

# TEXAS CHRISTIAN ADVOCATE

G. C. Rankin, D. D., Editor.

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## Editorial.

### THE MINISTERING LIFE.

Life is always interesting wherever and in whatever form it may be found. The bee could entertain the human mind for its allotted years. Broken fossils and petrified bones hold secrets that man will give his days to disclose. Root-verbs and case-forms will occupy the scholar for a generation since they are the keys to a bygone civilization. Fragmentary torsos, disfigured frescos and incomplete mosaics have their value in their intimations of the thought of a master. The desolate Roman forum, the speechless Sphinx, the barren lands of Palestine are richer to the meditative than are the gold fields of the Sierras. Life has a charm for thinking beings by all else unexcelled. The great evidence by which Christianity is supported is the life which it produces. Logic is weak when the life is inconsistent. The quality of Christ's life, more than prophecies or reputed miracles, is that which convinces man of his divinity. Paul was mighty in argument, but the Church and the world have profited most by the integrity and devotion of his life. He bore in his body the marks of the Lord Jesus, was determined to know only Jesus Christ and him crucified, testified that he knew whom he had believed, and at the end wrote: "I am ready to be offered; I have kept the faith." These give force to his theology. John has left in his writings a mine of inexhaustible truth and will always be recognized as the highest expositor of the profound nature of Jesus Christ. But John, the beloved disciple, the saint of Ephesus, the highest representative of Christian love, the embodiment of all Christian virtues, stands above John the philosopher or John the theologian. John Bunyan immortalized himself in his "Pilgrim's Progress," not by his correct theology, nor by his literary expression, not by his far-reaching system of philosophy, but by his wonderfully accurate delineation of Christian experience. He does not define repentance, justification, sanctification, but he makes vividly real the states, conditions, difficulties and triumphs of Christian living. Thomas a Kempis' classic, "Imitation of Christ," has found its way to the hearts of men because of its life value. Christianity as a system of truth is attractive and convincing, but Christianity as a life is powerful and sanctifying. The religious life that sprang from Jesus Christ is that which has preserved the truth of revelation and made authoritative the very documents of the inspired writers. Christianity has no fears so long as it produces and maintains godly living. The man that is called to preach the gospel is called to live the gospel. No man can preach love effectively and hate vindictively. Ecclesiastical jugglery is not consistent with the preaching of "in honor preferring one another." The glutton would hardly be the man to exhort on temperance. The gossiping preacher is no better than a gossiping layman. The fighting parson could say nothing about the charity that "beareth all

things." The man who has a disorderly household with lawless sons and willful and worldly daughters would be ridiculous in anything he would say about family government or family religion. The preacher who wastes his time in loafing about town, or in idle games, or in petty piddling, has no message to the industrious, the thrifty, or the laborer. Brotherly love is more a virtue to be practiced than a theory to be expounded. The gospel must be lived to be effective when preached. Men sometimes speak boastfully of a full gospel which they preach. But in reality no man can preach a full gospel who does not live a full gospel. The best argument for prayer is praying. The presiding elder, the connectional man, the college professor, the various agent, the Bishop, can make no exhortation for the mid-week prayer-meeting which they seldom attend. The preacher who of his own will avoids the conference devotional hour must be self-condemned when he exhorts his membership on the prayer-meeting in his pastorate. The clerical garb, the sanctimonious tones, the ministerial airs, even orthodox theology, will not take the place of genuine, consistent, devout Christian living. Whenever the ministry is as earnest, as correct, as deeply religious outside of the pulpit as in it, the pew will be more appreciative and the community more responsive. What has been said of the ministry may be said of all leaders in Christian work. The ministering life is the great force in the world's salvation. Habits and indulgences that are inconsistent with the highest virtues of the noblest Christian living should be conquered and cast off forever. Paul's law of liberty with his law of love will be effective forces in any character. Orthodox thinking must be accompanied by just as consistent living if the Christian leader is to hold his rightful place in society. The world wants to touch the life that touches God. Respect, esteem and regard for the minister as a man will open the way for his message. Manliness, Christ-like manliness, will always make the religious worker a desirous factor in any society. The Church will not be strong by its wealth, nor by its edifices, nor by its institutions, but by the character which it produces.

