miss Izzie Killpatrick, on November 29, 1908; all of Steel's Creek Community, near Thornton, Texas, Rev. J. O. Jorden officiating.

Kennedy-Pringle.—In their buggy, at the yard gate of the residence of J. O. Jorden, in Thornton, Texas, Mr. B. F. Kennedy and Miss Lillian Pringle; all of Thornton Community, Texas, December 6, 1908. Rev. J. O. Jorden officiating.

Marriages Since Conference at Necessity.

At the home of the bride's parents, Mr. Walker Andrews and Miss Anna Price, November 29, 1908.

At the home of the bride's parents, near Oakley Schoolhouse, Mr. Geo. H. Oakley and Miss Janie Lester, December 6, 1908.

At the Methodist Church in Ranger, Texas, December 6, 1908, Mr. Floyd Terry and Miss Manie Maynard.

At the residence of the bride's parents, near Ranger, Mr. Ira Slayden, of Morgan, Texas, and Miss Ida Edwards (both deaf mutes), December 6, 1908, at 2 p. m.

At the home of S. H. Quseett, the bride's father, Mr. W. L. Collier and Miss Myrtle Quseett.

C. E. STATHAM, P. C.

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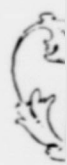
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