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## THE SIGNS OF A SON.

One of the most profitable as well as one of the most interesting services at conference is the love-feast. In that service more generally than in any other service held during the conference sessions emotions are stirred, hope is rekindled, lives are reconsecrated, spiritual strength is renewed and the tides of the Spirit are here often at the flood. The benefits of this service are widespread and are not by any means limited to those who speak; numbers who have no opportunity to bear testimony have their share, often large and permanent in these rich blessings.

In apostolic days the people of God found that the signs of an apostle were wrought in them; in our day there are signs of sonship to which we can appeal as an evidence of the blessed presence of our God with us. None the less encouraging are these signs because they so often escape notice. Often we can find God where we sought not for him, and on our very weaknesses he stamps the sign of his presence.

Much is heard in the conference love-feast of difficulties, troubles, sorrows, "dark clouds," indeed, this is also the case in all our love-feasts and in other services where Christian experience is spoken of. Such was also a dominant note in the old class-meetings.

This note, so strange, and discordant to the unconverted, and also to those ignorant or forgetful of God's method with his followers, is really one of the most encouraging facts in the life of the modern Church. It is a sign of sonship, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If at the conference love-feast and elsewhere we heard nothing of these afflictions to the mention of which many people strangely object; if there were no difficulties, no troubles, no sorrows, no "dark clouds," then assuredly we should know that we were not sons of God, for "if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Some of us are accustomed to listen and to long for these statements of difficulties and troubles, and to thank God when man after man, not un-mournfully, speaks of them. When we hear them we know that in the life of the speaker are wrought the signs of a son, "for if ye endure chastening God dealeth with you as with sons, for what son is he whom the father chasteneth not?"

In almost every instance the mention of the affliction is accompanied by the announcement of the purpose to continue in the Christian life, notwithstanding the troubles, or by the request for prayer that the faith of the speaker may not fail, that he may be enabled to continue in the way of the Lord. Thus these "children of the heavenly king" are "enduring chastening" and are profiting by the discipline to which they are subjected; they are enduring unto discipline, or, in the language of the saintly and eloquent Chrysostom, "for correction, not for punishment or in vengeance." The design and meaning of the afflictions is discipline. God is dealing with us

as with sons. These afflictions are the sign that God is our Father, that we are members of his family. Yet many, indeed most of those who mention the troubles, for the time at least, seem to lose sight of the fact that affliction is the sign of sonship.

Life in the furnace may not be what we should choose, though God sees it is often what we need. Afflictions are not evidences of God's anger, but proofs of his love. They are the earthly portion of the sons of God, for "we must through much tribulation enter into the kingdom of God." The highway leading to the kingdom and trodden by the sons is through the furnace of trouble, and Paul saw and announced that if we are to enter the kingdom of God through the furnace we "must" pass. This chastening was not then, is not now, joyous, but grievous. Only "afterward" shall we find what a rich harvest this sowing can and will yield.

Not unnaturally, for regeneration does not obliterate the mental weakness and ignorance of our humanity, many of us seem to think it "strange" that we should meet these afflictions; we speak as if our participation in trouble were an experience peculiar to us. Peter found it needful to warn his readers that even a fiery trial was not a "strange thing." Our Father has declared his purpose in sending these troubles to be that "we might be partakers of his holiness."

Nobly has the great poet expressed the truth to be found in a careful attention to this theme as revealed in God's word: "Sweet are the uses of adversity." Yea, a greater than the great poet when he heard the words of his Lord: "My grace is sufficient for thee; for my strength is made perfect in weakness," declared, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Let us also thank God and take courage as in our midst God is putting the sign of sonship on the members of his family.

## A CRITICISM OF THE PULPIT BY A NEWSPAPER.

Some one was thoughtful enough to clip and mail to us an editorial, taken from a Weatherford paper, otherwise we would have been in ignorance of the genius that writes matters of that grave character. The said editorial exhausted itself in a lengthy effort to show why the pulpit ceases to attract people to the Church service, and why it is that the playhouse and the circus are always crowded with interested audiences. Listen to him while as an oracle he delivers himself of his self-inspired wisdom: "What would catch and stir the multitude to a sense of duty one hundred or even twenty-five years ago does not appeal to them now. In the progress of the age the clergy have fallen behind the procession. They are still telling the old stale stories and using the graveyard illustrations that their fathers did in the long ago." Proceeding a little further this budding genius continues: "There is a great religious revolution pending now, the trend of religious thought pointing to a higher standard; reason and science are going to

strip the Churches of their cherished creeds and dogmas and snatch from them their dark mantle of ignorance and superstition." A little further on this brilliant specimen of undiscovered journalism again says: "The clergy must tell a new story, hunt up a new illustration, sing a new song, paint a new picture, and preach a new sermon; in other words, they must give a better show than the opera house or the circus, if they get the crowd." Continuing this marvelous editorial thinker again says: "But the stage, opera and circus get the largest audiences, and why? Because they have the best singers, the best actors, and the best clowns, and the best show." We might proceed with these nauseating quotations ad infinitum, but these samples are sufficient to show the readers the character of rot contained in the deliverances that we have been asked to notice in the Advocate.

The stupid ignoramus who would write such matters proves by his own words that he knows nothing about ministers and Church services. He is a circus devotee, and cheap playhouse fiend. He is a better judge of short-skirt and a low-neck vaudeville performance than he is of the merit of an intelligent minister or a religious service. In the town of Weatherford, where he lives, they have one ordinary playhouse that will seat perhaps less than six hundred people, where only second and third-rate shows are given during a few months of the year; while there are seven or eight elegant church houses of most modern design where thousands of the devout people of that town attend services the year round. The pulpits are supplied with men of high-grade ability, men of fine culture and broad scholarship, an honor to any community, and whose influence is molding the sentiment of the people. Yet this stupendous critic, whose grammar is lame, whose figures of speech are woefully mixed, whose reference to science exposes his dense ignorance and whose sense of propriety shows him to be an indefinable nondescript, wants the ministers of the gospel in that town to put themselves on a level with skirt dancers, nude limbs, grinning harlequins and vulgar clowns in order to attract the crowd. Well, we admit that if the rank and file of the citizenship of that cultured community were of the taste and groveling instinct of the writer of that editorial, it might be necessary for the ministers of Weatherford to convert themselves into clowns, their pulpits into a stage, their services into scantily-dressed vaudeville performances in order to get a hearing. But be it said to the credit of the citizenship of that excellent town, they are, for the most part, people of refined taste, of good culture and of high-toned sentiment. They prefer elegant houses of worship, educated and religious ministers to preach to them, and a religion that appeals to reason, to refined sense and to decency, rather than to passion, to lust and to lascivious suggestion. The ministry are called of God to preach the old, old story of Jesus Christ and him crucified; to tell people of their sins; to call them to repentance and to a higher life. If this sort of

preaching is too high for the intellect and the moral sense of the critic in question, he is at liberty to enjoy the skirt dancer, the coarse clown and other unmentionable things and associations that belong to the average show in the average playhouse of our day. Such a critic is the last man on earth to lecture ministers and Church people. He is a better judge of a second-class playhouse than a decent Church service, and more at home in the company of a clown than with men who think and read and pray and fulfill the highest mission in life.

In this world we are usually commanded to go. Duty is imperative and we must obey its behests. But by and by the invitation will be to come. "Come ye blessed and inherit the kingdom prepared for you." We go now, but we will come then.

In the country when the sturdy farmer fells the great tree, he works on the heavy cuts while his little boy with a small axe works on the lap—that is, on the branches. So in the Church, the strong men ought to do the heavy work, while the weaker ones take the lighter job. In this way all of us find something to do. And it is a righteous law that requires the strong to help the weak.

It is the province of the Holy Spirit to testify to the fact of our forgiveness, and to reveal to our conscious natures the knowledge of our adoption into the family of God. The Spirit also comforts our hearts and guides us into the way of all truth. This is why Christ promised to send the Spirit into this world that He might testify of Him. It is, therefore, the privilege of every child of God to know that he is born of God and that his name is written in the Lamb's book of life.

Christ is the great teacher of men. He tells us accurately about God and his will concerning us. But this is only a partial definition of his wonderful personality. He is more than a revealer of God to men. He is himself God coming from the unsearchable glories of his spiritual realm into the narrow compass of humanity in order to rescue man and reinstate him in the family of God. He boldly says, "He that hath seen me hath seen the Father."

Christ made claims to personal superiority over men and perfect oneness with God that would not be tolerated for a moment in any mere man, however learned or good. This is why he gave such unpardonable offense to the religionists of his day. They looked upon him as an ordinary person brought up in the ignoble town of Nazareth, and such claims coming from his parentage and humble conditions were more than they could brook. But today millions of his devotees accord him the full merit of all his claim as the greatest born of woman and as the equal with the Father in all honor and glory and power and dominion. The best and the truest of earth take no offense, but accept without question that he is "God manifest in the flesh."



## Methodists When I Was A Boy.

By Rev. W. H. Hughes.

It has occurred to me that a plain statement of how Methodists did 60 or 70 years ago might perhaps be interesting to many young people of the present day. I do not propose to compare or contrast the present with the past or give an optimistic or pessimistic view of things, but simply to give a brief outline of how Methodists did in old times and then let the reader do his own thinking. When I was born, eighty-odd years ago, and for a quarter of a century before my father's house was a home for Methodist preachers of the old type. Pioneer preachers such as Lorenzo Dow, Thomas Stringfield and Thomas Douglas, and scores of others were entertained at my father's humble home, and the writer was consecrated to God in infancy in holy baptism by the Rev. Thomas L. Douglas. Thank God for religious parents who gave me to God in the morning of life. Parsonages were then almost unknown. The pastor did not have to visit, because he literally lived among his people which under God was a great uplift to the laity. The majority of the preachers then could sing and some of the most enjoyable services I ever knew were around the family altar when the preacher would read God's word and sing the best songs and offer the "morning and evening sacrifice." The preacher generally had a good horse and carried his library in his saddlebags. In my boyhood days I was never happier than when I could wait on the preacher and attend to his horse. In those days, as it was in the Patriarchal Church, religion was a household concern. I heard Dr. Lovick Pierce say that 90 per cent of the heads of families kept up the family altar. You could then tell a Methodist from the common herd by his dress as well as by his pious walk and godly conversation. The preachers and many of the laity wore what was then called the Methodist or "shadbelly" coat. After a while our people ceased to wear this coat, and dressed like other people and to my surprise in a few years the old "shadbelly" Methodist coat was all the fashion and was called a "cut-away." The wearing of gold and costly apparel was then forbidden and not infrequently fashionable ladies when truly penitent would take off rings and other jewelry and give the proceeds to the cause of missions. Men and women as in the days of Christ cried out, "What must I do to be saved?" I never saw a "dry-eyed" conversion in those days. Social occasions were sometimes turned into worship and sinners were converted. In those days, by way of reproach, they were called "shouting Methodists." When the power of the Holy One came down they did shout as loud as Israel did when the walls of Jericho fell. Love feasts, in which each one would testify for Christ, was alone practiced by Methodists, but now other denominations hold these meetings under the name of social meetings. Then as in the days of the apostles the preachers were not all educated nor had they gone through the "preacher-making machine." They did not regard the ministry as a profession, but as a necessity laid upon them, and "Woe is me if I preach not the gospel." But they were called of God and did not stop to consult flesh and blood, but began preaching and preached until many of them would have done credit to any pulpit in the land. They were a praying set of preachers. In those days it was a rare thing for a preacher to enter the pulpit without having first gone to the grove or closet in secret prayer. Methodists then were required to abstain or fast Wednesday and Friday, and especially to fast each Friday before the Quarterly Conference. Christ taught that certain kinds of devils were cast out only by fasting and prayer. Revivals where hundreds were converted were not uncommon. Strong men and intelligent women then cried out, "Men and brethren, what must I do to be saved?" With tears and rending of heart they were converted and saved by faith and with

loud acclaim they shouted, "Glory to God in the highest and on earth peace and good will to men." "Hope-so" religion was then unknown among Methodists. All the preachers were revivalists. Preachers on adjoining works helped each other. The success of those revivals did not depend upon the preaching of any one man, but each preacher took his turn in the pulpit. Modern evangelists were then unheard of and to pay a preacher for helping in a revival was never even thought of. The Disciplinary allowance for a preacher was from one to three hundred dollars per annum. The preacher lived among his flock and a single preacher never dreamed of a permanent boarding house, but went from place to place among his flock and fared for the time being as one of the family. A young preacher by an unwritten law was expected to travel four years and graduate to elder's orders before he married. This writer violated this law and was badly scared at the next conference. The Annual Conferences then were not only a time of reunion for the preachers and ordinary routine of business, but divine worship was a large part of the occasion. When the baptism of the Holy Ghost came down it was a benediction to hear the preachers singing and shouting.

They began the Sabbath with a sunrise prayer-meeting. The first sunrise prayer-meeting I ever attended Bishop Soule was present and took prominent part. I remember how he emphasized promptness in services, saying, "Have a set time and begin at it." The appointments were made after much prayer and painstaking, and so far as I knew, when read out were unalterable. The preachers received them as from the hand of God. One old Irishman who rebelled at his appointment, said, "They pray the Lord to direct in the making of the appointments and then turn right around and make appointments that the Lord knew nothing about."

Then Methodist preachers preached the doctrines of the Church, and, in addition to their own efforts to indoctrinate the people, they circulated the writings of Watson, Clarke and Fletcher. Then they were Methodists from principle; they believed our doctrines. The man who believes that it does not matter what a man believes so he is honest in it, never was worth anything to the Church and never will be. Let us hold to nothing just because it is old nor embrace anything just because it is new.

Dallas, Texas.

### ABRAHAM'S SACRIFICE—AN EXPLANATION.

In the Advocate of December 10, Rev. W. H. Hughes, of Dallas, Texas, in replying to an article of mine in a previous issue, said that I impugned the motives of himself and of Rev. J. D. Major, in accusing them of seeking to poison the minds of the thoughtful readers of the Texas Christian Advocate. As I desired neither to be unbrotherly nor unkind, I respectfully apologize to both brethren.

In the same article Brother Hughes criticized my choice of words, namely, "religious venom." At the risk of being doubly dubbed "a quack" by the good brother, I shall say that a religion may be poisonous. My words he quoted were, "Bro. Hughes seems to have his pen dipped in religious venom." Then he said, "Now what kind of religion, a religion dipped in venom or poison, may be understood and enjoyed in Mountain Springs (I suppose he meant Mountain City), Tennessee, but down here in Texas we are too stupid to comprehend." For the brother's benefit, that a religion may be poisonous, I cite Brahmanism, with its poison of the caste system, e. g.: "No Brahman must recite a Vedic text where a man of the servile caste might overhear him, nor must he even teach him the laws of expiating sin." (New Americanized Encyclopaedia Britannica, Vol. II, p. 1083.) Another religion that

is poisonous is Buddhism, with its poison of extinction. "Buddhism does not acknowledge the existence of a soul as a thing distinct from the parts and powers of man which are dissolved at death, and the Nirvana of Buddhism is simply Extinction." (New Am. Enc. Brit., Vol. II, p. 1154.) These citations are sufficient to show Bro. Hughes that a religion may be poisonous. If these are not enough twenty would still be less than the number he might require.

In referring to my quotation, "He who sheddeth man's blood by man shall his blood be shed." Bro. Hughes said, "He then intimates that Bro. Major and myself have slain our fellowman 'through a religious rite,' and think ourselves immuned from the avenger of blood." The topic of discussion was not the sacrifice of either of these brethren, but that of Abraham. What I did say in regard to the brother was, would he (Bro. Hughes) command his son to do that for which later in that child's life he would punish the child. This he did not answer, and could not in the affirmative without searing his conscience. In reference to his rebuttal to my statement concerning Samuel, in which he quotes Paul, "And for this cause God shall send them strong delusions that they should believe a lie," etc. I am not anxious to take this brother's dose of Calvinism in the manner he desires to administer it.

Bro. Hughes said, "These extracts from Bro. Goldring's article do not read much like they were written by a man who believes in the Bible 'as the only sufficient rule both for our faith and practice.'" He further said, "The man's faith in the all-sufficiency of God's word is to be doubted who can accuse Moses of mistakes in his record, and Abraham of misinterpreting God's command, and Samuel of mistaking a consequence for an original cause." I must confess that the summum bonum of my faith is not simply in a book. If it were, the religion that I follow would be in no way unlike that of Islam. The all-sufficiency of my faith is a person, the life of whom vitalizes the contents of that book which I prize above all other books, but do not idolize. The brother said moreover, "When theological quacks begin to doctor the Bible it is time for the Church to wake up and look to her Discipline." Threats may do to silence those who follow after a mob, but they cannot silence any one who has a conviction. Any brother who, knowingly or ignorantly, fails to distinguish between the terms "Christianity" and "religion," when such distinction is necessary, is incapable of branding any one as a theological quack. With the above explanation I close my contention in regard to Abraham's sacrifice of Isaac.

W. E. GOLDRING.

## "The Future Leadership of the Church."

By Dr. E. D. Mouzon.

I desire to call the attention of presiding elders, of pastors, of parents and of our Christian young men to Mr. John R. Mott's book with the above title. The larger part of the material used in the book was first presented in lectures given last winter and spring at Toronto under the auspices of the five theological colleges—Knox, McMaster, Trinity, Victoria and Wycliffe; at Berkeley, California, under the auspices of the theological seminaries of the Pacific Coast, and at Nashville, Tennessee, under the auspices of the Theological Department of Vanderbilt University.

It is pretty generally known that last year about one-third of all the young preachers of the Southern Methodist Church who were attending school were here at Southwestern University. We have here now a fine body of young men, who, in a few years, will be bringing things to pass in Texas. There is no great scarcity of preachers in Texas. It is a fact, however, that throughout the Church at large there is need, crying need, of men for the ministry. And it will always be true that young men of genius and of large equipment will find such opportunities of service in the Christian ministry as cannot possibly be found anywhere else. Mr. Mott, who has probably had better opportunity for correct information than any living man, says: "In all my conversations and correspondence with leaders of the various American Churches I have learned of no denomination in which there is not a demand for more men of ability in all sections of the country."

Of course, it is easy enough to dismiss this whole subject with a wave of the hand. It may be said that the calling of men to the ministry is in the hands of God, that the great Head of the Church knows better than we how many preachers are needed, and that we had best not trouble ourselves about such matters. A Calvinist might have said this a hundred years ago. But the same man, arguing from the same premises, would have said that missionary work among the heathen is useless, that when God gets ready to convert them he will do so without our aid, and that it is not necessary to try to convert sinners, because God's grace is irresistible. But Methodists who believe in the free-agency of man are not likely to be influenced by arguments of this character.

There can be no doubt that just now the greatest need of the Church is men of ability in the ministry. Mr. Mott thus describes the men that are needed: "Men of personal force or

strength of personality. Men of sound physical constitution who have the requisite common sense and self-control to care for the body, thus insuring its best working efficiency. Men of mental power and proper habits of study, determined not to stagnate intellectually. They should have the ability to appreciate and the will to employ the best methods of study; this is more important than the most coveted university degrees. They should be men possessing the ability to express sympathy and friendship. They should have a genuine religious experience. They must have a message and the consciousness of a mission. They should be men of intense moral enthusiasm. Men with hearts aflame with the passion of the cross and ready to stake everything on their cause will succeed."

When we ask, Why do not more young men of first-class ability give themselves to the work of the ministry? we may say many things by way of explanation. But there are really just two reasons of fundamental importance: the character of the home and the character of the school determine what the boy's life shall be.

There was a time when Christian parents counted it a high honor to have a son called to the ministry; saintly mothers dedicated their sons to God at birth for this high service. Only from homes that are genuinely religious do preachers of the gospel come. Where the father is thinking chiefly of the making of money, and the mother is thinking chiefly of the pleasures of society, you need hardly expect to look for a son who is thinking of the salvation of the world. As Dr. Van Dyke said: "Many nominally Christian households are pervaded by a worldly tone and an atmosphere of unconscious mammon-worship. It dissolves the moral energy and weakens the ideal impulse of religion in our best boys and young men. For this, it seems to me, is the main cause of the failure of the Church, as a social organization for the service of God and humanity, to beget and nurture enough strong young men for her leadership." Home life is not what it once was. The family altar has fallen down; and if, indeed, "the blessing" is asked at the table one of the small children is called upon to do it—which may be beautiful enough occasionally; but done habitually, belittles the importance of giving thanks to God for all good things. Our pastors should cultivate the strongest young men in their congregations, and when they have reason to believe that their thought is turning toward the minis-

try, they should encourage and help them. We have not done our duty at this point. If God would have our co-operation in calling sinners to Christ, surely he would have our co-operation in leading young men to decide for the ministry of the gospel of his Son. Many of the best men in our ministry to-day tell us that the kind and wise advice of a pastor helped them to settle this important matter. I appeal to the Christian parents who may read this paper: Pray that God may lay his hand on your boy, and consider that to be a lawyer or physician or money-maker—important as these may be—is a small station in life compared to the office of ambassador of Jesus Christ to a lost world!

Next to the home from which a boy comes is the school which he attends. Practically all the great questions are decided while a young man is in college; what he is to believe, and what he is to do, he settles during these four years. The college or university that a young man is to attend should be selected not by the boy, but by his parents. Our denominational colleges are not established chiefly to supply preachers for our pulpits; they are established to make manly men out of our Methodist boys. But if it were not for our denominational colleges our Church would soon be without a ministry. At this point I quote at length from Mr. Mott. He writes with the authority of a specialist, and I trust that what he says will be carefully considered by all readers of the Advocate: "College life is the period in which many young men revise, readjust, and restate their religious position. During this critical time they need wise guidance and a sympathetic environment. Moreover, with the growth in intellectual life which the college brings there should be corresponding growth in the religious life; and if this is to be attained, the student must be exposed to the agencies of religious influence, to strong Christian personalities, and to a genuine spiritual atmosphere. Denominational colleges have yielded by far the largest number and proportion of candidates for the ministry. One investigation made a few years ago revealed the fact that in the eleven leading theological seminaries of the United States ninety-six students came from State institutions and 1977 from denominational colleges. Another very recent investigation showed that of 1821 college graduates in leading theological seminaries, 114 came from State institutions and 1707 from denominational colleges. The President of Davidson College has indicated that two years ago in ten typical State universities only four young men out of every thousand male students were looking toward entering the ministry; whereas, in eight Eastern Presbyterian colleges eighty-three out of every thousand were expecting to be ministers, and in fourteen Presbyterian colleges west of the Mississippi River, 196 out of every thousand were expecting to enter this calling." To this I will add that here at Southwestern University fifty young men have been licensed to preach the gospel in the past two years. Last year we had almost one hundred young preachers in school here, and there will be an equal number enrolled this year.

I make one other quotation from Mr. Mott's book: "The Church must not permit the colleges, from which she has so largely drawn her ministry, to drift into inferiority. The Christian aim and character of these colleges must be preserved. The educational standards of these colleges must be kept as high as those of any other institution. Their professors, therefore, must rank in scholarship and ability with those of State universities. To this end denominational colleges must be more generously supported. It would be better to have fewer denominational colleges and to have them better maintained, than to have so many that some of them must be indifferently led and supported. The denominational college which is dominated by Christian aims, and pervaded by a strong Christian spirit, preserving an atmosphere of true liberty, free from a narrow and sec-



tarian spirit, and maintaining a staff of instructors who rank with those of other institutions, has a place which is not only secure, but of growing importance."

Our attitude toward all other institutions which are seeking to do honest work must, of course, be that of perfect friendship and sympathy. But at the same time we must see, and

our pastors must make our people to see, that the future of Methodism in Texas—and to a large extent the future of Christianity—is bound up with the life of our Southwestern University. Liberal gifts invested in the endowment of our central education institution will be doing good a hundred years from now.

## Devotional—Spiritual

### IF I WERE A CHRISTIAN RICH MAN.

It is easy to say what we would do if we occupied any other place in God's universe than the one we hold, but the very fact that some of us are so far removed from certain places furnishes us a better perspective, eliminates selfish prejudices, and gives honest opinion free course. A preacher whose business forces him, while living with poor men, to make the acquaintance of men of wealth, naturally forms clear ideals for both classes. In three days' time the writer called on two employers whose wealth represented at least fifty millions of dollars and the employment of twelve thousand men. During these three days his duties also obliged him to spend some time with the president of a labor union and the leader of unorganized strike breakers. Of course, one cannot discuss live issues with men representing such extremes in the industrial and social world without forming some opinions, and because the writer has an opinion he presents this article. He recently expressed himself before a meeting representing organized labor, and some present objected strongly to the suggestion that righteousness had precedence over loyalty to an organization. If in this article some should fail to enthuse over the suggestion that the necessities of the many have precedence over the luxuries of the few, it will not be surprising.

If I were a rich man:

1. I would ponder anxiously, indeed with fear and trembling, the words of Jesus concerning rich men. The idea that it is a thing difficult, nigh unto impossibility, for a rich man to enter the kingdom of heaven, would startle me. I would make a study of the temptations and I would ponder carefully the obligations peculiar to rich men, and if I gave away my last penny and starved in an attic I would be true to my conscience.

2. I would assume absolute ownership of nothing. I would consider myself a steward of the Almighty and would administer my property as if it were his. This would relieve me of several temptations: First, the temptation to be dishonest or shrewd as some might term it. Convinced that I was God's representative, I would resort to nothing that he would not do. If I had sinned in this respect in the past, in the spirit of Zaccheus I would restore my wrongful gains. Second, this would relieve me of temptation to get anything by treating my employees unjustly. If I were thoroughly convinced that the profits of my business did not belong to me but were to be spent again on my fellow men for the glory of God, it would help me to deal generously with my workmen, for there would be no inducement to sacrifice the interests of one group of men to secure profits to give away to another group. I would make allowance for ignorance and generations of oppression in my dealings, and I would try to so live before my employees that I could say to them as did the Apostle Paul, "Be ye followers of me even as I am also of Christ." I would try to keep in personal touch with my employees, not leaving them to get their opinion of me through that awful bane of present-day industrialism, the ambitious superintendent. I would get into the lowliest homes occasionally. I would try to attend funerals, weddings,

christenings, and I would eat with my people their cheap foods and discuss questions of the day with them. I would not do this for policy's sake, but just because of my love for them and my interest in them. I would assume that I was in business only to make men, and that, since all my profits were to be used for that purpose I had better carry out my ideal while accumulating property.

3. I would spend money on myself only as an investment. I would consider myself as God's property, would assume that God did not want any money wasted on what belonged to him. To be sure I would take vacations, and travel and surround myself with such art and literature that would produce in me the highest degree of efficiency, but that would be the only motive. I would shun "needless self-indulgence" as a gross sin, a sin leading to the doom suggested by Jesus as being the likely heritage of the rich man.

4. I would hold out the same ideal for my family as for myself. I would not injure them by cultivating in them a selfishness considered dangerous for myself. Every member of my family would be expected to work. I would find a settlement or a mission somewhere where self-sacrificing service could be given. I would strive most earnestly to keep my family democratic, and would teach the children from babyhood that character formed the only basis for aristocracy, and that the man who thinks he is something merely because he inherits what his father earned, is a dangerous joke.

5. While I might turn business profits back into business until the maximum of efficiency was reached, I would fix a minimum proportion for expenditure for charitable objects, and that proportion would not be less than one-tenth. My final ideal would be that fixed by John Wesley for himself, my entire income beyond actual necessary family expenses.

6. I would make most of my gifts through my own denomination, because my Church already has the machinery necessary for proper administration, because I could trust her with them, because she is permanent and will do business a thousand years after I am gone, and because she will get the credit before the world, which she ought to have, of furnishing the ideals that prompted the gift.

7. I would try to keep in personal touch with my gifts; not to hamper the administration of the benevolence by interposing my inexperience, but to encourage those whom I help and to educate myself and get inspiration for more giving.

8. I would give where the money is most needed. I would not help the intelligent and fairly prosperous class of society until I had worked with the ignorant and poor. I would not endow colleges nor build libraries nor buy pipe organs until the neglected multitudes of our great cities were cared for. I would look up those who have little hope, whose own imaginations and ideals would never help them to rise. I would find the man whose suffering and misunderstanding and prejudices led him to pursue me and my class with a bomb, and I would love him and help him. I would spend much money on the immigrant. I would spend large sums by putting influential institutional Churches into poverty-stricken priest-ridden Roman Catholic neighborhoods, and I would accomplish

the double purpose of helping those most in need and of shaming Rome to do likewise.

9. I would do nothing with my money that public funds ought to do, unless by proving the value of an enterprise I might get the state to take over what I started, as was done by the good women of Chicago in their splendid work with the Juvenile Court. Since public money is easy to get when public sentiment is aroused and since money for Christian purposes is hard to get, I would insist that my money be spent for that which is positively Christian. If a college, making no effort to Christianize its students applied to me for help, I would tell its leaders that they had no apology for an existence and advise that they sell out to the state. If a hospital applied to me for help, I would ask its leaders what they were doing that the county hospital does not do. I would ask if they employed Christian doctors, Christian nurses, and if the spirit of Christ prevailed the institution. If a settlement or an orphanage or a reformatory or any other similar worthy charity applied for help I would ask what place Jesus had in the institution. I would give money for the relief of the poor, but I would give it through Church agencies and accomplish the triple purpose of helping the poor, of giving the service of those employed to the Church assisting, and of properly representing the spirit of the Church to the public.