### THE DAILY POST'S ESTIMATE OF THE METHODIST PREACHER.

It is not every secular paper that knows how to properly estimate the work and character of the Methodist preacher, yet the most of them feel very kindly toward us. The Daily Post, however, recently passed a correct and, we think, a merited judgment on the man who gives his life to the one work of trying to preach the gospel to the multitudes and who does it without a murmur, notwithstanding the sacrifices he has to make and the denials he has to endure. The Post so accurately sizes up the state of the case that we reproduce the article entire:

"Of all the callings and vocations of earth none is more trying than that of the Southern Methodist preacher. He is literally a soldier of the cross, and his tent is pitched in whatever place his general, the Bishop,

commands. Here this year, perhaps yonder another—never longer than four years in one place—he surrenders absolutely all hope of home or fixed habitation. Who that has tasted the sweets of home, of local ties and lifelong friends, of neighborhood ways and paths, can doubt the commanding conviction and solemn duty that moves this man of God to undertake his strenuous and ill-rewarded mission? From the days of Wesley the Methodist preacher has been among the foremost forces of right living and earnest religion. He is a man of heart and purpose. He believes in the blight of sin and the certainty of punishment, and he gives his whole effort to persuading men to be upright and to flee from the wrath to come. He cares little for the nice points of theology, though his culture and learning are equal to the best of his age, but he is skilled in the art of presenting the living truths of the Master's teachings. He is forceful, aggressive and persevering. He fights evil all the time and looks for evil things to fight. And yet he is happy. There is a song on his lips and he isn't ashamed or afraid to sing it before men and devils, and when the Lord rewards his labors he shouts a hallelujah that mounts to the skies. In the economy of the moral universe there is a place for all intelligent Church effort, and the Methodist organization has proved its usefulness as a powerful factor in the world's reform. Civilization owes it a debt which it delights to pay in reverence and gratitude."

### THE TEXAS CONFERENCE.

This body met in annual session last Wednesday the 2d and adjourned the Monday following. Bryan was the host of the conference and right well was the duty of entertainment performed. Since the East Texas and the old Texas Conferences were consolidated a year ago the united conference is a large and vigorous convocation of men. Its territory reaches from Texarkana clear round to Houston and Galveston and up the Central Railway as far as Marlin. Its membership is made up of about two hundred ministers and forty laymen, and among them are men of marked ability in the pulpit and conspicuous success in the business world. All these men are devoted to the Church and show their faith by their works. For the most part good reports came up from all sources and some of these reports were remarkable for their full showing, spiritually and materially. The church and parsonage building spirit has been abroad and much enterprise is evinced throughout the territory. The finances are far in advance of last year despite the boll weevil and other crop pests. The collections for the worn-out ministers is in advance of any other conference in the State. They have a rule making it the duty of the preacher to collect for this fund an amount equal to eight per cent of the pastor's salary, and if he does not collect it from his congregation he has to pay it out of his own means. Hence no preacher ever comes up short on this assessment. The other assessments are also higher in proportion than those of the other conferences. But these men and their people are made of

