

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

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

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Vol. LIV.

Dallas, Texas, Thursday, December 5, 1907.

No. 16

Editorial.

A WORD OF GREETING TO THE CHURCH.

Another conference year has passed into history, and we are turning our faces toward the future with much inspiration and encouragement. Suppose we glance at the results of the year's work. Financially we have done well. The records have never shown a better year in our missionary collections. All the conferences in Texas show an increase over previous years, and three of them show an excess of several thousand dollars. This is creditable, for the success of our mission work is an index to the real work we are doing for the Master. In our educational work we have gone forward wonderfully. We have a larger number of pupils in our several schools than ever before, and the endowment fund for Southwestern has made commendable progress. Scores of new churches and parsonage have been built and many old ones have been repaired and renovated. Along all lines of material interest we have made progress. God has wonderfully blessed us in these matters.

Spiritually our work is in good condition. It is never all in this respect that we desire, but we have had thousands of conversions and accessions. We listened to all the reports of the preachers at the conferences, and the one who did not report conversions during the year is the exception to the rule. The West, the Northwest and the Texas conferences reported a gratifying increase in our membership, but the North Texas Conference fell short of last year about one thousand. But despite this the net increase in our membership is a trifle over eleven thousand, bringing our grand total in the State up to two hundred and forty-four thousand in round numbers. This is most encouraging, not to say inspiring. It is proof of the fact that the Church has not lost its power with the masses of our people. The old revival spirit still abides and where the gospel is preached in power the people hear and are converted. The revival is still the hope of increase in the membership of the Church. Methodism is not at her best in the absence of the fires of the revival. When the revival obtains the Church is alive and her interests all go forward. Another result is visible. When we have a year of revivals we have our largest class of young men to apply for admission on trial in the traveling connection. At the recent sessions of our conferences we had large classes asking to be given a chance to preach the gospel to the people. There is no dearth of ministers when the Church rests under a baptism of revival fire. Therefore, while the results of our year's work are not in all respects what they ought to be, yet they encourage us to hope for better things yet to come. We thank God and go forward.

We are now entering upon the new year. We have all the advantages of the past to aid us in preparing our plans for the future. These plans ought to provide for large things. The day for small things in our Texas Meth-

odism is past. We are now in position to expect great results. We are prepared to undertake great enterprises. With our nearly eight hundred pastors, our two hundred and forty-four thousand members, our elegant church houses, our comfortable parsonages, our excellent schools crowded with boys and girls, what is it that we ought not to do during the next year? We ought to plan for fifty thousand conversions. A great revival in every congregation ought to be the watchword for every pastor. Nothing short of it ought to be satisfactory. We ought to plan for other church buildings so that all our unhoused congregations will have a home of their own; we ought to finish the many we now have in process of building; we ought to help all our schools and the endowment of Southwestern University ought to reach two hundred and fifty thousand dollars. And the Advocate ought to be put into twenty thousand new homes. To these worthy ends let us fondly look; and in order to reach them, let the energy of the ministry and the laity be directed with wisdom and zeal. Therefore, the Advocate sends to you these words of encouragement and hope, and proffer our unstinted service to help toward these desirable results. Let us all put our shoulders to the wheel and push with might and main and then see the chariot of God move. Let brotherly love prevail and let us preach a gospel of peace and good-will to men. And our prayer is that the Holy Ghost may come down with power and abide upon every preacher and congregation throughout our borders! Amen and amen!

THE VALUE OF TRUE FRIENDSHIP.

True friendship is unselfish. It seeketh not its own. This very fact makes it exceedingly rare. When you find it you had better prize it, for it is above rubies in value. True friendship never counts the cost and it never measures its strength and magnitude by what it does for you. It is self-sacrificing and the greater your trouble and misfortune the larger is its outlay in your behalf. There are scores of people who pretend to be your friends, and when the world smiles upon you they are friendly and seem to esteem you very highly. They greet you pleasingly because other people do the same thing. But down in their hearts true friendship is an unknown quantity. The moment the world turns against you, and the moment fortune ceases to favor you, then their friendship, so-called, takes its departure. We have an illustration of this in the case of Christ while in the flesh. Once upon a time when he entered Jerusalem and the multitudes were shouting his praises, it was an easy thing for the rabble to join in the applause. But not long after that, as he was being led out to Calvary, how many remained by his side and wept around the cross? Only a very few. They were the faithful ones in whose bosoms was true friendship—self-sacrificing love. Thousands shouted with the multitudes for him, but the very few went to the cross with him. So it is with us on a smaller scale today. Real friends are very scarce.

You find them but rarely. Most anybody will look pleasantly at you when you do not specially need their pleasant looks, but when the day comes with frowns and curses, nearly all these will forsake you and fly. Only the faithful few will abide to the last. As long as you can be of any service to some people they will sing your praises, but when they have no further need of you their lips refuse to respond. True friendship, like charity, never fails. It is invested with immortality. It is not of the earth, earthly, but it comes down out of heaven from God. How the world needs this sort of friendship! Humanity is hungering for it, and many a poor heart is crying out after it. Oh! that the world were full of it. Then we would have no more shams, no more hypocrisies, and no more shocks at the betrayal of confidence!

THE PAY OF THE PREACHER.

As the conference year now opens the stewards of the various charges throughout Texas ought to make all necessary provision for the financial support of their pastors. True, the little money flurry which has been disconcerting the business interests of the country for the past weeks is to be reckoned with, but this ought not to be made an excuse for cutting down the salary paid to your preacher. You already have it on a minimum basis, and to reduce it still lower will be to cramp him and to limit the sphere of his usefulness. It is not thought by students of the situation that this demoralization will project itself through the year. It will doubtless spend its force inside of a few months at most, and things will return to their normal condition.

The preacher has to have so much money with which to support his family. He can not get along without a sufficient amount to accomplish this end. Hence, no Board of Stewards ought to make the stringency of the times an excuse for reducing the amount paid last year. In fact, they ought to raise the amount a few dollars rather than make a lower assessment. When you come to think of it, the average preacher is paid a minimum amount for his support. Brickmasons are paid from six to eight dollars per day, carpenters are paid three and a half per day, the common day laborer is paid from a dollar and half to two dollars per day, but the average preacher in Texas, who is to be the teacher of your families and to minister to them in the pastorate, as your most trusted adviser and friend, is paid less than the carpenter and not nearly so much as the plumber and the brickmason. Yet he spent time and money to prepare himself for the ministry, and you require him to keep himself and his family in good style, but you are often short on the remuneration you provide for him. Suppose you move things up a trifle at this point. You can do it without putting a burden upon any member of your Church. Such an advance will place your pastor where the question of supporting himself and his family will be eliminated. Then he can give his undivided time to the moral and spiritual development of your congregation.

THE SIMPLE GOSPEL.

By the simple gospel we do not mean a string of platitudes about Christ from the pulpit on Sunday. This is not the simple gospel; it is a stale gospel, destitute of life and power. A parrot can sing off her acquired phrases with great fluency, but after you have heard her once or twice she ceases to interest or to inspire you. She puts no intelligence into her articulate speech. Such a performance in the pulpit has about the same effect. No, the simple gospel is not such stuff as this. It is the gospel of Christ deeply experienced in the heart, thoroughly digested in the mind and then delivered in power and demonstration to the people. It is the old truth of salvation preached by a man who believes it with all his soul. That sort of a gospel is not stale, neither is it irksome. It never grows old. It always throbs with a vigorous vitality, and it sparkles with an unmistakable fire. Christ and him crucified, coming out of a heart all aglow with an intense earnestness, will not go unheeded. Take the S. rmon on the Mount. There is nothing startling in it, neither is there anything specially original; but its truth lies at the foundation of all moral character and civic virtue; and the preacher who masters this deliverance and runs it through the alchemy of his own experience will find eager listeners when he stands before his congregation on Sunday.

People do not want, neither do they need, a new gospel. Preachers make a great mistake in ransacking books for something new or novel, or in trying to evolve something unique and original out of their own brain processes. Now and then we find a curious sort of hearer who finds interest in some such research as this. But the great masses of people are hungry for the simple bread of life, and when they go to the Church service they go craving this sort of food. They do not need you to digest some new book and rehash it to them under the misapprehension of a sermon. They want something to inspire them to a better life, to comfort them in the midst of sorrow, to point them to a remedy for their moral and spiritual ills; and nothing can furnish them with the food for these deep longings save the simple gospel of Jesus Christ. For this reason the multitudes followed him hither and thither while he was on the earth, and the hunger of the human heart remains the same. "The gospel of Christ is the power of God unto salvation to every one that believeth," and it is salvation that men need. The simple gospel contains this element, and it can be found nowhere else. Let us have more of this simple gospel and less of the complicated gospel; more of the earnest, powerful gospel and less of the irksome and stale gospel.

The man who comes into the Church because of the social prestige it will give him is worse than a heathen. He gets no more out of the Church than he would out of the club, and the Church gets a great deal less out of him. He is a sort of a parasite trying to get something from others, but never imparting anything in return.

NEW YORK.

Magnitude of the Southern Confederacy—Political Side Glances—Issues Ever Changing—The Passing of Parties—Why Not New Party Alliances?—Race Questions Everywhere

The launching of a new government and the inauguration of the Southern Confederacy is considered by historians and public writers as having been the most important and history-making event that has ever taken place in this country since the Revolutionary War and the founding of the government—important because of its magnitude and the changes that must necessarily have followed either its success or its failure. Four years of war with near a million soldiers on the battlefields means a whole lot to any country, to say nothing of the issues at stake; and it may well be said that the Mexican War, the Spanish-American War, the Louisiana Purchase and other great events that have contributed so much to the expansion and power of this Government all pale into insignificance when compared to what was involved in the great Civil War of 1861-5. And the end of that gigantic conflict was perhaps of no less importance than its beginning, and that end was pathetic in the extreme, for the death of a government means as much as its birth. The forty-two years that have elapsed since that event have smoothed down the prejudices of the past, removed old issues, brought forth new ones and opened up a broader road for the American people to pursue as they march straight ahead to future renown in making their government the wisest and best nationality the world has ever known. It really seems that what has taken place heretofore has been providential and a necessary clearing of the decks for the opportunities of the present and the future. Certain it is that there is a better understanding among the American people today regarding the vast, far-reaching and varied interests of all the people in every section of country under American jurisdiction than there has ever been before, and it must be plain to all that the tendency of this age in this country is mainly for better government, a healthier morality and all kinds of trade expansion, with a decided waning for bitter partisanship and political nightmares. The masses are certainly not taking as much stock in the political ambitions of the different brands of politicians as formerly, but are mainly interested in things that will redound to the well-being and business interests of all the people. In many States of the Union there are harbors to be improved and rivers to be made navigable, and in various sections millions of acres of land to be made tillable both by scientific irrigation and drainage. If it is wise to build the Panama Canal, why not have a fourteen-foot waterway nearer home, reaching from the Great Lakes to the Gulf of Mexico down the Mississippi, with its great tributaries, the Ohio, the Missouri and Red River, similarly improved, and all kindred enterprises attended to wherever needed? Certainly Texas has much work of this kind that should be done, and a big field for irrigating problems also. New York State is spending \$105,000,000 in widening and deepening the Erie Canal from the Hudson River to Lake Erie. Would it not pay Texas to utilize some of her public lands in canal and irrigation problems, as she did in the building of her beautiful State Capitol, and would not the cost come back to her by enhanced values and increased trade facilities and in taxes? In the way of irrigation in Texas the Government has already made a good start by beginning the construction of the great Engle Dam above El Paso, which will reclaim more than 225,000 acres of land in the Rio Grande Valley in Mexico, New Mexico and Texas. The old Spanish irrigating ditches at San Antonio, about 200 years old, though on a small scale, have illustrated the advantages of irrigation, and in a year or two more the El Paso scheme will give further evidence of the wealth to come by irrigation when undertaken on a large scale by the National Government. The valleys of the Brazos, the Trinity, the Sabine, the Colorado, the San Antonio, Guadalupe, Comal and San Marcos all offer a fine field for work of this kind, and there can be no doubt but that Texas would consult her own interest by having surveys made and preliminary work done and then make an effort to induce private capital to take hold of the enterprises and receive pay in Texas lands, and later seek aid from the National Government. But this is a matter for

public discussion on the part of the Texas press, and not the business of a New York correspondent.

Politics in the North, or more practically speaking partisanship, is waning, and no doubt this is the case to some extent in the Southern States also, and there are many reasons why this encouraging condition of things has been brought about and made it so difficult for ambitious politicians or local party bosses to blind the people and lead them in the wrong direction or wind them around their fingers like thread on a spool. With all the old party issues settled, and with no sectional questions before the country, it is natural that the task of arousing the masses to a fever heat has become difficult if not entirely abandoned, for it is plain to the people and to the brighter of all brands of politicians that for the past few years the two great National parties have been gradually coming closer together and more or less divided among themselves on all the old and even the living issues of the day. Most Democrats and most Republicans favor expansion, while a few members in each party oppose it; a larger half of each party are in violent eruption against the trusts and all questionable concentrations of capital in the form of monopolies, while but very few in either organization sustain them; even on the tariff question the two old parties are much nearer together than they have ever been before, and the out and out free traders seem to have been sidetracked altogether and driven into a bunch by themselves. In Germany, France, Belgium, Austria and Italy, all countries with protective duties, the tariff question is kept out of politics, and when revisions are attempted there is no bitterness or party conflict. In this country there has been too much bitterness and party friction, as our Civil War attests, but there are many signs that that day has passed and that we are entering upon a new and better era—an era that is safe, sane and sensible. On the tariff question the Democrats are in more of a hurry for a revision of the present law than the Republicans, and they may demand a more general scaling down than their opponents will concede, but even on this matter there will be Democrats and Republicans who will agree on both sides of the question, hence there will be difficulty in getting up much feeling on that issue. As to the silver question that seems to have retired so effectively out of sight that its able champion, Mr. Bryan, is making no fight for it himself. In regard to State's rights, at least in so far as that question applies to suffrage, the Republican party has not for some time made any effort to oppose or modify the South's policy of dealing with that question, so that past party difference is held in abeyance if not absolutely conceded, and this is an important concession on the part of the dominant party that Southern Democrats were quick to manifest appreciation over. With the differences, then, that exist in both parties on the above questions, and with no other issues before the country, it is more than natural that the two organizations should be steadily drawing into closer affiliations and that partisan bitterness should correspondingly wane. In New York City there is not a prominent paper, daily or weekly, that champions or is willing to be considered the organ of either the Democratic or Republican party, and for years political street parades have been unknown—the people simply refuse to be infused. And why should they? Not ten per cent of the voters receive any benefit from the success of one party or the other, and but slight satisfaction when the contest is on.