10. I would give no money to Roman Catholic charities, for I know too well her hidden purposes and her ungodly ambitions. Protestant enterprises try in vain to get the help of Romanist laymen, while the Roman Church boasts that Protestant money builds many of her hospitals and asylums.

11. I would help various enterprises instead of one, and thus keep broad my sympathies and encourage many worthy causes. If after having helped the many I felt disposed to put large sums into one place, I would do it with the idea of making that one a success. Chicago Methodism would not be the power it is today if it were not for the encouragement given to many weak enterprises by a scattering of gifts. Oftentimes a single one hundred dollar subscription encourages a Church to raise a thousand dollars, and thus the gift multiplies itself.

12. I would try to be humble in spirit. I would consider a lack of humility as approaching dangerously near to the awful fate suggested by Jesus as being the common end of my class. I do not think, however, that I would withhold my name when I made a gift. I am to avoid all appearance of evil, and if the world thinks I am hoarding my wealth I wrong the world and I hurt the cause of Christ. I also owe my example to others of my class. Nothing encourages giving so much as generosity in others, and if I can multiply my gift by leading others to follow my example I ought not to withhold my influence. But some kinds of giving are a reproach to the giver. Did you ever see a memorial church window that was not a memorial window, but a flagrant bit of conceit, one that said, "Given by John Smith in Memory of his Mother," instead of the simple inscription, "In Memory of Sarah Smith?"

13. I would die poor, and I would love my family enough to make extravagance by them impossible. I would give away my money, or rather I would administer God's money before I died in order to see others made happy, and to prevent relatives from contesting my will after I was gone.

14. In conclusion, I would try to embody in my life the spirit coveted by Jesus for the rich young ruler, the spirit of humble service for my fellows, and of meekly following my Master, the Galilean carpenter, the Son of God.

In these strenuous times of commercial and industrial selfishness,

when some rich men are cruel despots, and some poor men are red-handed demons, it is a privilege to know both rich and poor, who in spirit and life measure up to the ideals of Jesus as they see them. One of the encouraging signs of the times is the honest and free discussion of ethical and social questions by men of all classes, and one of the delights of the writer has been the free discussion of questions personally involving the rich men visited and the real anxiety to know the truth manifested. While the heroism of the poor has been a source of inspiration, the humble devotion of some rich has also been a constant encouragement. He devoutly thanks God that his friends are among both classes, and that in the democracy of the Kingdom there is no distinction, for "the rich and the poor meet together, for the Lord is the maker of them all." Rev. D. D. Vaughan, in Northwest Christian Advocate.

### A CHILD'S PRAYER.

Psychologists tell us that much of the mind is always awake, and that the development of the sub-conscious mind is greatly affected by the last impressions received at night. I long to displace the common "Now I lay me," which contains nothing but a selfish prayer for protection with a reminder of death and which to a child does not even seem a direct address to "the Lord." Should not the child rather enter slumber with thoughts of thanksgiving, penitence, aspiration, altruism and affectionate confidence? I tried to embody these in the following, which I sent to each little one in my parish, and which I have had printed on a card for distribution:

Dear Father, I thank Thee for this happy day;  
Forgive what was wrong in my work or my play,  
And help me to grow like the Saviour each day.  
Bless those that I love, and all who love Thee;  
Thou, Lord, knowest best the things best for me.  
I shall sleep and awake in Thy love so free.

—Lyman Paul Armstrong.

### THE SACRED SEASON.

Life has its three or four years—to some more, to others less—that are the great forgotten years. The years have their sacred seasons and their days, the days their very moments forgotten day by day and year by year. But these anniversary times are all our own. The world forgets them. The dear ones who have passed away have no longer a place in the busy crowd about us. The world keeps no anniversaries with us. But memory peoples the home corner for us. We have a new world of our own, and the thronging street may press on its way. But stop one moment. What we do not give we cannot expect to receive. We are a part of that same cold, forgetting world. In that home, and in that, and that, there are sad anniversary days and moments of each day—painful as ours are, albeit different from ours. The sweetness of memory and the bitterness of loss are alive there as they are alive with us. Each stands alone, yet one of all. Do we remember this? Then the world will seem less cold and less forgetful for those who weep their sorrows once and once again. So let our anniversaries warm and cheer the world.—Patterson DuBois.

### PRAYER BY DR. GEORGE MATTHEWSON.

O Thou Divine Love, that hast revealed to me the infinite possibilities of loving, make me a share in thy life. Much of what I call my love is but disguised selfishness. I seek others because I find myself in them. My heart goes out to the hearts that go out to me, my sympathy expands to the sympathies that agree with me. I want more than that. I want kindness for the unbrotherly, sym-

## BLADDER TROUBLES NEED PROMPT ATTENTION.

Perhaps you don't know how much work is required of your kidneys and bladder or of how much importance they are. Do you know that on these important organs hinges good health? Many an apparently strong, healthy man or woman has been stricken without notice by serious kidney and bladder disease only to realize too late what might have been prevented with proper care and attention.

Some of the early symptoms of weak kidneys and bladder are lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, dizziness, you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If you find you have some of the symptoms mentioned, you need then a remedy that will reach the seat of the disease and at the same time build up the system generally.

Such a remedy is Swamp-Root, the great kidney, liver and bladder remedy. In thousands of cases it has accomplished just the work you need performed now.

Sample Bottle of Swamp-Root Free by Mail.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the Dallas Christian Advocate. For sale at all drug stores. Price fifty-cents and one-dollar.

pathy for the erring, tenderness for the fallen, love for the lost. In thee, in thee alone, shall I find them.

Put around my heart the cord of thy captivating love, O my God, and draw me whither in my own light I would not go. Bind me to thyself as thou bindest the planets to the sun, that it may become the very law of my nature to be led by thee. May I be content to know that goodness and mercy shall follow me, without waiting to see them in advance of me. May I be content to feel that my God shall be my reward without folding my hands till I find him in the van.

It is the branch that bears that is "purged." "More fruit" must always be borne. First, "fruit," "more fruit," "much fruit," "clean fruit," "abiding fruit," fruit that remains. "This is the fruit of the land." Do we bear it? "Love" and "joy" are two of the fruits.—Pepper.

### A Lazy Liver

May be only a tired liver, or a starved liver. It would be a stupid as well as a savage thing to beat a weary or starved man because he lagged in his work. So in treating the lagging, torpid liver it is a great mistake to lash it with strong drastic drugs. A torpid liver is but an indication of an ill-nourished, enfeebled body whose organs are weary with over work. Start with the stomach and allied organs of digestion and nutrition. Put them in working order and see how quickly your liver will become active. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the deflection of other organs.

If you have bitter or bad taste in the morning, poor or variable appetite, coated tongue, foul breath, constipated or irregular bowels, feel weak, easily tired, irritable, frequent headaches, pain or distress in "small of back," gnawing or distressed feeling in stomach, perhaps nausea, "rings" in ears, symptoms throat after eating, and kindred symptoms of weak stomach and torpid liver, no medicine will relieve you more promptly or cure you more permanently than Dr. Pierce's Golden Medical Discovery. Perhaps only a part of the above symptoms will be present at one time and yet point to torpid liver or biliousness and weak stomach. Avoid all hot bread and biscuits, griddle cakes and other indigestible food and take the "Golden Medical Discovery" regularly and stick to it until you are vigorous and strong.

The "Discovery" is non-secret, non-alcoholic, is a glyceric extract of native medicinal roots with a full list of its ingredients printed on each bottle-wrapper and attested under oath. Its ingredients are endorsed and extolled by the most eminent medical writers of the age and are recommended to cure the diseases for which it is advised.

Don't accept a substitute of unknown composition for this non-secret medicine of known composition.



Address to Citizens Issued By the Pastors.

Following is the text of an address to the citizens of Dallas and of Texas by a committee appointed by the Dallas Pastors' Association:

To the Citizens of Dallas and of Texas:

At a recent meeting of the Dallas Pastors' Association, the undersigned were appointed a committee to set forth the views of the association, together with an appeal concerning certain grave evils which have grown up in our State.

Concerning the gravity of these evils, which have been under recent review by the association, and concerning the desirability of correcting them, the association has been an absolute unit.

At the outstart of this address, we deem it proper to say that in no case has the Pastors' Association of Dallas made any attack on individuals, nor will it. We would call the attention of our fellow-citizens to matters of far greater consequence than the temporary attitude of any man or set of men; and we utterly decline to be drawn into any discussion of the personal motives of any of our fellow-citizens, however related to the matters herein discussed. Nor do we deem it necessary to assure our fellow-citizens of Dallas and of Texas that the Pastors' Association of Dallas, to a man, stands irrevocably committed to everything that makes for the material, intellectual and moral welfare of our beloved city and State. But the association is of the profound and inflexible conviction that nothing worthy of our good city and Commonwealth can be helped by immoralities. For this manifest reason, as citizens deeply solicitous for the welfare of our city and State, and as teachers of moral precepts and principles, we cannot be silent in the presence of evils which are deteriorating manhood and destroying social order. Nor could we justify ourselves, either in the sight of God or of men, if we should be silent.

We are of the unalterable conviction that the doctrine laid down by the Supreme Court of the United States, that all safe government must rest in sound morality, and that no lawmaking body should assume to have the right to barter away public morals, is so manifestly correct as not to admit of serious question. It must, therefore, appear to all thoughtful citizens that whatever deteriorates public morals, weakens government, and endangers both the property and the lives of the people. And, it is equally evident, that the doctrine that any people can be really benefited by the introduction of immoralities, under any disguise or plea whatsoever, is a gross cheat and a delusion.

Strength of Commonwealth.

The strength of a Commonwealth, or city, lies in the industry, sobriety and integrity of its citizenship. If, in pointing out evils that afflict any community, or any institution, the objection is made that, in so doing, the reputation of such community or institution is injured, our reply is that it is infinitely more important that a community, or an institution, have a good character, than a good reputation, knowing, that if the character be right, the reputation will not suffer. It is the highest form of patriotism and of good citizenship to safeguard all our institutions from the corroding power of every insidious vice. To such end there should be sober and ceaseless watch-care against the debauchery of public sentiment, either for private or public gain. For, more deadly and undoing than any given vice in a community, is the sentiment in such community that would tolerate and defend such vice; and worse still is it, if a community seeks to commercialize the vice for financial gain. In such case, the community barter away the very soul of its civ-

ilization for a quick and corrupting penny. Touching the broad and vital question of public morals, one of the tallest figures in American history, on another occasion, faithfully said: "If the shocking stupidity of the public mind to atrocious dishonesties is not aroused; if good men do not bestir themselves to drag the young from this foul sorcery; if the relaxed bands of honesty are not tightened, and conscience intoned to a severer morality, our night is at hand, our midnight not far off. Woe to that guilty people who sit down upon broken laws, and wealth saved by injustice! Woe to a generation fed upon the bread of fraud, whose children's inheritance shall be a perpetual memento of their fathers' unrighteousness; to whom dishonesty shall be made pleasant by association with the revered memories of father, brother and friend." Our deep conviction is that a noble, State-wide campaign for the tightening of the public conscience with respect to morality in all the relations of life is the imperious demand of this hour.

Call Attention to Evils.

In this address we are instructed by the Dallas Pastors' Association to call the specific attention of our fellow-citizens in Dallas, and throughout Texas, to two abounding evils, namely, race track gambling and violations of the Sunday laws.

It is to the credit of our imperial State that gambling has been outlawed, and that the keeping of gambling resorts has been made a felony. But it is to be deeply deplored that race track gambling, the most fascinating and ruinous form of gambling, has been made an exception. We are not unmindful of the contention, sometimes made, that racing is necessary to the breeding of fine horses, and that gambling on racing is necessary to the racing. Nor are we unmindful of the further contention that race track gambling is necessary to the maintenance of agricultural and industrial fairs. Against all such contentions, however, we must maintain that it is incomparably more important to develop industrious and honest men than it is to grow race horses. And we must unhesitatingly maintain that, if the contention be true, that fairs cannot be maintained without gambling, then it is better not to have fairs than to have them as schools of vice. But it cannot be that any worthy institution is dependent upon immoralities for its life. We go further and maintain that gambling, the violations of the Sunday laws, and the evils incident to the liquor traffic, associated with fairs, will, in time, inevitably ruin them. For the moral citizenship of a country, which must be depended upon to uphold all things good, will, in time, be turned against fairs patronizing and defending such evils; and when the inevitable day of reckoning comes in Texas, touching these evils, as it has come in other places, then the champions of immoralities in connection with fairs will drop away from them and the fairs will be left without a constituency.

Policy Is Criticised.

It seems to us that there can be no righteous excuse for a policy which brings to our city and State the outlawed legions of gamblers from other sections, with the brood of evil-doers that follow in their train. If Texas invites such elements, they will come, and they will prey upon both the property and the lives of our people. Nor will the greatest evil have passed when these incongruous and destructive elements have passed from our borders. There will be left behind the spirit of gambling; and this spirit will diffuse itself throughout the ranks of society. It will insidiously go into banks and behind counters. It will taint and corrupt club life. It will crowd the court dockets. It will enter the domestic realm and disrupt

homes. It will endanger every stratum and interest of society. And, unchecked, it will finally afflict society with a home-bread population, both worthless and dangerous. Gambling is essentially dishonest, and leads to all manner of dishonest practices. We utterly delude ourselves as a people, if we believe that we can sow to this insidious and undoing evil, and not reap the most direful consequences.

Concerning the violating of Sunday laws, we would disclaim any desire or purpose to enforce our religious convictions, touching the Sabbath or any other question, upon our fellow-citizens. We stand, in conscience and unwaveringly, for absolute freedom of conscience in all matters of religion and for the complete divorce of Church and State. We do not here speak of the Sabbath as a religious institution, but as a civil one, fundamentally essential to the welfare both of the individual and of society. The whole history of civilization proves that periodical rest is vital to the well being and progress of the race. This principle is imbedded in all creation, and enlightened statesmanship, in civilized Nations, has thrown safeguards around such day, for the physical, intellectual and moral welfare of the people. In such fact is found the justification for human laws touching the Sabbath. Without such laws, selfish greed would drive helpless labor to ceaseless toil and thus deteriorate the race. It cannot, therefore, be for the good of humanity that vast excursions be organized for the especial purpose of utilizing the day set apart for rest, in the interest of either private or public greed.

For Plenty of Parks.

We profoundly sympathize with a public policy that provides beautiful and ample public parks for the recreation and profit of the people, and we maintain that said parks should be opened every day in the week, without money and without price, to all the people, without regard to class or station. We believe that it is a civic duty to provide such places, in a large and magnanimous way, for the betterment of all the people. But it must appear to thoughtful men that such a policy is altogether different from a policy which taxes the labor and energy of one part of the population to provide amusement for another part. And we believe that the attitude of the National Government with respect to Sunday closing, in connection with the great fairs of the country, is the proper attitude for every civil government to take.

In view of the foregoing considerations, we confidently appeal to our fellow-citizens of Dallas and of Texas, without regard to political or religious beliefs, to unite in one patriotic effort to secure and uphold such laws as will give the people of Texas immunity from these evils that go to the very heart of society. We appeal to the boards of directors of the various agricultural and industrial fairs throughout the State, to inaugurate such reforms as will put the full strength of these important institutions on the side of public morals and public safety. We appeal to the business men of Texas to give time and thought for the safeguarding of the business integrity of our entire citizenship. We appeal to the teachers of the youth of Texas, to give their noblest efforts to this priceless cause. We appeal to the teachers of religion and public morals to use their high and responsible calling and their great opportunities to arouse the public conscience to a proper sense of public duty on these momentous matters. We appeal to the editors of Texas, both of the secular and the religious press, to use the almost measureless influence of the press in promoting these reforms. We appeal to the members of the coming Legislature to give their weightiest consideration to the enactment of such laws as will relieve the State of the evils here set out. And we appeal to the honored Governor of our State, to

give his large influence, both personal and official, to such legislation as will remove from the State both in stigma and the hurt of legalized gambling and popularized violations of the Sunday laws.

We issue this brief address, in the confident belief that the citizens of our beloved city and State will be found on the side of public morals, which mean public safety. Our unyielding belief, also, is that there should be no cessation of effort, and will be none, until the sturdy citizenship of Texas accomplishes these reforms.

In behalf of the Dallas Pastors' Association:

- W. D. BRADFIELD.
- GEORGE W. TRUETT.
- G. A. FARIS.
- J. B. GAMBRELL.
- G. C. RANKIN.
- THORNTON WHALING.
- J. FRANK SMITH.
- J. O. SHELburne.
- J. FRANK NORRIS.
- A. L. ANDREWS.

A GOLDEN WEDDING.

There was a very happy occasion in Midlothian on December 26, 1908. It was the fiftieth anniversary of the marriage of "Uncle" Frank P. Smith and his elect companion, Mrs. Louisa E. Smith (nee Brown).

These two splendid old people are known and well loved characters about Midlothian and in Ellis County. They were reared and married in Tennessee on the 26th day of December, 1858. They have been in Texas twenty-eight years and residents of Ellis County, and for sixteen years citizens of Midlothian. They are and have been all these years faithful Christians after the old type of Methodists. They are, indeed, "the salt of the earth" in their community. To know them is to love them. They are as happy in each other's love as when they began the journey of life together fifty years ago. They number their friends by the hundreds.

On their fiftieth anniversary they gave a splendid dinner at their home, and had their children and grandchildren and friends with them, as follows: Walter F. Smith, wife and three children, and J. W. Smith, wife and three children, from Haskell, Texas; Rev. Claude Smith, wife and three children, from West, Texas; Geo. F. Smith, wife and four children, from Waxahachie, Texas; Mrs. J. D. Mahaney, husband and three children, from Venus, Texas; Mrs. Birdie Barnett, husband and five children, of Midlothian. Also his brothers, Berry M. Smith, from Dallas; Felix L. Smith, wife and grandchildren, from Italy, Texas; Mrs. Beulah Davis (sister) and three children, from Hopkins County, Texas. There were a number of friends present, also, and the occasion was one of sacred joy to the entire company. The dinner was bountiful and elegant, the companionship delightful. Many nice presents were brought, among other valuable things a nice purse of gold coins.

THAT STATE-WIDE APPEAL.

I was very much gratified to see that State-wide appeal in a recent issue of the Christian Advocate, relative to horse racing and the opening of Sunday fairs. The times certainly demand that some very drastic legislation be had at an early day touching these evils. It seems to me that some form should be gotten up and published in all the Church papers in order to facilitate uniformity and concentration of action. Let the whole line move at once.

As to Sabbath desecration in particular, I have been thoroughly convinced for years that the Sunday fair, with Sunday excursions to the same, are two gigantic evils which work hand in hand for the overthrow of the Christian Sabbath.

The whole State is involved. The San Antonio Fair is doing for South Texas in this particular what the Dallas Fair is doing for North Texas. Yes, by all means let us roll names

**FREE**  
A HANDSOME PAIR OF  
**DR. HAUX**  
SPECTACLES  
DON'T SEND ME A CENT.  
as I am going to give away at least one-hundred-thousand pairs of the Dr. Haux famous Perfect Vision Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on condition that they shall willingly show them and speak of their high merits to neighbors and friends everywhere.  
Write today for my Free Home Eye Tester and full particulars how to obtain a pair of my handsome ten karat **Perfect Vision** Spectacles without one cent of cost. Address:—DR. HAUX SPECTACLE CO. Clerk 279 St. Louis, Mo.  
NOTE:—The above is the largest Mail order spectacle House in the world, and perfectly reliable.

and letters by the thousands and tens of thousands to our Representatives asking for legislation on these matters. Churches, Sunday-schools, Pastors' Associations and Young Peoples' Societies, etc., should pass resolutions everywhere and send them on.

C. G. SHUTT.  
Hutto, Texas.

RESOLUTIONS OF ENDORSEMENT.

The Pastors' Union of Colorado City passed resolutions against gambling and endorse Governor Campbell in his effort to close saloons on the Sabbath.

Resolved, That the Pastors' Union of Colorado City does hereby most heartily and emphatically approve the effort being made throughout the State to secure in the coming Legislature such enactments that will prohibit gambling on races.

That we pledge ourselves to use all our talents, as occasion may offer, to secure such enactment, and to secure the closing of the Dallas Fair on Sunday.

That we commend the Pastors' Union of Dallas, Texas, for the firm and fearless stand they have taken against gambling and Sabbath desecration.

And that we commend Governor Campbell for his courageous and timely effort in forcing saloons to obey the laws of the State in reference to Sunday closing, and that we deplore the threats that have been made against him by some of the lawless element of the State.

- HOLMES NICHOLS,  
Pastor Baptist Church.
- JOHN R. HENSON,  
Pastor M. E. Church.
- W. M. ELLIOTT,  
Pastor Presbyterian Church.
- I. V. BOND,  
Pastor Christian Church.

WANTED.

I desire copies of minutes of the various conferences in Texas, also Mexican Border, German Mission and New Mexico, Woman's Foreign and Home Mission Societies, copies of Texas Advocate before 1898. If you have any copies of the above that you will give away, or sell, write

E. L. SHETTLES.  
Calvert, Texas.

READY TO HELP.

A number of the brethren have spoken to me to help in meetings and some want me to preach a series of sermons on the doctrines of our Church. It would be well for those wanting me to set the date of their meetings, and arrange the times so we can help the different brethren that need our help.

J. DAVID CROCKETT.  
Knox City, Texas.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. C. M. Brassman, 1219 Walnut St., Kansas City, Mo.

POSTOFFICE ADDRESS.

Rev. C. W. Young, McCaskey, Tex



# Notes From the Field

## Pandora.

I have completed two rounds in this new charge I am well pleased and love my people. This is a new appointment of four preaching places, cut out of the Nixon work. I present the Advocate as a strong ally in the work of an itinerant preacher. Don't see how an intelligent Methodist family can do without its weekly visits.—H. M. Glass.

## Mullin.

If you will look at the map you will find Mullin just about the center of the State. We don't know but it may be intended for it to some day be the hub, to support all the spokes and rims that surround it. It is growing in numbers, modern buildings, financially, and we believe spiritually. We have something near 1,000 inhabitants, all white, and no saloons; three churches, two Sunday-schools, and a good nine-months' day school with over 200 pupils in regular attendance; five teachers to care for them. The death rate I presume is as small as any section of the State. Good water from 40 to 100 feet; altitude, 1700 feet; climate, second to none. Isn't this good so far? We now want to tell you that one of the churches and Sunday-schools is the M. E. Church, South, Llano District, with Rev. W. B. Moon (past the third quarter) as our pastor. Since conference he has raised money to pay off the debts against church and parsonage and to go a good way toward making some needed repairs. We have large congregations and good preaching. We have a fine Sunday-school, at which you will often find whole families, and in eight months has grown from an enrollment of 52 to 180 and growing. We use our own Sunday-school literature and song

books and we sing. We expect to organize a Home Department and Cradle Roll the first of the year. We try to keep our school advertised so the people will talk about us; we have really gotten so bold that we talk about ourselves and to ourselves. We are actually planning how to make the thing larger, more interesting and a soul-saving institution. Why not? Don't you believe if all the teachers and officers and those who are already Christians would pray earnestly one week for some poor sinner to be saved the next Sunday that it would actually take place? Nothing short of this ought to satisfy. If preaching the word is the means of saving souls, won't teaching the same word by spirit-filled teachers accomplish similar results? We felt like writing these lines hoping they will encourage some heart and to ask praying people to remember more earnestly and definitely this great work of the Church all over our beloved Zion. We held one week of revival services the second week in December. Bro. Allen, pastor at Lometa, did the preaching, which was well done and we believe will bear fruit in the future. Seven were added to the membership.—H. C. Scott.

## May.

No one on the conference floor was better pleased with his appointment than this scribe. We have just made our first round and met some of our people. We were never more kindly received anywhere. Our people have shown their appreciation by their many deeds of kindness. Immediately after our arrival the pounding started by degrees. It steadily increased until finally on the beautiful night of December 8th they broke in at the front gate and took us by storm. What did they bring? No room here to tell; everything good to eat, even a nice frying chicken, donned in white, and a fine turkey; and that fellow that spoke of his suspenders just ought to see my tie. Then Thursday night following there came the second gale and it has been gradually blowing ever since. With Bob Brown, Rolly Clements and Bro. Spears, already engaged, and an order to get W. D. McGuire to help us in our revival work we are expecting a good year, Bishop.—W. L. Brandon.

## Caldwell Mission.

We were truly glad when the Bishop said go back to Caldwell Mission. The people have shown us that they were pleased with our return. Open doors, good Methodist handshakes, and pleasant smiles have greeted us. Not only our members have done this, but members of other Churches, and those that are no members at all. What can be better, and worth more to a preacher, than to know he is serving a people that welcome and appreciate him? This I feel is my rich inheritance this year. If only God can use me to advance his kingdom, and bring souls to Christ, I will be satisfied. Well, I must say a few things about our Christmas tree here at Lyons. The good ladies took it in hand and to be sure it was a success; Santa Claus remembered the children with many nice presents. Now listen. At last this preacher's name was called, and to my utter astonishment and heart's delight, a splendid suit of clothes was given me. This valuable gift falling to satisfy this generous people at Lyons, at the close Bro. Ollie Lyon (who had been the leader in getting the suit) called me to one side and said: "You may need a little change to go with your new clothes, so here is \$6.25." Sister Cravy said I didn't sleep much that night. I was so glad and happy I never got sleepy. Other tokens of kindness have been given, such as sausage, turnips, butter, turkeys and a five-gallon keg of ribbon cane syrup from a brother at Porter's Chapel. We are thankful for all these tokens. Our first Quarterly Conference will convene at Lyons, Jan. 23 and 24. We are looking forward and praying for a blessed time. Bro.

Wagoner, our much beloved presiding elder, is in high favor with all my people. I will endeavor to do all I can for my helper, the Texas Christian Advocate.—G. C. Cravy.

## Valentine.

We have just closed a fourteen-days' meeting at Van Horn, Texas. Rev. G. W. Shearer, of Clovis, New Mexico, our conference evangelist, did the preaching, and, allow me to say here, that it was well done. The whole town was revived, backsliders were awakened and again took up their crosses; sinners were brought into the kingdom of God; men that we found drinking and swearing we left praying and praising God, and the saints of the town were certainly edified, for they could not have prayed and testified like they did except they felt the work of the Holy Spirit. Bro. Shearer put the Christians of the town to work visiting into homes where the gospel never went and there did we read God's Word, and sing, and pray with the good people, and with those who are not so good did we pray. Bro. Shearer certainly knows how to run a revival. His preaching is strong, practical and very forceful. As a result of the meeting Van Horn was more law-abiding and quiet this Christmas than was every known in her history. We organized a good-sized class, a number went to other churches, and the town is better in every way.—R. H. Lewelling, P. C., Dec. 29.

## Cresson.

This closing day of the year finds us, in many respects, very happily situated. We have a nice work and a very kind people. The royal welcome they have given us has made us feel very much at home among them. The generous pounding, which was ushered in on Thanksgiving night, has been continued. Good things are constantly finding their way to the parsonage. Special mention should be made of the young men of our town who took a prominent part in this very delightful affair. We beg to assure these young gentlemen that their kindness is much appreciated, and that whenever we can be of service to them, in any special way, we shall be delighted. Our community has an excellent class of young people. Wife has been very sick for three weeks, but at the present is much improved and we trust will soon be well again. During the weary days and nights of waiting and suffering our people have been exceedingly kind and attentive. We take this opportunity of expressing our sincere gratitude for their kindness. May the gracious One reward them. Good Brother and Sister Maxwell, of our conference, live at this place and are very helpful. We send a happy New Year greeting to all of our friends.—J. M. McCarter, Dec. 31.

## Emory Charge.

Well, Christmas is over. We are settled in our new charge and are hard at work. The powers that be changed us just after the session of conference at Beaumont from Geneva, the original appointment, to Emory, the present one. We are, however, well pleased with our work. Since we came we have received nothing but encouragement and the kindest treatment from all the people. From the first day we landed in the parsonage till the present we have received numerous tokens of the people's love and appreciation, but on the night of the 20th of December the climax was reached. When the storm was over we soon took an inventory of its effects. We found two 50-pound sacks of flour, ham, sugar, coffee, and a large number of other articles, amounting to something like \$10 or \$12 in value; and the good things are still coming in from other points on the work. We are serving an appreciative people. May we show our appreciation by rendering them faithful service. Emory is a half-station and the prospects for a good year's work are at present flattering. Point, another of our appointments, is a growing, prosperous town and the M., K. & T. Railroad, just ten miles away. We have there some faithful men and women. They are

anxious for a new church building, but are not able to build a church commensurate with the needs and growing demands of the town. There are three other appointments on the work which claim our attention, at which there are some splendid people. Altogether "the lines have fallen to us in pleasant places." All honor to the ladies who fitted up the parsonage so nicely with a new stove, new matting for the floor and other necessary conveniences. Without the love and labor of the godly women of the Church what would we do? Our predecessor wrought well here and we have entered into his labor.—Mrs. W. W. Adams, Dec. 27.

## Giddings.

Our reception at Giddings has been as cordial as any one could desire. The night after Mrs. Pate arrived the members of the Church came in a body to the parsonage, and many were the bundles brought by them. Their warm greetings made glad the hearts of this scribe and his family. My predecessor, Rev. C. C. Childress, was highly esteemed and devotedly loved by the people of this charge. Electric lights have been put in the parsonage, and other much needed improvements have been made since we came. There are good and true men here, and devout women "not a few" who have membership in our Church. Our congregations have been good and responsive and everything gives promise of a successful year.—W. L. Pate.