heroic stuff and they do the highest order of work. The conference is developing a number of strong charges financially and the smaller town and circuits are moving up in these matters. So that the conference is becoming one of our strongest and most progressive bodies. Bishop Duncan conducted the business of the session with deliberation and thoroughness. He kept his hand upon all its movements, but he gave latitude for remarks and discussions, and he made many interesting remarks himself. But he endeared himself to the brethren by many acts of brotherly kindness. When the case of one afflicted preacher came up and it was announced that it would be necessary to raise funds for him to go to a sanitarium, the Bishop promptly gave fifty dollars to the fund. A brother seated near us at the time remarked: "Well, they say the Bishop is a little sharp sometimes in his talks to us, but a man who will do that for an afflicted brother can say what he pleases to me, for I know he has a good heart in his bosom." And it is true. We have never been with a Bishop at our conferences more tender, more considerate of the real interests of his brethren and more lenient in his judgment of their worth and deserving than Bishop Duncan. In making the appointments he exercised wisdom and discretion and did the best he could for the work and for the men. And in most instances he gave satisfaction in the discharge of this duty. The conference was a success and the guests and the hosts seemed mutually pleased. And now these faithful men are getting down to the work of another year with buoyant spirits and earnest endeavor. May the year be one of large success.

That form of infidelity which comes as a result of mental fermentation is capable of a wholesome cure under proper tuition, but the infidelity which has its origin in a purpose to back and defend a wicked and impure life is utterly hopeless. And the most of the so-called infidelity with which we meet is of this latter type. There is not much infidelity that comes of intellectual doubt. The most of it has its inspiration in a depraved and wicked heart.

Gratitude is one of the most commendable sentiments in the human heart. It is the sincere recognition of favors bestowed and the expression of thankfulness and appreciation for them. The man who easily forgets a kindness and who fails to make due return for the same when the opportunity is presented is an unworthy ingrate and can not be trusted. But the man who remembers a kindness and reciprocates it when occasion presents itself is possessed of a good heart and a meritorious spirit.

Most anybody can afford to be happy when fortune favors him, but when adversity comes the tendency of happiness is to take wings and fly away. Therefore the man who is peaceful and uncomplaining when the cold winds strike him is close to God. His troubles are outward, but he has security within.



Devotional and Spiritual

THE MORNING COMETH.

The magnificent manifesto of the just ascending Savior sometimes brings to thoughtful minds and concentrated hearts a sense of discouragement amounting almost to despair.

But I will not suffer myself to march in the motley and croaking ranks of pessimism for the whole of a single minute.

John Wesley, at the age of sixty-three, when Great Britain was looking with amazement on the glorious evangelistic successes achieved by him and his helpers, wrote thus of himself and his followers:

"The morning cometh." I know the pessimist denies this. Well, the raven—the first bird mentioned in the Bible and the least admirable—has human prototypes which creak

out forevermore: "Morning? There is no morning. Night sits on the throne, and eternal darkness is at hand. The world has gone to the bad. Politics are corrupt. The morals of the people go from worse to worse.

Consider the general progress of the kingdom of Christ in the earth. I know very well that some doctrines attempt to show that civilization has made the changes I am going to speak of, and rather than argue with them, I just quote the words of two men, certainly neither of them religious bigots, and both of them great thinkers.

This, it is claimed, is a high ideal of Christian living. This order of monks suppose that they are illustrating in a lofty way the holiness and beauty of Christianity.

Yet there always have been those who pervert the teachings of Christ in this matter of cheerful living and make their religious life dreary and disheartening.

But we have for our encouragement not only a vast array of facts, as incontestable as the law of gravitation or the granite foundation of the globe; we have also an immense treasury of ideas and forces.

Mark Gay Pearce tells us of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy-laden:

Father's yokes were always made heavier on one side than the other. Then, you see, we would put a weak bullock in along-side of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder.

THE MINISTRY OF ENCOURAGEMENT.

Nothing is more worth while in this world than encouragement. No mission is more divine than the encourager's. In no other way can we do more good than by going about, speaking words of cheer.

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Yet there always have been those who pervert the teachings of Christ in this matter of cheerful living and make their religious life dreary and disheartening.

THE RESTFUL YOKE.

Mark Gay Pearce tells us of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy-laden:

"No, sir," he explained, shaking his head; "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said."

"Then his face lit up as he said: 'That is why the yoke is easy and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder.'

"SPEAKING THE TRUTH IN LOVE."

Love manifested in the tone of the voice and in the expression of the countenance exerts a mighty subduing power over the minds of men.