As to the race question, the South is not alone in regard to that problem, for different sections of the North have also troubles of their own in that line, and perhaps equally serious, and hence the different sections should as much as possible aid one another in wisely handling and eventually disposing of the kindred and somewhat difficult race questions and suffrage contingents. The race question, which borders closely on know-nothingism and unfair and unjust discriminations, and is confined to no particular section, should be handled in a National and not in a partisan sense, and then the road to an ultimate and satisfactory solution would be found to be much smoother and far easier. To illustrate, in the South the people have six or eight millions of illiterate blacks as their problem; on the Pacific Coast and other local sections it is the Chinese and Japanese races, while in the great cities of the North the population of undesirable, illiterate and woefully mixed races of foreigners is becoming so dense that the situation is decidedly threatening, and it must be admitted that the chief danger point in this race question as a whole lies in the right of suffrage, and when that is disposed of it must be done and can only be done in a general and National sense and not

on local lines, and with equal justice to all and with the best interests of the government—National, State and municipal—kept prominently in view. And what better test of suffrage qualifications could there be devised, especially in municipal elections, than educational and possibly property qualifications? If ignorance in one race in one section is a detriment, it is equally so in any other; if it is a detriment and meanance to let loafers, tramps and criminals vote in any State or city election, why should it be allowed? The race question and the suffrage question should certainly be handled together and without political bias or party friction.

The people who live today can certainly look with pride and satisfaction on what has been accomplished for their nation by each of the two great National parties. That the Democratic party managed the affairs of the Government wisely and well during the first half of its existence none will deny, and that the Republican party has done equally well from the days of Lincoln down to date all will admit, and it is not likely that that glorious past will be dimmed by anything that will happen in the future. Indeed, it is more than likely that the march of advancement and general improvement will be more lively in the future than it has been in the past, and the intelligence and morality of the people become far more universal. The limit of this nation's greatness and power is certainly far off in the dim future, and will yet eclipse and dazzle anything the world has ever seen.

In adding a little more to the above paragraph regarding the race question it may not be amiss to say that the greatest percentage of native born Americans, according to population, is in the South, possibly excepting three or four small States in the Northwest, and that it is south of the Ohio River where the Democratic party has its main strength. It is equally plain that in the North the percentage of native born American citizens is much larger in the Republican party than in the Democratic party, and that the latter organization has little strength outside of the larger cities and towns, where foreigners are so prominently in evidence. With these facts in view and with all the old party issues settled, and a general shake-up on the new questions of the day, as alluded to above, it is certainly a little hard to figure out why any occasion exists for a further alliance between Southern and Northern Democrats. On the contrary, would not an alliance or co-partnership between Southern Democrats and the Republican party be more natural and reciprocally beneficial? Certainly the two halves of the Democratic party do not seem to be of any earthly use to each other so far as practical results go, while new party affiliations would be a long step in the way of simplifying matters for a proper settlement of the race and suffrage questions and other matters of equal importance. It is certainly plain that Southern and Northern Democrats are of no help to each other in carrying elections in their respective sections—on the contrary, there is a strong current of public opinion abroad in the land that believes they are a positive detriment to each other, and that the parting of the ways between them is near. It is absolutely certain that the people are now doing their own thinking and can not be humbugged. They do not wish to be stuffed any longer on the "fundamental principles of Jeffersonian Democracy," or anything pertaining to things which were before the country fifty or one hundred years ago; they know that Mason and Dixon's line is obliterated and can't be found; they know that the Dred Scott Decision, the Missouri Compromise and the Le-compton Compromise are all back numbers and dead as a mackerel, and that "free silver" is laid up high and dry on a dusty shelf. They want new music and a new band wagon, and they crave things that are fresh, ripe and sweet, and not an antiquated, mildewed diet that has been handed down to them by men who lived before they were born. They are not distressed or overawed because the country is marching along at a rapid pace, or because prosperity is universal and there is a big surplus of near a million dollars each year in the National Treasury. They know that a big surplus is far better than a deficit, and that it can be used to advantage in many ways—i. e., in building the Panama and Mississippi Canals, in the improvement of rivers and harbors, in irrigation problems and in the strengthening of the navy and sea coast defenses. If the surplus is spent wisely and honestly the people are satisfied, and not likely to lay awake nights and worry because so much is being done with it. They would rather the navy would be a little too big than not quite large enough in case of an emergency, so that when the fleet is sent to the Pacific there will be something left for the Atlantic,

the Gulf of Mexico, the Mediterranean and Japanese and Chinese waters.

If then, in conclusion, there is a burning desire to smash the trusts and all illegal combinations of capital; if the people want all the evils weeded out and the weak points of the Government strengthened and its policy broadened; if they want the race question properly settled, and immigration, naturalization and suffrage safeguarded, then that work should be mainly looked after by the element best understanding the theory of this Government and all its far-reaching interests, and certainly that element is the American born people, aided by foreign born residents of long citizenship, and this class is to be found in the Republican party of the North and the Democratic party of the South. Pure Americanism—not know-nothingism—is what this country needs, and not bitter partisanship and a grab for office on old prejudices and imaginary differences. Are there not many signs that we are fast drifting in that direction?

E. H. QUICK.
New York, Nov. 28.

MEXICO LETTER.—NO. 6.

Going to Guadalupe.

By Gilbert Onderdonk.

None could ever forget going to Guadalupe (Wah-thah-ico-pay). No one could gain much familiarity with Mexican matters without observing that the name of Guadalupe is readily applied to places, churches and rivers, and is so very often given as the first name of persons. It is a household word all over Mexico and in Western Texas. The devout adherents to what is called the "Catholic Church" in Mexico are all venerative to the name of "Our Blessed Lady of Guadalupe." Her shrine is as sacred to them as is Mecca to the followers of Mahomet or Jerusalem to the Christian world.

In this letter we propose to present some thoughts of the original Guadalupe, from which has grown this widespread use of the name for so many persons, places and objects.

Only a few miles from Mexico City on its north side is a small mountain, isolated from every other, reminding one of Chapultepec and of many smaller upheavals. This is the original Guadalupe. On its summit, besides other things, is a small church and a cemetery. At the immediate base, on the south side, is a great and gorgeous church building which contains, besides other grandeur, an altar in the construction of which twenty-six tons of silver were used. This mountain and these churches, with their contents, constitute the central sacred shrine of the Nation. A considerable town has formed at the foot of this mountain as a result of the traffic incident to such general resorts.

And what is the story of that sacred place and of that sacred one whose image is found in every Mexican Catholic Church, whose name is conferred upon so many Mexican daughters and upon so many things inanimate, and who dwells in so many reverent hearts, who is, in fact, the prevailing object of worship in Mexican Catholicism? I will give the story as I have so often heard it in Mexico:

I am not sure of the date of the wonderful apparition that confronted Juan Diego while keeping his flock upon the summit of this mountain, but it was back among the past centuries, perhaps 300 or more years ago, while watching his herd, that Juan Diego was suddenly startled by an apparition in the form of a comely, if not beautiful, young woman. She told him to tell the priest that a church should be erected on that spot. Juan did the errand as requested by the ghost. The priest at first gave little heed to Juan's story. Again and again Juan met the apparition at the same place on the Guadalupe Mountain. Again and again Juan pressed the matter with the priest until the priest began to think that, perhaps, there might really be something in the matter that ought to be heeded.

Then the priest told Juan to ask the apparition that so often appeared to him to give some sign as evidence of authority. So when the next appearance occurred Juan asked for a sign. In reply she told him to spread his tilma (blanket) on the ground and leave it there till the following morning. Juan did as directed by the ghost. Upon his return in the morning he picked up his tilma and—lo—on the under side of it there was a perfect picture of the comely ghost-maiden. He returned with the tilma to the priest, who considered the sign satisfactory and who took measures to have the church erected.

I cannot vouch for the entire truth of every part of this wonderful story. I have never tried to expand my own credulity on this matter, and I think I shall not try to do so in my old age. The picture of the Lady Guadalupe that is seen in the smaller church on the top of the mountain is said to be a copy from the original one. There is nothing to prevent a good view of this picture. It is not as bright as I have seen in some other churches in different parts of Mexico. The picture said

to be the original one of miraculous origin on the mountain on the tilma of Juan Diego, and suspended in the great church at the foot of the mountain, is much brighter. Of course we all know that God can do a better job at anything than any of his creatures.

The position given the presumed original in the great church is not such as to invite my own credulity. One with eyes like my own cannot approach to within a proper distance for a fair observation. One must view it not only at such an unfair distance, but have the restrictions of the two adjacent corners that give such a restricted view, and they require such perfect adjustment of position or the picture is hidden altogether. It occurred to me that if this picture is the genuine miraculous object that it is claimed to be it would be so exhibited as not to be suggestive of suspicion.

On one of the inner walls is a representation of the Pope in communication with a deputation. On the same wall is the expression said to have been made by the Pope concerning this wonderful miracle of the apparition of what is called "Our Blessed Lady Guadalupe." In substance, the declaration of the Pope reads that "God has not done this for any other people."

There is no question about the high veneration of the great masses of the Mexican people for "Our Blessed Lady." They honestly believe her to be a realization of the mother of God. Her picture is in every church and people crowd to worship her picture as if it were God indeed. One night while walking in the street in Mexico City we came by an open door through which we saw a congregation. Standing in one of those tub-like looking fixtures (secured against the wall a few feet above the congregation, as seen in different churches) was a priest addressing the people. We halted long enough to hear him tell them that "all of our great blessings come by and through the Holy Virgin." And this seems to be generally accepted thought concerning "Our Blessed Lady Guadalupe" with the great mass of Mexican Catholics.

An acquaintance who has lived in Mexico for the last thirty years and who speaks their language with ease, told me that he had met a great many people who believe that the Lady Guadalupe is one of the Aztec gods that has returned to the people, and that they worshiped her as such. And thus as "Our Blessed Lady Guadalupe, or as the Virgin Mary, or as one of the ancient Aztec deities, the apparition that is said to have been encountered by Juan Diego on the mountain has become an object of adoration to many millions of people.

The view from the summit of the mountain is inspiring. One can overlook this wide valley if the day is clear. One can look down upon the great church at the foot of the mountain—the church containing so many things of such interest to the devout Mexican Catholic. One can look down upon the flat roofs of the little town of Guadalupe, over to the City of Mexico, to Chapultepec—which is another upheaval similar to Guadalupe. And then, in the distance, we see the great mountains that encircle this interesting valley. Among them is "Old Popo" and Ixtacohuati with the white robes that they have worn through all of the ages. I do not blame "Our Lady" for selecting that lovely perch for the revelation of herself to the Western world.

Back of the church on the mountain summit we passed up a stairway at the upper termination of which we found ourselves in the cemetery for their most honored dead. We will not speak in detail of this collection of honored remains. We will hasten on by naming only the first grave on our left, at the head of the stairway. This is the grave of Santa Anna—a notable character in Mexican history of the first half of the former century, and one whose name and history is familiar to our readers. What true-hearted Texan could stand over that grave without a flood of memories? The butchery of those four hundred Americans—prisoners at Goliad, after the pledges of safety that induced their surrender—of the devastation of Texas homes—of the Alamo—of the final battle of San Jacinto, where Texas gained her independence, and captured the General who lies now below the surface under that modest iron enclosure, just large enough to contain his dust. Poor Santa Anna! His grave is the most neglected in appearance of any one in the group. And how he paid for his treachery during the later years of his life, when he was loved by so few, and trusted and honored by none, and hooted at as traitor when he passed along the streets.

There are some very rude elements embodied in the little town of Guadalupe. I believe it would not add to the interest were they here related. By such a mixing of things supposed to be so sacred with some things so basely material could hardly fail to become mingled with my aggregation of memories of Guadalupe.

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Devotional—Spiritual

THANKFUL.

That a merciful Father has granted me a stay upon earth; for senses unimpaired and unfettered; for the retention of some things received; for position, with its attendant blessings; for responsibilities impressing me with the seriousness of life and spurring me to action; for opportunity forever recurring; for an objective laudable and impelling; for association reinforcing my efforts to fulfill my obligations to God and man; for a portion greater than my deserts; for a faith exceeding human limitations; for a safe passage through sorrow and a hope for tomorrow—for these things I am thankful.

S. R. STEELE.

THE PSALMISTS AS POETS.

One thing which the new versions of the Bible have done is to make evident to the casual reader that the Psalms are the poems of Israel. And when that is done it is a next step to consider how these men who wrote "as they were moved of the Holy Spirit" have met all the tests for position among the world's immortals of song. David and Asaph and the sons of Korah take place in the halls of fame with Homer, Virgil, Dante, Milton, Shakespeare, Balzac, Hugo and Tennyson. And they are not hidden by the men of other lands.

We do not often give time to think of the Hebrews in the light of their literary gifts. We can summon up things by characteristics at times and say, God gave to Greece the genius of literature, to Rome a genius for law; he allotted to the Hebrew the genius for religion. And that is in the essentials correct. But it is also correct to say that in bestowing upon the Hebrew the genius for communion with himself he also gave to him the power to clothe his thoughts in forms of speech which makes them delightful and inspiring reading many centuries after the old thinkers and writers have gone into the tomb. Indeed, there are multitudes who read these writers of Israel, who have never seen a copy of Homer, or learned a line of Balzac, or committed a page of Shakespeare. Do we stop to think that much of this comes because of the inimitable art which was employed by these men of God? We wouldn't read the plan of salvation very often if it were not written in the way to make its telling immortal!