## Tucumcari, N. M.

I take pleasure in announcing that the Building Committee of our Church has purchased a fine new cement block parsonage having five rooms, and that Tucumcari charge has the best parsonage in the New Mexico Conference outside of Roswell and El Paso. It is pleasing to me also to state that the same committee has purchased adjacent lots on which to build a \$15,000 church, the erection of which we hope to begin about May 1. The rapid increase in membership and congregations necessitated these transactions. If all the present membership should attend services at one time they could not all get in the house. I crave the prayers of everyone who reads this that I may be able to do the work here wisely and well.—Chas. L. Brooks, Dec. 31.

## Pittsburg.

Well, here we are in Pittsburg in the circuit parsonage. Have made one round on this work. People have received us kindly, and oh such expressions of kindness! The poundings, the poundings! They began soon after we came and continue on and on. I can't tell when they will stop; in fact, I shan't say when they shall stop. But such expressions make a preacher beg the good Lord to make him a power for good that he may be able in some way to recompense the kindness. We are pleased with this work, and expect to have a good year, for I think the good brethren are going to co-operate with me, and I know that the good Lord is ready to give us a great year if we will meet the conditions. We left as good people as any preacher ever served, but we have found good people here. The Lord is so good, but we must ask and continue to ask until we receive.—S. N. Allen, P. C., Dec. 31.

## Shamrock.

Having been sent by good Bishop Key to Shamrock Circuit I am here and busy with the work. Though at Waco a map had to be resorted to to find my appointment, yet no trouble was experienced in finding it, and upon my arrival I found one of the most delightful charges in the conference. My predecessor, Bro. T. B. Hilburn, had begun a splendid church building, and since my arrival the exterior has been finished and painted and work will begin at once on the interior. Beautiful steel ceiling has been ordered and the walls will soon be plastered. A few days ago we received and installed a splendid auditorium Epworth organ and a new bell, the gift of Grandma Exum, will be received in a few days.

# Charcoal Purifies Any Breath

And In Its Purest Form Has Long Been Known As the Greatest Gas Absorber.

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

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When finished the building will be worth \$3500, and will be one of the neatest church buildings in the Panhandle. Besides Shamrock, I serve also Ramsdell, a brand-new town west of this place. The townsites of this new place is controlled by our own Ed R. Wallace, of Arlington, and we are beginning well there. This great Panhandle country is developing rapidly and Methodism is holding its own and making equal progress under the generalship of our beloved J. G. Miller, Shamrock is in the midst of a great country and has made marvelous growth in the past few years. We are praying for and expecting great things from God this year.—W. Y. Switzer, Dec. 31.

## Klondike Circuit.

We are starting off well over this way. Left some mighty good folks at Ponder and Krum. Won't soon forget them. Found a host of good ones here. A warm, hearty reception on first sight. Thank the Lord for a place in the hearts of men. Pounded? Yes, gradually until the day following Christmas, and then Santa Claus came like a storm. Wish I could tell you all we got, but can't; too long. The folks came from all directions—some in wagons, some in buggies and some foot-back. In fact, the entire circuit, with the exception of one appointment, was represented in this gathering. My! My lots to eat. If you don't believe it come to see us. After singing, reading and offering the gratitude of our hearts to God in prayer, we dismissed by invoking heaven's blessings upon all. This timely visit and tokens of love were very highly appreciated and we want to show our appreciation by doing the best year's work of our life. This is a good work and a finer people

Continued on Page 13

# SUFFERED WITH ECZEMA 25 YEARS

Limb Peeled and Foot Was Like Raw Flesh—Had to Use Crutches, and Doctors Thought Amputation Necessary—Montreal Woman Writes of Cure Seven Years Ago.

## BELIEVES LIFE SAVED BY CUTICURA REMEDIES

"I have been treated by doctors for twenty-five years for a bad case of eczema on my leg. They did their best, but failed to cure it. My doctor had advised me to have my leg cut off, but I said I would try the Cuticura Remedies first. He said, 'Try them if you like, but I do not think they will do any good.' At this time my leg was peeled from the knee, my foot was like a piece of raw flesh, and I had to walk on crutches. I bought a cake of Cuticura Soap, a box of Cuticura Ointment, and a bottle of Cuticura Pills. After the first two treatments the swelling went down, and in two months my leg was cured and the new skin came on. The doctor could not believe his own eyes when he saw that Cuticura had cured me and said that he would use it for his own patients. I used two cakes of Cuticura Soap, three boxes of Ointment, and five bottles of Resolvent, and I have now been cured over seven years, and but for the Cuticura Remedies I might have lost my life. I have lots of grandchildren, and they are frequent users of Cuticura, and I always recommend it to the many people whom my business brings to my house every day. Mrs. Jean-Baptiste Renaud, clairvoyant, 277, Mentana St., Montreal, Que., Feb. 20, 1907."



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## SLEEP FOR BABIES

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# The Home Circle

## MAMMA'S "HELP."

"Yes, Bridget has gone to the city, and papa is sick, as you see. And mamma has no one to help her. But two-years-old Laurence and me.

"You'd like to know what I am good for.

"Cept to make work and tumble things down?"

I guess there aren't no little girlies at your house at home, Doctor Brown.

"I've brushed all the crumbs from the table,

And dusted the sofa and chairs, I've polished the hearth-stone and fender.

And swept off the area stairs.

"I've wiped all the silver and china,

And just dropped one piece on the floor;

Yes, Doctor, it broke in the middle, But I 'spect it was cracked before.

"And the steps that I save precious mamma!

You'd be s'prised, Doctor Brown, if you knew;

She says if it wasn't for Bessie She couldn't exist the day through!"

"It's 'Bessie, bring papa some water!'

And 'Bessie, dear, run to the door!'

And 'Bessie, love, pick up the play-things

The baby has dropped on the floor!'

"Yes, Doctor, I'm 'siderably tired,

I've been on my feet all the day;

Good-bye! well, perhaps I will help you

When your old Bridget goes off to stay!"

—Good Cheer.

## A THOUGHTFUL OFFICIAL.

The good natured, ruddy engineer had just come in from a long, hard day's run, had a bountiful supper, and was resting by the wood heater, which was fired up for the first time on the approach of "Jack Frost." Sitting there with his long-time friend and good listener to many tales of the road, the hero of many a close call while driving the "iron horse," became ruminant, and shifting to an easier position, said:

"You remember the time young Allen knocked down the Yaddin River bridge?"

"Yes, I recall that with ease," said the friend.

"Well," said he, "that was the first time I came in direct contact with Col. A. B. Andrews, First Vice-President of the Southern Railway. I had hauled his private car, but he at one end and I at the other of the train, and I only knew him when I saw him. As I said, Allen was coming down the hill from where the Spencer shops are now, with a long freight train, and when a short distance from the bridge his engine jumped the track and with all that weight behind it, it was simply pushed on the bridge and when out from the bank it broke down a span and went into the river and the cars piled on top till there was no more room for any more. Allen did the sensible thing, jumping off to the ground. Knowing that they had a serious proposition on hand, the late Capt. W. H. Green and Colonel Andrews went to the scene in Colonel Andrews' private car, and being tied up off my regular run, I was given the job of pulling Colonel Andrews' car up to the break in the line.

"It had happened in the evening. How long ago? I cannot recall the year, but it was in the early 90's. It was night when we reached the place and got on a small siding out of the way. Everything was busy getting ready for the real work, so the Colonel

and the Captain sent out a scout to the other side to see how things were, and the word came back that Allie Wells, the expert man, was in charge, and you could see at once that a look of satisfaction came over Colonel Andrews' face, and turning to Captain Green, Colonel Andrews said: 'Captain, we might as well go to bed. Allie Wells knows more about a bridge than we will ever know, and we may as well not say a word—just leave it to him.'

"It was not long before Dan (Dan is still Colonel Andrews' cook and porter) had supper ready, and I sat down with them to a hearty meal. That over and a good cigar around, the Colonel turned to me and said: 'Montague, what time do you usually wake mornings?' 'I told him most any time I liked. 'Well,' said he, 'try to wake in the morning about six and call us and Dan, and we will go over there and see how the work is getting on while Dan gets breakfast, then we will all come back and bring Allie Wells along for a good warm breakfast.'

"Saying that, he got up, and pointing to a spare bed in the extra state-room, said: 'Now, Montague, there is a good bed, turn in and get a night's sleep.'

"I was soon asleep and comfortable, save every now and then I could hear a blast as Wells blew up the wrecked cars and parts of the bridge untangling the rubbish piled in the break in the bridge.

"Next morning I waked in good time, and the program laid out the night before was carried out. Allie was glad enough to get at one of Dan's good breakfasts, and had no hesitancy in accepting the Colonel's command to come on to the car, but when breakfast was over and the situation thoroughly discussed, and Wells picked up his hat to go back to the break, Colonel Andrews told him, 'No, a man needs some rest. You have just said that you could do little till the afternoon when your material arrives, so you turn in that bed there and sleep till 1 o'clock, then you will get your dinner here and be ready for the real work.'

"Wells did not seem to know quite what to say, but under the spell of the invitation, he went to bed and the Colonel gave orders that things had to be still about that car that morning.

"Allie was a new man when he finished his sleep and the good dinner, and he certainly did a fine job in a short time, and had trains running ahead of the time scheduled.

"I said that was my first close acquaintance with the Colonel, and I never saw such a man about the care of his men. All the time he was there he saw to it, personally, that everybody had food, and plenty of it, as well as all the rest conditions would allow.

"Yes, all the men along the line like Colonel Andrews, and you never hear anything wrong spoken of him, and when he wants information about anything, he generally gets it. How could it be otherwise under such treatment as the men get from him when they happen to be called out with him?"

Looking at his watch and winding it up, the big brave fellow remarked it was "time to get some sleep," and saying, "Good-night," he disappeared in the darkness.—C. W. H., in Charlotte Evening News.

## UNACCUSTOMED DUTIES.

More observant people would have noticed the storm rising in the west, but the picnic party had barely time to scamper to the cottage before the rain descended in torrents. They were very glad to be received into the cottage, and it soon became apparent that they were there for an indefinite time. The wind shrieked and howled, and the waves dashed upon the shore, so that no one in his senses would think of venturing out on land or water. The mistress of the little cottage, who looked little more than a girl, made them as comfortable as possible, but her three clinging, whining children made the guests wish fervently that they were at home. In answer to a question from the chaperone the tired-looking mother replied: "The children are delicate and spoiled, not sick. When we can get help we keep a nurse, but they are always peevish because they are not strong, and I am not well enough to make them mind. There was a time," she went on with a faint smile, "when I said if ever I had children I would make them mind, but that was in the remote past. I am too tired and too discouraged to do anything but get along as easy as possible."

The young husband did what he could for his wife and children, but it

from its very novelty. But work has always been a burden hitherto; our duties have not worn so attractive a guise. Are we doing right in laying aside our old anxieties and cares? It cannot be that we ought to do what appears so delightful, and so we cling to the old footpath and refuse to slip down the burden from our shoulders.

How many a mother finds it difficult to hand over the baby to another's faithful watching and go with her husband on the little pleasure trip which he has lovingly planned and anticipated! How many husbands are reluctant to leave the office an hour earlier for the sake of that drive and picnic lunch with the children!

One day long ago, in the little town of Bethany, two women welcomed a most remarkable guest—the man who had set all Palestine astir, who had drawn multitudes after him and turned many lives from mourning into gladness. There were household duties to be done that day as other days—the dishes had been soiled, and the house was not in perfect order—but into this day, full of its commonplace tasks, had come a wonderful opportunity. One of the women let the old duty wait for a little; but the other, conscientious and faithful as she was, was blinded by her very devotion to the right, so that she did not appreciate the precious privilege which was offered her.

It seems strange that this little incident and the very words of Jesus to the woman should have been preserved. It was such trivial things that a woman should have been so anxious about the housework and perhaps worried for fear the dinner would not prove appetizing that she did not take time to talk with Jesus! But it is the very lesson which is perhaps needed most by hundreds of busy wives and earnest Christians.—Mrs. Ozora S. Davis, in Zion's Herald.

## MIGHTIER THAN THINGS HEARD.

In spite of all the protests of friends and relatives, Julius Aimes was to marry Evelyn Brooks just as soon as Evelyn was of legal age. They considered themselves very ill used, because every one argued and lectured and persuaded, or tried to persuade, them to wait until they were older; but none of the arguments moved them. Julius had a fair salary, for a young man, in his uncle's store, and Evelyn declared she was perfectly willing and anxious to go to house-keeping in a modest flat or cottage, so they could see no reason why any one should interfere; and they did not hesitate to say so, but with all due respect and courtesy. Indeed, there were no harsh words on either side, but the older people felt it their duty to point out the mistake they were sure the young folks were making.

One exquisite autumn day Julius and Evelyn, with another young couple about as old and as sensible as the lovers, rowed across to a little island in a lake for the last picnic of the season. They had with them a sympathetic chaperone, and everything promised well for the expedition. The hampers were packed with good things, though the young people cared very little that day what they ate, and the weather was charming enough even for lovers. The lake was as smooth and calm as glass, and the few cottages nesting under the tinted trees looked like ideal residences under the rays of mellow light. It was impossible not to be in a dreamy, uplifted mood, and as the boats touched the white beach one of the young men exclaimed fervently that he wished they could stay there forever. The island was a sort of summer resort, but the season had closed some weeks before, and only one of the cottages was occupied. However, this did not trouble the picnic party, and they kept as far away from the inhabited cottage as possible, perfectly content to be by themselves.

More observant people would have noticed the storm rising in the west, but the picnic party had barely time to scamper to the cottage before the rain descended in torrents. They were very glad to be received into the cottage, and it soon became apparent that they were there for an indefinite time. The wind shrieked and howled, and the waves dashed upon the shore, so that no one in his senses would think of venturing out on land or water. The mistress of the little cottage, who looked little more than a girl, made them as comfortable as possible, but her three clinging, whining children made the guests wish fervently that they were at home. In answer to a question from the chaperone the tired-looking mother replied: "The children are delicate and spoiled, not sick. When we can get help we keep a nurse, but they are always peevish because they are not strong, and I am not well enough to make them mind. There was a time," she went on with a faint smile, "when I said if ever I had children I would make them mind, but that was in the remote past. I am too tired and too discouraged to do anything but get along as easy as possible."

The young husband did what he could for his wife and children, but it

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was plain to be seen he was inexperienced and discouraged also. The guests helped get supper, finding food supplies in abundance, but it was not a pleasant meal. Afterward the husband and young men retired to the sitting-room of the cottage to sleep on the floor on blankets, leaving the rest of the house to the ladies and children, and the guests tried to relieve the poor mother as much as possible by trying to amuse the naughty children. "It isn't the fault of the children," said the mother, as if apologizing for their peevishness. "My mother tried to tell me I was too young to take home-making and housekeeping cares upon myself when I was married at seventeen, but I was headstrong and wouldn't listen. I thought then of no one but John and myself; but I see now how I have cheated my poor little children. John does what he can for me, and my mother comes when she can, but what the children need is a healthy, sensible, cheerful mother. The doctor order us to stay out here just as long as we can, thinking we would all be better off, but I see no improvement." The tired little woman seemed relieved to pour out her tribulations to her guests, and it was late that night before sleep settled down in the cottage.

"Going to put off your wedding?" exclaimed the entire circle of friends and relatives when they heard the story next day. "You'll never regret it! But how in the world could that woman's story accomplish what we have failed to do for years?"

"I don't know," said Evelyn, "unless it is, as Tennyson puts it, 'Things seen are mightier than things heard.' We have heard for years of the folly of rushing into matrimony, but we never saw it until yesterday and this morning. We've just found out that we don't know everything, so we are content to wait until we learn a few more lessons"—Hilda Richmond, in Zion's Herald.

"REINFORCED." Now about the material you are putting into your life? Is it the very best possible? Are you satisfied with the things that soon pass away, or do you hold fast to that which is good and true and beautiful? Are you taking in to your life and your heart and your soul only that which will build you up and make you stronger men and women? Look well to the finishing of your life structure.



## HARTSHORN'S SHADE ROLLERS

Bear the script name of Stewart Hartshorn on label. Get "Improved," no tacks required. Wood Rollers. Tin Rollers.

**DROPSY** Cured, quick relief; remove all swelling in 8 to 10 days; 8 to 16 days effects permanent cure. Trial treatment given free to sufferers; nothing farther. For circulars, testimonials, and free trial treatment, write DR. H. N. GREEN'S SONS, Box 9, Atlanta, Ga.

# So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

It can be kept in healthful action by, and only by

# Tutt's Pills

TAKE NO SUBSTITUTE.



**NEW METHODIST COLLEGE LOCATED.**

**New Mexico Conference Accepts Proposition to Build Institution in the Splendid Town of Artesia, in the Pecos Valley.**

At the Annual Conference of the M. E. Church, South, held at Alamogordo in September, 1907, upon recommendation of the Educational Committee a resolution was passed declaring it the desire and intention of the Church to establish a first-class college for the education of the young people of the vast section of the country embraced in the New Mexico Conference, as well as Arizona, Colorado and Western Texas. Accordingly, a committee of three members of the conference—J. B. Cochran, Joel Hedgepeth and W. V. Teer—was appointed to look over the field and report back to the next conference its findings as to where it considered the most desirable place for the location of the school. A number of good towns in the Territory signified their desire for the college, and the committee went earnestly to work. At the Annual Conference of 1908, Portales, where the conference was held, made a determined effort to run away with the plum by offering a splendid tract of land and \$25,000 cash bonus, which was later raised to \$40,000. The conference saw the inadvisability of accepting any offer until all points within its bounds were given an opportunity to put in their bids. Accordingly the matter was referred to a Conference Educational Commission, which was given full authority to act for the Church in locating the college and placing the same in operation. Other towns soon entered the contest. Clovis, a new town, which, under the Santa Fe System, has made a marvelous growth, saw the advantage that would accrue from the location of such an institution in their midst, and came up with a bid about equal in dollars and cents to that of Portales.

The Commission, through a circular letter sent out some weeks ago, notified the pastors at all competing points that final bids for the location of the college would be considered at El Paso, November 18th. It also volunteered the information that a minimum bid of \$40,000.00 would be necessary.

**Quickly Cured at Home**

**Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.**

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

Artesia is a five-year-old town of only 2000 inhabitants, and when Pastor J. Allen Ray placed the matter before the citizens, it was deemed next to impossible to expect to raise \$40,000.00 and only one week within which to work. But Artesia had reckoned without Ray and that spirit of enterprise upon which the great west is founded, under the enthusiastic leadership of Ray and his able lieutenant, Rev. J. A. Stout, pastor of the Christian Church, speculation vanished as mist before the rising sun and the Artesia people said, "we will." At the first mass meeting held \$22,000.00 was subscribed and committees volunteered to go out and get the balance. Such a spirit of unanimity and enterprise was never witnessed before in a town the size of Artesia. Denominational lines and churchmanship were forgotten amid the enthusiasm of work and within four days' time \$45,000.00 and a twenty acre campus of irrigated land was subscribed. The mettle of the citizenship was tried and found good. The man who when first approached, offered \$100.00 gave \$1,000.00. At a woman's meeting \$3,500 was subscribed in a few minutes.

A committee of six, J. Allen Ray, J. A. Stout, T. L. Lallance, E. A. Clayton, C. A. Sipple and E. B. Kemp, was delegated to go to El Paso and present Artesia's bid to the commission. The cash raised and campus offered amounted to more than \$50,000.00. Other towns were there by proxy and every possible attraction of the competing points was laid before the commission. The cash bonus offered by the different points amounted to about the same and work of the commission resolved itself down to a matter of natural advantages and fitness. Artesia won.

The home-coming of the representatives was notable and illustrated the enterprise of the people of Artesia, as well as the gratitude they felt for the honor bestowed by New Mexico Methodists. A procession of citizens formed at the station headed by the cornet band. A big traction engine pulled the chariot of honor, followed by automobiles and carriages. A banquet was spread, followed by a reception at the Commercial Club rooms.

On Thanksgiving Day, the Conference Commission arrived from El Paso for the purpose of looking over the field and selected one of several sites offered by Artesia. Automobiles were provided and the commission shown the wonders and beauties of the great Artesia section, and every possible courtesy extended them. A beautiful tract of twenty acres adjoining the corporate limits was decided upon, and it is expected that actual work of construction on the college buildings will begin not later than April, 1909; everything to be in readiness for school work by September.

**Why Artesia Was Successful.**

That Artesia should secure the school over all competitors is not surprising to those acquainted with the great natural advantages offered in this valley. The town of Artesia had its beginning five summers ago, when a few enterprising men pooled their capital and bored for artesian water on this far-reaching and fertile desert and found the largest flow ever obtained in the world. Rev. S. A. Steel, the beloved Methodist, spent a few days here some six weeks later and his opinion formed and expressed at that time seems almost prophetic in view of recent developments. He said Artesia was destined to be one of the loveliest and most progressive towns in the Southwest, because of the natural advantages it possessed over any country he had ever before beheld. So sure was he of this that Dr. Steel invested in some town lots and thought seriously of attempting to establish a school similar to the one which he at that time was giving such substantial aid and support. Such unanimity of opinion respecting the country's future and the necessary moral tone that Dr. Steel found five

years ago still abides and is directly responsible for the fact that Artesia is to become the educational center of the Southwestern Methodism.

Artesia was the first town in the Territory to abolish gambling by law. Artesia was the first town in the Territory to abolish saloons by law, which it did by a vote of two to one. Only two other towns have thus far followed her lead.

The element that follows wild-west towns, and their whiskey-guzzling influences never had a place in Artesia; and the commission, when it located the college, had in mind the fact that young people sent here in the future to be educated would be placed in the very best moral atmosphere to be found anywhere in New Mexico—or the United States—for that matter. With a population not exceeding two thousand, Artesia has five churches, a ten thousand dollar public school building and contract let for another of like value; two banks, two newspapers, telephones, waterworks, uniform cement sidewalks, gristmill, alfalfa meal factory, and every convenience that goes to make a prosperous little city. The largest artesian wells in the world are here, where every farmer owns his own water supply and has no ditch rents to pay. Apples are shipped from here all over the world, and our alfalfa market is unlimited. Twenty-eight cars of alfalfa were shipped to Nashville in one day, and all southern cities get their peagreen alfalfa from Artesia. At the National Irrigation Congress held in Albuquerque, in October, this county captured the Hearst trophy—a silver cup valued at \$500.00, for the best display of farm products. In the competition we went against California, Oregon, Colorado and every other irrigated section in the United States.

Because of the location of the Methodist College land has already taken on additional value and much town property is changing hands.

There is no reason why the college at Artesia should not in a very short while become recognized as the leading school of the great Southwest, and the people in the beautiful little city in which it is located will be satisfied with nothing less. The climate in the Pecos Valley is the finest, the elevation of Artesia being 3,200 feet above sea level. This has been designated by the authorities as "nature's sanitarium," and many people make their homes here for the benefit which the climate alone affords.

The college will start with the support and backing of the best citizens that ever builded the foundation of a city. This is not a rash nor egotistical statement. In the building of an ideal country like this, where water is king and the husbandman takes no risk of loss by drouth or flood and the elements of chance do not enter, none but live workers can get a foothold. The drone is content with less labor and less reward and stays behind. In all the history of the settlement of this community there has never been a serious personal difficulty or a conviction of theft. Everybody's door stands open and life and property is absolutely safe. The homeseeker from the east who imagines this land to be a land of border toughs, arrives to find us many years ahead of his native hearth.

With the very best public school system, all this country has needed is a school where our boys and girls may get the benefit of higher education without having to go away. The Methodist College at Artesia will supply this want. The man who wants to come here and get advantage of the richness of this favored valley, with its fruits and flowers and genial climate, can now know that his children will not be denied the benefits of education and good society. With the founding of the college, Methodism easily takes her place as the leader of religious thought and development in the Southwest, and the loyal men and women now behind the movement will see well to it that the practice

of apostasy does not apply to the New Mexico Conference.

GAYLE TALBOT.  
Artesia, New Mexico.

(This article arrived a few days ago.—Ed.)

**GEORGIA LETTER.**

George G. Smith.

Sixty years ago the father of Dr. Yarbrough was my father's pastor. Fifty-three years ago George and I lived in the same village, and were at the same time in Emory College, and fifty-one years ago we joined the Georgia Conference together. I dropped out of college and left him there; I retired from the pastorate and left him in it; he has never been anything other than a traveling preacher. He had been a presiding elder, had been on large city stations and small village stations, and large circuits and small ones. He had traveled on mountain districts, mounted on his pony, and never shirked no complained. He had wonderful health; I never knew him to be sick a week, and wonderful spirits; nothing ever depressed him. Like the rest of us old men, the age had swept by him, and the new Methodist preacher was not of his sort. His friends, when he had come near to his three-score and ten, felt that duty to himself and his wife demanded his retirement, but he indignantly refused to consider himself of the shelving age. At the last conference his name was referred to the committee. I knew his aversion to leaving his beloved employ, and so I wrote him, condoning with him. I received from him at once the letter from which I give extracts:

"The Rock, 5th Dec., 1908.  
"My Dearest George:

"! ! ! Cook went to the cotton patch to pick cotton, and Boyce took her place and broke down, and said to me, quietly, one evening, for the first time since our marriage, 'George, I will never take another appointment from the Conference.' Those few words made me a superannuate. But I did not say this to the presiding elder on the little visiting card that held the few words that indicated my settled purpose to retire. Nobody at conference was looking for it. The highest church steeple and the most glittering salary in Southern Methodism would not have shaken that purpose. \* \* \* A happier or more contented lark you would not easily find. I have been trying for years to get ready to preach on those words: 'I have learned in whatsoever state I am, therewith to be content.' I have gotten far enough in it to discover its strength lies in 'I have learned.' Paul did not pick it up in the big road. My purpose was not to go to conference, but the memoirs of Frank Hughes, Sister John W. Reynolds, Sister William George Allen were in my hands; so I went up Saturday. As to my plans for the future, I have none. I am sleeping and resting now; just floating like a chip on a stream. My dear wife will be the center of all my movements. I am going through with 'Gausalous on the Transfiguration.' In reading I am more than ever turning to the devotional, the poetical, to the woods and streams for recreation. Yes, thank God, you and I are reaching the goal with our mental faculties aflame and our names, I humbly trust, in the Book of Life.

"I closed my pastorate at 11 o'clock Sunday in the church near the old Tabernacle. I thought of you and other days, as I turned away after service. The last part of the service was a solo I used to sing for our dear Young Allen at Emory, and have carried it with me and a number of others to date:

"How happy is the man  
Who has chosen wisdom's ways,  
And measures out his life  
To his God in prayer and praise."

"I used to sing it for Bishop Pierce and Uncle Billy Parks and many of the sainted brethren and sisters. When I was half through it once at old Church Hill Sanderford took the floor shouting; his dear old wife joined him;

**LIVER ILLS.**

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

**Radway's Pills**

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

then Homer Glisson and his wife; then all the Saturday crowd were swept in. What a time!

"Heard the Bishop Sunday—all the preaching I heard. I sat in the rear of the audience during the session. Young men had our places, I was willing and will remain so. Usefulness is not the only form of fruitfulness. If I am not useful, I hope to be fruitful. I would not exchange places with any preacher I saw at Gainesville. You believe me when I speak or write. God honored you and me with this dispensation of the greatest men in Southern Methodism. We knew our great men and heard them. Dear old boy, how I would like to have a live, warm, mellow old chat with you.

"I will follow my boxes to the depot tomorrow, and that V you sent me will pay for my tickets like I owned all between here and Barnesville. Yes, sir! After over fifty years of service the old soldier leaves the ranks, but merely as pastors, superannuates, etc., not drones. There is work for the Lord they can do, and no one else can. They may be perplexed, they need never despair."

My old friend educated some boys; all but one, his youngest. Three of them are leading physicians, one of them a prominent teacher, but he never laid aside a dollar for himself. I never like to see a man go complaining from the field, nor murmur at his lot; like my old friend, let him be as happy as a bird, and "trust in all dangers, the Lord will provide." Allow me, however, to say to the young and middle-aged, the day is certain to come when you must leave the parsonage. Begin now to provide a shelter for your gray heads. Choose the place buy the lot, build a little home, and pay for it by close economy; but get a home."

**THEN AND NOW**

**Complete Recovery from Coffee Ills.**

"About nine years ago my daughter, from coffee drinking, was on the verge of nervous prostration," writes a Louisville lady. "She was confined for the most part to her home.

"When she attempted a trip down town she was often brought home in a cab and would be prostrated for days afterwards.

"On the advice of her physician she gave up coffee and tea, drank Postum and ate Grape-Nuts for breakfast.

"She liked Postum from the very beginning and we soon saw improvement. Today she is in perfect health, the mother of five children, all of whom are fond of Postum.

"She has recovered, is a member of three charity organizations and a club, holding an office in each. We give Postum and Grape-Nuts the credit for her recovery."

"There's a Reason."  
Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Every read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.





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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

ANOTHER PRECINCT DRY.

Malakoff, a precinct in Henderson County, located on the Cotton Belt Railway, and not far from Corsicana, voted last week on local option, and the pros won by twenty-five majority. That entire county voted a while back, but the pros lost. It revealed the fact, however, that Malakoff could be carried as a precinct, and they immediately had an election called with the above result. This makes the most of that county dry, and it takes out some of the meanest saloons that ever cursed any county. On with the battle!