In his epistle to the Ephesians, Paul says: "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error, but speaking the truth in love, may grow up in all things into him which is the head, even Christ"

The secret of effectually speaking the truth in love is in having love in the heart. If there is a deep and yearning love for the one to whom the truth is spoken, even though that truth condemn, it is not likely to give offense.

Jesus spoke the truth out of a heart filled with love for the sinful, and yet many who heard his words resented all his entreaties, and despised and rejected the truth he preached.

Harshness and rasping rebukes of sin seldom result in good. It is when they are spoken out of a manifest love for those to whom they are addressed that words of stern reproof are effective in accomplishing the desired end.

Love manifests itself in the manner and spirit in which it is spoken. The tender tone of the voice, the affectionate expression of the eyes and face, the tear-dimmed eye, or some accompanying act of kindness—these all help to make welcome truths which would otherwise be repelled.

Ministers and Sunday-school teachers need to have a watchful care to their words of reproof or instruction, lest they offend and discourage more than they help.

Look in each package for a copy of the famous little book, "The Road to Wellville."

If you have any trouble with lamps—any trouble whatever—send for my Index.

I know of no lamp-disease that it does not cure immediately.

Costs nothing. MACBETH, Pittsburgh.

ple be solicited to support, by their presence, all Church services, for the personal good that they will receive, rather than from a sense of duty they owe the Church.

If any one has met with failure in his preaching or teaching, or in personal entreaties, let him ask himself as to his motives for Christian work. Have these been pure?

A noble career depends on the treatment given to the infant ideas that are born in the soul. So the thoughts which we harbor within us and which go out through the doors of our mouths and our hands determine our real character.

To trust in Christ because He deserves it, this is spiritual-mindedness at its highest reach. It is a paradox to shame us that out of the mouth of babes and sucklings praise is perfected.

ABOUT FEAR

Often Comes from Lack of Right Food Napoleon said that the best fed soldiers were his best soldiers, for fear and nervousness come quickly when the stomach is not nourished.

"I tried many foods but could not avoid the terrible nausea followed by vomiting that came after eating until I tried Grape-Nuts. This food agreed with my palate and stomach from the start. This was about a year ago. Steadily and surely a change from sickness to health came until now I have no symptoms of dyspepsia and can walk 10 miles a day without being greatly fatigued."

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My help is offered on trial. I want to show each sick one just what Dr. Shoop's Restorative can do before a settlement is made.

The offer is unique. The way to secure six bottles of my Restorative on trial is simple. There is no trouble, but you write a postal, or a letter, I have made the way to help so easy, so simple, that none need hesitate.

Dr. Shoop's Restorative acts on the inside nerves. The nerves that control the vital organs. Here lies the key to my success. This success makes it possible to give a month's treatment on trial.

You may take it a full month on trial. If it succeeds the cost to you is \$5.00. If it fails the cost is mine. I will then ask the druggist to bill the cost to me, and you alone are to decide.

Mild cases, not chronic, are often cured with one or two bottles. At druggists.

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STATISTICAL TABLE OF THE TEXAS CONFERENCE, 1902-03.

Large statistical table with multiple columns: NAME OF DISTRICT, Local Preachers, Members, Total Members, Additions on Profession of Faith, Additions by Certificate or Otherwise, Removal by Death, Certif. or Otherwise, Adults Baptized, Infants Baptized, Societies in Charge, No. Houses of Worship, Value of Houses of Worship, Indebtedness on Houses of Worship, No. of Parsonages, Value of Parsonages, Indebtedness on Parsonages, Value of District Parsonages, Indebtedness on District Parsonages, Value of Other Church Property, Money Expended for Churches & Parsonages, No. Churches Damaged or Destroyed, Amount of Damage, Insurance Carried, Premiums Paid, Losses Sustained, Collected on Insurance.