A brief study of great poems will show that two things have always marked the writers: faithfulness to local truth, and ability to interpret that truth to a universal need and sentiment. Take Shelley's "Sklark." How faithful it is to the habits of the bird that leaps from beneath the feet, to mount, and sing as he mounts, until he is lost to sight, but his song keeps dropping still upon the waiting ear! And how matchless is that application of the common fact to the heart longing "for some melodious sonnet," which it can "sing at heaven's gate!" Homer's "Iliad" gains immortality for the same reason. The blind bard saw faithfully the details of the camp before Troy, and has couched these in lines which make the scene immortal. The world of literature abounds in such things.

Now, look at the poems of Israel. Do they lack these things? Not at all. We have sung them so much in praise of God that we may have forgotten to think of the facts and applications. But they are there, if we can turn our thoughts from the blessed joy of praising God and think of the features of these great songs. Look at just a few.

What is it that makes the one hundred and twenty-sixth psalm grip the heart? Its faithfulness to the details of an Oriental harvest scene. If one reads it with the book of Ruth open by his side, and watches the reapers as they gather in their sheaves, then sees the girl from Moab entering with tear-stained cheeks, he will soon get the color of the song. And when he does get the scene of that Oriental harvesting in mind, how wonderfully correct does the psalm appear as a description of events of every day! It has done that. But it has done more. Oh, so much more! The writer has touched that harvest field into glory and transformed the reaper's fears and joys into universality. And there isn't a heart which can feel but will read the little poem and find his face uplifted unto Him who "wipeth the tears from off all cheeks."

There is the twenty-fourth psalm. It is one of the most lofty of the psalter. One doesn't give way to its sway long ere he sees the Lord triumphant going from the cross to "go to the Father." And the attending hosts are challenged by the angelic guard. And above the portals of the pearly gates one seems to hear, "Who is this King of glory?" And an answer comes from the legions who through his conquering way, "The Lord strong and mighty." And then the gates are challenged, and Christ the Conqueror enters in. Do we stop to think that this is but a bit of magnificent interpretation of a scene that was as common to the citizens of Jerusalem, and any other city, as the passing of the days. Where is the poet of Greece, or Rome, or France, or England, who has taken the challenge of the guards upon the gates and turned it into a poem of such spiritual glory?

Then, there is a portion of the sixteenth psalm. What was its origin? The land laws of Israel. Each tribe was given its portion. Each family its lot, all of which were definitely described by lines. Each of the six hundred thousand heads of families were made freeholders; and their property was entailed. It could not pass out of the family except where the family became extinct or became apostatized. If one mortgaged it, the "year of Jubilee" allowed every man to go up into his possession. Being entailed, this property passed by way of inheritance to the next of heir. And so by these laws of God, given by Moses, "the Lord maintained the lot." But Levi had no portion. God was their portion. Just a land law. That is all. Where is the poet of America who has sung of metes and bounds of such prosaic things as acres and lands; of such dry things as statutory provisions for the security of property? Or, if he has sung, who has listened? But this poet of the long ago touches his harp strings and speaks of his little field; and ere the listener is

aware he find himself thinking of Jesus Christ whom God kept secure against that more glorious day of jubilee when the grace, the devil's mortgage, gave him up, and he put his foot to the path of life and entered into glory. How magnificent our lot is made as we follow him with the eye!

Then, there is the twenty-third psalm. There isn't a line of it, not a line, which isn't being lived in literalness today by the shepherds of the Syrian hills. With them it is the prosiest of prose to lead the sheep to the still waters. They prepare the table whenever they must feed their sheep. They rod them, they give them water out of the cup which hangs at the girdle, they put oil upon the wounded ones, they lead them into the safe fold. And they don't think of it as anything special. It is their common life. Their fathers have done just that way ever since the first shepherd called his own sheep by name and led them out to the pastures. But here is a poet. He takes that scene, and reports it with as much literalness as a scientist would report an experiment in physics; but he does more. How much more? And who can tell what that "much more is? Whatever it is it is that which will keep this little song "of humble feather" singing until the end of time.

The Psalms are packed with just such things. I have ventured to cite these few which are more obvious, that the reader may take any which he may choose and see in it two things which make a great poet, the ability to be faithful to the local things, and the gift to make these things take on the garments of immortality. And we who sing these songs every day in the Lord's house have such poems for our treasures.—The Rev. G. E. Hawes, in United Presbyterian.

THE BEAUTY OF HOLINESS.

Is holiness beautiful? It is possible, if we answered frankly, some of us would say "No," chiefly because our ideas of holiness rest upon some poor brother's caricature of it.

Is uprightness of life beautiful? There will be but one answer to this. The man who deals fairly; whose tongue has never been taught to lie; whose honesty is not skin-deep, but goes clean through; whose steps have never been turned into forbidden paths either through love of gain or fear of his foes; whose name has never been tarnished by dishonor nor disfigured by selfishness; surely such a life is a thing of beauty. And all this, and more, lies imbedded in that word, holiness.

Is faith in God and man a beautiful thing? To this also there will be but one answer. The faith that faces lions without flinching, looking into death's face without fear; that never doubts the power of God or mistrusts his love; that sings amid the flaming fagots and remains tranquil and unshaken in wildest storms; that trusts its God in life and death, and at the same time never loses its faith in man; that believes in human virtue and stakes its very existence upon human honor and truth; surely such faith is beautiful. And yet this also is one of the essentials of that which we call holiness.

Is unselfish love a thing to be admired? Who will dare to answer "No?" From savage tribes and cultured races alike there comes one voice, "There is no greater beauty." When in a human life there shines this light, its beams attract all eyes. The muster-roll of heroes

speaks the verdict of the ages on the love that lays down life for home or friends or native land, or for the higher vision of the soul, and calls such love divine. (Other virtues have their native brilliance, but this shines with a holier and more heavenly light. It knows no age, nor sex, nor clime; its touch transfigures slave and freeman alike; there is no vice that can stand before it, and no evil that it can not conquer. Matched with hate, it reaches out its unweaponed hand, and hate's fierce hell-light fades and dies; weaponless and speechless it makes its way where'er it will. It knows no fear, it fears no wound; death's arrows can not hurt it; the fire can not destroy and the floods can not quench it. Love is deathless, immortal. Is such love beautiful? Yes; with heaven's own beauty. And such love also is implied in that word holiness.

Is optimism beautiful? The spirit of the smile; the eye that finds the sunbeam even in the dark; the tongue that rasps not out mere doleful croaks of misery to come, but rather in the rain sings of the gleaming sunlight, and in the howling storm sings of the placid sea and clear blue sky. When the days are dark and all the sweet-voiced songsters are silent, we hear this prophet's voice and know that sometime brighter days are coming. Surely this is beautiful. And yet this, too, is one of the things belonging to what we know as holiness.

Is holiness beautiful? Let us but think the unbending honesty to the faith that trusts both God and man; then add to these the unselfish love that find its fitting expression in a modern Calvary, and let radiant optimism flood the whole, and we need have no fear that any man will fail to see or recognize its beauty.

Is holiness beautiful? Surely it is, if it be the genuine article, untainted by isms, unspoiled by fads, unsoiled by ignorance. Surely each one may pray from the heart, "O Lord, make me thus holy." And if there be another type, unbecoming because imperfect, let us crowd out the poor imitation by giving the world the grand reality.

And we believe that such is possible. Holiness is not beyond our reach, or it would not be a divine requirement. We believe that Christ can keep men honest anywhere, and we also believe that a religion that does not mean honesty is not worth much. We believe that the faith of Daniel and of Paul of Latimer and Kidley, is possible to us today, and that it is needed now as much as ever it was. We believe that unselfish love, the love of Moses and of John, of Earl Shaftesbury, and Jerry McAuley, is possible for us, and the religion that does not bring such unselfish love is not the perfect type of the religion of Jesus. We believe that holy optimism is possible to men, the optimism that sings in dungeons and dreams of triumph when alone in Patmos; the religion of eternal doubts and fears is not divinely born. We believe that such a religion, a religion that means purity and integrity, faith and joy, is for us; and we need it.—Christian Guardian.

ALWAYS READY.

One of the most faithful men I have ever known seems to have a genius for anticipating and providing for emergencies. At a prayer-meeting some years ago his pastor was reading a Scripture lesson by the light of a lamp on the stand beside him, when suddenly the lamp chimney flew all to pieces.

Before anybody could even start a hymn, Brother Blank too a lamp chimney of the proper size out of his inside pocket and put it on the lamp. When I heard of the incident I said:

"Please tell me how you happened to have that lamp chimney in your pocket." He said:

"I always make it a rule to sit down ten or fifteen minutes before

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I start for church and prayerfully think over things, to see if I can think of anything that ought to be looked after, that might not be thought of by anyone else. I had noticed the week before, that the lamp wick had been poorly trimmed, so that a point of flame was pouring into the chimney, and from what I knew of lamp chimneys I concluded that one would soon be broken, and so I took one with me when I went to prayer meeting."

What a famine there is in many churches for men like Brother Blank!—Ram's Horn Brown.

THE SIMPLICITY OF THE GOSPEL.

Some people have a foolish fondness for what they call depth, and a still more foolish contempt for what they esteem shallowness, when depth with them means really "hard to understand," and shallowness means simplicity. The gospel was not written to please such men. It was intended for all; and so its message is childlike in its simplicity, and marvellous in its clearness. It deals with the profoundest problems that ever perplexed the minds of men, and yet it deals with them in such fashion that a child can understand them, at least in child fashion. What a mercy that it is so! If it required years of hard study to understand Christ's message of peace, how few would ever know its sweetness; but now the man who can not read or write may yet read his name written in the Lamb's Book of Life; and the man who can not speak his native tongue correctly may learn the language of the upper world. If a man's life be a religious failure, it is not because of defective education or lack of culture, but rather because he has not walked with God.—Exchange.

THE DESERT BRINGS THE MANNA.

How many a Christian pilgrim would never have seen anything of the spiritual manna and the spiritual stream from the rock, had God listened to him when, with fear and trembling, he besought him not to lead him into a desert.—Krummacker.

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The Texas Conference

The sixty-eighth session of the Texas Conference met in Houston last Wednesday morning. The last time the body met in that city was nine years ago. Houston is one of the largest and most progressive cities in the State. It is located on Buffalo Bayou, fifty miles from Galveston. The bayou gives to the city the advantages of a waterway to the Gulf, and the railway facilities are the finest in the State. The city has grown splendidly in the past fifteen years. Just fifteen years ago to the day, dating from the day the conference opened, this writer arrived in Houston from Kansas City, Mo., to take charge of old Shearn Memorial Church. Then it was rather a small city. It had but two paved streets. Main Street was paved for a few blocks with cobblestones and Congress Avenue with blocks. The others were the natural dirt, and when it rained they were well-nigh impassable. The hoarse music of the frogs was heard from the gutters and the pools in most parts of the city. But now the streets are mostly all paved with brick and cement. The city is spreading out in every direction. Great business houses are in evidence and magnificent residences boom up everywhere. It has a population of over 75,000 and steadily growing.

Fifteen years ago Houston was not noted for its morals. Gambling dens were flourishing, and they were running as wide open as the postoffice or the banks. Officers and Grand Jurors paid no attention to them and thought nothing of them. One leading gambler invited this writer to look through his place, and thought he was doing us an honor. The invitation was accepted. We entered a handsome resort, looked on the splendid paraphernalia and were introduced to a number of people who were at the tables engaged in the games. We saw several well-known citizens among them. They seemed to think nothing much of our presence. The saloons had the right-of-way. They ran wide open on Sunday. They made no pretense at closing. Nobody thought anything of the Sunday saloons. They controlled the public sentiment and largely the politics of the city. As to churches, there was not an up-to-date Protestant church edifice in Houston. They were old and dilapidated. But what a change has come over the moral sentiment of Houston! Gambling dens are things of the past, and saloons are made to obey the laws—as far as saloons can be made to obey laws. They no longer control the sentiment and the politics of the city. Houston is now governed by a Commission, with Mayor Baldwin Rice at its head, and it is said to be the best governed city in the Southwest. Large, magnificent and costly churches have taken places of the old ones—nearly all of them already built and others in process of erection; and their pews are filled with worshippers. The Houston of fifteen years ago has almost ceased to be, and the Houston of today is a new city. The transformation is well-nigh complete.

Our Methodism has grown with its growth. St. Paul's Church is nearly completed, and when finished will be the most magnificent structure in the State. The old Shearn property has been sold, a new site purchased and plans adopted for a splendid new building a little short of St. Paul's in cost and beauty. Other centers are occupied and the work is covering all the important places in the city; and the other Protestant Churches have made similar progress. These excellent temples are everywhere visible. But we are not to infer from this that Houston is a paradise of morals. It still has many places of wickedness, and sinners are still abundant and numerous. It is not anything like prepared for the dawn of the millennium. But as compared with fifteen years ago, it has made wonderful progress in its morals and religion. We spent four happy but strenuous years as pastor of old Shearn Church. We practically rebuilt it and more than doubled its membership. The last year we were there we set in motion an influence that helped in the ultimate overthrow of public gambling in the city and throughout the State. Others kept up the good work, and the final result was accomplished. We have done our part also in helping to open the eyes of saloon people, and in making this nefarious business bite the dust in many of the counties in the State. We expect to see it extinct in Texas before we pass out and up after our work is over.

Owing to the fact that the old

Shearn Church property is sold and turned over to its purchasers, the Shearn congregation is worshipping in the Alhambra Hall; and it was in this building the conference held its sessions. It is modern and commodious and will answer the purposes as a place of worship until the new church is erected.

The conference met at 9 o'clock, Bishop Candler in the chair. He announced the hymn, "Come, Savior Jesus, from Above," and the conference sang it with much spirit, after which the Bishop led in a fervent prayer. He read for the morning lesson the 12th and 13th chapters of first Corinthians and made pointed and helpful comments.