ANOTHER ERRING BROTHER.

We clip the following paragraph from the Nashville Christian Advocate:

The editor of the Midland Methodist has been indulging in the Higher Criticism. He infers from the internal evidence of Second Timothy that Paul's disciple and helper was at the time "in danger of losing his zeal for Christianity, if not his faith in God." Will the editors of the New Orleans, Wesleyan, and Texas Christian Advocates kindly give attention to the case of his their erring brother?

As to the course of the New Orleans and Wesleyan Advocates will pursue toward our "erring brother," we wot not, but so far as we are concerned, unless his "Higher Criticism" assumes a more malignant form than the example above cited, we will deal very gently with him. But whenever he goes so far as to throw open the door of the Southern Methodist Church to people who do not believe in the divinity of Jesus Christ and encourages them to become members of the same, then we will join issue with him very sharply.

Lake Morat, in Switzerland, turns red every ten years, owing to the presence of a tiny plant, which is visible only through a microscope.

MR. OUSLEY STILL MARCHING THROUGH GEORGIA.

Our excellent friend, Mr. Clarence Ousley, is still marching through Georgia in his campaign against State-wide prohibition. It seems that it is taking him just about as long to accomplish his conquest as it did General W. T. Sherman in war times. But he is rallying his forces and moving from one city to another, and by and by he will reach the sea in triumph. In his last bulletin he was as far as Macon, and making most successful assaults on the "near-beer joints." As fast as he approached them, they capitulated without a struggle.

In his last installment he devoted much of his prefatory space to the Advocate, and he assured us that his unkind, rude and impolite remarks of a former issue had no reference to us whatever. We are glad to have him say as much, for we had construed them as very personal. We gladly accept his disclaimer. We have always been friends and we want to remain such. Then, too, he denies ever having had any consultation with Wolters, Willacy and the like on the eve of his departure to Georgia. We did not charge him with it, but merely asked the question for information. He intimated by innuendo, at least, that Mr. Sterling P. Strong was our informant. No, sir, Mr. Strong never mentioned such a thing to us. The suggestion came from a gentleman in Fort Worth who was in Houston at the time Mr. Ousley was there. However, Mr. Ousley denies having ever consulted Antis or pros as to the nature of his visit, and we accept Mr. Ousley's statement. He is an honorable gentleman, and we do not question his protest.

The further Mr. Ousley advances in his articles, the less comfort is found in them for prohibitionists. He begs us to wait until he has reached his conclusions before we pass judgment on his subject matter. This is useless, for his conclusions have been in sight from the beginning. A blind man can see them. Mr. Ousley believes that high license for the city and local option is the solution of the evils of the liquor traffic. He went to Georgia to confirm and support that belief, and he is doing it most beautifully. Every step in his progress points directly to this end. And when the campaign comes on in Texas, this will be his position. He is fortifying himself for this emergency.

The unfairness of Mr. Ousley's enterprise is palpable. Georgia has only had prohibition one short year, and it has been operating under a very imperfect law. The Legislature that gave the people that law also gave them a law authorizing the "near-beer" joint to operate under a two hundred dollar license fee, permitting it to carry soft drinks containing four per cent of alcohol. Everybody knows that this is only a subterfuge under which the abuses to which Mr. Ousley is calling attention are practiced. It will take the action of another Legislature to correct this evil. Really since Mr. Ousley made his attack on the joints of Atlanta, testing the quality of the drinks they carry, the higher courts have rendered a decision almost knocking the "near-beer" joints out of existence. But he has made no note of this. It takes time to make prohibition a success.

In Texas we have been a quarter of a century strengthening and perfecting our local option law. Prior to four years ago, we had the same things to contend with in our dry districts that Mr. Ousley found in Georgia. The blind tiger, the boot-legger, the frosty joint, the club and the C. O. D. iniquity put all sorts of drinks into our prohibited territory. But the last two Legislatures gave us additional laws that have practically driven strong drink from our local option territory. Georgia has had her prohibition law but one year, and it will take time to find out its weakness and to get other Legislatures to correct its defects. These remedies will come in time. But they will not be the result of a year or of two years. No one knows this better than Mr. Ousley, and his effort is unfair, unjust and almost un-

pardonable. But it enables him to hit prohibition, and this he is doing to the best of his ability.

But what has brought about the conditions in the habits of some of the people in Georgia? And what has produced a great deal of the existing sentiment in that State, making it hard to enforce a weak prohibition law? The saloon has done it. It has cultivated and fed the drink habit. It has created an enmity against wholesome law, and for years it has taught a certain class to have a contempt for law. This condition cannot be changed in one short year. It will take the progress of several years to do it, just as it has taken years to make local option a success in Texas. But it will come by and by. Moral sentiment and self-control are of slow growth, but they grow slowly and surely.

Mr. Ousley is taking advantage of this tentative effort in Georgia to control the liquor iniquity to try to impress his Texas readers that prohibition is a failure. He felt that he could find most successfully the materials to suit his purpose under those new and raw conditions in Georgia, and this is why he is prosecuting his campaign in that State. He could have gone to Birmingham, Alabama, where "near-beer" joints have no existence and found a better condition of things, but he preferred Atlanta, because the "near-beer" joint flourished there under the pretext of law, and his purpose could be better subserved under that condition. But he need not have left Texas had he wanted to be fair and impartial. Sherman and Denison, the twin-towns in Grayson County, with a combined population of nearly fifty thousand people, border towns at that, have been experimenting for several years with prohibition. Six months ago the condition of things there was as bad as it could be in Atlanta, but of late there has been a complete transformation. The joint has disappeared from those two towns. Right at his door Mr. Ousley has an opportunity to show what prohibition can do after years of effort. But he preferred to make a campaign in Georgia. And furthermore, had Mr. Ousley wanted to be fair and just to both sides of this question, he ought to have gone also to San Antonio, Galveston, Laredo and New Braunfels a few weeks ago and shown up the beauties of regulation under high license. He knows, until quite recently, that the Baskin-McGregor law was a farce and a failure in those cities, right here in his own beloved State. Not one feature of the law was observed except the one requiring the payment of a license fee, and some of the saloonists did not even comply with that part of the law. They sold on Sunday, they sold to minors, they allowed women in their places, they permitted gambling, they kept open on election days. They absolutely ignored the law, and they did it with policemen stalking up and down the streets, and with the county authorities aiding and abetting in the diabolism. Yet Mr. Ousley never went to these towns to show up the iniquities of high license, and its utter failure to regulate the evils. The prohibition law in Atlanta creates a paradise compared to the absolute failure of the Baskin-McGregor law to regulate and control the liquor business in those lawless communities. But Mr. Ousley is not looking for the failure of the liquor laws in certain places in his own State; he is hunting for the failure of prohibition in Georgia! Yet he pretends to be fair to both sides of this question! He knows that Governor Campbell had to threaten San Antonio, Galveston, Laredo and New Braunfels with martial law before he could bring them to their senses. And only the fear of this state of things caused them to make any pretense to law observance. And the leading dailies in Texas, be it said to their shame, put everything possible in the Governor's way. But Mr. Ousley for years has closed his eyes, virtually, to the outrages of those places under the dominance of the liquor business, and goes marching through Georgia buying and drinking beer at the "near-beer" joints of Atlanta, Augusta and Macon, to prove the failure of prohibition!

Why did he not go to New Braunfels and buy and drink beer and liquor on Sunday and on election days and then tell us of the failure of high license? Why did he not go to that beautiful example of obedience to law in that same town last Sunday was a week ago and join with those saints in shedding tears over the grave of buried "personal liberty," and tell us of the devotion of that crew, under high license, to the institutions and laws of our great Commonwealth? Yet Mr. Ousley prates of his effort to be fair and impartial! He has simply taken advantage of the condition of things in Georgia to put the Fort Worth Record cheek by jowl with the Houston Post squarely against prohibition, and in favor of licensing the liquor traffic. He had just as well unmask his batteries. He cannot deceive the public by his adroit and plausible methods. The people who live in our dry territory, in which the Record has large circulation, had just as well open their eyes to the purpose and aim of Mr. Ousley, and understand at once his relation to this question. He is an insidious foe to prohibition, and he is taking this sly and shrewd way to introduce his deadly poison into the body moral and the body social of North Texas.

DEATH OF PROFESSOR SMITH RAGSDALE.

Professor Smith Ragsdale, of this city, died the 5th instant at the advanced age of nearly eighty years. In many respects he was a most remarkable man. In youth he was educated at McKenzie College under the tuition of Dr. McKenzie. For several years he taught in that college. He married the daughter of Dr. McKenzie, and the widow now survives him. Later on in life he was one of the Regents of the State University, and he taught in many of the public schools throughout the State. Hundreds of his pupils will read these lines with sorrow. He was a Captain in the Confederate Army, and rendered service as a brave soldier. He was a life-long member of the Methodist Church.

Naturally he was a man of stalwart constitution, endowed with a cheerful disposition and strong faculties of mind. He was genial and made friends of all with whom he came in contact. Morally he stood on the right side of all questions, and took a profound interest in all matters pertaining to Church or State. To the last he maintained a happy nature and had a bright sunny word for all who spoke to him. To know him was to love him, and his going severs a link binding the present generation with one long since gone. He was a pure man in all his manner of life, and the world is better because he lived and wrought in it. Personally he was our friend, and we pen these few words as our estimate of his worth, leaving to others to fill out more at length, a suitable obituary.

THE LEGISLATURE AND SUBMISSION.

We are frequently asked if the Legislature will submit a prohibition amendment to a vote of the people. Of course we cannot say absolutely what the Legislature will do on this question. We know that the people throughout the State voted to instruct the Legislature to submit the amendment, and we know that the State Convention at San Antonio demanded of the Legislature that the people be given an opportunity to vote on this question, but we furthermore know that eleven members of the Senate can block the instruction of the people and the demand of the convention, if they determine to do it. But we hardly think that eleven men in the Senate will pursue such a fool-hardy course. There are several reasons for this assumption. In the first place, all the members of the Senate are Democrats but one, and they are bound by the instruction of their party to heed the voice of the people. In the second place, the people are determined to settle this question by a State election, and the State will be disturbed continually until it is done. In the next place, to turn the people down by such a high-

handed act will make several thousand more prohibition votes and it will arouse the moral element from one end of Texas to the other. The antis cannot afford any further outburst of this character, for they have no support to lose at this time. And in the last place, the people are not demanding a law of the Legislature, unless that body refuses to give the people the chance to settle the question. All that the people are demanding is an opportunity to vote on an amendment. That they have this right, no sane man will question. Ours is a government by the people, of the people and for the people. Therefore, if the people are denied the right to settle the liquor question, or any other question at the polls, it will be a sad day for the politicians. Were the people demanding of the Legislature a law that would force something by Legislative enactment upon certain localities that did not want it, then eleven men might stand in the Senate and oppose it. But when the people only ask the privilege of voting, as a State, upon a given proposition, no set of men have any right to deny them such a privilege. Therefore, from every reasonable standpoint, we are led to believe that the next Legislature will refer this liquor question to all the people for settlement. Better get your poll tax receipt before the first of February, for all the indications point to the fact that there will be something doing this year. Let no man who loves his home, his community, or his State, fail to qualify himself to vote right on the liquor question. The impending conflict is in the air, and the sound of the coming battle is almost within hearing.

THE LAY LEADERS MEET.

The four Lay Leaders of the several conferences in Texas met in consultation in this city last week to effect an organization and to bring about concert of action among the laymen of the several conferences. M. D. Fields, of Houston, is the representative from the Texas Conference; R. H. Wester, of the West Texas Conference; C. A. Sanford, of the North Texas Conference and W. E. Williams, of the Northwest Texas Conference. The brother from the German Mission Conference was not present, and the brethren expressed regret that he was absent. They went over the situation in all its phases very thoroughly and adopted a plan of action, which plan will be furnished the Advocate later. They were a unit in their purpose to raise the amount of money assumed by the lay representatives at the late sessions of the several conferences. Their plans contemplate a general movement among the laity throughout Texas. We have agreed to give them as much space in the Advocate from time to time as is necessary to furnish the facts and information to our readers, and in every way co-operate with them in this great movement. Their deliberation here was harmonious and enthusiastic, and all of them evinced the deepest interest in the undertaking. Epps G. Knight and Henry Jackson, of this city, were also present and took part in the proceedings.

UNIVERSITY CHURCH DAY.

The following resolution was adopted by the West Texas, the Northwest Texas, the North Texas, and the Texas Conferences at their recent sessions: Whereas, We regard the building of the University Methodist Church at Austin a matter of State-wide importance, in order to care for the spiritual interest of 500 Methodist young men and women from all parts of Texas now attending the State University, and the multiplied thousands who will go there during the years to come; and, whereas this great enterprise has already lagged too long, and it is of the utmost importance that it be carried to completion speedily; therefore, be it Resolved, That this conference does hereby set aside the second Sunday in March as University Church Day, on which day all our pastors are urged to present the claims of the



University Church to their congregations, and to take an offering for the same, said offering to be credited to the charge as a special for Church Extension.

2. That, in case inclement weather or other untoward circumstances should prevent this cause being properly presented on the appointed day, the pastor is urged to present it as soon thereafter as practicable.

3. That our preachers open their pulpits to the pastor of the University Church or his representative whenever they can conveniently do so.

**AN APPALLING CALAMITY.**

One of the most destructive earthquakes known in the history of the world occurred last week in Southern Italy, mostly in the island of Sicily, and the destruction of life has staggered humanity. Messina, the leading city on the island, was well nigh wiped from the earth. After the shock which caused all the buildings to totter a great tidal wave from the sea swept into shore following the settling of the earth, and thousands of those who escaped death otherwise were swept away. Then fire broke out in the wreckage; thousands of those who were pinned under fallen buildings were burned to death. Other cities and smaller towns suffered in the same way, until the death list is said to approximate 200,000. The suffering among the afflicted districts is heartrending. The weather is cold, food scarce, nurses for so many impossible, and the stench from decaying bodies is threatening a pestilence. The nations of the world are hurrying money, food and other assistance to the scene of the disaster to relieve the situation. The heart of humanity, regardless of race or nation, is greatly touched. President Roosevelt, with the approval of Congress, has telegraphed \$800,000 to the stricken region. The Pope of Rome sent \$400,000. From all countries and from all Church organizations and individuals contributions are being made. No one has stopped to consider the loss of property in the face of the awful death rate. The disaster is worse than a repetition of the scenes that transpired when old cities were buried under the ruins of ancient eruptions.

**OUR AUSTIN METHODISM.**

We spent last Saturday in Austin and saw much of Rev. N. B. Read, the presiding elder of the district, and Revs. V. A. Godbey and C. H. Booth. The former is pastor of Tenth Street Church. He showed me some improvements that are in progress on the building which when finished will give much more room and give to its general appearance a better effect. The congregation has so grown that the accommodation is taxed at nearly every service. The Sunday-school is in fine condition, and the prayer-meeting largely attended. The recent meeting conducted by Rev. George R. Stuart gave to the membership of this congregation a good large number of excellent new members, and it was a spiritual uplift to the entire membership.

The University Church is making rapid progress. The walls are up, the roof timbers in place, and the covering is on. It has taken on the form of a real edifice, and it is a thing of beauty. It is of Spanish design, built of white stone and tasteful in ornamentation. The auditorium is so related to the Sunday-school room as to make them one great room which, with the galleries, will seat twelve or fifteen hundred people. It will be a thing of beauty, and it will stand through the generations. The location is one of the finest in the city—just on a prominent corner opposite the University campus. When completed it will cost \$50,000, but it would cost a great deal more than that anywhere else. The stone used in the building is close at hand, making it cost about as much as brick. That little congregation is made up of heroes, and they are sacrificing to put it through. They have had some help, but will need much more from

the outside before they get to where they can carry the burden.

Through the kindness of Brother Godbey we were driven across the river into South Austin, where we have a good frame structure and a fairly good membership. The city and county are now constructing a great iron bridge across the river to that part of the city, and then the street cars will traverse that section. That will distribute homes and population over there, and then this Church will take on new life. Brother Read is taking hold of his district well, and the preachers and the people are greatly pleased with him.

**THE WORK OF REV. JNO. R. NELSON.**

For many years Texas had no more active worker than Rev. Jno. R. Nelson. Wherever he was sent by the authorities he left permanent tracks in the way of church or parsonage improvement. At the last General Conference the Mission Board put violent hands upon him, and made him a connectional worker. He had done so well in Texas that it was thought the Church-at-large ought to have the benefit of his wise planning and prodigious energy. For nearly three years he has been going to and fro in Southern Methodism, touching Texas occasionally in his rounds. The past few months have been very busy months with him, and, in order that his old Texas friends may see of his labors, we clip the following notice of him from the last issue of the Nashville Christian Advocate:

Rev. John R. Nelson, the Assistant Secretary of Home Missions, arrived in Nashville on the day before Christmas after an absence from home of four months. The last week in August he turned his face westward, and for two months he visited the work on the Methodist Episcopal Church, South, in all the conferences in the West. He is deeply impressed with the needs and the opportunities of that great field, and since his return from the West he has lost no opportunity of making a strong plea for our Western work. On his way from California he saw something of the virgin field in Arizona and New Mexico, and he believes that our Church should go in mightily and possess the land. His visit to the German Mission Conference was highly appreciated, and he put in operation some plans which will further our cause among the 200,000 Germans of Texas. He was delighted to find that the Immigrants' Home which has been opened in Galveston under the superintendency of Rev. J. B. Sears had accomplished much in the few months of its existence, and that it was highly appreciated by not only the immigrants, but also by the foreign-born people of Texas. After visiting all the conferences in Texas and some in Arkansas, he met Miss Bennett and Mrs. MacDonell in New Orleans, and they agreed upon the great mission work which is to be inaugurated there under the superintendency of Rev. N. E. Joyner. He presented this matter to the Louisiana Conference, and they ratified the plan of the two boards—Home Mission and Church Extension—in their work for New Orleans. After a visit to the conferences in Alabama and Florida, he turned his face homeward. No connectional man in the Church has traveled more or spoken oftener in the last four months than the Assistant Home Mission Secretary; but his vigor has not been lessened, and his smile has not worn off in all his strenuous labors.

**NEW BRAUNFELS MAKES SPORT OF GOVERNOR CAMPBELL.**

New Braunfels is the county site of Comal County, and is populated mostly by Germans. It has been their custom from time immemorial to ignore all Sunday laws, selling and buying liquor and beer on that day just as they do on other days. Awhile back when Governor Campbell made up his mind that all the laws of Texas had to be observed by all communities, regardless of their nationality or personal habits, he included New Braunfels along with San Antonio, Galveston, Laredo and the rest of those communities. All of them soon found it necessary to heed the Governor's warning, and they came to terms without much trouble. They found out that it would be bad business to buck against the wish and purpose of the Chief Executive of the State. So they shut up shop on Sunday.

But New Braunfels ignored the Governor's order and proceeded to

carry on their beer and liquor business as usual. He at once brought before him the local authorities and told them in language more express than elegant that he had a duty to perform and that it was his purpose to enforce the laws in that community just as it was his duty to see that they were enforced in all places of the State. His interview soon convinced those recalcitrants that he meant business, and they agreed to carry out their oath of office without further delay. But the effect on the citizenship of that town was dramatic. They wanted in some way to show their contempt for the Governor and their hatred for the laws of the State, and we give the result as printed in the San Antonio Express. Their conduct on the first Sunday shows the spirit of beardom off in fine shape. Read the account and then open your eyes to the conditions that prevail in a community where continental European customs obtain: New Braunfels, Tex., Dec. 27.—Today was Sunday and the day dawned upon the peaceful little city of New Braunfels with a dreary aspect. All the saloons were closed, for the first time since 1845.

In the morning it was given out that a parade would take place in the afternoon to lay to rest personal liberty and self-government. The streets were thronged with people and gave appearance of a circus day. The parade formed promptly at 3 o'clock on West San Antonio Street and proceeded to the plaza, headed by Kirmse's band playing a funeral dirge. The two Democratic banners presented to Comal County in 1858 and 1887 as the banner Democratic county of the State led the parade. Then followed a coffin containing the principles "Self-Government" and "Personal Liberty," followed by a procession of over one thousand men. Next came a wagon in which were seated the members of the New Braunfels string band playing the tunes of the old country so dear to every German's heart. On each side of the wagon were banners with this inscription: "We close of our own accord and not by force."

After the parade had circled the plaza the crowds gathered at the music pavilion where in solemn sighs the papers enclosed in the coffin, embodying the aforesaid principles, were reverently ignited amidst the bowed heads of the crowd. Attorney L. H. Blevins was called upon and responded as follows: "On former occasions the citizens of Comal County have met here to commemorate in joy and enthusiasm the anniversary of some noble event in the history of the town, but to-day we are assembled here with bowed heads and sorrowful hearts to give vent to our feelings upon being deprived of our rights. Deprived of these rights the pendulum in due course of time will swing back and the drastic laws will be repealed and personal liberty, though crushed to earth, will rise again and resume its sway."

He said that such great statesman as Ireland, Ross and Roberts let those laws slumber, well knowing the attempted enforcement would cause the immigration to seek Western States as their homes when they were needed here in Texas. He called attention to the fact that business men's clubs were organized in different towns in the State to encourage the immigrants to come and make their homes here and said that the last Legislature by passing the amended Sunday law and so enforced had and would do away with all the good accomplished by said clubs.

He also said the last Legislators in Austin were unmindful of the great commandment to love thy neighbors as thyself and the other commandment laid down in Holy Writ, "Do unto others as you would have them do unto you," when they passed this law.

The attorney's speech met with great applause at intermissions. A new waltz called the Baskin-McGregor waltz introduced last night by Captain Carleton at Woodmen of the World dance at the opera house met with great approval. F. Raulus delivered an address in German.

From the Artesia Advocate we take the following notice:

The Methodist Quarterly Conference for Artesia Station held Wednesday showed a substantial gain during the last quarter, the net increase being twenty-nine since Rev. J. Allen Ray, the present pastor, took charge three months ago. The congregation showed its appreciation by increasing the salary of the pastor from \$1000 to \$1500. Rev. J. B. Cochran, of El Paso, presiding elder for this district, came in Tuesday night and remained until Thursday, when he went to Dayton. It is needless to say that he was greatly pleased with the progress that Artesia is making spiritually and materially and that he is more than ever pleased that the college is to be located in Fairrest Artesia.

**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.

**PERSONAL.**

Dr. B. R. Shafer, of Denton, was in the city a few days ago and called in a most brotherly way on the Advocate.

Bro. J. J. Gannaway, of Venus, made the Advocate a pleasant visit last week. He has long been a reader of the Advocate.

Rev. J. Sam Barcus, of the Southwestern University, was in the city last week and gave the Advocate the benefit of a good visit.

Rev. E. R. Barcus, of Commerce, called on us recently. He has one of the liveliest charges in the conference, and he is working it wisely.

Rev. C. W. Dennis, of Detroit, was in to see us the other day. The conference returned him to his old field last fall, and he is busy developing it.

Rev. M. W. Rogers, of Alma charge, was in the city this week, and we were glad to have him in our office. He is encouraged with the start he has made on the new conference year.

Rev. G. W. Whistler, of Fate, was in this week and made the Advocate a brotherly visit. He starts off well with the new year, and the outlook for a successful term of service with him is bright.

Mr. and Mrs. H. T. Griffin, of Rule, Texas, have issued cards announcing the marriage of their daughter, Miss Idella, to Mr. E. W. Rehy, the event having occurred December 19, 1908.

Rev. A. N. Julien, of Archer City, was happily married to Miss Fay Greenup, of Pottsboro, on December 24, 1908. They are now at their parsonage home in Archer City, and the Advocate wishes them happiness and success.

Rev. J. T. Smith, Agent for Alexander Institute, is shelling the woods of East Texas for help for that worthy institution. He is a persistent worker and his efforts will bring results. He is among that class who never fail to bring things to pass. The institute is prosperous.

In a private note from Rev. J. M. Alexander, of the Lockhart Station, he tells that he is making it a specialty to secure subscribers to the Advocate in his pastoral rounds. And he will get them, for he never fails, whether on a pastoral charge or a district, to bring the Advocate before his people.

Rev. S. L. Crowson, of Renner charge, always comes with a smile on his face, and, of course, we are glad to see him. Then he always has some encouraging news for the Advocate in the way of subscribers. He was in Dallas this week and did not overlook us. He is much pleased with the outlook in his charge.

We do not know of what the late Rev. C. B. Carter has been guilty, who is now down in Louisiana and has been for a number of years. He has lately changed his name to plain "Briscoe Carter," and has provided his stationery accordingly. But he is now Commissioner of Education of the Louisiana Conference and must be given some latitude, even down to the

changing of his name. His old friends in Texas will be glad to learn that he is in good spirits and full of his usual hope and good cheer. If any of them desire to communicate with him, they will address him at Shreveport, Louisiana.

Dr. J. B. Gambrell, the noted leader and venerable minister among the Baptist brethren, delivered a supremely important address last Monday morning before the Dallas Pastors' Association on the subject of "Civic Righteousness," and the relation of the preacher to the same. It was an eminently wise and a superbly inspiring deliverance. It is worthy a place in the literature of the Church.

E. R. Campbell, attorney of Houston, has just been appointed Judge of the Criminal Court for Harris and Galveston Counties by Governor Campbell. Judge Campbell is the son of Rev. W. R. Campbell, of the West Texas Conference, and one of the foremost young men at the Houston bar. And yet there are people who still say that preachers' boys do not amount to much. However, you find them in the first places in Church and State.

Rev. W. D. Bradfield on last Monday was unanimously elected President of the Ministers' Association of this city. There are more than fifty members of this association, and there was a full attendance last Monday. There is a sort of custom among the members of the association to elect men alternately from the different denominations to this position, but Dr. Bradfield follows Rev. J. W. Hill in this succession. He has been first and foremost among the preachers in the fight in this city against race track gambling, and he has borne the brunt of criticism from the outside. So the brethren complimented him with this election to show to the people of this city that they are in thorough accord with Dr. Bradfield, and that he has their hearty approval and support.

**CHURCH DEDICATION.**

The Methodist Church, South, at Midland, Texas, will be dedicated by Bishop Key, January 17, 1909. All former presiding elders and pastors are invited to attend. We would be very glad to have our editor with us.

A. M. MARTIN.

**CHANGE IN APPOINTMENT.**

I have been released from Humble and Katy and given the nominal appointment of junior preacher at First Church, Beaumont, Texas, by the Bishop, W. A. Candler.

A. J. ANDERSON.

**Moved Again**

But the MORE I MOVE  
The More My  
RHODE ISLAND REDS IMPROVE  
My Stock Now Very Fine  
Let Me Send You a Trio  
EGGS Always on Hand  
At \$3.00 for 15

C. A. Evans.

DeLeon Texas

**NOTICE.**

Will spend the time from Jan. 26 to March 15 in Texas, and will make engagements to sing in revivals. Address me Cartersville, Mo., until Jan. 29, after that San Marcos, Texas.  
EMMETT G. ROUNTREE.



# Epworth League Department

**GUS W. THOMASSON**.....EDITOR  
 Van Alstyne, Texas.

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

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

**STATE LEAGUE CABINET.**

President—A. E. Ragsdale, Dallas.  
 First Vice-President—Tom C. Swope, Houston.  
 Second Vice-President—Miss Mattie Harris, Dallas.  
 Third Vice-President—P. W. Horn, Houston.  
 Fourth Vice-President—Dr. E. E. Hall, Austin.  
 Secretary-Treasurer—Frank L. McNary, Dallas.  
 Junior Superintendent—Miss Ella Mae Christopher, Arlington.  
 Secretary Board of Trustees—A. J. Weeks, San Antonio.  
 Syndicate Press Correspondent—Roland H. Stokely, Dallas.

## A NEW YEAR'S WORD.

We hope the year 1909 will be the happiest of all. Not only do we express this wish in behalf of our friends whom we know by face and name, but we include the entire circle of our readers.

It has been six years or more since we assumed, by invitation of the publishers, editorial oversight of the League Department. These years have been years of much joy. It is not an infrequent occurrence for us to meet some one and hear words similar to these: "Yes, I know you—I read the League page."

Well, we like to know that folks read this page. Really, we find it interesting ourselves! So, we have come to form many friendships and our work has grown upon us until we would feel lost without it.

1909 will be an epochal year in the history of the League in Texas. The efforts which have been put forth in the interest of assembly work since 1905 have crystallized, and this year we are to see a realization of some of our dreams. The fullness is yet to come, it is true, but there can be no turning back and only the permanent establishment of this great enterprise will satisfy the Leaguers of Texas. A happy New Year to all.

## THE FIRST BOND TO BE CANCELLED.

Epworth's first bond has been cancelled. This fact will go down in history and be credited to the Junior Epworth League at Orange, Texas, of which Miss Annie Sells is the Superintendent. We are pleased to give the letter in full, in which the cancellation of the bond is requested:

### The Letter.

Dear Mr. Ragsdale: You may credit the Orange Juniors with the enclosed amount if you will cancel the bond. We will gladly give this as a free-will offering. Will send the \$12 due, soon.

The Juniors have their plans for making happy the old folks of our town. We have a list of twenty-five names who are 65 years and past. They will prepare the baskets and gifts; then, in groups of four, will distribute in their district on Christmas Eve.