The Texas Conference

The "Greater Texas Conference," as it is now called, met this year in Bryan. The reason they call it the greater Texas Conference is that it now composed of all the old Texas Conference except the Austin District, and all of the old East Texas Conference. This arrangement was brought about by the action of the General Conference when met in Dallas nearly two years ago. The union of the two bodies was effected at the last session of the conference at Crockett, and the past year is the first work of the merged bodies. The result is quite satisfactory. The conference is now a strong one in membership and territory, and it is composed of one of the most devoted and able set of men in our Texas Methodism. They know how to preach and how to project enterprises and they work like brethren of one mind and purpose. The town of Bryan was delighted to entertain them. All the people, regardless of denomination, kept open house and gave a cordial welcome to the gathering. The splendid church in which the sessions were held is a new one, and the preachers looked upon it for the first time. It is a piece of architectural beauty and convenience; but we described it in these columns last spring and will not repeat here what we said then. Rev. E. L. Shettles and his laymen did everything possible to make the occasion a success and they did not fall short in any particular. No conference was ever better entertained than the one at Bryan.

without reference to their connection and made record of them. They are simply snap shots taken from the great body of what was a very fine convergence of well-digested truth. "God have mercy upon the preacher who has spent twelve months in a vain and fruitless ministry. No government on the face of the earth ever committed to one of its plenipotentiaries such responsibilities as the Son of God has committed to the humblest minister in our midst. Our Lord has a mission for every one of us. He sends us to be a minister, a comforter, a helper to the numb, the lowly, the suffering, and to lift them into a larger life. We are not sent to meddle with philosophy, to peddle cheap rhetoric, to assume the role of scientists as though we were attempting to regulate the sun, the moon and the stars. God pity the man sent of the Master who wastes his life in this sort of nonsense. It is not our business to entertain people with poetry and figures of speech, but to preach the word of life in spirit and power. We are not to please people simply. We often have to displease them by telling them things they ought to hear and know. We are called to preach the truth. We are not called to preach it like fools, but like men who know how to be bold and brave and yet kind and tender and gentle. We are to cherish our people even as a nurse cherisheth her children. The preacher who does otherwise just goes to his field to breed trouble for twelve months. And at the end of his term, no presiding elder wants him and he persuades himself to believe that he is not appreciated. The fact is he is just reaping the results of that Scripture which says, "The way of the transgressor is hard." The people want a preacher who goes to them not selfishly, but in the name of the Master, to do good in mind and spirit. Such a man will always be taken care of by the people. The faint-hearted man is an injury to the whole army of the Lord. Old Gideon had no use for such men. He sent them to the rear. None but hopeful and buoyant men are helpful to the Lord's cause. Let us be gentlemen also in our ministry. The Lord has no use for a clown in the ministry. Paul was the highest type of gentleman in his speech, his conduct and

his relation to men. No steward can afford to so provide for a preacher as to force him to turn aside from his high calling to make bread and meat for his family, instead of giving his whole life to his work without suffer in his life and business. God will not prosper the layman who willfully starves his ministry. But the right sort of preacher is usually cared for by the people. The preacher who is lazy and trifling and will not do his duty ought to be starved and the sooner the better. Christ wants men who are faithful, devoted and consecrated, and then there will be no serious trouble. Let us remember that we can not do the Lord's work without his Spirit." At the close of the address the Bishop spoke of the beautiful church building, the handsome carpet, etc., and then added: "Brethren, are you going to chew and smoke and spit in and about this beautiful church? Now I beg you not to befool this sanctuary with your tobacco. If you must chew and smoke and spit, quietly leave the building, go off in a back lot, lean up against the fence and chew and smoke and spit to your heart's content, and then you will not offend other people and you will not soil this splendid place of worship."