"One of the pathetic phrases in Paul's writings is found in the fact that he had the burden of all the Churches, with no mission board back of him, and no organized congregation to help him. He was almost alone in his effort to work out the problem of a brotherhood among his new converts in Corinth and other places. He was something more than a pioneer, but even then there were sects and divisions among his followers. All these he had to settle. He dealt with them fairly. It took courage to do what Paul did in that day. He had to guide his people on the question of eating meat offered to idols; above this, he had to straighten them out on the gift of tongues and of knowledge. For some of these people were in strife with each other concerning these gifts of teachers and evangelists. He wanted to convince them of the fact that all gifts must be subordinate to the great principle of love. If a man have all gifts and not have love, he is nothing in God's sight. Ambition—yes, unbrotherliness—may get into all these gifts, and vitiate their sanctity. Giving money is not religion within itself. A man may be liberal with his money and not be religious. Even a misguided fanaticism may prompt us to die as martyrs and not be actuated by Christ's Spirit. One of the distinguished and unmistakable signs of a genuine spirit is that it will suffer long and is kind. No man can do this and be a sham. He needs sometimes to cultivate good Christian manners, and this consists in giving the other man preference to yourself. The man who can do this is religious. Such a man thinketh no evil. The old-time squirrel rifle had to be wiped out after each shot, else the next shot would kill nothing. We need to go through our minds and wipe them out every day, lest we get into the habit of thinking evil. Such a man hopeth all things. What a gift this is! I have seen the young mother rub her baby's brow and talk to it caressingly long after it was dead. She continued to hope, even after the time for hoping had gone. The good man hopeth all things, and he keeps on hoping. Hopelessness is a dire extremity. It sometimes becomes a sin. Hopefulness helps us to endure. No man sacrifices for the Church. I am sick of hearing preachers say that they could have done so much better had they gone into the practice of medicine or the law. Yes, the most of you would now be living in obscurity, without being known ten miles from your parents' gates, had not the Church took hold of you and made something out of you. Stop such talk. It is not so. All the Church ever promised us is something to eat, something to wear and a place to sleep; and this is all you need in the ministry of the Methodist Church. We do not need any more. The most of us will get mean if we acquire worldly goods. God does not want us to have them. Love is what we need, and if we practice this we will not lack anything else. Let's all be good men, brethren. This will make us have power to win souls and build them up in righteousness."

Rev. J. W. Downs, the former Secretary, called the roll, and a large number answered to their names. James Kilgore and O. T. Hotchkiss were nominated for Secretary and a standing vote was taken. They received seventy votes each. No election, and on a second vote O. T. Hotchkiss received four majority and was declared elected. Both men are popular, but only one could be elected. J. W. Downs, former Secretary, would have been re-elected, but he was transferred from this conference to the Northwest Texas Conference and stationed at Mineral Wells. Resolutions of appreciation of him and his services were adopted. Bro. Downs was for years a popular member of this body. They parted from him with regret.

A brotherly letter was read from Rev. E. P. Newsom, Chaplain in the United States Army and a member of the conference, telling of his work and expressing his regret at not being able to be present. A motion passed that the Secretary convey to Brother

Newsom the good-will of the brethren. Secretary Hotchkiss nominated his assistants, giving the chief place to his competitor, James Kilgore, and they were elected.

This completed the organization and the conference plunged at once into its business. Quite a number of the connection brethren and several from the other Texas conferences were introduced and given a welcome to the conference.

The names of the presiding elders were called and they reported. Rev. V. A. Godbey reported the Beaumont District. Saw mills throughout his territory shut down and this interfered with the work. But progress has been made in church property.

Rev. C. R. Lamar said the Brenham District had been hurt by short crops, but we are in advance of last year. Had some church building going on. Raised \$500 for the district parsonage. Have improved some of our property. Have abandoned some of our church and parsonage property because our people have moved out and foreigners have moved in. Have had conversions and accessions. Have added twenty per cent to our membership.

Rev. E. L. Shettles reported the Calvert District. Reported a good year. Assessments all full and over, and 900 accessions.

Rev. C. F. Smith of the Houston District reported 900 conversions, some churches built and all the assessments in full.

Rev. H. C. Willis of the Huntsville District reported several new churches, had a large number of conversions and an excess in collections. Men did good work.

Ellis Smith of the Jacksonville District said his men had all done good work. Revivals in every charge. Collections nearly in full. Built four new churches. A good year.

R. A. Burroughs of the Pittsburg District had 1600 accessions, improved and built several churches and parsonages. Collections are nearly all full, with an excess of \$3000 on missions.

Rev. C. A. Tower of the San Augustine District said his preachers had done well. Built four new churches and improved others. Had good meetings, and the assessments in full.

Rev. T. H. Morris, Tyler District, had a good year. Collections good, and some church buildings and improvements made. The district is in advance of last year. Harmony and peace prevail.

All connectional reports were referred to their appropriate committees without reading. The names of the old men were called and some of them were present and spoke to the conference. When Dr. Jno. Adams was called a hush fell upon the body as the old hero rose and spoke feelingly to the brethren. Rev. I. Alexander said a few appropriate words to the conference. Rev. C. L. Farrington said he had no discomfort because of his retirement; that he loved God and his brethren. Rev. T. B. Graves said that thirty years ago today he was licensed to preach the gospel, and he was still happy in God's love. Rev. H. T. Hart said he had done some work and conversions had followed his ministry. He was glad to meet the brethren once more. Rev. W. W. McAnally had been in poor health, but had done some work and he was happy in God's love. Rev. S. H. Morgan said that while he is comparatively a young man, yet his health had been poor; his eyesight had been bad, but was improved. He can now read and walk about, but he was still unable to do full work. Rev. Gideon Powledge, now a venerable man, spoke a few words of good cheer. Rev. G. S. Sandel, the old war-horse, said he was enjoying religion and still loved to preach. Rev. H. M. Sears said he was doing all the work he could perform, but not able to do full time. Uncle Caleb Smith, the splendid old man, spoke beautifully to his sons in the gospel. Said were it not for the health of his good wife, with whom he had lived sixty years, he could still do some effective work; but he owed too much to her to neglect her now in her old age and infirmity. Said a man who would not stay by such a woman, under the circumstances, would not be fit to preach to a dog. The brethren all love this noble old man. Uncle Dick Thompson spoke feelingly to his brethren, and interspersed his remarks with some fine strokes of humor. Said he loved God and all men and was on his way to heaven. They have a band of fine old men on this list, and there was not a discordant note in the talk of any one of them. They were cheerful and hopeful. It was good to hear them.

Rev. R. G. Mood, Commissioner of Education, spoke a few words concerning the Southwestern University. He said the university was never so prosperous in its patronage, now claiming an enrollment of something over 600 pupils. This very fact, he said, was an embarrassment. It made larger facilities absolutely necessary,

and this requires more money. And that he is working to that end. The brethren heard him gladly.

Rev. G. W. Davis preached in the afternoon to a good audience. He is one of the younger men in the conference, educated, studious and progressive. He served Timpson the past year.

At night Dr. W. F. McMurry addressed a large audience in the interest of Church extension.

Thursday morning was cloudy and drizzling and somewhat gloomy. Uncle Caleb Smith led the conference in the opening prayer. The absentees of the day before mostly answered to their names at this session. A number of permanent laymen are members of the conference. The names of the young men were called and they reported, and the most of them reported well. There were sixteen in this class, and they were all advanced to the class of the second year except one or two. C. M. Simpson, of Beckton, Circuit, made a remarkable report, both spiritual and material, and it showed an advance movement in all departments. The Bishop commended the work of these young men very heartily.

Rev. Benjamin Ansley, after traveling as a supply in the conference for twenty years, was admitted on trial as a traveling preacher. The brethren voted unanimously for him. The committee had reported adversely on the case because of his age.

Rev. R. G. Waterhouse, D. D., of the Board of Education, said he was before the conference in place of Rev. J. D. Hammond, D. D., who was unable to be present. At the morning session Dr. Waterhouse spoke upon that subject and gave a good account of the work of our General Board of Education. In most respects it was the same address he had delivered at Sherman, but it was such a deliverance as the whole Church ought to hear, and it will do to repeat it often for the benefit of our ministry and laity.

By the time 11 o'clock arrived a great congregation gathered in the conference room to hear Bishop Candler preach the Thanksgiving sermon, as this was the National Thanksgiving Day. There must have been from 1000 to 1200 people with upturned faces waiting for the message. The Bishop was a little tired and had a weary look upon his face, but he was equal to the occasion and preached grandly. After the singing and the prayer he took for his text Psalm 31:12. We give a few of the many striking things to which he gave utterance: "Israel's God was not a deified man. They did not have the same ethnic conception of Jehovah as the Greeks had of Zeus. They had no images, yet they always dealt with God. They occasionally deflected in their individual lives, but the great current of their National life flowed from God. For this reason the oracles of God were committed to them. The tones of David's harp and the fervid periods of Isaiah will live after the orations of Demosthenes are forgotten and the classic and stately disquisitions of Cicero are silent upon the shelves of the scholar's library. Outside of religious books, the Jews contributed nothing to art, literature or science. They taught no philosophy, yet Israel has taught the world morals and religions. God's cloud led them by day and his fire by night as they journeyed through the trackless wilderness. From a military standpoint, Joshua did not understand his Jordan as Caesar did his Rubicon, but he understood God and he captured the land of promise. When these people obeyed God they prospered, but when they departed from him calamities overtook them. God has not changed. He still has a people upon the earth. Ours is a Christian nation, not by legislation, but only to the extent that its men and women love God and follow Christ. If Congress were to make the Methodist Church the National Church I would quit it instantly. Some men are disturbed because 'In God we trust' is no longer on our coins. This amounts to nothing. We want men who trust in God and then we are safe. When all about us the God of our fathers is obeyed our inscriptions will take care of themselves. The necessity for consecrating our wealth and the evils of covetousness are the things we need to guard. The Jews turned away from God to the hoarding of wealth and then troubles came upon them. This was their state when Christ stood on Mount Olivet and wept over them and said, 'Your houses are left unto you desolate.' This cry was uttered only in the hearing of a few timid disciples, but the eagles nesting on the banks of the Tiber began to hasten their flight to the feast of Israel's destruction. This is our peril today—the ungodly hoarding of wealth. If we are to continue a people whose God is the Lord, we must

love him more and love mankind with larger reaches of affection. Then our God will bless us and be our God forever."

This was one of the most remarkable sermons ever heard by a Houston audience, and it produced a profound impression.

The laymen of the conference met and organized in the afternoon. Officers were elected and the movement was launched. The enthusiasm was marked.

The missionary anniversary was held at night and Dr. W. W. Pinson made the address. The interest was fine and the work received quite an impetus.

Friday morning came in with a bright sun shining and the air was crisp. Rev. E. L. Shettles led the opening prayer.

Rev. New Harris, pastor of Tyler congregation, was called home, and when he arrived he found a young fellow added to his parsonage circle weighing twelve pounds. The youngster was given a royal welcome to his new field of service, and Brother Harris, at last accounts, was touching the East Texas hills only on the high places.

The call of the undergraduates was again taken up and the young men made fine reports. The conference is fortunate in having a very large and remarkably well equipped class of young men coming into its membership.

J. B. Turrentine received nearly three hundred people into the Church at Beaumont. Put in a handsome new organ, and had a slight excess in collections. Ten thousand dollars had been subscribed for Southwestern University. Rev. L. M. Fowler, at the Second Church, Beaumont, reported 100 increase in the membership, and Sunday-school and Epworth League work all in good shape. Collections were all in the hands of the teller before last May. Rev. C. A. Hooper, of Port Arthur, reported a fine revival; paid \$700 toward improvement of the church; collections in full and the state of the work good. Rev. A. J. Ander on had a well-rounded report from his work, and so did C. J. Oxley, of Orange. F. O. Favre, at Liberty, had an excess in collections, and the work is in good condition.

Rev. I. Z. T. Morris, whose business it is to find homes for homeless children, was introduced and spoke of the work he is doing.

Rev. J. W. Stevens, one of the veterans in the ministry, served Laurelia, and made a good report. After he had finished he said that all the people of that country wanted him sent back, but that he did not want to go. His remarks brought forth a laugh.

Rev. J. W. Bergen did a most excellent work at Brenham, and so did A. A. Kidd at Caldwell. The latter is doing some special work among our foreign mission fields. They are helping to educate a boy in Korea. The Bishop gave some account of the work of missions in that country. He gave many incidents of the work which came under his observance while on his trip over there. His talk was thrilling.

C. C. Bell supplied the Lexington charge and the work prospered under his ministry. He comes to the conference from the Memphis.

J. T. Smith, of Cameron, reported 100 members and all collections in full and some of them are in excess.

G. C. Cravy had a good year at Maysfield, and his report was in full measure.

T. S. Williford did well at Chappell Hill.

S. W. Thomas brought up all matters at Rockdale and his charge was blessed with a good revival.

G. W. Riley, of Davilla, had a loss in his membership, but otherwise his work made progress.

W. L. Pate, at Wharton, brought up a good report.

A. S. Whitehurst reported a slight deficit in the collection on the Bay City charge, but the rest of the work was in good case. He and his people are building a new church.

T. G. Whitten, Financial Agent for Chappell Hill Female College, reported progress in the work of this institution. He and the friends of the

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Tiny Tim and Dolly Dimple, boy and girl, are cloth dolls 13-14 inches tall printed on cloth in oil colors. 25 cents a pair. Also cloth animals for sale. Teddy Bear 35 cents 4 cloth animals: Sheep, Rabbit, Dog and Cat. 50 cents. If all are ordered \$1.00. No stamps. O. K. NOVEMBER CO. Dallas, Texas.

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school are at work on a new building for the college.

J. R. Hardin, a transfer from the Memphis Conference, filled out an unexpired year at Calvert. His report showed good service in all departments.

Jesse Lee, of Franklin, brought up all matters in good shape. He is strong as a preacher and a persistent pastor.