It is a pleasure to note the interest the children are taking in this. We had our Christmas program yesterday, and have a "party" on hand for next week. With good wishes, I am,

Sincerely,  
**ANNIE SELLS, Supt.**

## MAY DYE TYPEWRITER FUND.

Miss Eula Haskew, Secretary of the League at Stamford, sends a remittance for the May Dye typewriter fund, and writes as follows:

"I herewith enclose money order for

\$2.25 from the Senior League of this place to be added to Miss Dye's typewriter fund. I hope it will not take much longer to raise the amount. We have a very good Senior League at this place. Some of our members are especially enthusiastic. We have two or three members who are volunteers for the foreign field."

### The Fund to Date.

Amount previously reported.....	\$38.00
Senior League, Stamford, by	
Miss Eula Haskew, Sec'y.....	2.25
<b>Total .....</b>	<b>\$40.25</b>

## SWOPE'S PICK-UPS.

Some weeks ago I sent an article to the League page of the Advocate asking that the various First Vice-Presidents of the State confer with me so that in my office of First Vice-President of the State League I might offer them suggestions that might be helpful to them, and make my department worth while. The first response to this request comes from Miss Elsie Hunt, First Vice-President of the Marvin League, Tyler, who tells me of the work of that League, and whose letter is so helpful that I feel that all of the Leagues ought to have the benefit of it, and, in publishing it, I want to thank Miss Hunt for having written. This is what she says:

"In reply to your letter in the Advocate of November 26, in which you ask for co-operation of local Leagues, I desire to tell you something of our Tyler Chapter work, and hope you will give us suggestions whereby we may arouse more interest in our devotional services, strengthen the faith of our Leaguers, and save souls for Him.

"Our League consists of nearly 100 members, of which about 50 per cent are active workers. The devotional services are held an hour before the evening Church service, and usually attended by about 150 to 200 persons. The leader conducts the lesson according to the excellent expositions given in the Era, then a general discussion of the lesson by everyone who desires to talk or ask questions about the lesson follows. These discussions often drift into an experience meeting, which is helpful to all. We have special music at every meeting; have a good choir, an excellent orchestra, and some unusually talented singers who consecrate their talent to Him. We are striving to get the young ladies and gentlemen of the Business College into the League so that they will be surrounded by Christian influences while in our city.

"Our jail services have been a blessing both to the prisoners and Leaguers who have held them.

"Our Charity and Help Department is doing excellent work, and, as cold weather approaches, is putting forth every effort to relieve the suffering poor of our city.

"We have an interesting Mission Study class and are expecting great good to come of it. We realize that young people must have some social pleasure, and we give it through our social department, which is a decided success. We have one social every month, and generally two, which are enjoyed by the Leaguers and young people whom we are trying to interest in League work.

"Our money is raised entirely by free-will offerings, and in this way—without fairs, suppers, or bazaars—which take time that we might be winning souls. We have given this year between \$200 and \$300 for home and foreign missions and improvements on our parsonage.

"Can you give any suggestions for the devotional department? I feel so young and inexperienced and unworthy of the office, but am doing my best, for I have long ago decided that I would not refuse to do anything for the Master, for he will give us strength.

"As I am District Secretary, I would like to state that we organized our

District League last April under the leadership of our presiding elder, Rev. T. H. Morris. Since that time several new Leagues have been organized, and especial good work has been done by Mrs. T. H. Morris in the Junior League work. We are preparing for another helpful meeting in the near future."

I do not feel that there are any suggestions that could be offered, and I want to commend this League to those Leagues which have not come to a full realization of their opportunities.

It was most gratifying to note the very excellent reports made by the various pastors in regard to the Leagues in this conference. It was impossible to secure the details of all of the good work that was done, but I would like to ask that all of the pastors, or some member of their League, furnish me with such information as to their doings as will be of interest to Leaguers generally. If they will do this I will be glad to send these reports both to the Advocate and Era, and in this way the world will know what they are accomplishing.

Rev. W. L. Gibbons, who was of Elkhart Church last year, states that he had two Senior and one Junior League, with a total membership of 73. They are all good Church workers, and willing to do all that is asked. Among the number are four young ladies who are looking forward to going into foreign missionary work. All of these Leagues were organized during the last few months, and they raised during their short life over \$74, as well as doing an abundance of other good work. Brother Gibbons did not have much material to work on, but what he did have he used to good advantage.

I wonder how many Leagues adopt the plan of having all of their members sit in one part of the church when they attend Church service after League Sunday evening? Where a League meets one hour before Church and closes 10 minutes before, it is a very pretty plan for them to occupy one part of the church for the preaching service. Ask your pastor to have the ushers reserve as many seats as you need, and let no one occupy them. Then, at the conclusion of the League service, file into church in an orderly body and occupy the seats. By that time the main body of the congregation will have arrived, and when they find that the League attendance is as large as it is they will be impressed, as many who don't know the League for its best, never were before. Try it, you Leaguers who have separate rooms.

Mr. and Mrs. O. E. Maple, of Houston, left December 15 for Jacksonville, Fla., where they will make their future home. Mr. Maple came to Houston about a year ago as one of the Y. M. C. A. secretaries, and he and his good wife put their letter into Tabernacle League, where they have been faithful and intelligent workers. They go to Jacksonville, where Mr. Maple enters the Y. M. C. A. in an advanced position, and if the Jacksonville Leaguers don't hunt them up immediately on arrival, the Maples will hunt them. Tabernacle feels the loss, and congratulates Jacksonville on the gain.

To all of my friends and fellow-workers everywhere I wish a joyous Christmas and a successful and prosperous New Year.

Houston, Texas. T. C. S.

## NOTICE.

I want the name and address of each Local and District Junior League Superintendent. If you have not already sent it to me, please do so at once.

MISS ELLA MAE CHRISTOPHER,  
 Arlington, Texas.

## BEEVILLE DISTRICT.

The officers of the Beeville District League are as follows: President, Mr. Harvey A. Ragsdale, Corpus Christi; First Vice-President, Miss Leslie Strickland, Alice; Second Vice-President, Mr. Geo. E. Kemp, Rockport; Third Vice-President, Mr. J. W. Black,

Goliad; Fourth Vice-President, Mrs. M. C. W. Mills, Corpus Christi; Secretary-Treasurer, Miss Julia Collins, Corpus Christi.

There have been several Leagues organized recently that we have heard from, but should there be any that we have not heard from, will they please write to me. I would like for every Junior League Superintendent to write to me about their Leagues.

(MISS) JULIE COLLINS,  
 District Secretary.

Corpus Christi, Texas.

## CHRIST AND THE HUMAN RACE.

(The William Belden Noble Lectures for 1906, by Charles Cuthbert Hall, D. D., L.L. D.)

We are told that the founder of the William Belden Noble Lectureship, in her deed of gift, informs us that it was her desire to extend the influence of Jesus as the Way, the Truth and the Life; to make known the meaning of the words of Jesus, "I came that they may have life, and may have it abundantly." Doctor Hall, in his opening statements, announces the subject which he was to treat in the six lectures he delivered in the Phillips Brooks House in connection with Harvard University as: "The Attitude of Jesus Christ Toward Foreign Races and Religions." These lectures were given to the public in a neat little volume of 275 pages, and the same has been handed by some and held out to the ministry of the land as almost or quite invaluable.

A careful reading of these lectures has impressed me with the alarming lack of one most important truth. If Jesus Christ had any attitude whatever towards foreign races, he had that of "a sacrifice offered unto God without spot" for the express purpose of becoming a "propitiation for the sins of the whole world." If Jesus Christ is not the "Lamb of God which taketh away the sins of the world," then he is nothing to it. If he is not to be preached to the Orientals as well as to the Occidentals as a redeeming sacrifice, then, indeed, the Church has not mission in the far East.

I have no objection to what Dr. Hall said in the main. He said many good things; he had a wide sweep in his view of the mission fields; he made luminous many important truths; he set forth the incarnate Son of God in most impressive, universal relations to the human race; he pleaded convincingly for a unity of sentiment between all races of men, and of the common brotherhood; he showed how in common all races need the uplifting which alone comes through the teaching and life of Jesus. But he left out the one truth, most vital of all, viz.: That Jesus Christ is a Redeemer by virtue of his bloodshed.

I think I have read understandingly. In his fourth and fifth lectures he tells of the merits of the Oriental religions; how much is to be retained; of the shortcomings of the Occidentals, and of what is to be rejected. He then proceeds to give the spirit in which the missionary is to approach the Orientals; what he should say, and how he should deport himself. To none of this do I particularly object. My complaint is not about what is included, but what is excluded. Jesus is not in it as a "mediator between God and man."

There is no religion on the earth, nor secret order of brotherhoods, nor compacts nor contracts between men, philosophers, sages, scientists, nor what not, that has a real bleeding, satisfying Savior in it, except the Christian religion. This is why the Son of God commanded his disciples to go unto the uttermost bounds of the earth and make proselytes of all nations. He had shown them how Christ "ought to have suffered," and how his suffering was related to the sacrifices of Moses (Luke 24:26-27); he had time and again spoken of himself as suffering to redeem the world, and now that he had accomplished his mission, he sent them forth. "Ye are my witnesses." Witnesses to what? Why, that he had died and rose again. "There is none other name given among men

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whereby we must be saved." If the missionary to the Japanese, Chinese and peoples of India do not preach Christ as a Redeemer—the only Redeemer—Redeemer only because he has died as a sacrifice for the sins of men, and thus set at naught all their philosophy, offerings to idols, self-afflictions and practices which are believed and practiced as helps to salvation, then he goes in vain. It is true with the Oriental as with the rest of the world that he is "justified by faith." How can they believe except they hear? What are they to hear that is more fundamental than that "Christ died for our sins?" To insist on this is not narrow bigotry, sectarian conceit. It is the teaching of the whole Book. It is fundamental, indispensable, and because it was overlooked by Dr. Hall when, by all means, it should have been set forth, I protest. The lectures are incomplete. With these lectures as a guide the missionary has no boon for the heathen, nor has the will of the founder of the lectureship been executed.

A. S. WHITEHURST.

## CORRECTION AND ELSE.

I write to call attention to a typographical error in reference to the dates of J. J. M. Harper. I said forty-four years steward and forty-three Recording Steward, but the printer made me say forty-eight. Even with that correction, there has been no one else introduced who has been forty-three years consecutively Recording Steward.

I wish to say that I am ready to help any of the brethren in revival work that may need me, and will give me notice of the same in time.

Brethren, let me hear from you.  
 S. W. MILLER.

## INTERESTING FACTS

### Food Knowledge on Farm.

With the Rural Free Delivery of mails, the farmer is as closely in touch with what is going on in the world, as his city brother.

What to eat, in order to get the best out of one's brain and body, is as important for the modern farmer as the manufacturer, business man or professional worker. An Ills. farmer writes:

"I am a farmer and was troubled with chronic indigestion for two years—suffered great agony and could find no permanent relief from medicines.

"A friend suggested that I quit using so much starchy foods, which are the principal cause of intestinal indigestion. I began to use Grape-Nuts and have continued with most gratifying results.

"Grape-Nuts food has built me up wonderfully. I gained 6 lbs., the first four weeks that I used it. My general health is better than before, my brain is clear, my nerves strong.

"For breakfast and dinner I have Grape-Nuts with cream, a slice of crisp toast, a soft boiled egg and a cup of Postum. My evening meal is made of Grape-Nuts and cream, alone.

"This diet gives me good rest every night and I am now well again."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



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CHRISTIAN CITIZENS TO THE RESCUE.

"The powers that be (civil government) are ordained of God" for the good of humanity. The minions of evil are ever scheming with devilish ingenuity to divert the machinery of government from God's benevolent design and make it serve their own base purposes of greed and corruption.

Just now the hosts of civic righteousness in Texas are marshaling for the battle royal that is to free "the powers that be" within her borders from the domination of the law-defying, government-corrupting liquor traffic while the enemy are organizing and scheming to save the saloon, which has become the chief recruiting station for the army of evil on earth. This battle for the emancipation of Texas from liquor thralldom will in all probability be won or lost by midnight, January 31, 1909, the limitation for the payment of poll taxes in Texas. If State-wide prohibition is defeated at the polls next summer it will be done by this subsidized vote of the vagrant element whose poll taxes are being paid by the slush fund of the liquor traffic.

Last week our vigilant Local Committee in the city of Fort Worth located two active agencies of the liquorites: one paying the poll taxes of negroes through a negro saloon, and one paying the poll taxes of white men through a notorious white saloonist of that city. County Attorney Roy, when the facts were laid before him, very promptly filed seven charges against three different men which headed them for the penitentiary. This put a quietus on the traffic in poll tax receipts there on the plan at work, but by a slight change of method they will still be able to buy secretly the voting credentials for vagrants and liquor sympathizers by the thousands in every populous county in Texas, and unless the friends of civic righteous bestir themselves they are likely to wake up when too late to the fact that the balance of power in this election is in the hands of these elements whose voting credentials have been purchased for them by the liquor slush fund, and everyone knows it is useless ordinarily to appeal from the standpoint of reason or morality to men who got their right to vote from such a source.

"What can be done about it?" Three things can be done that will count. First, every friend of righteous government can pay his own poll tax with his own money—making a supreme sacrifice, if necessary to do so—and count one against this despicable scheme.

Second, having qualified to vote himself he can urge every friend of righteousness in his neighborhood to do likewise.

Third, the County Pro Chairman can offer a \$25 reward for evidence to convict any tax collector of illegally issuing poll tax receipts for men upon money paid by liquor agents, and for evidence to convict any person of illegally paying the poll tax of another or of loaning him the money to pay it himself.

I have been on the firing line in the fight against this element for the past six years in Texas, and it is my firm conviction from the evidence in hand that it is going to take the greatest possible activity of every Christian citizen in Texas during the month of January to offset the systematic State-wide work of the liquor poll tax payers and save us from inevitable defeat at the hands of this subsidized vote. The victory will be won or lost before midnight, January 31.

Our hope is in the heroic Protestant ministers of Texas and the hosts of righteousness under their leadership. Will not every preacher of every denomination in the State public-

ly and privately urge upon his voting members the imperative duty in this crisis of qualifying to vote themselves, and seeing that their righteous neighbors do the same, if possible. Let pastors of country Churches take especial care to see that every man is reached.

With every pastor thus looking after the interests of the cause over against "his own tent," stimulating our friends to pay their own poll taxes with their own money, and help catch the rascals who try to pay other men's taxes with corruption funds with the view of controlling their votes in favor of "the crime-breeding saloon, victory is assured. Brethren, we are counting on you. Get your County Chairman to at once offer the \$25 reward. If conviction is secured on a case filed in January, and the money cannot be raised at home, I will pay it. And get every friend of righteousness to "speak often" to his neighbor of the supreme duty of the hour. Write us that you are doing this. Let the Church militant turn its batteries for the time being upon the strongholds of its greatest enemy, the licensed liquor traffic, and drive it out of Imperial Texas, and then march on conquering and to conquer in the name of the Lord.

Shall the ballot in Texas—the very life blood of popular government in the Commonwealth—be dominated by the subsidized vote, and poisoned beyond the hope of recovery from this injection of ballot corruption? Let a hundred thousand Texan patriots thunder NO, and then bend every energy to make good on the NO.

Yours for a saloonless Texas,  
H. A. IVY.

I heartily concur in the foregoing.  
STERLING P. STRONG,  
Chairman State-wide Prohibition Committee.

(Papers friendly to the cause please copy.)

A GREAT BOOK FOR PREACHERS AND DOCTORS.

There has fallen into my hands lately a book so remarkable that I cannot refrain from calling attention of my brethren to it. It strikes me as the greatest blow to materialism and the greatest argument that science has yet brought to the aid of religion.

It is "Brain and Personality," by William Hanna Thomson, M. D., L. L. D. It is as interesting as any novel. The discoveries of recent years touching the brain in its relation to mind, are as great and startling as those of Morse, and Edison, and Marconi, and still unknown to the mass of men.

The book deals with material facts, and hence is, in no sense, metaphysical or speculative.

The first chapter gives an historical introduction; the second, The Physical Basis of Mind; third, Brain Weight and Mental Faculty; fourth, Significance of Brain Being a Double or Pair Organ; fifth and sixth, The Faculty of Speech; seventh, Evolution of a Nervous System; eighth, Brain and Personality; ninth, Practical Applications; tenth, The Significance of Sleep.

A few of his demonstrated facts:

- 1. Weight of brain bears no relation to mental capacity.
- 2. Brain of man shows not one peculiarity to mark a difference between man and the baboon, yet the distance between is immeasurable. What causes it?
- 3. Man a talking animal. The speech faculty not the ability to speak words, but to make them. Only man can make words, and he only as the conscious need arises.
- 4. The reception, the understanding and the expression of words depend as absolutely on a special brain mechanism as the movements of the hands of a watch depend upon the spring.
- 5. The particular anatomical seats of human intelligence are just as palpably demonstrable as the seats of language.
- Note—If these brain localities, with their matchless endowments, could be shown to be native to the brain materialism could ask no more.
- 6. But no human being ever brought

with him, or inherited, a single one of them. They must be accounted for.

7. Not being congenital, these seats of mental faculty must be acquired.

8. As an anatomical fact, they are all located not in both hemispheres, but in one only; hence the process of acquirement must be the same for all.

9. The question which brain, right or left, shall be educated is settled by the babe in its choice of hands, all right-handed persons having the left hemisphere educated, and vice versa.

10. All education is a modification of brain matter under the direction of intelligent will. Materialism says: "There is no such thing as personality apart from brain." This to be rejected as a metaphysical assumption contradicted by the physical, material facts:

I. Not with the whole brain does man know, think, plan; but with certain limited areas educated by himself for that purpose, e. g.: "Here in a small patch of gray matter, not larger than a hazel nut, located in a part of a convolution called Broca's convolution, from the French surgeon who first, in 1861, identified its connection with speech, resides every word that can be spoken!"

II. This great creative choice is not from any source in the brain itself, demonstrated by following considerations:

- 1. The speech center, simply a receptacle for words as a library for books, no more creating them than the library the books on its shelves.
- 2. The congenital function of sight is in the "cuneus," a small wedge-shaped convolution at the back of the occipital lobe. But the babe does not know what it sees. That power is acquired later, not by the "cuneus," but by an adjacent area in front, hence called precuneus.
- 3. Congenital function of hearing in the temporal lobe. A whole group of centers develop around it trained to distinguish different kinds of sound.
- 4. The opposite brain, an exact duplicate and at birth equally fit and capable is left with only birth powers, without word, idea, or a single acquired function.
- 5. Nothing savoring of purpose or design enters at all into the play of the afferent nerves bringing their stimuli from the outer world. All is uniform, automatic, congenital. But here is stimulus from within, of infinite variety, manifesting choice and design, hence Will and Intelligence, i. e., personality. Hence it must be admitted that the Thinker and his brain are two separate things—the one the instrument of the other.
- 6. Finally, the personality within can dispense with the most important means of afferent stimuli which nature supplies, and yet make good the loss because it is independent and self-determining and so can triumph over most serious difficulties, e. g., the remarkable case of Helen Keller.

Brethren, if you haven't it, get it. Study it and scatter it. It is good seed.  
O. T. ROGERS.

There is no night where there is no light.—Ram's Hora.

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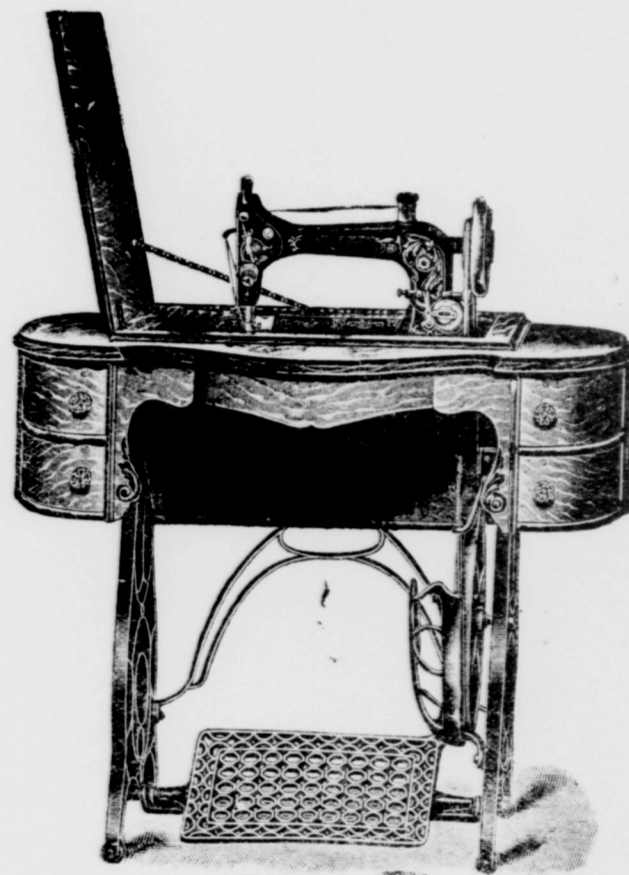
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THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8 1/2 x 5 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following 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.

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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 (hanging directly over the wheel) which automatically rebelts both wheels when sewing head is raised to position for use.

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## The Woman's Department

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

"Behold I make all things new."—Rev. 21:5.  
"New mercies, new blessings, new light on the way;  
New courage, new hope, and new strength each day;  
New light from his countenance, full and unpriced,  
All this be the joy of thy New Year in Christ."

As there was only a half-sized edition of the Advocate issued last week, we therefore had no issue of the Woman's Department for that date.—Editor Woman's Department.

### OUR DEBT.

To the Members of the W. F. M. Society of the Texas Conference:  
Dear Sisters.—A clean sheet January 1, 1909.

Some years ago the central and southern parts of our State were swept by floods, and the little cotton that was left us was so injured as to be almost worthless. Farmers, like politicians, were classified as "ins" and "outs," but with reversed meaning: "in debt" and "out of debt." The "ins" were in a majority that was largely increased during those years. A farmer going to town with a very shabby load was addressed by a traveler thus, "My friend, you don't expect to realize much from that cotton, do you?" "Oh, yes," was the reply. "It is very dirty," said the traveler. "Yes," said the farmer, "but it'll do to pay old debts I already owe." That was not honest, but it was natural. We do not love to pay for goods that have been consumed.

We do not all know the difference between spending and investing, but we all feel it. But do you know that the Woman's Board of Foreign Missions has not spent money, but invested.

We do not mind working and saving to pay for property that still represents the value. This money secured for us property that, in the estimation of some of our wisest and best persons, is worth more than the cost. Those parties were on the ground and knew the conditions. The property is now in use in Mexico, Cuba and Brazil. We are paying interest that distresses and alarms us, but it is not as much as the rent we paid before acquiring the property. When we add to the rent the expense of moving every few months, which is one of the inconveniences attached to renting, we have a much larger sum. Did you ever move? The influences against us in those counties where our missionaries are working made removals more frequent, laborious and costly than with us. Not only that, but—did you ever teach school? Do you know what it means to lead children to a certain point and have them willing, some of the meager, to go farther, and then tear yourself away from them, let them lose what you have given them, and take a new set, who neither know, trust, nor love you, and try to expand their minds and win their hearts? Not only the children, but their parents and associations are changed. You lose what you have gained in one case before you begin to acquire in another. The same class of influences that make it necessary to move also make these changes harder.

Let us avoid these things hereafter. "How?" By sending one dollar each to Mr. C. C. Stoddard, the Conference Treasurer, Palestine, Texas, labeled "For the Debt." If you have a neighbor that cannot pay a dollar, send one for her too. Your superannuate feels all the old love and interest, and can hardly leave off the sense of responsibility.

MRS. S. PHILPOTT.

To the Members of the Woman's Foreign Missionary Society, North Texas Conference:  
A request comes from the President of the Woman's Board Foreign Mis-

sions in regard to the Christmas offering that you were asked to make on the \$50,000 debt which has harassed the board for two years, and for which our dear Mrs. Bowman appealed to you through the columns of our Woman's Department in a recent issue of the Advocate.

The request is this: That you send your offering at once to our Treasurer, Mrs. Rivers, marked, "Christmas Offering," that she may forward to Mrs. McTyeire as soon as possible.

I trust there has been a cordial and liberal response in each auxiliary, and that North Texas will do her part in speedily paying off this incubus which has been crippling the influence and hindering the progress of the Woman's Board.

May our Father so graciously visit you that the year 1909 may be greatly blessed to you and your work.

MARTHA M. TINNIN,

Cor. Sec. Conference Society,  
Kaufman, Texas.

### NOTICE—A NEW THIRD VICE-PRESIDENT.

In a recent letter from our beloved President, Mrs. Gertrude Bloodworth, she says, "Mrs. J. B. Bishop, of Fort Worth, is the new Third Vice-President of our Northwest Texas Conference Society. She is a very superior woman; we ought to congratulate ourselves."

It was with great pleasure we read this news.

Though only a conference officer a few months, with our former Third Vice-President, Mrs. D. T. Averitt, of Robert Lee, we had learned to love her and value her both as an efficient officer and a loving Auxiliary Reporter and co-laborer in that capacity.

Busy as she was, she assumed the auxiliary office of Reporter rather than see her society suffer by not having a Reporter.

Though she is in our sister West Texas Conference now, she has not been forgotten by her sisters of Northwest Texas Conference. Her place as Auxiliary Reporter is being filled by Mrs. T. Johnson in an efficient manner.

We are glad to welcome her successor, Mrs. Bishop, to our midst, and pledge our co-operation and prayers in her new role as Third Vice-President.

MRS. KATE SIMS,

Press Supt. N. W. Texas Conference,  
Gordon, Texas.

### W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

Good old 1908, with its precious opportunities and responsibilities, has joined the ranks of the swift-moving years which make up the irrevocable past. What have you done for the Lord and Home Missions in the Press Department while its days were going by? Has some one been brought to a knowledge of, and in touch with, the great work we are doing through your faithful performance of duty in presenting the Bulletins and through your local press work? Has somebody's money been consecrated to God and unfortunate humanity through your efforts as a Home Mission worker? Have narrow, self-centered lives been broadened and blessed by becoming interested in other lives even more narrow than theirs through the books of the reading course put into their hands through your instrumentality? Or must the Recording Angel write "Asleep at her post" after your name for the year just closed?

Be our records what they may—for the past—the smiling New Year with all its glorious promise is before us. Then let us once more—like Paul of old—"Forget the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And make 1909 notable in the annals of Home Mission work as a year of

great progress toward the accomplishment of the things we are striving for.

The first quarter for the new conference year is gone. Its record—whether good or bad—is made. Though our report to the General Superintendent shows some improvement, it is still far below what it should be.

The Bulletin for January is very fine. Every item in it is important and should be impressed on the auxiliaries. We offer a few suggestions for presenting the Bulletin: Recent issues of the Texas Christian Advocate and the King's Messenger contain much interesting information with which to supplement the item on our Immigrant Home at Galveston; an account of the Tuberculosis Exhibit at the recent State Fair, and other places, exhibiting a widespread and growing interest in this question will assist in impressing the item, "A Query;" in the item, "Ministry of Lay Women" have some one tell all that can be learned about Mrs. Bella Cook, Miss Martha Berry and Miss Wright. You can probably find the necessary information in the January "Our Homes."

Now is the time to prepare your 1909 calendar and year book. You can find the list of monthly topics on the inside front cover of December "Our Homes." Don't forget to make some illustrated topic posters. And please make a few extra copies of each and send to me for my press exhibit at the board meeting in April.

Wishing you all "a Happy New Year" brim full of loving service to our Master, and a full enjoyment of his rich promises to the faithful.

MRS. FRANK BENNETT,

Press Supt. Conference Society,  
Pottsboro, Texas.

### MISSIONS.

The Secretaries of the Woman's Foreign and Home Mission Boards, Miss Daisy Davies and Miss Mabel Head, have just closed a most glorious missionary rally and institute in this city. They stand for world-wide missions, and not for years has Crockett, especially the missionary societies of the Methodist Church, had such a spiritual awakening. "Increased membership to both foreign and home missions of 32 new members, an enlarged vision of the world's needs and an individual dedication to some definite service," were a few of the results of this meeting. Quite a number of delegates and visitors from neighboring auxiliaries attended.

MRS. J. R. HOWARD,

Press Superintendent,  
Crockett, Texas.

### FROM KAUFMAN.

No tidings have been sent to the Woman's Department from Kaufman recently, but so many good things are happening here I feel we would be selfish indeed did we not tell others about our blessings.

First I want you to know we have a good Foreign Missionary Society, with the incomparable Miss Martha Tinnin for our President; a model Treasurer in Mrs. J. M. Hardaway; a painstaking and efficient Recording Secretary in Mrs. Harvey Cole, and a prompt and diligent Corresponding Secretary in Mrs. John Carlisle.

Our meetings are well attended and spiritual. One of the good things we have to tell is, that our young women have been organized some months, and are earnestly and actively engaged "about our Master's business."

The delegates from the two societies returned from the institute at Dallas greatly inspired.

We sent a delegation twenty strong to Terrell to attend the rally held by Misses Davies and Head. Six from the young ladies' society, fourteen from the Woman's societies.

We are sure every one felt greatly benefited spiritually, besides gaining much valuable information in regard to the different departments of work required at our hands as members of these organizations of our loved Church.

Our hearts go out in love to the good women of Terrell for the gracious hospitality and sweet fellowship

it was ours to enjoy on that occasion.