strong preached an earnest, practical sermon on the woman who touched the hem of Christ's garment. From that incident he drew a number of lessons and impressed them upon the minds and hearts of a large congregation. Bro. Armstrong is now in the Northwest Texas Conference and stationed at Mexia, but he was brought up in the old East Texas Conference and he was present as a visitor to mix again with old friends. At night Rev. H. A. Hodges preached a most religious sermon on the text, "He saw the travail of his soul and was satisfied." Bro. Hodges is a new man in the conference, having just come by transfer from the Florida Conference. He is a most delightful man, with a genial and pleasant manner, and with a devout and scriptural preacher. He will make a useful member of the body. Rev. Horace Bishop, D. D., of the Northwest Texas Conference, was present and met a warm welcome from the brethren. Dr. Bishop is at home anywhere in Texas; he has long been actively connected with the movements of Texas Methodism. He is now filling the important post of Conference Missionary Secretary in his conference. Rev. A. F. Packard, who came last year by transfer from the Missouri Conference and was stationed at Tyler, met for the first time at Bryan with the brethren. He is in the prime of life, a strong, aggressive man, and an acquisition to the conference. Rev. E. W. Solomon came back to the conference after four years of membership in the Northwest Texas Conference. He was accorded a warm greeting by his old comrades. Thursday morning was a pleasant day and the brethren were all present at the opening of the day's session. Further communications from the Connectional Boards were read and referred. The Epworth League Board report showed an increase in the number of its chapters and members, but notwithstanding this, the Epworth Era runs behind nearly \$3,000 in its expense. This is an improvement on last year, and it is to be hoped that by the close of the year the Era will more than pay all its expenses. At the close of these readings, the Bishop announced a number of transfers to the conference. The call of the presiding elders was made: G. A. LeClere: "The Houston District has made material and religious progress. Have done some building,

PAINE AND LANE FUND. Table with columns: Houston, Beaumont, Brenham, San Augustine, Calvert, Huntsville, Palestine, Tyler, Marshall, Pittsburg, Total, Total last year, Increase, Decrease.

and we have had an increase in membership." Rev. J. B. Cochran: "The Beaumont District has had good revivals. We have not built as much as we had hoped. But we have made progress. We have done faithful work. We are going to hold this territory for Christ." Rev. C. F. Smith: "The Brenham District has had a very hard time for the past four years. Crop conditions have been bad and we have done but little in a material way. Have built one church and two parsonages and we have secured ground for other buildings. Finances are behind in most places. Have had some revivals." Rev. C. A. Hooper: "The Huntsville District has had 347 conversions, more than 500 accessions. Have brought up very good financial reports. Much improvement on all lines." Rev. C. A. Tower: "The San Augustine District has had a good year. Have expended \$15,000 in building and repairing churches and parsonages. We have paid 98 per cent of our assessment. We have had great revivals. Have had large increase in our membership. The year has been a good one." Rev. R. A. Burroughs: "The Calvert District has had good meetings in all its charges. Have done some building, and repairing. The preachers have been faithful and worked well. Our finances are short on account of bad crops." Rev. J. B. Sears: "The Palestine District is up to the average in spiritual and material matters. The preachers have all done well. They have been heroic. Have had 700 net gain in membership. We will reach 95 per cent in conference collections." Rev. J. T. Smith: "The Tyler District paid everything in full except two charges—that is, the conference collections. On some of the charges there is an excess. Have had nearly 2000 conversions. Have had over 1000 net increase. Have built a number of churches and two parsonages. This is

my fourth... derful su... crease in... provemen... in the wo... C. R. L... has had a... show an... year. Su... assessmen... not pay... meetings... some 40... ber of ch... Rev. J... District... than 1000... Our asses... we have... all up in... will pay... copies o... taken. V... interests... well." All the... able show... res in a... Rev. M... west Tex... and had... brethren... graduates... uniformly... called the... through t... pointed v... the confe... of his ex... them use... When I... was call... in which... the requ... siding eld... ful man... from the... were into... names. At the... Hotchkiss... and preac... mon, and... fashioned... a stirring... At night... vice and... ent and... the noon... Bishop ca... chancel a... some Ox... preachers... of their l... conference... visit the... noon. Th... miles sou... Friday... "norther... chilly. T... present at... ducted by... minutes w... the call of... reports. I... duced to... collection... "I want... not give... Orphanage... and beef... both ends... This bre... song was... forward a... has no di... himself, I... name of... led and... had been... wounded... man died... nouncement... felt a de... in his de... Rev. Set... statement... sinary." Forward," of the M... monthly... and its... five cents... women of... introduced... one on H... eign Miss... a good sh... ments of... gretted th... S. Mathis... to preach... to which... conference... lovable m... has render... odism dur... ence. May... years mor... The Cor... Residence... senting vo... the proper... Trustees... are pledge... this purpo... In the af... almost in... College. T... them out... were show... grounds a...