Rev. E. M. Myers, of Bremond, did good work, but his field has many foreigners and they are mostly Catholics. This fact makes the work difficult in that field. The Bishop made a most earnest talk upon our duty to these people.

O. T. Hotchkiss, of Marlin, did a splendid work. His finances are all in excess and the work is making progress. Fifty-one additions.

G. H. Phair is one of the tried workers in the conference, and he made things move in the Lott and Chilton charge. He always does good work.

J. P. Skinner never fails to do good, honest work, and this year was no exception to his rule. He served the Travis charge.

A. C. Biggs had a goodly number of accessions at Rosebud, but a slight decrease in membership. His collections are in full.

J. W. Goodwin, at Teague, is in a new town, but he built a good temporary church and received 150 members. That is a promising field.

I. F. Betts, of Bryan, made a very flattering report. Finished a splendid church and a new parsonage. All interests came up in full.

St. Paul's Church, with a membership of something over 400, has paid this year more than \$70,000.

G. S. Sexton made a glowing report. J. W. Moore gave a most encouraging report of the work at Shearn Memorial charge.

W. H. Crum, of the Tabernacle Church, made a remarkable showing. He has a large Epworth League and his good women are organized. He is doing good work through his people in Mexico. He is one of the strong men of the conference.

F. M. Boyles had nearly 100 accessions, organized a new Sunday-school and his work is going forward at McKee Street.

P. L. King made a most encouraging showing at Washington Street. So did S. S. McKenney at Grace

Church. McAshan prospered under E. L. Ingram.

All these Houston Churches did well and the Bishop commended them.

Rev. J. W. Downs, the retiring Secretary, who has gone to the Northwest Texas Conference and stationed at Mineral Wells, was called before the Bishop, and in a neat speech Bishop Candler presented him a handsome gold-headed umbrella and a fountain pen. Bro. Downs made a feeling response.

Rev. J. B. Turrentine preached an edifying sermon to a large congregation.

At night a great audience assembled at the Hall to hear Bishop Candler deliver an address on Education. It was one of the most powerful speeches ever heard by a Houston audience. It swept the decks, and a collection for Southwestern University endowment fund followed, and it reached the princely sum of \$7000. The Bishop had already canvassed the principal towns of the conference and the people had done well with this matter; but the collection at this rally went beyond the expectation of the conference.

Saturday morning was a beautiful day, and the air was bracing. Rev. G. S. Sandel led the conference in the devotional service. The call of the preachers was again taken up and Rev. D. H. Hotchkiss reported the Huntsville charge in good condition. He stated that a splendid pipe organ was being installed and that next year he hoped to enjoy it. The Bishop remarked: "Well, I hope you will enjoy it, but I never knew a man to get religion while the thing was playing."

J. C. Huddleston, on the Fostoria Mission, reported more than thirty Advocates taken, and his work was otherwise in good condition. W. W. Watts has a \$25,000 church in process of erection at Jacksonville. D. S. Burke built a new church on the Jacksonville Circuit. W. W. Horner and his people bought a new parsonage for the Neches charge. James Kilgore, of Palestine, reported all matters very encouraging and the outlook is hopeful. Rev. J. M. Smith and his people are building a new parsonage at Troup. All the preachers of the Huntsville and the Jacksonville Districts made good reports. The Sunday-school at Longview, under the superintendency of Marvin Kelly, has taken all the responsibility of collecting the finances off the hands of the pastor. This is a useful Sunday-school. Rev. W. K. Strother's report showed the Alexander Institute to be in good condition. It is crowded with boys and girls, and a magnificent new building is rapidly approaching completion. It will be ready for occupancy by the next commencement. J. B. Sears, the Conference Missionary Evangelist, made a good showing for his department of work.

Dr. J. O. McReynolds, Dean of the Medical Department of Southwestern University, was introduced and spoke to the conference as to the progress of that work. His address was listened to with profound interest. The Medical College is in a prosperous condition and its work is most encouraging. The conference never listened to a more comprehensive, instructive and thrilling speech than the one made by Dr. McReynolds. It was received with interspersed applause, showing the high appreciation of it by the audience. Dr. R. S. Hyer, Regent of Southwestern University, followed with a very inspiring report of the progress of that institution. Bishop Candler also made some pointed remarks on the same subject.

At this stage the class for admission into full membership in the conference was called forward, and the Bishop proceeded to address them before propounding the disciplinary questions. There were eleven members of the class. The talk of the Bishop was unique and to the point.

In the afternoon Rev. J. C. Jones delivered a strong sermon to an attentive audience. At night the Missionary Board held a service. The report of the Secretary, Rev. J. B. Sears, showed fine management of this department. Nearly \$1000 in excess of the assessment was reported. The board recommended the continuance of Rev. J. B. Sears as Missionary Evangelist for the conference.

Sunday was a great day in Houston. The services began with a love-feast at the Presbyterian Church, near the Hall. It was largely attended and it was warm and unctuous. The baptism of the Spirit fell upon the preachers and the people and the occasion was one of joy and gladness. All the Protestant Churches were turned over to the conference and our preachers occupied the pulpits. The Bishop preached at Alhambra Hall to as many people as could crowd into the building. Scores of people were

turned away. There was a general desire to hear him. We give only an outline of the sermon. It is said to have been up to a high-water mark. At times the audience overflowed with bursts of emotion. The sermon was based upon the text found in II Cor. 5:14 and was pronounced great by all who had the good fortune to hear it. After briefly referring to some of the prominent points in Paul's career and history, a few of the striking and forceful lessons extracted from the great sermon may be thus stated: "You can talk and speculate upon theories and philosophies, but to get in touch and near to God you must get inside of the atonement. There is no other name or religion under which intelligent man can be saved than that of Christ.

"The myths of heathen and pagan creeds never gather with hope and comfort over perishing nations. "Two-thirds of the New Testament can be traced to Paul. He was not a theological prize-fighter, but he was ever ready to stand and defend the faith and the promise which he had from the crucified Savior. When men went after that faith to pollute with corrupt ideas, Paul was ever ready to meet and resist them at the threshold, and would have the rituals and creeds made by men to come or intervene between any individual and Christ.

"The man who saw the risen Christ on the Damascus road wanted the old Jewish ritual no more. He wanted and taught only the pure ritual, or Christianity, that had been revealed to him in the Spirit by the crucified and risen Christ. "Paul had no more claim to apostolic succession than he had succession to the Savior. "It was not the frenzy of learning, but the love of Christ that made Paul wise and great. "It is the resurrection of Christ that makes history. The creeds and philosophies of heathen and pagan nations and the institutions built thereon have crumbled and perished, but those erected upon the faith and teaching of Christ have stood the test of eighteen centuries and will grow and expand in coming ages. They will never die. "It is the love of Christ that encompasses Jew and Gentile alike, that breaks down the narrow sectarian creeds and zeal, and makes every man our brother."

There were other strong thoughts and lessons presented in the sermon, and during its delivery his congregation was held spell-bound.

Good reports were made of the services of the other Churches. The Daily Post gave flattering accounts of the sermons preached. Memorial services were held at the Hall in the afternoon, and in connection with this service, the Bishop ordained the elders, as he did the deacons, at the close of the morning service. At night Rev. James Kilgore preached to another large audience, and it was a most edifying discourse.

Thus ended the services of one of the most remarkable Sundays ever experienced in Houston.

Monday morning was another bright day, and Rev. S. W. Thomas led the opening prayer. The names of the preachers were continued in call. All of them on the San Augustine District reported. J. Walter Mills reported plans for a new church to be built at Nacogdoches just as soon as the money pressure is relieved. C. U. McLarty, of Carthage, reported one of the greatest revivals ever known in that region. B. C. Anderson reported two new churches on the Minden charge. Nearly all the preachers showed an advance in collections and in membership. C. E. Cameron reported fifty per cent increase in the membership at Pittsburg; also an excess of \$2000 on missionary collections.

J. C. Jones reported a fine advance in all departments of the work at Atlanta Station. J. C. Stewart had a good year on the Pittsburg Circuit. So did S. N. Allen of the Dalgemfield charge. I. M. Bryce, of Linden, reported two churches repaired and painted. All collections full and an excess on missions. Dr. G. V. Ridley had a prosperous year at Mt. Pleasant. J. M. Mills had an excess in his collections. Good increase in membership at Redwater. E. W. Solomon reported the work in good case at Texarkana. M. L. Daniels said his Church had been in a revival the whole year at Hardy Memorial and all collections full. Jefferson did well under the pastorate of A. A. Wagon. The preachers of the Tyler District reported well. Many of them are young men. Dr. Packard reported 164 additions to the Church and \$9000 collected for all purposes. W. W. Golligh, of North Marshall, closed out a quadrennium of fine work. He did well with all the affairs of the Church. C. T. Cummings reported about seventy-five accessions on the Tyler Circuit. O. A. Shook had a profitable year at Alba. Had accessions at all his charges.

The Committee on Books and Periodicals reported, and they spoke most

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Ayer's Cherry Pectoral is a regular cough medicine, a strong medicine, a doctor's medicine. Good for easy coughs, hard coughs, desperate coughs. If your doctor fully endorses it for your case, then take it. If not, then don't take it. Never go contrary to his advice. We have no secrets! We publish the formulas of our preparations. J. C. Ayer & Co., Lowell, Mass.

kindly, not to say flatteringly, of the Texas Christian Advocate and the work it is doing for the Church and for the cause of temperance. The editor was given a sympathetic hearing. The reports on education and temperance commended the Advocate very highly for its work along those lines. This conference has the highest appreciation of the Advocate.

The conference has the following statistics: Local preachers, 168; members, 58,972; Sunday-schools, 467; officers and teachers, 35,243; Epworth Leagues, 128; members, 4465. The increase in membership is 2683.

Beaumont was unanimously selected as the place for holding the next session of the Texas Conference.

The reports came in rapidly, and they were read and adopted without discussion.

Rev. H. B. Urquhart asked and was granted a location.

Conference met at 3:30 for an afternoon session, with Rev. W. W. Watts in the chair. The Bishop was a little late in winding up the business at a final cabinet meeting. Rev. A. A. Kidd led in the opening religious exercises. There was \$7550 distributed among the conference claimants. The reports of the Boards of Missions and Finances were read and adopted. The brethren were a trifle nervous and there was no discussion. They were expecting the Bishop to enter at any moment with the appointments.

Rev. Allen Tooke was granted a location, at the request of his presiding elder. At this juncture the Bishop arrived and took charge of the conference. He proceeded to conduct the remnant of the proceedings to a close. The minutes of the afternoon session were read and adopted, the Bishop read the appointments, pronounced the benediction and the session of the conference passed into history.

REPORT OF THE COMMITTEE ON SABBATH OBSERVANCE.

We deem the law of the Sabbath to have been fully entitled to a place in the standing revelation of God's will concerning man's duty, and to have formed no exception to the perfection and completeness of the law, because there is in such an institution, when properly observed, a sublime act of holiness. The whole rational creature standing still, as it were, on every seventh day as it returns and looking up to his God—what could more strikingly proclaim in all men's ears that they have a common Lord and Master in heaven?

Because it is an institution of mercy. In perfect harmony with the gospel, it breathes good-will and kindness to men. It brings, as Coleridge well expressed it, fifty-two spring days every year to this toilsome world, and may justly be regarded as the sweet remnant of paradise, mitigating the now inevitable burdens of life and connecting the religion of bliss that has been lost, with the still brighter glory that is yet to come. As in the former aspect there is love to God, so here there is love to man.

We uphold its title to a place in the permanent revelation of God's will to man because of its eminent use and absolute necessity to promote highest interests. Christianity cannot properly exist without it and is always found to thrive as the spiritual duties of the day of God are attended to and discharged.

We feel that the keeping of the Sabbath holy is in the hands of Christianity and no means should be unemployed that looks to the honor of this day. Many things will present themselves to the enlightened heart and conscience as being against the sanctity of the day and whenever possible let each member of this conference utter no uncertain sound in its defense.

We offer the following resolutions: 1. That we commend the spirit of our Legislators in their efforts to sustain the sanctity and beauty of the Lord's day. We extend to them our co-operation and sympathy in legislation looking to the discontinuance of Sunday baseball games, excursions, Sunday theaters and every other form of Sabbath desecration.

2. That we preach upon this subject oftener than heretofore and endeavor to awaken the people to the fact that the Sunday picnic, games, excursions and all social diversions of a public nature are destructive to moral and religious life as a people and to individual piety. And that we strive more and more to give to the foreigners coming to our country the highest

conception of the Lord's day lest they drag us down and we ourselves forget its sanctity.

3. That we endorse and affiliate with all proper and legitimate means and organizations having this as their end and result. Especially do we recommend and endorse the Sunday League of America and its work. W. H. CRUM, President.

REPORT ON TEMPERANCE.

Your Committee on Temperance notes with pleasure the unabated progress of the temperance movement in Texas. While we have lost a few counties that were a year ago in the dry column, this, we hope, is only for a short time. We have made considerable increase in the number of partially dry counties, and, therefore, decreased the number of counties that were a year ago under the absolute control of the liquor traffic. The temperance sentiment is by no means becoming tired or discouraged. It is constantly gaining a deeper hold upon the consciences of men and its victory is almost in sight. Other States of our Union are making rapid progress in this direction, and altogether is a sure prophecy of victory for God and the right.

The Anti-Saloon League, under the brave and wise leadership of Dr. B. F. Riley, State Superintendent, is a mighty force, whose power is being keenly felt and is rapidly organizing the prohibition forces and equipping them for a more efficient work.

We recommend: 4. That this conference notes with pleasure the valuable and successful work of Dr. B. F. Riley and that we pledge him our hearty endorsement and co-operation.

2. That we do greatly rejoice at the victory already achieved by Dr. G. C. Rankin, editor of the Texas Christian Advocate, that his wise leadership and his courage have led us almost in sight of a complete victory in Texas.

3. That this conference shall memorialize our Representatives at Washington to support the bill known as the Littlefield Bill, which contemplates amending the Interstate Commerce law so as to put the C. O. D. liquor package under the regulations of the State upon its entrance thereto.