Today has been truly a great day, and I am writing to-night, while our hearts are still "strangely warmed" by the divine power we felt in our service which began at 10 o'clock and closed at 4 p. m.

Instead of observing the Week of Prayer by having one service each day, our President arranged a program for an all-day service, consisting of Bible reading, prayer and praise, helpful papers and discussions; the last forty-five minutes of the program being conducted by the young ladies.

At noon dinner was served at the parsonage, several invited guests, including our husbands, enjoyed the feast with us.

Five new names were added to our roll, and \$6.50 given as an offering.

Our pledges will all be paid, and we are planning greater things for the future. "For this God is our God forever and ever; he will be our guide even unto death."—Psalms 48:14.

MRS. A. R. NASH,

Kaufman, Texas.

### THE MISSIONARY INSTITUTE IN JACKSONVILLE.

The universal expression of all who heard Misses Davies and Head in their institute work at Jacksonville is "it was good to have been there." The only disappointing feature of the occasion was that the attendance was not larger, due to the fact, perhaps, that the weather was unusually disagreeable.

Misses Davies and Head measured up to all that had been said in advance of their coming and left as a result of their labor a much better knowledge of the missionary work and wiser methods of carrying it on.

Their addresses on Sunday on foreign and home missions were masterpieces and gave, not only to the Church but to the general public, a larger vision of a world redeemed and a broader conception of the duty of the Church to its less fortunate fellow-beings.

The story-telling hour for the children deserves special mention. These little minds were led, in such an interesting manner, to understand what it means "to love in deed and in truth."

The regular institute work was taken up on Monday morning and many suggestions and help were given showing how to make our missionary meetings interesting, instructive, inspiring and increasing. They recommended strongly the use of charts, posters, maps, pictures, and any helpful device which attracts the eye. Some of us hear best with our eyes.

It seems to me the crowning suggestion of the institute was the admonition to attain a deeper spirit-life—to cultivate our own prayer-life until we know and realize surely what it means to be "alone with God."

I believe this is the real solution to the problem of uninteresting meetings and small attendance. We have been depending too much on our own strength. We must plant and water, but we must not forget that 'tis God who gives the increase and our relation to him is the measure of our power. If we lived near enough to Him the meetings would be interesting and we would delight to attend—the perfunctory, "sense of duty" service would disappear. Is there not very little in spirit in the average missionary meeting to distinguish it from the secular clubs?

We become so busy looking after the machinery of our organization that we neglect to pray for their success and for those women who are not interested. The machinery is very important, but should be a means—not the end. It may be that some of us are so busy "raising money for the Church that we neglect our own private devotionals—our own soul-culture. If we "paid tithes of all we possess," much of this valuable time could be spent in cultivating and enriching the mind and soul, so that when we went to the missionary meeting, we would be able not only to receive the lesson, but to give something in return.

"Behold, another year begins! Set out afresh for heaven."

### GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

Suggestive New Year's resolution: I will undertake some systematic study of the Bible for this year and, in addition to the regular Church paper, subscribe for and read, at least, one missionary magazine.

MRS. JOHN H. BOLIN,

Jacksonville, Texas.

### W. H. M. SOCIETY ANNUAL REPORT.

In this annual summary of the work of the Home Mission Society at Italy for the year closing August 31 it can be seen that we are awake to our duty and have done some worthy and efficient work during the year. We have enrolled twenty-seven members, ten of whom are pledged to tithing, and eight are subscribers to "Our Homes."

We meet every Monday afternoon, having a varied program at each meeting. The first Monday is devoted to business, with reports from the different officers. The Press Superintendent has a program on the second Monday in which some department of the work is taken up with quizzes. The third Monday is devotional, and the fourth is optional with the President. Of late our pastor has questioned us on the Church Discipline.

We have on record 428 visits to the sick. Amount sent Conference Treasurer, \$51; amount given to charity, \$30; amount expended on local work, \$296.71, making a total of \$377.71.

Our officers have all been conscientious and energetic in their work and we feel that we are growing and broadening each year, as we come closer in touch with the requirements and the opportunities of the connectional home mission work.

MRS. THOS. CHEATHAM,

Press Superintendent.

### Medical Relief Free.

Dr. J. R. Williams, of Crawfordville, Ind., will mail free to all sending him their addresses a package of PAIN-EX COMPOUND, a pure vegetable remedy, which is a positive relief for constipation, indigestion, dyspepsia, rheumatism and grippe.

We are disciplined to prayer by our distresses.—Ram's Horn.

### IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea, cholera, and grippe.

Nobody can know everything. To become expert means to specialize. We are specialists in producing the best flower and vegetable seeds. In 22 years we have become experts. B. M. Ferry's Seeds and more the result of our experience. For sale everywhere. Send our 100 catalogue and profit by our experience. Sent free on request. Address: B. M. FERRY & CO., CANTON, MICH.



NOTES FROM THE FIELD.

Continued from page 5.

can't be found. We have six appointments. One of these (Tranquill) was added to the charge since conference. Just completed the first round. Will have four Sunday-schools going by the first. Lost one member by letter; received four by transfer. Secured several new subscriptions for the Advocate. Hope to be able to put it in all of our Methodist homes. Will have our Orphanage assessment by the 10th; part already in hand. Have not met the new presiding elder yet. I am as anxious to see him as folks are the new preacher. Spent one very pleasant day with Brother and Sister A. F. Hendrix, of Cooper. The people certainly hold him in high esteem. We are praying for sweeping revivals. When you talk to the Lord say a word for us.—S. L. Habern, Dec. 27.

Reiley Springs Circuit.

We were kindly received on Reiley Springs Circuit and are hopeful for a good year's work. Our people are as good as the best and are showing their appreciation for their preacher. The stewards made the assessment \$500. Shooks' Chapel gave us a pouncing soon after we came that we haven't got over yet; in fact, every time we think of it we love them the more. Under the direction of the Holy Spirit we hope to make this a good year.—E. F. Brown.

Keltys Charge.

After the session of our conference at Beaumont we lost no time in getting to our new field of labor. The good ladies saw at once the new pastor could at least fill the parsonage, so they proceeded to increase the stock of furniture by buying beds, a nice iron bedstead and several chairs, including three new rockers; then followed a nice pouncing in due and ancient form. But, my! with all of my force we were well able to stand it. A nicer pouncing we have not had in many a day. Sister Kurth and Sister Clark and other elect sisters laid themselves out to see things well done, then a Christmas turkey and cake by Sister Kurth and many other nice things for Christmas by some of the good people of Keltys. I have made a round on the charge. The people have received us kindly and are showing a willingness to put up with us this year. So far as we are concerned we mean to do our best. Our first Quarterly Conference convened December 26. The representation and financial reports were short. Our presiding elder, Bro. Ellis Smith, was at his post, and his labors among us were highly appreciated, and we look forward to his coming at the next Quarterly Conference. We hope to circulate the Advocate among our people, and we confidently expect a good year.—I. J. Coppedge.

Saint Jo Circuit.

I am settled in my new home. Found things being arranged for us by W. H. M. Society, by putting in furniture, putting matting on floor and papering one room. I have been kindly received at all five of my appointments. We received the pouncing in good time and in fine style. We are praying and working for a good year. Blessings on the Advocate.—Albert P. Saffold.

Clyde.

Truly the lines have fallen to us in pleasant places. We bade good-bye to the good people of Moran November 25, and drove through to Clyde that day. That very night the generous people of Clyde began to show their appreciation of our coming, but it rained for the following evening to the true spirit when the Methodists of Clyde and surrounding country, accompanied by other denominational representatives, came to the parsonage with all manner of good things to eat. Since then many tokens of esteem have been brought to us until our hearts are brimming with love for everybody. We are beginning the year full of anticipation. The possibilities of the charge are great. Bro.

Sisk wrought a good work and leaves the charge in good trim for effective work. We pray that we may see a great ingathering and a great forward move this year all over the charge. If any desire a home among the best people and in a very fine country, let them come to Clyde.—J. N. Vincent.

Matador.

The first of January has come on our third conference year on the Matador charge. We were glad to be returned, and the people seemed glad to have us again; this they demonstrated by the greatest pouncing I have ever experienced. About a hundred people stormed the parsonage, and brought with them not only every imaginable thing to eat, etc., but also words of appreciation and encouragement. The storm was led by "Father" Jones and his good wife, who are indeed a father and mother in Israel. ("Father" Jones is now real sick, and we ask the prayers of the readers of the Advocate for his recovery.) My Board of Stewards met and raised the pastor's salary a hundred dollars. On last year's basis for presiding elder, the charge will pay this year to the support of the ministry \$920. I have a progressive Board of Stewards, and a progressive Church to back them, for which I am very thankful. I took a "hat collection" for the Orphanage the third Sunday in December; received \$24.10. The good women are going to send a box and some money to the Orphanage also. We have the most active W. H. M. Society I have ever seen. We are praying for and expecting a great year.—R. L. Jameson, Jan. 1.

Caldwell Station.

We are now one month into our third year at Caldwell. We were delighted to return. We wanted to return, and the cordial reception by everybody makes us feel that the people are also pleased. We believe we escape the charge of restlessness, charged in Bro. Smith's article, and feel sure we did not fall into that class spoken of by Bishop Candler. Caldwell Station is steadily advancing on more lines than one. We are growing in grace. We are preaching to larger congregations as a rule than our first year. We are growing in numbers. At our regular services people join the Church. We are growing financially. Our stewards met just after conference and, without hint or suggestion on our part, increased pastor's salary \$100. This is three times this has been done for us. The stewards relieve the pastor from the conference collections, taking all the finances into their hands. Ours is a wide-awake, progressive Board of Stewards. They are a set of men who know and love the doctrine and polity of our Church. They rejoice in its prosperity and set an example of progress. Our W. H. M. Society would be hard to beat. They raised over \$900 last year, and spent it wisely on church and parsonage and connectional interests. We are well fixed. Our W. F. M. Society has the Juvenile Department, and raised \$125 for missions last year. Our W. H. M. Society has raised \$190 since conference. Our Sunday-school, under the guidance of the good Lord and Bro. W. M. Stone, is the strength of our Church. It is still growing. It hasn't been long since we built two Sunday-school rooms and a choir loft. We put classes in each of them, and now we have filled every available space, and inevitably we will have to build more room. Our Sunday-school believes in missions. Four classes have entered the work of each raising a scholarship for our foreign schools: one for China, one for Korea, one for Mexico, and one for Cuba. We are planting our religious interests in the nations of the earth. This shall be our best year.—A. A. Kidd, Jan. 4.

Naples and Omaha.

We were returned to this charge for the fourth year, and we have many things to encourage us, so we enter upon the work of the year in great hope of this year being the best year we have spent on this charge. The people have been very kind to us. The Church at Omaha sent us a nice pouncing during the holidays. Many nice things to eat—sugar, coffee, syrup, fruits of many kinds. Omaha pounds the preacher often. We received three or four poundings from this Church last year. Bro. Ed Conley and Bro. J. W. Glass each sent us a nice turkey for Christmas. The ladies of Naples Church gave my wife a very nice suit, marked \$35. So the preacher's wife is all smiles (and so is the preacher). We want to and now to express our thanks to the donors, one and all, and hope to return these tokens of appreciation in a spiritual way. When we came to this charge, three years ago, the Board of Stewards assessed for the pastor \$600. At a meeting of the board last week they placed the pastor's salary at \$1200. We have had a steady growth for the three past years, and so the Board of Stewards are able to take double the amount for the pastor's support. These good people will take good care of any preacher who is assigned to this

charge. The Sunday-school interest of the charge is growing. The women's societies are well organized and doing splendid work. We are glad, indeed, to have Rev. R. A. Borroughs for our presiding elder another year. We feel with his godly counsel to help us on our charge we will go forward in the name of our Lord to do the best year's work of our ministry. May this year be a great year for our Zion.—J. E. Morgan.

Carthage. I am starting off fine on my second year at Carthage. We have some bright prospects just now. Am expecting great things of God. I love the Advocate. Thank God for her stand on the prohibition question. "On with the battle!" I was married to Miss Eric Stewart, in Boise City, December 23. Bro. G. B. Carter officiating. May the good Lord bless you all.—C. C. Williamson.

Dodge.

We have reached our new home to which the Bishop appointed us, and will say we are well pleased; the people of our little town seem good and clever. We preached here the second Sunday and Sunday night to a large crowd. We are still in the battle for our Master, and expect great things this year through him. Wishing all a Happy New Year.—Chas. W. Weatherly, Dec. 29.

Pecan Gap and Ben Franklin.

I am on this work for another year, and I am hard at work. Some of our religious services since conference have been very fine. We have the money in bank to do repainting and some repair work for our church at Pecan Gap. The contract has been let for the rebuilding and remodeling of our church at Ben Franklin. I want to arrange for a protracted meeting at each of the two appointments at an early date. Our first Quarterly Conference has come and gone. It was a great success in every way. The stewards showed their appreciation of their preacher by advancing his salary one hundred and fifty dollars over last year. So this pastor is now getting the best salary this work has ever paid any man. The new presiding elder literally captured my people. He preached four times for us, and they were all thoughtful, logical and every way helpful to us all, and when he went away, my people said we will be glad when he returns again. We are hoping and praying for large results this year.—T. M. Kirk.

Milburn.

Our first Quarterly Conference was held on the 15th inst., at Milburn, Texas, with our presiding elder, Bro. Renfro, in the chair. It affords me a great pleasure to say that I find Milburn circuit in a fine spiritual condition. We are having good attendance at our prayer-meetings and also at Sunday-school. I have a good hearing at every preaching service all over my circuit. Great interest is being manifested amongst our young people. I have organized two Senior Epworth Leagues, with a membership of twenty-eight. I preached to the children last Sunday week, and eighteen or twenty came forward, saying that they were going to accept Jesus as their Savior. I feel that we are going to accomplish great things for the Master this year. Our parsonage has been weatherboarded and new shingles placed where they were needed. We have money enough on hand to paint and paper the parsonage, which we hope to do this coming week. I suppose you will always remember your first pouncing (not thrashing, but pouncing). Well, we received our first pouncing last Tuesday night. Our people rushed in on us and almost scared our children out of the parsonage, wife included. Now, I assure you that it was an enjoyable surprise. Our kitchen table was well filled with good things to eat, including chickens, and, of course, you know Methodists like chicken. I also had my first experience in performing a matrimonial ceremony. On Sunday morning December 20, a young man drove up in front of the parsonage and called

JELL-O One of the Ladies' Choice Recipes.

Every one of the seven Jell-O flavors is so good that, as explained in a former announcement, no one has ever yet been able to determine which is best, and no mistake is possible if a choice is made at random.

With a great many ladies the Chocolate flavor is especially popular. One of the favored recipes is this one for

CHOCOLATE WALNUT JELL-O.

Dissolve one package Chocolate Jell-O in one pint of boiling water. When it begins to harden, add one-half cup English walnut meats and half a dozen figs cut up fine. Set away to become firm and serve with whipped cream.

Jell-O flavors are:

- Chocolate, Lemon, Peach, Cherry, Strawberry, Raspberry and Orange.

10c. a package, at all grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.



for the preacher. I went out, and he said, "Well, I have a job for you." So giving me his license, he drove off, and at 1:30 o'clock he came back with his bride. Her name was Susie Bandy and his name was Chas. Lee. The ceremony was performed in the presence of my wife and a great many of our neighbors who were standing in their back doors. We are spending the happiest days that we have ever spent. I am rejoicing because I have taken up the work of the ministry. I am happy in the work.—Shan M. Hull, December 29.

Gorman.

We have started off with encouraging prospects for a successful year at Gorman. We were glad to be returned to this appointment, as there is none better in the conference of its size, and we believe there is a rich harvest for us here this year. Of course we have been pounced, and we think we have never received a nicer one since we have been a pastor. Preacher's and presiding elder's salaries raised above last year, and will be paid monthly in advance. This membership says they will pay anything that the Church asks them to that is in the bounds of reason. On December 18 we had with us Rev. J. D. Odom, who delivered at the Methodist church a very strong address on State-wide prohibition. Brother Odom is doing a great work in this field and no doubt is serving the Church to a better advantage at present than he could if he were in the pastorate. Gorman will do its part to wipe the liquor business out of Texas. Christmas passed by serenely with us here. Except an old sot or two, there was but little drinking or drunkenness. The Texas Christian Advocate furnished the strongest article we have ever seen on "The Advent of Jesus Christ."—R. A. Clements, Dec. 29.

Willow Point.

Our first Quarterly Conference for this place was held at Willow Point the 19th and 20th inst. All things considered we had a fine meeting. Bro. Barton preached three good, strong sermons. Willow Point deserves special mention. She has just finished a new church. The enterprise was begun and finished within three or four months, and has ordered a bell, organ and gas lights. It is to be dedicated in the near future, all complete and new. In this enterprise the brethren

Continued on page 16.



## 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.

"Behold I make all things new."—Rev. 21:5.

"New mercies, new blessings, new light on the way;  
New courage, new hope, and new strength each day;  
New light from his countenance, full and unpriced,  
All this be the joy of thy New Year in Christ."

As there was only a half-sized edition of the Advocate issued last week, we therefore had no issue of the Woman's Department for that date.—Editor Woman's Department.

### OUR DEBT.

To the Members of the W. F. M. Society of the Texas Conference:  
Dear Sisters.—A clean sheet January 1, 1909.

Some years ago the central and southern parts of our State were swept by floods, and the little cotton that was left us was so injured as to be almost worthless. Farmers, like politicians, were classified as "ins" and "outs," but with reversed meaning: "in debt" and "out of debt." The "ins" were in a majority that was largely increased during those years. A farmer going to town with a very shabby load was addressed by a traveler thus, "My friend, you don't expect to realize much from that cotton, do you?" "Oh, yes," was the reply. "It is very dirty," said the traveler. "Yes," said the farmer, "but it'll do to pay old debts I already owe." That was not honest, but it was natural. We do not love to pay for goods that have been consumed.

We do not all know the difference between spending and investing, but we all feel it. But do you know that the Woman's Board of Foreign Missions has not spent money, but invested.

We do not mind working and saving to pay for property that still represents the value. This money secured for us property that, in the estimation of some of our wisest and best persons, is worth more than the cost. Those parties were on the ground and knew the conditions. The property is now in use in Mexico, Cuba and Brazil. We are paying interest that distresses and alarms us, but it is not as much as the rent we paid before acquiring the property. When we add to the rent the expense of moving every few months, which is one of the inconveniences attached to renting, we have a much larger sum. Did you ever move? The influences against us in those counties where our missionaries are working made removals more frequent, laborious and costly than with us. Not only that, but—did you ever teach school? Do you know what it means to lead children to a certain point and have them willing, some of the meager, to go farther, and then tear yourself away from them, let them lose what you have given them, and take a new set, who neither know, trust, nor love you, and try to expand their minds and win their hearts? Not only the children, but their parents and associations are changed. You lose what you have gained in one case before you begin to acquire in another. The same class of influences that make it necessary to move also make these changes harder.

Let us avoid these things hereafter. "How?" By sending one dollar each to Mr. C. C. Stoddard, the Conference Treasurer, Palestine, Texas, labeled "For the Debt." If you have a neighbor that cannot pay a dollar, send one for her too. Your superannuate feels all the old love and interest, and can hardly leave off the sense of responsibility.  
MRS. S. PHILPOTT.

To the Members of the Woman's Foreign Missionary Society, North Texas Conference:

A request comes from the President of the Woman's Board Foreign Mis-

sions in regard to the Christmas offering that you were asked to make on the \$50,000 debt which has harassed the board for two years, and for which our dear Mrs. Bowman appealed to you through the columns of our Woman's Department in a recent issue of the Advocate.

The request is this: That you send your offering at once to our Treasurer, Mrs. Rivers, marked, "Christmas Offering," that she may forward to Mrs. McTyeire as soon as possible.

I trust there has been a cordial and liberal response in each auxiliary, and that North Texas will do her part in speedily paying off this incubus which has been crippling the influence and hindering the progress of the Woman's Board.

May our Father so graciously visit you that the year 1909 may be greatly blessed to you and your work.

MARTHA M. TINNIN.

Cor. Sec. Conference Society,  
Kaufman, Texas.

### NOTICE—A NEW THIRD VICE-PRESIDENT.

In a recent letter from our beloved President, Mrs. Gertrude Bloodworth, she says, "Mrs. J. B. Bishop, of Fort Worth, is the new Third Vice-President of our Northwest Texas Conference Society. She is a very superior woman; we ought to congratulate ourselves."

It was with great pleasure we read this news.

Though only a conference officer a few months, with our former Third Vice-President, Mrs. D. T. Averitt, of Robert Lee, we had learned to love her and value her both as an efficient officer and a loving Auxiliary Reporter and co-laborer in that capacity.

Busy as she was, she assumed the auxiliary office of Reporter rather than see her society suffer by not having a Reporter.

Though she is in our sister West Texas Conference now, she has not been forgotten by her sisters of Northwest Texas Conference. Her place as Auxiliary Reporter is being filled by Mrs. T. Johnson in an efficient manner.

We are glad to welcome her successor, Mrs. Bishop, to our midst, and pledge our co-operation and prayers in her new role as Third Vice-President.  
MRS. KATE SIMS.

Press Supt. N. W. Texas Conference,  
Gordon, Texas.

### W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

Good old 1908, with its precious opportunities and responsibilities, has joined the ranks of the swift-moving years which make up the irrevocable past. What have you done for the Lord and Home Missions in the Press Department while its days were going by? Has some one been brought to a knowledge of, and in touch with, the great work we are doing through your faithful performance of duty in presenting the Bulletins and through your local press work? Has somebody's money been consecrated to God and unfortunate humanity through your efforts as a Home Mission worker? Have narrow, self-centered lives been broadened and blessed by becoming interested in other lives even more narrow than theirs through the books of the reading course put into their hands through your instrumentality? Or must the Recording Angel write "Asleep at her post" after your name for the year just closed?

Be our records what they may—for the past—the smiling New Year with all its glorious promise is before us. Then let us once more—like Paul of old—"Forget the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And make 1909 notable in the annals of Home Mission work as a year of

great progress toward the accomplishment of the things we are striving for.

The first quarter for the new conference year is gone. Its record—whether good or bad—is made. Though our report to the General Superintendent shows some improvement, it is still far below what it should be.

The Bulletin for January is very fine. Every item in it is important and should be impressed on the auxiliaries. We offer a few suggestions for presenting the Bulletin: Recent issues of the Texas Christian Advocate and the King's Messenger contain much interesting information with which to supplement the item on our Immigrant Home at Galveston; an account of the Tuberculosis Exhibit at the recent State Fair, and other places, exhibiting a widespread and growing interest in this question will assist in impressing the item, "A Query:" in the item, "Ministry of Lay Women" have some one tell all that can be learned about Mrs. Bella Cook, Miss Martha Berry and Miss Wright. You can probably find the necessary information in the January "Our Homes."

Now is the time to prepare your 1909 calendar and year book. You can find the list of monthly topics on the inside front cover of December "Our Homes." Don't forget to make some illustrated topic posters. And please make a few extra copies of each and send to me for my press exhibit at the board meeting in April.

Wishing you all "a Happy New Year" brim full of loving service to our Master, and a full enjoyment of his rich promises to the faithful.

MRS. FRANK BENNETT.

Press Supt. Conference Society,  
Pottsville, Texas.

### MISSIONS.

The Secretaries of the Woman's Foreign and Home Mission Boards, Miss Daisy Davies and Miss Mabel Head, have just closed a most glorious missionary rally and institute in this city. They stand for world-wide missions, and not for years has Crockett, especially the missionary societies of the Methodist Church, had such a spiritual awakening. "Increased membership to both foreign and home missions of 32 new members, an enlarged vision of the world's needs and an individual dedication to some definite service," were a few of the results of this meeting. Quite a number of delegates and visitors from neighboring auxiliaries attended.

MRS. J. R. HOWARD,

Press Superintendent,  
Crockett, Texas.

### FROM KAUFMAN.

No tidings have been sent to the Woman's Department from Kaufman recently, but so many good things are happening here I feel we would be selfish indeed did we not tell others about our blessings.

First I want you to know we have a good Foreign Missionary Society, with the incomparable Miss Martha Tinnin for our President; a model Treasurer in Mrs. J. M. Hardaway; a painstaking and efficient Recording Secretary in Mrs. Harvey Cole, and a prompt and diligent Corresponding Secretary in Mrs. John Carlisle.

Our meetings are well attended and spiritual. One of the good things we have to tell is, that our young women have been organized some months, and are earnestly and actively engaged "about our Master's business."

The delegates from the two societies returned from the institute at Dallas greatly inspired.

We sent a delegation twenty strong to Terrell to attend the rally held by Misses Davies and Head. Six from the young ladies' society, fourteen from the Woman's societies.

We are sure every one felt greatly benefited spiritually, besides gaining much valuable information in regard to the different departments of work required at our hands as members of these organizations of our loved Church.

Our hearts go out in love to the good women of Terrell for the gracious hospitality and sweet fellowship

it was ours to enjoy on that occasion.

Today has been truly a great day, and I am writing to-night, while our hearts are still "strangely warmed" by the divine power we felt in our service which began at 10 o'clock and closed at 4 p. m.

Instead of observing the Week of Prayer by having one service each day, our President arranged a program for an all-day service, consisting of Bible reading, prayer and praise, helpful papers and discussions; the last forty-five minutes of the program being conducted by the young ladies.

At noon dinner was served at the parsonage, several invited guests, including our husbands, enjoyed the feast with us.

Five new names were added to our roll, and \$6.50 given as an offering.

Our pledges will all be paid, and we are planning greater things for the future. "For this God is our God forever and ever; he will be our guide even unto death."—Psalms 48:14.

MRS. A. R. NASH.

Kaufman, Texas.

### THE MISSIONARY INSTITUTE IN JACKSONVILLE.

The universal expression of all who heard Misses Davies and Head in their institute work at Jacksonville is "'twas good to have been there." The only disappointing feature of the occasion was that the attendance was not larger, due to the fact, perhaps, that the weather was unusually disagreeable.

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It seems to me the crowning suggestion of the institute was the admonition to attain a deeper spirit-life—to cultivate our own prayer-life until we know and realize surely what it means to be "alone with God."

I believe this is the real solution to the problem of uninteresting meetings and small attendance. We have been depending too much on our own strength. We must plant and water, but we must not forget that 'tis God who gives the increase and our relation to him is the measure of our power. If we lived near enough to Him the meetings would be interesting and we would delight to attend—the perfunctory, "sense of duty" service would disappear. Is there not very little in the average missionary meeting to distinguish it from the secular clubs?

We become so busy looking after the machinery of our organization that we neglect to pray for their success and for those women who are not interested. The machinery is very important, but should be a means—not the end. It may be that some of us are so busy "raising money for the Church that we neglect our own private devotionals—our own soul-culture. If we "paid tithes of all we possess," much of this valuable time could be spent in cultivating and enriching the mind and soul, so that when we went to the missionary meeting, we would be able not only to receive the lesson, but to give something in return.

"Behold, another year begins! Set out afresh for heaven."

### GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

Suggestive New Year's resolution: I will undertake some systematic study of the Bible for this year and, in addition to the regular Church paper, subscribe for and read, at least, one missionary magazine.

MRS. JOHN H. BOLIN,  
Jacksonville, Texas.

### W. H. M. SOCIETY ANNUAL REPORT.

In this annual summary of the work of the Home Mission Society at Italy for the year closing August 31 it can be seen that we are awake to our duty and have done some worthy and efficient work during the year. We have enrolled twenty-seven members, ten of whom are pledged to tithing, and eight are subscribers to "Our Homes."

We meet every Monday afternoon, having a varied program at each meeting. The first Monday is devoted to business, with reports from the different officers. The Press Superintendent has a program on the second Monday in which some department of the work is taken up with quizzes. The third Monday is devotional, and the fourth is optional with the President. Of late our pastor has questioned us on the Church Discipline.

We have on record 428 visits to the sick. Amount sent Conference Treasurer, \$51; amount given to charity, \$30; amount expended on local work, \$296.71, making a total of \$377.71.

Our officers have all been conscientious and energetic in their work and we feel that we are growing and broadening each year, as we come closer in touch with the requirements and the opportunities of the connective home mission work.

MRS. THOS. CHEATHAM,  
Press Superintendent.

### Medical Relief Free.

Dr. J. R. Willis, of Cantonville, Ind., will mail free to all sending him their addresses a package of PAINY COMPOND, a pure vegetable remedy, which is a positive relief for constipation, indigestion, dyspepsia, rheumatism and grippe.

We are disciplined to prayer by our distresses.—Ran's Horn.

### IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea, cholera and grippe.



NOTES FROM THE FIELD.

Continued from page 5.

can't be found. We have six appointments. One of these (Tranquil) was added to the charge since conference. Just completed the first round. Will have four Sunday-schools going by the first. Lost one member by letter; received four by transfer. Secured several new subscriptions for the Advocate. Hope to be able to put it in all of our Methodist homes. Will have our Orphanage assessment by the 10th; part already in hand. Have not met the new presiding elder yet. I am as anxious to see him as folks are the new preacher. Spent one very pleasant day with Brother and Sister A. F. Hendrix, of Cooper. The people certainly hold him in high esteem. We are praying for sweeping revivals. When you talk to the Lord say a word for us.—S. L. Habern, Dec. 27.

Reiley Springs Circuit.