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**BOOKS FOR SALE.**

I have a number of Campbellite, Baptist and Roman Catholic books, and, as I have entirely abandoned the field of controversial theology, I wish to dispose of the books of that kind. I would say to the preachers of Texas that if you want books of that kind, here is your opportunity to get them at about half price. Many of them are the very best books of these respective denominations. Write at once.

W. W. HORNER.  
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THE MOST LEADING APPOINTMENT IN ANY CONFERENCE IS WHERE YOU MAY LEAD THE MOST SOULS TO CHRIST; NOT WHERE YOU

**OKLAHOMA LETTER.**

It has been some time since I have written to the Advocate. Over twelve months ago I left Texas and after many ups and downs over the hills of the Indian Territory, I settled down among the hills of Potawatomi County, Oklahoma. I did not leave Texas because of the drought, but because of its effects. Well, I thought then that I would order the Advocate in a short while, but we have had to rustle for a living, and I did not have the cheek to order it on time until I went to the Indian Mission Conference, at Oklahoma City and met Bro. Bowen, "The Field Agent," and he looked so generous and well fed that I gave him my name. Well, the Advocate is calling around in regular order, spiced with creamy editorials and lively correspondence, and I enjoy its visits.

Well, how do you like Oklahoma, did you say? Oh, fine, fine; first, for its adaptability to all kinds of agricultural products, such as corn, cotton, wheat, oats, alfalfa and all kinds of vegetables, both for garden and field culture. Irish potatoes, in the Canadian valley, average from 100 to 150 bushels per acre from the spring crop; then the fall crop is not far behind it. This year the spring crop was all killed by late frost, but came out again and made a half crop. The fall crop will be good this year. The hill lands also make a fair yield. There was a sweet potato exhibited in Shawnee—so I've been told—two weeks ago that weighed 15 pounds—just one peck. As for fruits of all kinds, they grow to perfection. Second, I like this country because in most crops, if you fall from any cause in your first planting, you can plant again with hope of success. We have corn planted late in June, on low land, that will make thirty bushels per acre. There are some hill lands here, however, that will not hardly make corn, that will make other crops. The hill lands here wash badly in a wet year, like this has been, and if the owners of the soil don't take better care of the land than they have in the past, their lands will be like most of the early settlers of this country—gone somewhere else. A large majority of the people here now are renters, or farmers who have moved here and bought lands from the original pioneers. Texas is well represented in town and country in the make-up of the present population. Estimating the population by the census rule of five to the family and two families to every quarter section of land, you may judge of the population of rural Potawatomi County, especially the northern half. As to the health of the country, I have never lived in any country where there was as little serious sickness as there has been here since I came here over a year ago.

Through the blessings of Divine Providence, change of climate and the skill of two leading physicians of Dallas, last year, I have been able to keep up two regular appointments since the first of this year until midsummer. Since then I have preached but little, on account of a peculiar form of throat trouble—partial paralysis of the pharynx; but I am gradually improving under treatment, and hope I will recover from this trouble. If there are any local preachers "standing round the market place with nothing to do," in Texas, let them come up here. They can get as many congregations as they can preach to on Sundays and a good dinner thrown in, and that is about all a local preacher need expect in this life in the way of worldly reward.