J. O. MILLS, Chrm. A. A. KIDD, Sec. J. C. JONES.

MINUTES

Of the Sixty-eighth Session of the Texas Annual Conference of the Methodist Episcopal Church, South, held at Houston, Texas, Beginning November 27, 1907, Bishop W. A. Candler, President; O. T. Hotchkiss Secretary.

Question 1. Who are admitted on trial? Isaac W. Campbell, George C. Cray, Chas. M. Meyers, Thos. R. Morehead, Chas. M. Kennedy, Geo. C. Campbell, Oscar W. Hooper, William A. Belcher, Benjamin C. Ansley, E. H. Lang.

2. Who remain on trial? C. D. Montgomery, W. W. Armstrong, Jno. B. Bell, Isaac O. Dent, W. L. Gibbons, L. F. Green, Frank E. Luber, Philip L. Milton, T. C. Sharp, C. M. Simpson, H. M. Timmons, A. T. Walker, O. F. Zimmerman.

3. Who are discontinued? W. P. Robbins, A. A. Rider, at their own request.

4. Who are admitted into full connection? Arthur L. Carnes, Jno. F. Billro, Jas. F. Carter, Pierre S. Wilson, Wm. A. Craven, E. C. Escoe, Jas. N. McCain, J. H. Hamblen, W. H. Long, S. D. Horger, C. S. Hartley.

5. Who are readmitted? No one.

6. Who are received by transfer from other conferences? Claude S. Harkey from Montana; C. C. Bell, J. P. Hardin, from Memphis Conference; W. H. Long, E. A. Rinner, W. C. Morris, from Oklahoma Conference; S. R. Hay, from St. Louis Conference; S. H. Worlein, W. J. Johnson, West Texas Conference; J. A. Moody, Ben O. Hill, from Northwest Texas Conference; S. A. McKay, from Louisville Conference; Thos. G. Pettigrew, from Memphis Conference.

7. Who are the deacons of one year? C. C. Childress, Eugene W. Potter, J. W. Hennessee, H. T. Swartz.

Continued on Page 9

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POOR BABY'S FACE ITCHED TERRIBLY

Face and Neck Covered with Inflamed Skin — Suffered Terribly — Mother Took Her to Doctors and Colleges to No Avail — Lost Faith in Medicines — Friend Suggested Cuticura Remedies and

CHILD IS NOW THE PICTURE OF HEALTH

"My baby's face and neck were covered with itching skin similar to eczema, and she suffered terribly for over a year. I took her to a number of doctors, and also to different colleges to no avail. Then Cuticura Remedies were recommended to me by Miss G—, who was telling me how they helped her. I did not use it at first, as I had tried so many other remedies without any favorable results. At last I tried Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent Pills, and to my surprise noticed an improvement. After using three boxes of the Cuticura Ointment, together with the Soap and Pills, I am pleased to say she is altogether a different child and the picture of health, and now I have a firm belief in Cuticura Remedies and would not be without them in the house. I will gladly let you publish this testimonial as I would like others to have the same benefit that we did, and you may be sure I will recommend them strongly to everybody I know and to those I don't know, too. Mrs. A. C. Brestlin, 171 N. Lincoln St., Chicago, Ill., Oct. 20 and 30, 1906."

ONE NIGHT TREATMENT For Sore Hands and Feet with Cuticura.

Soak the hands or feet on retiring in a strong hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great Skin Cure. Wear on the hands during the night old, loose gloves, or bandage the feet lightly in old, soft cotton or linen.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c) to cleanse the skin, Cuticura Ointment (50c) to heal the skin, and Cuticura Resolvent (50c), for the cure of Chocolate-Colored Pills, 25c, per vial of 60) to Purify the Blood. Sold throughout the world. Foster Drug & Chem. Corp., Sole Props., Boston, Mass. Prepared Free, Cuticura Book on Skin Diseases.



THAT REVIEW.

In the Advocate of October 24 Brother Weaver has an article, under the heading, "A Review," in which he discusses an article which appeared in a recent issue of the Advocate, in which I undertook to show that his position on Romans 6:4 was not in accord with the rules of logic and the teaching of the Scriptures.

Now, I suggest that Brother Weaver could have selected a more appropriate text for his discussion. If he had put it, "A Misrepresentation," instead of "A Review," it would have come nearer fitting his article; for, whether he intended it or not, he does most woefully misrepresent me before the readers of the Advocate. And it is for this reason alone that I am constrained to say a few things.

Brother Weaver labors with a zeal worthy of a better cause to show that in my position which I took in the article which he reviews (?) I was in perfect harmony with what he calls Campbellism; or, in other words, that I had swallowed the dogma of baptismal regeneration, hoof and horns, as set forth by Alexander Campbell and his followers.

As the space allotted to an article of this kind will not admit of my taking up the statements of Brother Weaver, I will ask the readers of the Advocate who may have read these articles and are interested in them, if they have the Advocate of September 26, to turn to page two and read what I said, and then read Brother Weaver's review and see if what I have said above is not correct.

Brother Weaver seems to be very much surprised at my statement when I said that I failed to see that the baptism referred to puts men into Christ, and quotes the passage under consideration. "For as many of us as were baptized into Jesus Christ were baptized into his death," etc. Now, he claims that baptized into Christ and baptized into his death can mean nothing but putting the individual into Christ. Here is where we differ: The apostle says nothing about putting us into Christ. In my article I called attention to the statement of the same writer in I Cor. 10:1-2, where he made a similar statement when he says they were baptized unto or into Moses.

As Brother Weaver seemed to be so confident that I was wrong, I decided to look into the matter a little closer; so I took Dr. Clarke and read what he had to say about I Cor. 10:1-2.

Now, to show the reader that if I am wrong here I have first-class company, I will repeat what I said and then give Dr. Clarke's comments on same. I said: "Now here they are said to have been baptized unto or into Moses. Did this baptism put them into Moses?" No, it was simply a pledge to follow him, or rather a seal of or to their pledge to follow him. And then cited him the words of Moses to them and their pledge made at the time of their baptism, of which we have an account in Exodus 24:7-8.

Here is what Dr. Clarke says, in his comments of I Cor. 10: He quotes, "And were all baptized unto (or into) Moses" (using the same Greek word which he uses in the passage under consideration. He then says: "Into the covenant of which Moses was the mediator; and by this typical baptism they were brought under obligation of acting according to the Mosaic precepts—just as Christians, receiving Christian baptism, are said to be baptized into Christ, and are thereby brought under obligation to keep the precepts of the gospel."

This is precisely what I contended for in my article which he reviews.

Brother Weaver seems to think that I am mistaken when I say their baptism is recorded in Exodus 24:7-8 and quotes "under the cloud and in the sea," and then refers us to Psalm 77 as giving the mode.

Let us see Psalms 77:17-18: "The

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clouds poured out water, the skies sent out a sound; thine arrows also went abroad; the voice of thy thunder was in the heaven, the lightning's lightened the world, the earth trembled and shook."

That this refers to something which occurred in connection with the redemption of the children of Israel from the bondage of Egypt is evident from what the Psalmist says in verse fifteen of this same Psalm, but that it was in connection with their baptism is absurd and far-fetched.

If the reader will turn to Exodus 9:23, 24, 25, he will find what the Psalmist most probably had reference to. It was one of the most powerful plagues sent upon Pharaoh and his country to induce him to let the children of Israel go. Listen, verse 23: "And Moses stretched forth his rod toward heaven, and the Lord sent thunder, and hail and the fire ran along upon the ground, and the Lord rained hail upon Egypt. So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation."

The apostle, in I Cor. 10:2, refers to the cloud which was over the children of Israel by day, to protect them from the burning rays of the sun and to girdle them in their movements, and was not such a cloud as sends out thunder and lightning and rain. If it be said there was no water poured out in the plague referred to, I answer that it is most likely that there was. It was rain, accompanied by thunder and lightning, and the most terrific hail that ever fell upon Egypt. In verse 18 of this same chapter, where God threatens Pharaoh with this plague, he says: "Behold, tomorrow I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now." I wish to say in conclusion of this part of my article that there is absolutely nothing recorded in the incident of the crossing of the sea that shows that the children of Israel were baptized then and there; and I repeat what I said in my former article that if Exodus 24:7, 8 is not an account of the baptism referred to by St. Paul in I Cor. 10:2, we have no account of it in their history.

The trouble with Brother Weaver seems to be that he fails to take into consideration the fact that the Scriptures were originally written in the Hebrew and Greek languages, and that in translating them it was difficult to make prepositions fit; hence things are recorded as taking place in such a place when the circumstances plainly show that it took place near by; so, in regard to the time, they took place.

Brother Weaver says my logic reminds him of the fellow who proved it to his hearers that they ought to commit suicide by quoting, "And Judas went and hanged himself. Go, thou, and do likewise." Quite a compliment from such a source, indeed.

Brother Weaver's arguments in his review (?) remind me of the wise old farmer and the sow. A tree had fallen across the farmer's fence, and, as was customary, he built his fence over the log and left it lying there. But the log was hollow, and a sow found her way through the log into his field. After much searching, the farmer found the place of entrance and exit. So he moved the log, and left it lying alongside the fence and watched the results. Soon the sow returned. Went up to the log, looked around a moment, and went in; but behold! when she came out she was not in the field at all. The performance was repeated several times, and then, with a grunt, the sow went away.

So Brother Weaver, in every effort he makes to refute my position and arguments, comes out where he went in; that is, on the outside.

Now, in conclusion, I have this to say: The trouble with my good Brother Weaver, and others, in the interpretation of Rom. 6:4, is that they seem to think that the baptism spoken of does for us in reality what it does for us figuratively. Saint Peter, referring to our baptism, says it saves us in a figurative sense (see Peter 3:21). He says the baptism here spoken of saves; and, of course, it must be the baptism of the Holy Ghost. I would like to ask if the baptism of the Holy Ghost on the day of Pentecost saved the disciples? The fact is, the baptism of the Spirit follows our salvation. Our conversion or regeneration is the work of the Spirit, wrought in us in the cleansing of our nature from sin. The making us clean within and the baptism of the Spirit is the filling us with all the fullness of God and the endowment with power for efficient work for God. Hence we continually pray for the baptism of the Holy Ghost and of power.

I still contend that to make Rom. 6:4 mean the baptism of the Spirit is purely a stretch on the imagination.

J. H. HELPINSTALL, Shelbyville, Texas.

NEW TESTAMENT PROPHECY.—A STUDY.

Fourth Paper.

In our third paper we had for our study the first of the three divisions of the Apocalypse, all of which is contained in the first chapter. We now take up the second division, or "The Things Which Are," as recorded in the second and third chapters. If anyone thinks this division of the book is arbitrary or unauthorized, let him turn to chapters 1:19 and 4:1 and see that I am following strictly the divisions as given by our Lord Jesus Christ, when he commanded John to "write" and what to write.

These two chapters contain the seven letters to those Churches in Asia whose names are here mentioned. There is no portion of the holy Scriptures that can be of more concern to the Church than these seven epistles, for in these letters the sevenfold admonition, "He that hath ears to hear let him hear what the Spirit saith unto the Churches," is itself an indication of their supreme importance to the Church. There is not so much difference of opinion and conflicting interpretations among commentators on these seven letters or their interpretation of them as on the rest of the book; but there is by no means anything like perfect harmony here on the meaning and application of these utterances of our Lord.

One of the most important things to be found in this division of the book of Revelation is Christ's judgment and verdict passed on these Churches and the particular grounds for this judgment.

Every reason for commendation or censure may be found, substantially, in the Churches of the twentieth century, and they ought to be a criterion by which we might always discern our real standing in the eyes of Him who "walks amid the seven golden candlesticks and holds the seven stars in his right hand." His judgment is absolutely correct and it would be nothing short of rank blasphemy to deny this, and to despise this revelation of his judgment on these seven Churches is to show a contempt for his wisdom and veracity that is well-nigh unpardonable. Where can one find such a complete survey of the Church on earth and such an authoritative estimate of merit and demerit in our earthly Church life? Has there ever been a time when the admonition to hear "What the Spirit saith to the Churches" was more important than now?

It is probable that the order in which the Churches are addressed was prophetic of her future history on earth. They each had conditions or a phase of spiritual life and environment that differed somewhat from all the rest, and might easily stand for some period of her earthly history. It would be easy, I think, to identify these epochs of Church history that have come down to us in the same order in which these Churches are addressed, from the Ephesians to the beginning of the Laodicean, or last of the seven. But as we have no positive statement in the book itself that declares that the numerical order of these letters is prophetic, I will not insist on this interpretation. One thing is beyond controversy: They give Christ's own estimate or judgment concerning many things that have disturbed and distracted and even corrupted the Church down to this present time. They are, perhaps, the "only unabridged utterances of our Savior," and show us plainly the things he loves and the things he hates, and each one has a special lesson for us. Ephesus, with her zeal, patience and intolerance of evil, her jealousy for the purity of her ministry and her long-suffering, did, after all, fall from her first love and must repent or suffer the removal of the candlestick (Church). Smyrna is a name which is several times translated "Myrrh," or bitterness (Matt. 2:11; Mark 15:23), and her history was true to her name, for she was to suffer severest persecutions, inspired and directed by the devil himself, but the Lord brings no complaint against them and does not recite any particular good works. Such tribulations and poverty had purged the Church of unworthy members and doubtless left no opportunity for religious activities. Pergamum (R. V.), with Satan's throne and dwelling in their midst, was still faithful under the trials and temptations that came from Satan and his allies. For some in that Church taught the awful doctrine of Baalam and those who taught the doctrine of the Nicolaitanes, which Christ hated (see v. 6). These faithful ones had kept the word of his patience and would be kept from the hour of trial that would come upon the whole world to try them that dwell on the earth.

To these first three Churches the admonition to "Hear what the Spirit saith unto the Churches" is placed before the promise to the overcomers. The remaining four have the admonition after the promise. Just why this arrangement, we may be not able to

know, but it is significant and is worthy of serious study.