We were kindly received on Reiley Springs Circuit and are hopeful for a good year's work. Our people are as good as the best and are showing their appreciation for their preacher. The stewards made the assessment \$500. Shooks' Chapel gave us a pounding soon after we came that we haven't got over yet; in fact, every time we think of it we love them the more. Under the direction of the Holy Spirit we hope to make this a good year.—E. F. Brown.

Keltys Charge.

After the session of our conference at Beaumont we lost no time in getting to our new field of labor. The good ladies saw at once the new pastor could at least fill the parsonage, so they proceeded to increase the stock of furniture by buying beds, a nice iron bedstead and several chairs, including three new rockers; then followed a nice pounding in due and ancient form. But, my! with all of my force we were well able to stand it. A nicer pounding we have not had in many a day. Sister Kurth and Sister Clark and other elect sisters laid themselves out to see things well done, then a Christmas turkey and cake by Sister Kurth and many other nice things for Christmas by some of the good people of Keltys. I have made a round on the charge. The people have received us kindly and are showing a willingness to put up with us this year. So far as we are concerned we mean to do our best. Our first Quarterly Conference convened December 25. The representation and financial reports were short. Our presiding elder, Bro. Ellis Smith, was at his post, and his labors among us were highly appreciated, and we look forward to his coming at the next Quarterly Conference. We hope to circulate the Advocate among our people, and we confidently expect a good year.—I. J. Coppedge.

Saint Jo Circuit.

I am settled in my new home. Found things being arranged for us by W. H. M. Society, by putting in furniture, putting matting on floor and papering one room. I have been kindly received at all five of my appointments. We received the pounding in good time and in fine style. We are praying and working for a good year. Blessings on the Advocate.—Albert P. Saffold.

Clyde.

Truly the lines have fallen to us in pleasant places. We bade good-bye to the good people of Moran November 25, and drove through to Clyde that day. That very night the generous people of Clyde began to show their appreciation of our coming, but it remained for the following evening to reveal the true spirit when the Methodists of Clyde and surrounding country, accompanied by other denominational representatives, came to the parsonage with all manner of good things to eat. Since then many tokens of esteem have been brought to us until our hearts are brimming with love for everybody. We are beginning the year full of anticipation. The possibilities of the charge are great. Bro.

Sisk wrought a good work and leaves the charge in good trim for effective work. We pray that we may see a great ingathering and a great forward move this year all over the charge. If any desire a home among the best people and in a very fine country, let them come to Clyde.—J. N. Vincent.

Matador.

The first of January has come on our third conference year on the Matador charge. We were glad to be returned, and the people seemed glad to have us again; this they demonstrated by the greatest pounding I have ever experienced. About a hundred people stormed the parsonage, and brought with them not only every imaginable thing to eat, etc., but also words of appreciation and encouragement. The storm was led by "Father" Jones and his good wife, who are indeed a father and mother in Israel. ("Father" Jones is now real sick, and we ask the prayers of the readers of the Advocate for his recovery.) My Board of Stewards met and raised the pastor's salary a hundred dollars. On last year's basis for presiding elder, the charge will pay this year to the support of the ministry \$920. I have a progressive Board of Stewards, and a progressive Church to back them, for which I am very thankful. I took a "hat collection" for the Orphanage the third Sunday in December; received \$24.10. The good women are going to send a box and some money to the Orphanage also. We have the most active W. H. M. Society I have ever seen. We are praying for and expecting a great year.—R. L. Jameson, Jan. 1.

Caldwell Station.

We are now one month into our third year at Caldwell. We were delighted to return. We wanted to return, and the cordial reception by everybody makes us feel that the people are also pleased. We believe we escape the charge of restlessness, charged in Bro. Smith's article, and feel sure we did not fall into that class spoken of by Bishop Candler. Caldwell Station is steadily advancing on more lines than one. We are growing in grace. We are preaching to larger congregations as a rule than our first year. We are growing in numbers. At our regular services people join the Church. We are growing financially. Our stewards met just after conference and, without hint or suggestion on our part, increased pastor's salary \$100. This is three times this has been done for us. The stewards relieve the pastor from the conference collections, taking all the finances into their hands. Ours is a wide-awake, progressive Board of Stewards. They are a set of men who know and love the doctrine and polity of our Church. They rejoice in its prosperity and set an example of progress. Our W. H. M. Society would be hard to beat. They raised over \$900 last year, and spent it wisely on church and parsonage and connectional interests. We are well fixed. Our W. F. M. Society has the Juvenile Department, and raised \$125 for missions last year. Our W. H. M. Society has raised \$190 since conference. Our Sunday-school, under the guidance of the good Lord and Bro. W. M. Stone, is the strength of our Church. It is still growing. It hasn't been long since we built two Sunday-school rooms and a choir loft. We put classes in each of them, and now we have filled every available space, and inevitably we will have to build more room. Our Sunday-school believes in missions. Four classes have entered the work of each raising a scholarship for our foreign schools: one for China, one for Korea, one for Mexico, and one for Cuba. We are planting our religious interests in the nations of the earth. This shall be our best year.—A. A. Kidd, Jan. 4.

Naples and Omaha.

We were returned to this charge for the fourth year, and we have many things to encourage us, so we enter upon the work of the year in great hope of this year being the best year we have spent on this charge. The people have been very kind to us. The Church at Omaha sent us a nice pounding during the holidays. Many nice things to eat—sugar, coffee, syrup, fruits of many kinds. Omaha pounds the preacher often. We received three or four poundings from this Church last year. Bro. Ed Conley and Bro. J. W. Glass each sent us a nice turkey for Christmas. The ladies of Naples Church gave my wife a very nice suit, marked \$35. So the preacher's wife is all smiles (and so is the preacher). We want here and now to express our thanks to the donors, one and all, and hope to return these tokens of appreciation in a spiritual way. When we came to this charge, three years ago, the Board of Stewards assessed for the pastor \$600. At a meeting of the board last week they placed the pastor's salary at \$1200. We have had a steady growth for the three past years, and so the Board of Stewards are able to take double the amount for the pastor's support. These good people will take good care of any preacher who is assigned

Laurelia Station.

To all friends scattered abroad, I send happy greetings. When the appointments were read out at Beaumont, the ecclesiastical wheel, in its turn around, dropped me and wife at Laurelia. We moved 118 miles, and will say we are glad we are here, for

we were warmly received and have been kindly treated ever since we arrived, December 5. It seems that they cannot do enough for us. There is no end to their hospitality. They have been inviting us to dine and supper with them time and again; yea, many times; in fact, it would be too much to undertake to tell of all they have done for us. Both people and preacher are well pleased and happy. I've preached twelve times in four weeks, organized a prayer-meeting, and a League (Epworth), and we are on a boom, moving off nicely, with a bright prospect for a successful year for the Master. Last week we were visited by a great company of people one night, and they pounded heavily with a variety of culinary supplies, too much to mention. God bless them! This inspires and encourages us to do our very best. The outlook is indeed encouraging. Our Quarterly meeting was held December 31. Our presiding elder, C. A. Tower, was with us, looking carefully after every interest of the Church. Our people fell in love with him, and so did we. When we came here this was Laurelia Circuit, but this people appealed to the presiding elder to make Laurelia a station. They specified and guaranteed a handsome salary for the pastor, whereupon the request was granted, and Laurelia was made a station, with this scribe as pastor, and the rest of the circuit was provided for, so we have settled down and all at work in earnest. We serve a noble people who believe in providing for their pastor bountifully. I find much need of personal and private home work, which we expect to do by the help of Him who said, "Go preach the gospel to every creature." Pray for us that we may be "led by the Spirit of God," and thus have a most gracious year in bringing souls to Christ. Wishing success to the Advocate and victory for prohibition.—J. B. Gregory.

Coleman Circuit.

We have received a warm welcome on Coleman Circuit. This is a new charge so far as the present plan is concerned. In making my first round I have found plenty of work to be done and plenty of material with which to work. About 365 members on roll. Good things have been finding their way to us ever since our arrival. Only one "regular" pounding, but it was up to high water mark. It came from the good people of Glen Cove. They once had the pastor living in their town, hence know how to treat him. May the good Lord bless them and use our poor efforts for their highest good. We find many who pledge their hearty support and best efforts; so with faith in God we press the battle for a great year. Our first Quarterly Conference is yet in the future.—S. L. Culwell, Dec. 30.

Naples and Omaha.

We were returned to this charge for the fourth year, and we have many things to encourage us, so we enter upon the work of the year in great hope of this year being the best year we have spent on this charge. The people have been very kind to us. The Church at Omaha sent us a nice pounding during the holidays. Many nice things to eat—sugar, coffee, syrup, fruits of many kinds. Omaha pounds the preacher often. We received three or four poundings from this Church last year. Bro. Ed Conley and Bro. J. W. Glass each sent us a nice turkey for Christmas. The ladies of Naples Church gave my wife a very nice suit, marked \$35. So the preacher's wife is all smiles (and so is the preacher). We want here and now to express our thanks to the donors, one and all, and hope to return these tokens of appreciation in a spiritual way. When we came to this charge, three years ago, the Board of Stewards assessed for the pastor \$600. At a meeting of the board last week they placed the pastor's salary at \$1200. We have had a steady growth for the three past years, and so the Board of Stewards are able to take double the amount for the pastor's support. These good people will take good care of any preacher who is assigned

charge. The Sunday-school interest of the charge is growing. The women's societies are well organized and doing splendid work. We are glad, indeed, to have Rev. R. A. Borroughs for our presiding elder another year. We feel with his godly counsel to help us on our charge we will go forward in the name of our Lord to do the best year's work of our ministry. May this year be a great year for our Zion.—J. E. Morgan.

Carthage.

I am starting off fine on my second year at Carthage. We have some bright prospects just now. Am expecting great things of God. I love the Advocate. Thank God for her stand on the prohibition question. "On with the battle!" I was married to Miss Eric Stewart, in Boise City, December 23, Bro. G. B. Carter officiating. May the good Lord bless you all.—C. C. Williamson.

Dodge.

We have reached our new home to which the Bishop appointed us, and will say we are well pleased; the people of our little town seem good and clever. We preached here the second Sunday and Sunday night to a large crowd. We are still in the battle for our Master, and expect great things this year through him. Wishing all a Happy New Year.—Chas. W. Weatherby, Dec. 29.

Pecan Gap and Ben Franklin.

I am on this work for another year, and I am hard at work. Some of our religious services since conference have been very fine. We have the money in bank to do repainting and some repair work for our church at Pecan Gap. The contract has been let for the rebuilding and remodeling of our church at Ben Franklin. I want to arrange for a protracted meeting at each of the two appointments at an early date. Our first Quarterly Conference has come and gone. It was a great success in every way. The stewards showed their appreciation of their preacher by advancing his salary one hundred and fifty dollars over last year. So this pastor is now getting the best salary this work has ever paid any man. The new presiding elder literally captured my people. He preached four times for us, and they were all thoughtful, logical and every way helpful to us all, and when he went away, my people said we will be glad when he returns again. We are hoping and praying for large results this year.—T. M. Kirk.

Milburn.

Our first Quarterly Conference was held on the 15th inst., at Milburn, Texas, with our presiding elder, Bro. Renfro, in the chair. It affords me a great pleasure to say that I find Milburn circuit in a fine spiritual condition. We are having good attendance at our prayer-meetings and also at Sunday-school. I have a good hearing at every preaching service all over my circuit. Great interest is being manifested amongst our young people. I have organized two Senior Epworth Leagues, with a membership of twenty-eight. I preached to the children last Sunday week, and eighteen or twenty can forward, saying that they were going to accept Jesus as their Savior. I feel that we are going to accomplish great things for the Master this year. Our parsonage has been weatherboarded and new shingles placed where they were needed. We have money enough on hand to paint and paper the parsonage, which we hope to do this coming week. I suppose you will always remember your first pounding (not thrashing, but pounding). Well, we received our first pounding last Tuesday night. Our people rushed in on us and almost scared our children out of the parsonage, wife included. Now, I assure you that it was an enjoyable surprise. Our kitchen table was well filled with good things to eat, including chickens, and, of course, you know Methodists like chicken. I also had my first experience in performing a matrimonial ceremony. On Sunday morning December 20, a young man drove up in front of the parsonage and called

JELL-O  
One of the Ladies' Choice Recipes.

Every one of the seven Jell-O flavors is so good that, as explained in a former announcement, no one has ever yet been able to determine which is best, and no mistake is possible if a choice is made at random.

With a great many ladies the Chocolate flavor is especially popular. One of the favored recipes is this one for

CHOCOLATE WALNUT JELL-O.

Dissolve one package Chocolate Jell-O in one pint of boiling water. When it begins to harden, add one-half cup English walnut meats and half a dozen figs cut up fine. Set away to become firm and serve with whipped cream.

Jell-O flavors are:

- Chocolate,
- Lemon,
- Peach,
- Cherry,
- Strawberry,
- Raspberry and
- Orange.

10c. a package, at all grocers.

Illustrated Recipe Book, free.



The Genesee Pure Food Co., Le Roy, N. Y.

for the preacher. I went out, and he said, "Well, I have a job for you." So giving me his license, he drove off, and at 1:30 o'clock he came back with his bride. Her name was Susie Bandy and his name was Chas. Lee. The ceremony was performed in the presence of my wife and a great many of our neighbors who were standing in their back doors. We are spending the happiest days that we have ever spent. I am rejoicing because I have taken up the work of the ministry. I am happy in the work.—Shan M. Hull, December 29.

Gorman.

We have started off with encouraging prospects for a successful year at Gorman. We were glad to be returned to this appointment, as there is none better in the conference of its size, and we believe there is a rich harvest for us here this year. Of course we have been pounded, and we think we have never received a nicer one since we have been a pastor. Preacher's and presiding elder's salaries raised above last year, and will be paid monthly in advance. This membership says they will pay anything that the Church asks them to that is in the bounds of reason. On December 18 we had with us Rev. J. D. Odom, who delivered at the Methodist church a very strong address on State-wide prohibition. Brother Odom is doing a great work in this field and no doubt is serving the Church to a better advantage at present than he could if he were in the pastorate. Gorman will do its part to wipe the liquor business out of Texas. Christmas passed by serenely with us here. Except an old sot or two, there was but little drinking or drunkenness. The Texas Christian Advocate furnished the strongest article we have ever seen on "The Advent of Jesus Christ."—R. A. Clements, Dec. 29.

Willow Point.

Our first Quarterly Conference for this place was held at Willow Point the 19th and 20th inst. All things considered we had a fine meeting. Bro. Barton preached three good, strong sermons. Willow Point deserves special mention. She has just finished a new church. The enterprise was begun and finished within three or four months, and has ordered a bell, organ and gas lights. It is to be dedicated in the near future, all complete and new. In this enterprise the brethren

Continued on page 16.



### Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word**. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

#### Poetry Can in No Case be Inserted.

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

**McGHEE.**—William D. McGhee was born in the State of Alabama on March 14, 1849. Finishing his education he came to Texas in young manhood and engaged in the profession of teaching. His first school was taught in Falls County, and in 1876 and 1877 he taught with his brother-in-law, Prof. J. T. Strain, in the Peoria School, in Hill County. He taught in 1887 and 1888 in Jones County, and in 1889 was elected Principal of one of the grammar schools of Waco, which position he held to the close of his useful life. No Principal in the schools of the city excelled him in the management and advancement of his school. In 1877 he was happily converted under the ministry of Rev. Horace Bishop, and united with the Methodist Church, in which he lived until called to his reward. In his earlier life he seemed to be troubled at times with doubts in reference to his religious experience, but as the years went by his faith grasped more firmly the promises of God. And, oh, how he could pray! He seemed in his prayers to stand in the very presence of the Divine Father, and all felt that he was indeed talking to God out of the depths of his heart. "Will," as he was familiarly called by his closest friends, was no ordinary man; he was frank, but tender and kind; he did not hesitate to tell his best friend his faults, but he did it with that tenderness which made his rebukes helpful. Well does the writer remember the helpfulness of one of these rebukes. None but his most intimate friends understood him at all times, for it was to them only that he opened all the windows of his great warm heart and soul. He loved his Church and enjoyed her services, though in his latter years he did not always attend the services on account of his physical condition. I have never known a truer man to his friends, or to his duties as a citizen. For over twenty-three years he was my most intimate friend. The 13th of this December, twenty-four years ago, he, in company with Uncle Ed Louz, one of my stewards, met me as I stepped off the train at my second appointment, a boy preacher. Our friendship began with that day and has strengthened with the passing years. Our friendship was like that of Jonathan and David, and now that he is gone I feel that my loss is irreparable. For twenty-three years we have kept up an unbroken correspondence, but the tired hand has dropped the pen, the voice is silent, the form has vanished, and I am bereft. My heart is sad, and a shadow has fallen upon my life because the cheer and encouragement of his letters and talks will come to me no more fresh from his heart, but I cherish the memories of these years with a grateful heart. His ability to inspire young life was remarkable, and there are many hundreds, I doubt not, who read this who would gladly testify that Prof. McGhee's life and words have contributed largely to the ambition and purpose of their lives. He was always young in spirit, and hence the special friend and favorite of the young and aged—both alike loved him for his cheerfulness and sunshine. No boy, however mischievous, felt like being rude in his presence, and no old person, however disappointing life had been, could resist his joyous and happy spirit, for, in his company, they would forget for the time their sorrows and disappointments. Notwithstanding the fact that the last fifteen years of his life he was the victim of an incurable disease, of which he died, he never became morose, nor did he refer to his condition to any except to his most intimate friends. During the past summer he spent about six weeks in my home. His health was much broken, and he spoke frequently of his condition, and of the probability of his sudden death, but never with fear. He said, "when my time comes, I'd rather go in an instant, for it is horrible to contemplate a period of physical helplessness which is liable to come with my affliction." On September 17 he left us to begin his school work on the 22nd for another year. He taught one month and his falling health necessitated his asking for a month's leave of absence to recuperate his health. He had looked forward to the meeting of conference in Waco with great anticipations, and when he saw he could not be there, he wrote me, "It is almost more than I can bear to have to miss the associations of that occasion, for I have builded upon the hope of being there." On December 29, 1890, he was married to Miss Rosemary Harris, of Waco, Texas, who survives him. Her home is

sad, but her heart trusts Him who is able to bring out of life's greatest sorrow a blessing that will disclose the wisdom of His dealings. In the pavilion at Mineral Wells, on November 29, at 10:15 o'clock a. m., the summons came suddenly to this noble man of God, and he fell on that sweet, peaceful sleep upon the bosom of his Lord, with whom he now rests in perfect peace. Thank God for this blissful rest. His devoted brother-in-law, Prof. J. T. Strain, and his faithful wife and a brother and many relatives mourn their loss. May God's grace sustain, and His spirit guide them to the haven of life, when, some sweet day, they shall meet him. O "Will," my soul's brother, thou art gone. Thy form I'll see no more, nor feel the love clasp of thy hand, nor hear thy voice; but it is well with thee. My heart is sore, broken and sad, but I abide my time till my summons come, and then we shall know, "It is well, it is well." I cherish with deepest affection thy precious memory. Till then, farewell. M. L. MOODY.

**PITTARD.**—Little Jack Kenneth, son of Bro. Knox Pittard and wife, was born Jan. 26, 1907, and went from his earthly home in Anson, Tex., to our Father's house of many mansions on Dec. 9, 1908. Bro. and Sister Pittard are indeed deeply afflicted in the death of this beautiful and promising baby boy. Before his birth they had to give up their only child, a bright and lovely boy, which left the home desolate. Then little Jack came, and for nearly two years filled the hearts of his parents with joy. Now again their home is robbed of its dearest treasure, and earthly life of its fondest hopes. But they sorrow not as those who have no hope, for the two precious little boys are not dead to their Christian faith and hope. They have been transferred to the permanent home of all God's dear children, there to grow together in spiritual strength and beauty, unmarred by the touch of this world's evil and weakness. Little Jack had already learned to love the Sunday-school, of which his father is the faithful superintendent. Dear, heart-broken friends, let us not repine; let us look up, and with hope and courage await the dawning of that day which shall know no eventide.

W. H. TERRY.

**EDWARDS.**—Mrs. Susie Altha Edwards, daughter of Bro. and Sister J. T. Gannaway, was born in Hillsboro, Tenn., Aug. 5, 1888. She came with her parents to Texas at the age of 10 years. She was married to Mr. Henry Edwards, Sept. 18, 1907. This happy union continued for more than twelve months. There was scarcely a shadow to mar their happiness, each devoted to the other, ever looking to the happiness of each other. At the age of 14 years she was happily converted and united with the Methodist Episcopal Church, South, in which fellowship she remained until called to her reward on Nov. 3, 1908. Her great delight was in the study of God's word. She took it as her daily counsel and guide, and its great principles and truths shone in a most beautiful Christian character. Of such a life there is nothing to fear. The loved ones will only have to bow in submission to God's will and await the happiness of her companionship in that sweet day.

M. S. LEVERIDGE.

**RAWLS.**—Mrs. Patsie Owens Rawls was born in Limestone County, Texas, Sept. 19, 1888. Her father, who died when she was a little girl, was the brother of Rev. G. W. Owens. She came with her widowed mother to Waco in 1895. She was converted and joined the Elm Street Methodist Church when 13 years of age, remaining a member to the day of her decease. She was married to Mr. W. C. Rawls of this city in October, 1906. Their two years of wedded life seemed to be of almost ideal contentment. Her sudden taking off filled the hearts of her many friends with gloom. She was so young and so happy to go. But the summons came and she had to respond. Near midnight of Dec. 9, 1908, she left the neat little home of her husband on North Fourteenth Street, to dwell in the Father's house on high. May the blessings of God be upon the life of the noble young man left alone, and may the grace of the Heavenly Father comfort the hearts of the mother and sisters. Her pastor,

A. D. PORTER.

**MORRISON.**—The death angel visited the home of T. F. and Mattie Morrison and took from them their darling, Grace, August 4, 1908. She was born April 7, 1905. She suffered fourteen days with congestion. Like a beautiful fragrant flower in the home, she was loved by all. The angels plucked the sweet child from earth and transplanted in the garden of God. She is now among sweetest, brightest flowers, and has the tenderest care of the Father in heaven, and the admiration of all the shining hosts of glory. May the father and mother, brothers, sisters meet her in heaven. A FRIEND.

**BROWN.**—William Brown, father of Rev. M. L. Brown of the Texas Conference, went to heaven from his family and friends just as the sun was setting on Dec. 14, 1908. He was born in Alabama, sixty-six years ago; came to Texas when he was a little child, and grew up to manhood near Edom, Van Zandt County, where he spent the remaining years of his earthly life. He was married to Mrs. M. A. Pugh in 1861. To them nine children were born; three of whom died in infancy. The surviving children—four sons and two daughters—are grown and married, and are consistent members of the Methodist Church. I believe that Bro. Brown, the subject of this notice, according to his opportunities and his environments, served his generation faithfully and well. He professed religion and joined the Methodist Church about thirty-three years ago, and during all these years his house was the preachers home, and a pleasant resting place it was for any toll-worn itinerant who chanced to pass that way. He loved the preachers, and they were often in his home, and his children, as they grew up, learned to love them. He was a good citizen, a good neighbor, kind to the poor, hospitable and charitable, upright and honorable in all his dealings with men. He and his wife, now left in widowhood, attended the camp meeting near Edom last summer. Although they were in very feeble health, they could not forego the pleasure of attending one more camp meeting, especially as their son, Major, was there preaching soul-reviving sermons once or twice a day. I said to him, "Bro. Brown, it is worth while for parents to spend, if need be, a life of toil and suffering and self-denial, if they can raise up such a son as Major and send him forth into the world to preach the gospel of salvation to lost men and women, pointing them to a Savior and to a heavenly home." He said, "I am so glad that one of our sons is a minister of the gospel that I can hardly live for joy." His body was buried at Edom, where he held his Church membership. His pastor, J. R. Richie, conducted the burial service. His name and memory are like ointment poured forth—very precious.

JOHN ADAMS.

**PLANK.**—Perdy Dell Ezell, daughter of J. M. and N. L. Ezell, was born July 25, 1886, in Texas. Moved to Indian Territory or Oklahoma when small. Came to the home of J. E. James in 1895. From thence back to Collinsville, Texas, in 1896, and from thence to Leon, Okla., in 1897. Was converted at Leon and joined the Missionary Baptist Church in 1901. Married J. C. Plank Oct. 27, 1901. Departed this life Nov. 17, 1908, near Leon. Perdy Dell Plank was an obedient child in the home of J. E. James. She was a devoted Christian, a loving wife, and a true mother. She leaves a husband and two children, one brother and one sister, to mourn her departure, and many friends. Their loss is her gain. "Precious in the sight of the Lord is the death of his saints."

D. E. SHAFFER, P. C.  
Thackerville, Okla.

**WOODS.**—Mrs. M. J. Woods was born in Alabama September 21, 1857, and died in Grimes County, Texas, December 22, 1908. This good woman suffered intensely for months, though suffering only perfected her praise, which reached its climax when the Master hand drew the veil aside and she caught a glimpse of the great choir of eternity. She then joined the hosts in praise to her Redeemer and thus passed away. May her loved ones follow on.

O. F. ZIMMERMAN.

**COULTER.**—Joseph R. Coulter departed this life Sunday morning, May 3, 1908, at his home in Paris, Texas. After a long and painful illness he passed away just as the Sabbath was dawning, and entered into an eternal Sabbath of rest. He was born Oct. 21, 1858; was married the second time Sept. 4, 1889, at Sterling, Kan.; was converted and joined the Methodist Church, South, at Weatherford, Texas, Nov. 1, 1892. Bro. Coulter's life has been that of a devoted Christian. Kind in his family and lovable in his conduct toward the world, he was always regarded as one of the best of men. As a father he was devoted to the welfare of his children, and always tender in his dealings with them. As a husband his whole life seemed to be given to his wife. The writer was with him often during his last illness, and the patience exhibited under the long confinement to his room and bed indicated the grace that sustained him. He was always in his place at Church when able to get there. We have never known a truer or better man. Bro. Coulter enjoyed the esteem and confidence of a large circle of friends, who were made sad on account of his death, but his life and character will be remembered by them in the years to come. He leaves a broken-hearted wife, whose untiring attentions to him through his long illness were a beautiful tribute to the life of her husband. Forgetful of self, she attended his bedside day and night, and cheered him with kind words and loving attention. I. W. CLARK, P. C.

**HATFIELD.**—Mrs. Ella Rebecca Hatfield (nee Simms) was born near Corpus Christi, Texas, March 12, 1871; was converted so early in life that she did not remember the exact time; joined the M. E. Church, South, at the age of 12; was married to Rev. O. F. Hatfield, June 25, 1901. After about eleven months of much suffering, on August 14, 1908, at the Methodist parsonage, Smithville, Texas, she peacefully fell on sleep. Her body rests in the cemetery in the town of Beeville, where reside her parents and several brothers and sisters. Sister Hatfield was a Christian—the highest eulogy ever passed on mortal. The writer had known her about eleven years, and saw her frequently during her long and painful sickness, and can bear witness to her unwavering faith in Jesus and patient submission to his will. So, after one of the most heroic struggles against disease and death, she rests well. Her religious experience was one of peace and love. All who knew her believed her Christian life to be almost faultless. So, when her day's work was ended and the light of life had gone out, she left an impress we all might covet. She was not an ostentatious Christian. She cultivated a sacrificing spirit and evinced the greatest fidelity to every duty as she understood it. She has gone from us, but she has gone to make the heavens stronger for us. A fresh magnet streams past the stars and takes captive our thoughts and desires. A voice from the "house not made with hands" calls us, who linger behind, to be true to the laying up of treasures incorruptible, and to the elements of character that make for it an enduring good. The finest print earth holds up to its Maker is a finished Christian character. May the consolation of Christ to the stricken husband, the two little motherless boys, the bereaved parents, brother and sisters, be greater than their anguish; may this sorrow bring to them the closer presence of his bosom; may they be sheltered there, through all years, until one after another shall be lifted higher, to find broader light, sweeter peace and the abiding fellowship of her who has been taken from their arms. JOHN M. ALEXANDER.

**PRICE.**—Sister Martha Price was born in Tennessee May 2, 1832, and died December 23, 1908, after an illness covering over three years, she having been a sufferer from rheumatism, and being confined to her bed three years last November. She had been a resident of Lavaca County, Texas, for many years, and a member of the M. E. Church, South, at Mossy Grove a number of years. Thus, after so much suffering, God relieved her, and she is now at rest in the arms of the Almighty. She leaves five children to mourn their loss—Mrs. DeBord and Mrs. Campion, of Hallettsville, and Miss Laura, who was a faithful and patient nurse for her mother, and two sons, Robert and Will. I commend to the sorrowing loved ones left behind Jesus Christ, who can heal all broken hearts and comfort all who sorrow. Trust in him. "There remaineth therefore a rest to the people of God." J. P. CHAMBERS, P. C.  
Williamsburg, Texas.

**BALINGER.**—Judge W. F. Balinger was born in Mississippi some fifty-six years ago. He came to Texas twenty-six years ago. He was married to Miss Mary Ryan. To them were born ten children. At Diboll, Texas, December 15, after an illness of some three weeks of nervous prostration and speaking freely to his loved ones of his disease, and expressing his resignation to the Divine will, Bro. Balinger passed quietly to his reward. In early life he joined the Methodist Church; then later in life he joined the Baptist Church. For quite a while he was Justice of the Peace of his precinct, and left an honorable record as an official. His friends were numbered by the scores, and he leaves a wife and seven children and one sister, Mrs. Gussie F. Patrick, to mourn their loss. His remains were laid to rest in Ryan's Chapel Cemetery with beautiful and impressive honors of the Odd Fellows, of which he was a member. The writer prays the blessings of Almighty God upon the sorrowing loved ones. W. A. POUNDS.  
Burke, Texas.