As to the moral and religious status here, I think, in proportion to the population, this country is about on a par with the people of the States. Like it has been in newly settled countries everywhere, the whisky element is here to stay, until driven out by a moral upheaval; but progress is always slow on moral lines in the development of new countries, and this is especially true in a new country where the dominant political parties are nearly on a balance, as in this country. All denominations of professed Christians are here; but Methodists and Baptists are in the lead in the rural district. Nearly all nationalities, as well as every part of the United States, are represented in the population. Hence we Southern people have two important burdens on our hands, viz: To Americanize the foreign element and to Southernize the Northern. The first is the easiest to carry of the two burdens.

But enough for the present. The first full sweep of old "Jack Frost" came last night, November 15.

J. M. DUNN.

Gaddy, Okla.

**NATH'S JOTTINGS.**

To wait patiently on the Lord is not to sit down and nod; but work while you wait and whistle while you work. The world will follow the man with a smile of confidence on his face born of an intelligent faith.

The most leading appointment in any conference is where you may lead the most souls to Christ; not where you

may lead the most cents from your people's purses.

Hurrah for the Los Angeles Conference! Paid out and over on everything. May old West Texas break that record this coming year, or at least gallop in that gang.

I was right smart tickled at some of the Tenth Street folks down at Austin. They didn't seem to know much more about who would be their preacher than some of us preachers knew where we were going. Said they cried for certain men in the past, and like the child crying for the wasp, cried worse afterwards. Nothing beats old-time Methodism. We pray the Lord, pay the Bishop and appoint presiding elders to do that business, and we better let them bear that responsibility.

Some folks would have more friends if they had less mouth.

Tell the boys Ozona's Orphan Home and Rescue Home assessments have gone and the receipts come back. Next piece on the program, Home Mission, within thirty more days. This won't come by a word, or streak of luck. Hard work and the Holy Spirit is the thoroughbred pair that will pull us through to triumph. Yours,

NATH THOMPSON.

**MAIL DEPARTMENT OF THE HOME DEPARTMENT OF TRAVIS PARK CHURCH, SAN ANTONIO.**

There are many isolated ranches in West Texas, far from Sunday-school facilities. Many of the inmates of these homes would like to be enrolled in some Sabbath-school and receive monthly literature and make their monthly reports of the lessons studied. It is the purpose of the Travis Park Sabbath-school, through its mail department, to supply that need. If any of the pastors of the West Texas Conference have these isolated families, and have no home department of their own Sabbath-school, if they will send the names to Mr. J. W. Hancock, 513 Camden Street, San Antonio, together with an application on the part of those desiring to join, literature will be furnished them monthly by mail. The object of the establishment of this new work is to be a help to these isolated homes and to prompt the people to a systematic study of God's Word. We are already supplying literature to a number by this method, and we thought that perhaps we could assist some others in the study of the Lord's Word.

J. W. MOORE.

Men who try to hang between earth and heaven find themselves dropping to the place which is neither.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

**RESOLUTIONS.**

To the Presiding Elder and Members of the Fourth Quarterly Conference:

We, the members of the fourth Quarterly Conference, desire to express the regard and love we have for our retiring pastor, Bro. D. H. Hotchkiss, who shortly leaves our district to take up his work for the cause of the Master in the City of Mexico. During his four years of pastoral work in our midst our association has been most cordial and friendly, and in him we feel that we have had a pastor who has always dealt with us as a tender and loving shepherd, ever mindful of the Christian and spiritual need of his flock and the moral welfare of our entire community. Therefore, be it

Resolved, By this conference that in his departure for a new field of labor we have lost an able, zealous and cultured minister, and we as individuals a true friend and honored pastor, and we heartily commend him to our brethren in his new field.

B. H. RICE,  
 Chairman Board of Stewards.

Learn the lesson of thanksgiving. It is due to God, it is due to ourselves. Thanksgiving for the past makes us grateful in the present and hopeful for the future. What he has done is the pledge of what he will do.—A. C. A. Hall.

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