Thiatira, with her record of good works, of which the Lord said, "The last are more than the first," was dominated by "Jezebel," whose unholy teaching had led servants of Christ into the grossest immoralities, yet she was suffered to call herself a prophetess and carry on her corrupt teaching to the extent of bringing into the Church the most immoral and idolatrous practices.

Sardis, with a name to live though dead, had still a few names in their number that had not defiled their garments, and are exhorted to strengthen the things that are ready to die. They had no works perfect before God.

Philadelphia was a select company of poor, feeble saints in the midst of abounding wickedness and false teachers who are no longer recognized as belonging to the true Church, but were a synagogue of Satan. No complaint is alleged against this faithful Church that had only a little strength, but had not denied Christ's name in the midst of their devil-inspired enemies.

Laodicea, the self-satisfied, self-conceited Church, "Having need of nothing," but in the sight of the "faithful Witness," "wretched, miserable, poor, blind and naked," and about to be spewed out as no longer to be tolerated by our Savior, for she was "neither cold nor hot." There were possibly a few individuals that Jesus still loved and chastened.

The Lord now turns away from the Church as a body and says, "If any man will open the door, I will come in to him and sup with him and he with me."

What if the state of this Church be a prophecy of the last days" (2 Tim. 3:1-9) and that this should be our own condition? Our Lord was now on the outside of this Church and appealing to individuals to be admitted into fellowship and communion with "any man" who might open the door. The heaven of wickedness had leavened the woman's meal. The fowls of Satan had found lodging in the branches of the great "tree."

Our space forbids a more lengthy review of this division of the Apocalypse, but I will not close this paper without calling attention to the fact

that here we have a seven-sided view of the rewards promised to overcomers.

To them at Ephesus, the promise was that they should "eat of the tree of life," and to them at Smyrna who were persecuted unto death, he promised "the crown of life." To them at Pergamum he promised the hidden manna and the white stone which had the new name written on it, which no one knoweth but him to whom it was given. To them at Thiatira he promises authority over the nations, with the rule of an iron rod, together with the morning star. To them at Sardis, white robes should be given and their names retained in the book of life and they should be acknowledged before the Father and his angels. To them at Philadelphia the promise is that they should be a pillar in the temple of God to go out no more forever. To them at Laodicea, the privilege of sitting with Christ on his throne—the most exalted privilege of all. In these promises we see an ascending scale of rewards, the highest and most exalted of all is offered to the overcomers of Laodicea, just the reverse of the condition of these Churches in the order mentioned, heading up in Laodicea, the worst of the seven.

In the next paper I shall begin with chapter 4:1, which is the beginning of the strictly prophetic part of the book. R. F. DUNN.

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BLAYLOCK PUB. CO., Publishers

Office of Publication—Corner Ervay and Jackson

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D., Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50
TO PREACHERS (Half Price)	1.00

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THE CONFERENCES AND THE ADVOCATE.

The Advocate stands well with the conferences, and they did not hesitate to put themselves on record concerning it. The West Texas led off as follows:

The Texas Advocate has had an increase in circulation, but a slight decrease in our conference. Dr. Rankin is giving us a paper indispensable to our Church. Especially do we commend his wise and vigorous fight against the liquor traffic.

The Northwest followed, and its endorsement was emphatic. This is the largest conference in the State, and its support of the Advocate is strong and persistent. It adopted the following:

We note with pleasure the continued prosperity of the Texas Christian Advocate, and the continued increase in its circulation. We heartily commend its editorial utterances upon the subject of local option. We consider the paper indispensable as a medium of Church news in Texas. Its utterances upon all forms of worldliness and wickedness are in strict keeping with the highest ideals of Methodism. We heartily endorse the resolution passed by the Joint Board of Publication, urging the pastors to leave a list of subscribers to our Church papers to their successors. This will prevent confusion and prevent a financial loss.

Then the North Texas Conference took the following action:

We are glad to note that our Joint Board of Publication, at its recent meeting in Dallas, re-elected Dr. Geo. C. Rankin to the editorship of the Advocate. We most heartily endorse his editorial policy, and most especially the strong stand taken in the temperance movement of the State.

Following this is the action of the Texas Conference:

The organ of our Texas Conferences has maintained its high standard of excellence and has demonstrated its ability to successfully contend for civic righteousness under the editorial management of Dr. G. C. Rankin. We commend it for the wholesome pabulum it brings to our homes, and in a pre-eminent sense for the magnificent fight it is making successfully against the enemies of temperance reform. We are gratified to report that its subscription list is increasing continuously.

BISHOP CANDLER'S WORK IN TEXAS.

Bishop Candler came to Texas two months ago and began his work with us. He has scarcely had a rest day from the time he came until he closed the Texas Conference in Houston last Monday night. He has had a strenuous time. The first month he gave to a campaign in the interest of the Southwestern University fund. He went very nearly over the State day and night making addresses and taking collections. His work bore immediate fruit, for away beyond \$100,000 this fund has grown. Perhaps about \$50,000 toward this fund has come as a result of his labors. And the value of the sentiment created by his work in this behalf is difficult to estimate.

Since the last of October he has been busy with the five conferences, beginning with the German Mission. With only one week of intermission, he has been conducting the proceedings of these bodies and assigning the ministers. It has been a herculean task. Two hundred and fifty thousand lay members to be served and eight hundred ministers to be appointed is no small obligation to meet. Yet the Bishop has accomplished the task, and he has done it with less friction than we have ever experienced. Of course, some few mistakes have been made. It could not have been otherwise. Here and there a man has gone to a charge to which he is not best fitted, and once in a while some charge has received a man not to their liking. But taking the appointments as a whole, we have never known as few mistakes and more general satisfaction.

The Bishop was splendid six years ago when he held these conferences last, but he has greatly improved during these years. He has ripened and become more experienced. Six years ago some of the brethren thought him a little arbitrary in some of his acts, but to no great extent. The laymen listened to some of his public remarks and they hesitated to approach him about any given appointment in which they felt a special interest. Perhaps it was because they did not know him. But this time no suspicion of this sort found place in the mind of any minister or layman. He was as brotherly and kind as any old-fashioned Methodist and he was easy of approach to any and all who wanted to interview him. In fact, in a great many instances, he sought the counsel of laymen and preachers.

He showed an intensely religious spirit. His addresses to the brethren were deeply evangelical and his sermons were masterpieces of spiritual eloquence and power. At least one of them was one of the greatest sermons, in this respect, we have ever heard at an Annual Conference. There was nothing of sternness or of severity in his utterances. At times he was exceedingly plain, not to say pungent, but there was humor enough in his criticisms to make them palatable and relishable. The purpose of his addresses and sermons was toward the development of a higher type of manhood and a more consecrated service upon the part of the ministers and laymen. And such is his mental calibre and greatness of soul that the ministers and the laymen accorded to him the undisputed right to speak to them with point and earnestness. But there was not a sting in any of his addresses. All felt that what he said came out of a heart deeply interested in the work and the workers. He was considerate of the feelings of us all, and he has left the State with the prayers and good will of the ministers and members following him.

He did wise work. Under the circumstances he made many changes, but these were necessary. Wherever a presiding elder had filled out his four years on a district he invariably changed him back to the pastorate and put some strong, vigorous, new man in his place. This was eminently wise. If his example is followed by his successors, all complaints and criticisms of the presiding eldership will disappear. The office now and then needs new life introduced into it, however competent and earnest the men

are who have long filled it. It will also develop the latent talent of untried men and give the Church the benefit of their service in this position. And better still, it will prevent any man from unfitting himself for the pastorate by continued work in the office of the presiding elder. Hence his work, in this respect, is also wise and promotive of the best interests of the Church. He has certainly left a wholesome impress upon us and the enterprises of the Church. Whenever his colleagues at their annual meetings see fit to return Bishop Candler to the Texas Conferences, he will be received with a royal welcome. We all love him for his own sake and for the sake of the good work he does in the pulpit, on the platform and in the chair of the conferences. May the Lord prosper and bless him.

THE TEXAS CONFERENCE.

In another column will be found ample reports of the proceedings of the Texas Conference. Here we will only make a few observations:

Houston, in the hands of competent ministers and laymen, gave to the conference, in many respects, the best entertainment in its history. The homes of the city were thrown wide open to the delegates and visitors, and every man thought his home the best in the city. The other Churches opened their doors to the conference, both for committee work and for preaching. Their pastors were most kind and brotherly. Our own pastors left nothing undone to make the occasion perfectly delightful.

The daily papers laid themselves out to welcome the conference and to report its proceedings. The Post and the Chronicle gave pages of matter and their editorial comments were whole-souled and complimentary. Their space was not limited, and each day their columns bristled with reports of the proceedings and notes of interest concerning the body. Sunday's sermons were reported elaborately. The Galveston News was liberal in its space. Major Lesesne, the correspondent, was given the right of way in the columns of that great paper and he did ample justice to the proceedings. The man at the other end of the line evidently did no trifling. This was right, and the conference appreciated the courtesy.

The spirit of the conference was above criticism—yes, it was highly commendable. There was not one jar from the beginning to the close. No man's character paused for a moment when his name was called. All of them had conducted themselves with becoming prudence and discrimination. There was no bickering or unbrotherly remarks. It was a conference of love and good fellowship. No man had aught against his brother, and it was good to be with them. The preaching was good to the use of edifying. It was spiritual and inspiring. The whole occasion was one of peace and good will, and the ministrations of the Word were received with joy and gladness.

The weather for the first two days was Houston weather—murky, damp and forbidding. After that it cleared up, the sun came out and a brighter sky never hung over a city. It was summer-like, balmy and mild. Sunday was one of the most beautiful days we ever saw. Houston has a mild climate. The roses were in bloom and the yards looked charming. The frost had done but little damage and the evergreens were at their best. The Gulf is so close by that its breeze invigorates vegetation, often, the year around.

The appointments were given Monday evening. Quite a good many changes were made, but no more so than was necessary. There were two new presiding elders appointed. The transfer of V. A. Godbey to the West Texas Conference left the Beaumont District vacant, and D. H. Hotchkiss was appointed to the place. He is young, strong, prudent and vigorous,

and his appointment will prove a wise and successful one. C. R. Lamar was taken from the Brenham District and stationed at Navasota, and A. A. Wagon was put on the district. He also is one of the younger men and capable of excellent service. He served Jefferson Station last year. We doubt not but that his appointment will result in a year of fine work. The Bishop showed a disposition to put new men in this office wherever there was an opening. We deem this a wise policy, and it will meet the approval of the ministry and the laity of Texas.

Sam R. Hay goes to Beaumont to take charge of the Institutional Church at that point. Rev. J. B. Turrentine, after one year of persistent work at this Church, went to Bryan, one of the best appointments in the conference. I. F. Betts, after four years of successful work at Bryan, went to Pittsburg. E. W. Solomon went from Texarkana to Huntsville Station, and G. E. Cameron went to Texarkana. At Pittsburg he did two years of most remarkable work. No changes were made in Houston except Brethren McKenney and Perry went out of the city, and Brethren Bell and Mayne took their places. W. J. Johnson, late of the West Texas Conference, went to Central Church, Galveston. Glenn Flinn is appointed to the American Bible Society Agency. C. A. Hooper went from Port Arthur to West End, Galveston. Other changes were made, but too numerous to note in this connection.

If there was any dissatisfaction with the appointments we did not hear it. Every man seemed pleased with his assignment; or, if he was not, he kept it to himself and moved on like a good soldier of Christ. We predict a great year for the brethren. They are made of the stuff for service.

While at the Texas Conference we were entertained at the good home of Mr. and Mrs. S. F. Carter. They moved to Houston from Beaumont about the time we took charge of the pastorate of Shearn Memorial Church, fifteen years ago. They were then in moderate circumstances, but they were true to the Church with their service and means. Since then fortune has favored them and they are blessed with this world's goods. But prosperity has not decreased their piety or their interest in the Church. They are the same devoted Methodist people and liberal with their means. Bro. Carter is President of the Lumberman's National Bank, one of the strong financial institutions of the city. He has purchased the old Turf Exchange, which used to be the most notorious gambling den in the city in its apartments above stairs, and a gilded saloon was in the room below. For years these two institutions flourished in the Turf Exchange. But now gambling is dead and the saloon has had to hunt other quarters. What a change! We scarcely recognized the old corner. Once it was polluted with the worst of wickedness, but now a Methodist banker has charge of it and it is a place where decency and honesty will hold forth. What a blessing to Houston to have that corner transformed so as to make it the pride of the city rather than a festering tumor. We went through it once when the gamblers were in charge and the man of the white apron presided at the counter, and we went through it the other morning and we felt a trifle like a modern Rip Van Winkle. Above stairs are handsome offices and below stairs a leading banking institution. Good for Bro. Carter, and better still for Houston!

We lost Williamson County to the ants last week, but we took from them this week Potter County; so that we are even. However, we are sorry that we lost the former. We hope it is only temporary, as these revolutions never go backward very far. So far as we are concerned, we are in the war until liquor is put out of business in Texas. On with the battle!

PERSONALS.

Dr. T. M. Young, of Chillicothe, made the Advocate a pleasant visit recently.

The conference at Houston continued Rev. J. B. Sears as their Missionary Evangelist. He did a year of valuable work in that field last year, and he enters the work again with most encouraging prospects.

Rev. J. W. Downs was recently transferred by Bishop Candler from the Texas to the Northwest Texas Conference and stationed at Mineral Wells. Bro. Downs is one of the finest characters in Texas, and his brethren at Houston gave him up reluctantly.

Rev. Jno. E. Green was continued by the Texas Conference as Field Editor of the Advocate. He did good work last year and will do better the present year. He helps materially to circulate the paper. Give him the right of way, brethren, when he comes to your charge. But this suggestion is useless, for everybody gives Bro. Green the right of way in Texas.

We are sorry to announce the death of Rev. Charles T. Hursey, brother of Rev. E. S. Hursey, of the North Texas Conference, who died at the home of his brother at Wylie, November 15. He was a young man of promise and preparing for the ministry, having spent three years at Emory College, Georgia, but he is called to the life beyond. His death was a peculiarly sad one, but we mourn not as those without hope, for he passed away in great peace and has entered into rest.