**WILLS.**—By request I send notice of death of Mrs. Margaret Wills, a member of the M. E. Church, South, for fifty years. She was born in Green County, Missouri, in 1842. Her maiden name was Pipkin, and on April 23, 1860, she was married to Mr. N. M. Wills, with whom she lived for nearly a half century, departing this life on December 15, 1908, near Inkom, Texas. One who knew her best says, "She lived a consistent, Christian life. O how much is conveyed in that short sentence Christian—a believer in Christ. Christian bought by his precious blood. Chris-

tian—saved by his matchless grace. Heir of God, joint heir with Christ, passed from death unto life to be ever with the Lord, where there is no more death, no more sorrow or weeping. This and much more the word Christian signifies. What great riches, what boundless joys, what infinite happiness in Christ. To the bereaved husband, son and daughters left to mourn her we would say: "Christ is the Resurrection, the Life. Look unto him, for in him we possess all things, and we shall be satisfied when we awake in his likeness."

L. K. WILSON.

**GRAY.**—In this happy Christmas season my heart prompts me to write a few words about a noble Christian woman who, during her life, brought happiness and joy to so many hearts. Mrs. Mitch Gray has so recently passed from our sight and presence that we hardly yet realize our great loss. She was first of all a devoted Christian. She knew God in the forgiveness of sin and had a clear and happy religious experience. She was also a true worker in her Lord's cause and loved the souls for which Jesus died. She never hesitated to approach anyone on the subject of religion and in her quiet, womanly way led many to her Lord. In at least one case Mrs. Gray sought and saved a man of this city who has for many years been a great power for good. She loved her Church, and delighted in attending its ordinances, and in supporting its institutions. The pastor always found in her a warm and helpful friend, and one who was ever ready to engage in any good work. Her home life was simple and beautiful. She was a helpmeet indeed to her husband and fulfilled the sacred office of motherhood as few have ever done. This writer has never entered a home where greater love reigned and where more happiness dwelt. Truly this home was permeated by the real essence of love and was made fragrant by the indwelling of the divine Spirit. Mrs. Gray loved her fellowmen and knew that sweet charity that makes all the world akin and many poor hearts and homes are sadder in these Christmas times because she has passed beyond. Sometime ago this elect woman developed an organic heart trouble and for many months her loved ones and friends have been anxious and uneasy. Last summer with her two younger daughters she went to Waukeesha, Wisconsin, seeking a change of water and climate, and for awhile seemed to improve, but one morning at the breakfast table without noise or warning the Master called his child and passing to her eternal home she joined the loved ones gone before. A great and sorrowing throng followed her mortal body to Greenwood Cemetery and baptized her grave with tears of love and sorrow. May God bless the dear old mother and the devoted sisters. May his loving care be given to the three daughters, the many son and the sweet little granddaughter, and may they all meet her again in the sweet by and by! This pastor closes this all too brief sketch with a sad heart and testifies to his own sorrow at the loss of as useful and beautiful a life as ever blessed a sinning and suffering world! A. L. ANDREWS.

**TISDAL.**—Mary Ethel, the sweet little daughter of Rev. and Mrs. J. M. Tisdal, of Greenville, died December 12, after an illness of only eight hours. Born July 25, 1906, she lived to brighten and bless the home for two years and four months, when God, in his inscrutable providence, permitted the ray of light to go out, and all around was dark. Little Mary is in heaven with the children's Friend, and the family have Him, who above all others, well deserves the name of Friend, for their consolation and support.

CORNELIUS PUGSLEY.

**STOCKTON.**—J. L. Stockton was born in North Carolina, June 3, 1832; moved to Dalton, Georgia, about 1854. He married Eveline Lowe, and moved soon after to Alabama, where he lived until about 1892, when he came to Texas and settled near Chico, Texas, where he lived until his death, on September 15, 1908. He professed faith in Christ when but a boy, and joined the Methodist Church. His life was above question. His life always spoke for the right under all circumstances. During the revival meeting this last summer he was often near the altar though very poor health had he, and when asked why so near, he would answer, "That I may get another crumb from the Lord's table." He leaves a brother and sister and three sons. May God's blessing be on the bereaved family. L. D. SHAWVER.

A light tongue often makes a heavy heart.—Ram's Horn.

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WEST TEXAS CONFERENCE.

Austin District—First Round. University Church, 11 a. m., Jan. 10. South Austin, 8 p. m., Jan. 10. Walnut, at Walnut, Jan. 16, 17. NAT B. READ, P. E.

Cuero District—First Round. Leesville, at Wrightsboro, Jan. 9, 10. Hope, at Williamsburg, Jan. 16, 17. Nursery, Jan. 23, 24. Port Lavaca, Jan. 25. Shiner, Jan. 30, 31. R. A. ROWLAND, P. E.

San Angelo District—First Round. Garden City, Jan. 9, 10. Midland, Jan. 12. San Angelo, First Church, Jan. 16, 17. Menardville, Jan. 26. Junction City, Jan. 28. WILL T. RENFRO, P. E.

San Marcos District—First Round. Dripping Springs Cir., at Dripping Springs, 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.

Llano District—First Round. Kerrville, Jan. 9, 10. Center Point, Jan. 10, 11. Boerne, at Boerne, Jan. 12, 13. Bandera, at Medina, Jan. 16, 17. Cherokee, at Cherokee, Jan. 23, 24. Willow, at Willow, Jan. 30, 31. Blanco, at Blanco, Feb. 2. Johnson City, at Round M., Feb. 4. THEOPHILUS LEE, P. E.

San Antonio District—First Round. 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.

NORTHWEST TEX. CONFERENCE

Georgetown District—First Round. Hutto, at Hutto, Jan. 9, 10. Taylor, Jan. 10, 11. Holland, at Little River, Jan. 16, 17. Bartlett, Jan. 17, 18. Moody, Jan. 23, 24. Temple, First Church, Jan. 30, 31. Temple, Seventh St., Jan. 31, Feb. 1. Granger, at Granger, Feb. 6, 7. W. H. VAUGHAN, P. E.

Cleburne District—First Round. Grandview Circuit, Jan. 2, 3. Grandview Station, Jan. 3, 4. Morgan, Jan. 9, 10. Walnut Springs, Jan. 11. Granbury Mission, Jan. 16. Granbury Station, Jan. 16, 17. Cresson, Jan. 23, 24. Joshua, Jan. 30, 31. Glen Rose, Feb. 6, 7. Glen Rose Mission, Feb. 8. Blum, Feb. 13, 14. Burleson, Feb. 20, 21. Godley, Feb. 27, 28. E. A. SMITH, P. E.

Gatesville District—First Round. Gatesville Mis., at Brown's Creek, Jan. 9, 10. Jonesboro, at Levita, Jan. 23, 24. Turnersville, at Turnersville, Jan. 16, 17. 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. Evant, at Blue Ridge, Feb. 20, 21. Hamilton Sta., Feb. 21, 22. Pearl, Feb. 27, 28. J. M. SHERMAN, P. E.

Stamford District—First Round. 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. Bonerton, at B., Feb. 27, 28. J. T. GRISWOLD, P. E.

Vernon District—First Round. Olney, Jan. 9, 10. 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.

Clarendon District—First Round. Miami Cir., at Miami, Jan. 8. Canadian Sta., Jan. 9, 10. Glazier Mis., at Glazier, Jan. 12. Higgins Sta., Jan. 13.

Ochiltree Miss., Jan. 16, 17. Hansford Mis., at Hansford, Jan. 19. Stratford Sta., Jan. 21. Dalhart Sta., Jan. 22. Texline Miss., 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 Miss., 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. 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. 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. 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. Matador, at Matador, 2d Sat and Sun. in Jan. Turkey, S. Quitaque, Tues., Jan. 12. Silvertown, 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. 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. 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. 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. Kenn-dale, Feb. 6, 7. Mansfield, Feb. 13, 14. Smithfield, Feb. 20, 21. Grapevine, Feb. 27, 28. SAM R. HAY, P. E.

Corsicana District—First Round. 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.

Colorado District—First Round. 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.

Weatherford District—First Round. Santo, at Brazos, Jan. 9, 10. Gordon, at Gordon, Jan. 16, 17. Thurber, Jan. 17, 18. Strawn, at Strawn, Jan. 19. Ranger, at Ranger, Jan. 20. Wayland, at Gunsight, Jan. 23, 24. Breckenridge, at Breckenridge, Jan. 24, 25. Crystal Falls, at Crystal Falls, Jan. 26. Peaster, at Peaster, Jan. 30, 31. Whitt, at Bethesda, Feb. 3. Grafard, at Grafard, Feb. 6, 7. Mineral Wells, Feb. 8. Eliasville, at Eliasville, Feb. 13, 14. Graham Mis., at Briar Branch, Feb. 16. Farmer, at Hawkins Ch., Feb. 17. Graham Sta., Feb. 18. Throckmorton, at Throckmorton, Feb. 20, 21. Davis, Mis., Feb. 21, 22. M. K. LITTLE, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—First Round. 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. Rosalie Cir., at Fulbright, Jan. 9, 10. Williams' Chapel, Jan. 16, 17. Annona Cir., at A., Jan. 17, 18. Blossom & Sylvan, at B., Jan. 23, 24. Detroit Sta., Jan. 24, 25. 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. Waples Memorial Station, Jan. 6, 10. Pottsboro 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. Sherman Mission, Jan. 6, 10, and Dec. 24, 27. C. M. HARLESS, P. E.

Sulphur Springs District—First Round. 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. 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. 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. 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. 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. 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. 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. Holiday Mis., at Holiday, 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. 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. M. L. HAMILTON, P. E.

TEXAS CONFERENCE.

Pittsburg District—First Round. Daiby 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., Feb. 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. 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. Davilla, at Friendship, 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. Centerville, 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. Tenaha, at T., Jan. 9. Nacogdoches Sta., Jan. 10, 11. Center Cir., at Mt. Zion, Jan. 16, 17. Timpon Sta., Jan. 17, 18. Livingston, at Mt. Rose, Jan. 22. Corrigan, at Benford, 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. C. A. TOWER, P. E.

Beaumont District—First Round. Jasper Mis., at Byerly C. G., Jan. 9, 10. Jasper Sta., Jan. 10, 11. Silsbee, at Silsbee J., 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. Burkeville, 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. Henderson Cir., at Pleasant Grove, Jan. 2, 3. Henderson Sta., Jan. 3, 4. Rhonesboro Cir., Jan. 9, 10. Beckville, at Beckville, Jan. 16, 17. Hallville, at Hallville, Jan. 23, 24. Longview Sta., Jan. 24, 25. Harleton, Jan. 30, 31. Harrison Cir., Feb. 6, 7. Marshall, First Church, Feb. 7, 8. Marshall, North Marshall, Feb. 10. Waskom, Feb. 13, 14. Kellyville, at Trinity, Feb. 20, 21. Jefferson Sta., Feb. 21, 22. H. T. CUNNINGHAM, P. E.

Huntsville District—First Round. 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 Miss., at C. S., Feb. 6, 7. Dodge Miss., 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. H. C. WILLIS, P. E.

Tyler District—First Round. 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. Mineola, 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, 3 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. 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. ELIAS SMITH, P. E.

Houston District—First Round. Tabernacle, 11 a. m., Jan. 10. Trinity, 7:30 p. m., Jan. 10. (Other dates to follow.) CHAS. F. SMITH, P. E.

A TOAD STORY. One day, my father, sister and I were out in the garden, watching a little toad. My father took a little stick and very, very gently scratched one side of the toad and then the other. The toad seemed to like it, for he would roll from side to side and wink. I was so interested that when they went in, I took the stick and did as my father had done. I thought, if he rolls from side to side as I touch him, what would he do if I ran the stick down his back? I did so; and what do you think happened? His skin, which was thin and soiled, parted in a neat little seam. There was a bright, new coat below. Then my quiet little toad showed how wise he was. He gently and carefully pulled off his outer skin. He took it off the body and his legs first, and then, blinking it over his eyes, till—where had it gone? He had rolled it into a ball and swallowed it.—Selected.



## NOTES FROM THE FIELD.

Continued from Page 13

wrought well. And among the friends of the Church, Dr. Walkman deserves special mention for having rendered excellent service as chairman of the Building Committee. May God reward him for this useful service. Notwithstanding the fact that this place had just finished building and furnishing a new church it came up with nearly half the entire assessment for the year. They had a "big meeting" over there last year. See? We called for a collection for the Orphanage and received about twelve dollars. With the help of Westbrook Sunday-school and Gibtown we were able to send Dr. McLean a money order for \$21.40. We have a nice, little, compact circuit and by the grace of God we are hoping for great things during the year.—S. E. Pritchett, Dec. 28.

## Melrose.

On December 9th we bade farewell to our friends at Cushing, and no preacher ever served a more loyal set of people than those we learned to love in our two years' stay at Cushing. We boarded a T. & N. O. train to Nacogdoches, where we were met by the prince of good fellows, C. B. Patton, and his good wife, who furnished us with a conveyance to the parsonage at Melrose. We arrived about dark and were welcomed by a committee of ladies who invited us into the house where a cheerful fire was burning, after which they excused themselves and left us in possession. When we had gotten our bearings and found our way to the dining room we found the table laden with a warm supper for the tired preacher and his family. And such a pounding! There were stacks of butter, sacks of potatoes, jugs of ribbon cane syrup, dried fruit, and home-canned fruits of every description, mixed with store bought groceries too numerous to mention. And the pounding keeps up regularly. A almost every day something good finds its way to the parsonage. The stewards at Chireno sent us a nice purse soon after our arrival and later sent a large box filled with great things for Christmas. Surely the reins have fallen to us in pleasant places, and we take courage and start out determined that with the Lord's help to do the best year's work of our lives. Truly we serve a loyal and true-hearted people. We pray God that we may be worthy of their confidence and co-operation.—A. Nolan, Dec. 28.

## Hermleigh.

We are entering upon our eighth year in this beautiful western country. In the last few years this country has developed wonderfully. People from the East are pouring in constantly. Bro. E. A. Smith was our presiding elder three years. The district then extended from Cisco to the line Mexico. This country has developed so rapidly that the Annual Conference saw the necessity of dividing this great Abilene District. The next presiding elder was Bro. Jno. R. Morris, and during his four years' administration, the Colorado and Stamford Districts were formed. A fine training school was established at Stamford, as fine a school as there is in the South. (Now laugh, you D. D.s.) Why shouldn't it be, with such a man as Rev. Jerome Duncan at the head of it? Hermleigh is a beautiful town, surrounded by good lands and fine water in abundance. The people here are loyal and kind. Have a spiritual prayer-meeting, a live Sunday-school, and expect to organize an Epworth League soon. Bro. Shaw, our new presiding elder, was with us last Saturday and Sunday, the 26th and 27th. He preached four soul-stirring sermons, and talked Sunday afternoon to the W. H. M. Society. We like Bro. Shaw very much, and the people were carried away with him. The Church didn't have seating capacity for the people Sunday night. Four came to the altar and knelt for prayer. Brethren, we are praying and expecting a great year in the salvation of souls in Colorado District. We have a splendid Board of Stewards, and they are go-

ing to do something this year. They assessed the charge \$750, and the \$150 from the board makes \$900. The W. H. M. Society is doing efficient work with Sister Anderson as President. We moved into the parsonage one afternoon, and, in the stillness of the evening, while sitting reading, we heard the sound of the horn and the tramping of many feet, and instantly the company halted at the kitchen door, and, my, my, what a pounding this scribe did get! We appreciate this token of kindness very much from the good women, and pray God's blessings upon them and their labors. We expect to put the Advocate into every Methodist home in this town and country. We need a doctor at Wasstela, a growing town between Roscoe and Hermleigh, on railroad; Methodist preferable.—C. H. Ledger.

## Mexia Circuit.

After bidding friends good bye at Alma we set sail for Mexia Circuit, arriving on time. No preacher could be treated nicer than we have been since our arrival. While we were sorry to separate from our friends at Alma, may God bless them and Bro. Rogers. But we are glad that it has been our lot to be cast among kind and loving people again. We are expecting great things at the hands of God this year. A few nights ago while sitting quietly in our home we heard the noise of many feet on our front porch. Before we could rise from our seat the door was open and in came big, little, old and young, each carrying something for the preacher and family to feast on. There was flour, sugar, coffee, beans, peas, rice, molasses, potatoes, canned goods of all kinds, fresh meats and other things to numerous to mention. Well, what could we say? We tried but could not find words to express our appreciation. Finally, after getting the older people seated on chairs and trunks, we knelt in earnest prayer to offer up our sincere thanks to our heavenly Father for his goodness and mercy to us. Surely his goodness and mercy hath followed us all the days of our life. Aside from this the good women have raised money and put new furniture in the parsonage. Also, our Building Committee has already laid plans for a new church at Cotton Gin. The young men of Cotton Gin presented the preacher and wife with a nice lamp for a Christmas gift, which we appreciate very highly. The day before Christmas was not without its incidents. We had the pleasure of uniting in marriage Rev. Sam H. Manns and Miss Eva Drake. Rev. Manns serves Crowell Mission, in the Vernon District. Miss Drake was a member of our Church here and is a most worthy young lady. She will be greatly missed by the Church as well as by her many friends. We have six appointments. We are praying for six great meetings on this work and indeed we are expecting it, too.—O. B. Turner, P. C.

## Whitehouse.

The pounding of Whitehouse did not consist so much in the way of material substance, yet not a few small tokens of appreciation found their way into the pastor's exchequer, for which he is truly thankful. If we were somewhat loath to leave the good people of our former pastorate, our reluctance was quickly dissipated on reaching the end of our destination. We were received with a cordial welcome and an open heart. Our predecessor, Bro. E. C. Escoe, has done a good work, and is in fine favor with the people, yet do I hear the rumblings of a greater than Solomon is here, which betokens the advent of a happy year. May we grasp the mantle of the prophet, receive a double portion of his spirit, and, with hearts aglow, through the agency of divine grace, lead the conquering hosts of God to greater victory. I have never preached to a more attentive and appreciative people. But where are all the boys who have recently passed from class of fourth year—Mayne, Sherrill, Hennessee, and others? Their names are passing from our conference annuals. I must con-

less I am beginning to feel lonely. I said to a young man, one year my senior in conference: "S—, you had better seek you out a better half, or you will be too late. Of course, there is plenty of time for me yet." Strange to say, the young man took my advice, married a wife, left the Texas Conference and went over to the Pacific slope. I did not mean for the young man to leave the conference, but seeing his age would soon be a bar to successful matrimony I advised the former. Another young man seems to have left our conference for the same cause. I do not understand why a man becomes restless after being married. Perhaps I had best regard the admonition of St. Paul (being forced to do so), "It is good to abide even as I." Lest I weary our most patient editor, I shall close this night's reverie by saying I am safely domiciled, and, to use an expression of Bro. J. T. Smith, I am just as happy as an opossum up a gum stump. Success to the boys.—H. T. Swartz.

## AUSTIN METHODIST PASTORS' CONFERENCE.

The conference met in regular session at 10:30 a. m., Monday, December 14. In the absence of the President, V. A. Godbey presided, and the Secretary also being absent, Cullom H. Booth acted as Secretary.

The reports from the Churches were as follows:

Tenth Street: Fine congregations at preaching and prayer-meeting. The Epworth League has the best outlook it has had for some time. Ten accessions to the Church.

University Church: Good congregations; 225 present at Sunday-school; eleven accessions, one of these being by profession of faith.

First Street: No report.

South Austin: Many encouraging signs of progress; one accession.

It was decided that there should be a union Christmas service at Tenth Street Church Christmas morning, in which all the Methodist pastors and their congregations should participate.

CULLOM H. BOOTH,  
Secretary Pro Tem.

## THE DALLAS METHODIST PASTORS' CONFERENCE.

The conference met in regular session in the parlors of the Methodist Publishing House, January 4, at 9:30 a. m., with the President, W. D. Bradfield, in the chair. After the reading of Scripture lesson by the President, Bro. D. G. Stokey led in prayer. The minutes of last meeting were then read and approved. Those present: Revs. D. Schrimpf, Jas. H. Griffin, W. D. Bradfield, D. G. Stokey, Lawrence L. Cohen, Jr., G. H. Adams, J. M. Peterson, Chas. A. Spragins, J. L. Morris, A. L. Andrews, O. T. Rogers, W. F. Clark, A. E. Prince, Glenn Flinn. Reports as follows:

A. L. Andrews, Grace Church: Good day; 427 at Sunday-school; fine congregations, and delightful communion service. League service excellent. One conversion, and ten accessions.

J. L. Morris, Ervay Street Church: Two very fine congregations which filled the house; splendid League service, and four accessions.

Jas. H. Griffin, Oak Lawn Church: Largest congregation in the morning that we have had in three months; communion service the largest we have had in the past year. Bro. W. F. Clark preached us a helpful sermon in the evening.

D. Schrimpf, Wesley Chapel: Watch-night service largely attended. Splendid services during the day; fine Sunday-school; five accessions; good League service; Bro. G. H. Adams preached at the evening hour.

Chas. A. Spragins, Oak Cliff Church: Two very fine services; large congregations.

J. M. Peterson, Presiding Elder: Preached at Grand Prairie both morning and evening; had two very fine congregations. Two accessions in the morning, five penitents and two more accessions at the evening service.

W. D. Bradfield, Trinity Church: Good day; splendid congregations;

300 at Sunday-school; fine League service.

Lawrence L. Cohen, Jr., Fairland Church: Good day; very fine congregations both morning and evening. People very hopeful over the prospect of moving into our new church by the first of February.

O. T. Rogers, Cochran's Chapel: Preached at Maple Avenue and Hawks' Chapel yesterday; had two good services; congregations somewhat small; bright prospects.

A. E. Prince, Forrest Avenue and West Dallas: Splendid day; fifteen penitents; one conversion and one accession at Forest Avenue yesterday.

Bro. Taylor reports two fine services at West Dallas; crowded house at evening hour.

Dr. A. L. Andrews, Chairman of Program Committee, announced that Rev. J. L. Morris would read his paper next Monday morning on topic assigned him, "Study in Homiletics." Upon motion of Dr. Andrews, Bro. J. M. Peterson was asked to give us a report of the meeting of the Missionary Secretaries at the close of Bro. Morris' paper, Monday, January 11.

Bro. J. M. Peterson announced that the "Missionary Institute for Preachers" would be held in the city of Dallas on January 21 and 22, comprising the following districts: Dallas, Greenville and McKinney. The exact place of meeting was not decided on, but will be announced through the columns of the Christian Advocate later.

The special feature of our conference was a review of the great laymen's book, "The Call of God to Men," by Dr. A. L. Andrews. His comments were very instructive and helpful and edifying in the highest degree. Dr. Andrews has the genius of grasping great truths and so dissecting as to make them lucid and comprehensive. The review was an inspiration to us all.

At the conclusion of the address it was moved and seconded that we adjourn, which carried. Benediction by Bro. Glenn Flinn.

LAWRENCE L. COHEN, JR.,  
Secretary.

## FORT WORTH PASTORS' ASSOCIATION.

Dr. Sam R. Hay, our presiding elder, who has been sick for some days with grippe, was able to meet with us. So glad to have him up again.

First Church, H. D. Knickerbocker: Good day; twelve additions; four conversions.

Central, L. A. Webb: Splendid services; one addition.

Glenwood, G. G. Hamilton: Good services and outlook fine.

Riverside, C. A. Bickley: Excellent services, both evening and morning; one conversion.

Mulkey, W. H. Matthews: Good day, usual services; good communion; nothing special.

Polytechnic, H. M. Long: An excellent day; six additions.

Boulevard, C. R. Cartwright: Had a great and hopeful day. Two conversions and additions.

McKinney Avenue, D. A. McGuire: Fine services; start to enlarge church this week.

Missouri Avenue, B. R. Bolton: Preached to good congregations. There was much interest.

Weatherford Street, Ashley Chapel: Great day; eight conversions, and nine additions.

On motion of Dr. Knickerbocker the association adjourned to attend en masse the funeral of Bro. Dodson, the father of our beloved Bro. Dodson, at Cisco. ASHLEY CHAPPELL, Sec.

## PREACHER WANTED.

I want a man to finish out the year on the Boerne Circuit. I think the charge will pay about \$400, and the Mission Board will pay \$187.50 in addition, making about \$600 for the three quarters of the year. There is a neat five-room parsonage furnished. All applications should be accompanied with recommendations from their presiding elders and pastors. Do not refer me to any one, but have your friends to write me.

THEOPHILUS LEE.

Llano, Texas.

## UNANSWERED LETTERS.

Dec. 16.—B. F. Alsop, sub. H. M. Cosby, sub. W. F. Bryan, sub. has attention. W. B. Marlin, sub. C. A. Hooper, sub. S. H. Kelly, sub. has attention. J. M. Alexander, sub. has attention.

Dec. 17.—B. R. Goodwin, sub. H. G. Williams, sub. C. G. Shutt, sub. W. C. Hinds, sub. J. P. Chambers, sub. A. W. Wilson, sub. J. E. Green, sub. J. T. Hicks, sub. C. N. Morton, sub.

Dec. 18.—F. Pilley, sub. S. J. Vaughan, sub.

Dec. 19.—T. R. Pierce, sub. O. E. Moreland, sub. A. P. Hightower, sub.

Dec. 21.—W. R. Evans, sub. O. F. Zimmerman, sub. L. P. Smith, sub. C. D. West, sub. J. F. Sherwood, sub. E. R. Barcus, sub. G. F. Boyd, sub. C. S. Cameron, sub. O. F. Zimmerman, sub. A. W. Wilson, sub. B. Hardy, sub. E. A. Porter, sub. J. T. McClure, sub. W. A. Govett, sub.

Dec. 22.—G. W. Kincheloe, sub. A. W. Hall, sub. C. S. Cameron, sub. W. T. McDonald, sub. J. C. Cameron, sub. J. W. Stevens, sub. J. F. Kidd, sub.

Dec. 23.—H. M. Cosby, sub. J. T. Hicks, sub. A. E. Carraway, sub. J. S. Tunnell, sub. N. W. Turner, sub. D. B. Doak, sub. has attention.

Dec. 26.—W. B. Wilson, sub. W. H. Crawford, sub. B. F. Alsop, sub. G. J. Irvin, sub. C. G. Shutt, sub. C. T. Davis, sub. A. Nolan, sub.

Dec. 28.—V. A. Godbey, sub. J. R. Atchley, sub. J. M. Armstrong, sub. S. E. Pritchett, sub. J. M. Barcus, sub. (2 cards). G. A. Nance, sub. L. B. Tooley, sub. T. S. Barcus, sub. W. W. Armstrong, thank you.

## Austin District—Second Round.

Bastrop, Bastrop, 7:30 p. m., Jan. 20.

Elgin, Elgin, Jan. 30, 31.

Manehaca, at Pleasant Hill, Feb. 6, 7.

Liberty Hill & Leander, at L. H., 2:30 p. m., Feb. 10.

Bertram, at Mount Horeb, Feb. 13, 14.

Webberville, at Colorado Chapel, Feb. 20, 21.

Cedar Park, at Cedar P., Feb. 27, 28.

Manor, at Manor, March 6, 7.

West Point, at Muldoon, 2:30 p. m., March 10.

Weimar, at Weimar, Mar. 13, 14.

LaGrange, at LaGrange, Mar. 20, 21.

McDade, at Alum Creek, Mar. 27, 28.

Columbus, at Columbus, April 3, 4.

Smithville, at Smithville, Apr. 10, 11.

Walnut, at Merrittown, Apr. 17, 18.

Eagle Lake, at Rock Island, Apr. 24, 25.

University Church, Austin, 11 a. m., May 2.

First Street, Austin, 7:30 p. m., May 2.

Tenth Street, Austin, 11 a. m., May 9.

South Austin, Austin, 7:30 p. m., May 9.

District Conference at Smithville, April 6-9. N. B. READ, P. E.

## Houston District—First Round.

Tabernacle, 11 a. m., Jan. 10.

St. Paul's, 8 p. m., Jan. 10.

Harrisburg & Pasadena, Jan. 16, 17.

Shearn, Jan. —

League City & Texas City, Jan. 23, 24.

Harris County, Jan. 30, 31.

Trinity, 11 a. m., Feb. 7.

McAshan, 8 p. m., Feb. 7.

Galveston, West End, 11 a. m., Feb. 14.

Galveston, First Church, 8 p. m., Feb. 14.

McKee, Feb. 21.

Humble, Feb. 28.

A meeting of the preachers of the district is called for January 19, 10 a. m., at St. Paul's. The District Stewards are asked to meet January 20, 12 o'clock, at same place.

CHAS. F. SMITH, P. E.

## The Thirst for Whiskey a Disease

It is definitely known that the thirst for alcoholic stimulants is a disease, requiring, and yielding to, expert medical treatment. The WHITE SANITARIUM makes a specialty of treating alcoholic and narcotic drug addictions, select mental and nervous diseases. The progressive, permanent character of our work has commended itself to all classes of men who have experienced or observed the results of our treatment. Write for literature and terms. Correspondence confidential.

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