HOW PROHIBITION WORKS IN OKLAHOMA.

The following item appeared in the Daily Oklahoman of November 29, which will show Texans that prohibition is not a failure in the State that was "born sober." This paper was avowedly anti before the election; but it gives credit to the good effects of prohibition:

"Not a drunken man was arrested on Thanksgiving Day, nor was one seen on the streets by the police. 'Concerning the unusual conditions on Thanksgiving, 1906, Jailer Jim Bowles, says:

"To the best of my recollection, 21 men were arrested last Thanksgiving I probably had about 30 prisoners in jail. To-day, I have one, and he is not obstreperous by any means. The conditions have changed vastly, and so far as that specific offense is concerned, the scarcity of drunkenness must be attributed to prohibition. I recollect distinctly that one year ago, W. P. Dilworth was shot and fatally wounded by a tramp, Ray Kohl, who had attempted to rob the store on West Main Street, and Dilworth's resistance resulted in the killing. Kohl is now in the penitentiary at Lansing."

We hope the time is not far distant when grand old Texas will rise up in her majesty and might and follow the example of Oklahoma. On with the battle. W. J. MOORE.

Lawton, Okla.

THANKSGIVING, 1907.

By Radford Crockett.

I am thankful that I was born of legal parentage, untainted blood and sound in mind and members; that when a baby I was nourished at the fountain of pure motherhood; that my boyhood days were spent in a Christian home, out in the country where the beauty and silence of nature taught my elastic heart to reverence the Maker of all things, and to know that man was made for a great purpose; that I was raised in poverty, and my hands knew the culture of honest toil; that my education is the result of my own efforts, which was fostered by natural inclinations to know and to be known; that I have never known the temptations of the rich or been burdened with the stewardship of great wealth; that my inheritance consisted only in honesty of purpose and the habit and love of work; that manhood's morning was inspired by wholesome ambition, that the noonday of life is crowned with modest success and through faith we have a vision of a splendid sunset; that I have felt sorrow, for sorrow alone can soften the heart; that I have made some enemies, for their search-light has caused my feet to travel a more circumspect road; that reputation and affluence is not all there is to life, and that the diamond of great character shines when all else has passed into oblivion; that this life is transitory, and there lieth a hope that there is one eternal; that this financial panic has stung the American people, for it carries with it the blessings of economy and teaches us the intrinsic value of things terrestrial, and that man was not made to live by bread alone; that when life is over and we mingle in the cold, chilly waters of death and are taking our last lingering look

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through the vista of the past, we have but to look the other way to see our home not made with hands eternal in the heavens.

A WORD OF APPRECIATION.

When I leave home for a campaign my wife packs my grip and in it she puts a book for me to read or study. On my trip this week I found "The Life and Sayings of Sam Jones," in which at my leisure en route and in my room I have taken great delight.

My first impression was of sadness. A great man has fallen; his armor is laid by forever. I next felt like rejoicing, for I seemed to hear the plaudit, "Well done; come up higher. I was then impressed to fall upon my knees in prayer, feeling as I read that I was not in it, and a deeper consecration I needed and a closer walk with God. Again, I was made to laugh within, on account of the sharp pith and point with which he loaded his gun.

Again, I was melted to tears, feeling my littleness against a man of such power and influence. Then as I read my soul felt inspired as if I could charge the devil in hell. As one speaker said in his memorial service, "Lives of great men are the strongest lessons humanity can have." It is for this reason biographies are written. Well has it been said: "The proper study of mankind is man." There are many great lessons that we as readers of his life might appropriate and thereby redound to God's glory.

I want to say to Dr. Rankin I always did like your mettle, and since reading the following connection with Sam Jones, it has confirmed my estimate of your grit. When Mr. Jones was asked to meet with the Ministerial Alliance in Chattanooga, and when they were gathered together, one after another arose and said, in substance: "The Churches are all going to pieces." The worldlings and sinners were fighting the Jones movement, and Dr. Rankin said: "Brethren, I haven't a word to offer further than I have put you all on notice before Bro. Jones came that this meeting would reach a crisis, and all I have to say is, I'll die in my tracks before I'll forsake him."

May the life of Bro. Jones and the courage of Rankin inspire us all.

ABE MULKEY.

A STATEMENT.

During the first part of our late conference at Amarillo our Joint Board received a letter from Sister Mattie Terrell saying that her mother, Mrs. J. J. Harris, did not wish us to make any appropriation to her, but to give what we had to others. Before we adjourned, however, word came that Sister Harris was dead. Our board then, thinking that it might be needed, appropriated one hundred dollars for her funeral expenses with certain instructions to me as to its payment. These instructions I have communicated to Mrs. Terrell, who informs me that this money is not needed, and, complying with the requests of her mother, she wishes it to go to those in need. I have, therefore, transferred the amount to the reserve fund, as requested by the board on such contingency, and it will now go to other cases that are necessitous.

Our entire conference not only extends condolence to Sister Terrell and the entire family in the death of Sister Harris, but also appreciates the motives prompting her in this act of generosity. JAMES M. ROBERTSON, Secretary-Treasurer Joint Board. Meridian, Nov. 30, 1907.

THE WORKS OF THE FLESH AND THE WORKS OF THE SPIRIT.

"The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other." In summing up the works of the flesh, Paul includes drunkenness among the other vices, and says: "They that do such things shall not inherit the kingdom of God." Then, in summing up the works of the Spirit, he includes temperance among the other virtues, and says: "Against such there is no law." So we see that the works of the flesh are a violation of God's law. We are taught in God's Word that we can not serve two masters. If drunkenness is a work of the flesh, the drunkard is not engaged in the service of God. If, while engaged in the service of the devil, he can not "inherit" the kingdom of God, what shall we say of the drunkard-maker?

If, for any reason, you are helping to make drunkards, you are helping to keep people out of the kingdom of God. Can you do this and at the same time be in the kingdom of God yourself. Can you vote the anti-prohibition ticket without violating the law of God? No, not if the Bible is true. T. F. MYERS.

GEORGETOWN DISTRICT.

District Stewards will meet at District parsonage in Georgetown, Tuesday, December 10, 1907, at 7:30 p. m. B. R. BOLTON, P. E.

THE TEXAS CONFERENCE.

Continued from Page 5

J. E. Morgan, C. A. Bly, J. W. Allbritten, A. Nolan, W. F. Campbell, Temple B. Anderson, Jno. W. Mayne.

8. What traveling preachers are elected deacons? Arthur L. Carnes, William A. Craven, Jno. F. Bilbro, Jas. F. Carter, Pierce S. Wilson.

9. What traveling preachers are ordained deacons? A. L. Carnes, J. F. Bilbro, Jas. F. Carter, Pierce S. Wilson, William A. Craven.

10. What local preachers are elected deacons? Chas. D. Montgomery.

11. What traveling preachers are elected elders? John F. Garrett, Jno. T. Hooks, Winston H. Vance, Alvin P. Bradford, Chas. S. Coberly, William M. Sherrell, C. W. Hughes, Glenn Flinn, S. R. Twitty.

12. What local preachers are elected elders? A. P. Bradford, Jno. T. Hooks, W. H. Vance, C. S. Coberly, W. M. Sherrell, C. W. Hughes, Glenn Flinn, S. R. Twitty.

13. What traveling preachers are elected elders? William S. Tomey, William B. Phillips.

14. What local preachers are elected elders? W. S. Tomey, W. B. Phillips.

15. What are located this year? H. B. Urohart, at his own request, and Allen Tooke.

16. Who are supernumerary? W. E. Washburn, C. E. W. Smith, W. H. Brooks, M. I. Brown.

17. Who are superannuated? I. Alexander, Jno. Adams, T. T. Booth, C. H. Brooks, D. P. Cullen, C. L. Farrington, T. B. Graves, H. T. Hart, Jno. Helms, Albert Little, W. W. McAnally, S. H. Morgan, Gideon Powledge, W. A. Samnev, G. S. Sandel, H. M. Sears, C. H. Smith, E. S. Smith, J. A. Smith, Wm. Sproule, R. W. Thompson, G. C. Stovall, D. F. C. Timmons, L. P. Davis, B. H. Greathouse, G. A. LeClere, O. A. Fhook.

18. What preachers have died during the past year? S. W. Jones, Stuart Nelson, J. W. Thompson.

19. Are all the preachers blameless in their life and official administration? Their names were called one by one and their characters passed.

20. What is the number of local preachers and members in the several circuits, stations, and missions of the conference? Local preachers, 168; members 58,972.

21. How many infants have been baptized during the year? 1158.

22. How many adults have been baptized during the year? 3040.

23. What is the number of Epworth League members? 4469.

24. What is the number of Sunday-school officers, and teachers? 3473.

25. What is the number of Sunday-school scholars enrolled during the conference year? 35,243.

26. What was assessed by the last conference for the superannuated preachers, and the widows and orphans of preachers? \$8000.

27. What has been collected on the foregoing account, and how has it been applied? \$7871.25; distributed to claimants.

28. What has been contributed for missions? 29. What has been contributed for Church Extension? \$4709.50.

30. What has been contributed for the American Bible Society? \$105.95.

31. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$19,028.76; preachers in charge, \$129,554.40.

32. What has been contributed for the support of Deacons? \$2328.48.

33. What is the number of societies and of houses of worship owned by them? Number of societies 684; number of houses of worship 597.

34. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$1,084,945; indebtedness, \$44,495.95.

35. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges 192; number of parsonages 168.

36. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$259,520; indebtedness, \$15,947.49.

37. What is the number of districts, and of district parsonages? Number of districts, 9; number of district parsonages, 8.

38. What is the value of district parsonages, and what is the amount of indebtedness thereon?

39. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 6; amount of damage, \$894.99.

40. What are the insurance statistics? Insurance carried, \$324,915; losses sustained, \$914.70; premiums paid, \$3084.55; collections on losses, \$914.19.

41. What are the educational statistics? 42. Where shall the next session of the conference be held? Beaumont.

43. Where are the preachers stationed this year? See appointments.

APPOINTMENTS.

BEAUMONT DISTRICT.

D. H. Hotchkiss, P. E. Beaumont First Church—S. R. Hay. Cartwright Chapel—L. M. Fowler. Port Arthur—C. M. Simpson. Nederland and Sabine Pass—P. I. Milton. Orange Station—C. J. Oxley. China and Sour Lake—G. H. Phair. Liberty and Dayton—A. J. Anderson. Wallisville—P. S. Wilson. Kountze—C. D. Montgomery. Woodville—J. W. Cullen. Jasper and Kirbyville—C. W. Hughes. Jasper Mission—A. A. Griffin, supply. Burkville—H. A. Abney, supply. Silsbee—S. D. Horgan. Call—B. C. Rausch. Corrigan Circuit—I. W. Campbell. Livingston—W. T. McDonald. Laurelia—John W. Stevens, supply. Warren—W. W. Wiggins, supply. Saratoga and Batson—A. E. Blount, supply. Amelia—J. W. Bridges. Camden Circuit—W. R. Arnold, supply. Brownell and Brooklyn Mission—John C. Campbell.

BREHAM DISTRICT.

A. A. Wagnon, P. E. Breham Station—J. W. Bergen. Bellville—W. H. Long. Caldwell Station—A. A. Kidd. Caldwell Mission—G. C. Cravy. Somerville Station—W. W. Gollighugh. Lexington—H. M. Timmons. Cameron—J. T. Smith. Buckshots—J. W. Hennessoe. Mayfield—W. A. Belcher. Fulshear and Brookshire—J. L. Russell. Chappell Hill Station—Nathan Powell. Giddings—C. C. Childress. Sealy and Wall's—I. E. Thomas. Milano—G. W. Riley. Rockdale Station—S. W. Thomas. Thorndale and Daclia—J. F. Gavrett. S. Harkey, junior preacher. Bay City and Matagorda—A. S. Whitehurst. Wharton Station—W. L. Pate. Glen Flora and Lane City—C. E. Garrett, supply. Financial Agent of Chappell Hill Female College—T. G. Whitten.

CALVERT DISTRICT.

E. L. Shettles, P. E. Calvert Station—W. C. Morris. Hearne and Millican—M. L. Lindsey. Wheelock—D. W. Gardner. Franklin Station—Jesse Lee. Petteway—T. R. Cain. Kosse and Bremond—A. C. Biggs. Marble Station—G. T. Hotchkiss. Lott and Durango—J. W. Goodwin. Rosebud Station—S. S. McKenney. Travis and Chilton—J. P. Skinner. Fairfield and Dew—E. M. Myers. Teague—R. W. Adams. Jewett—F. O. Favre. Centerville—J. W. Treadwell. Iola Mission—W. T. Ayers. Bryan Station—J. B. Turrentine. Reagan—A. T. Walker.

HOUSTON DISTRICT.

C. F. Smith, P. E. Houston, Shearn Church—J. W. Moore. St. Paul's Church—G. S. Sexton. Tabernacle Church—W. H. Crum. McKee St. Church—J. F. Carter. Washington St. Church—P. L. King. Brunner Ave. Church—C. C. Bell. Grace Church—J. W. Mayne. McAshan Church—W. M. Sherrell. Loraine Street Church—S. W. Kemmer. Galveston, First Church—W. J. Johnson. West End Church—C. A. Hooper. Richmond Station—J. W. Johnson. Rosenberg—S. A. McKay. Columbia and Brazoria—A. Methvin. Angleton Station—H. E. Smith. Harris County Mission—J. L. Murray, supply. Alvin Station—A. G. Scruggs. Cedar Bayou—C. S. Coberly; W. H. Brooks, supernumerary. League City and Texas City—Edward H. Lahr. Harrisburg and Pasadena—H. M. Whaling, Jr.; W. C. Bracewell, junior preacher. Field Editor Texas Christian Advocate—John E. Green. Agent American Bible Society—Glenn Flinn.

HUNTSVILLE DISTRICT.

H. C. Willis, P. E. Huntsville Station—E. W. Solomon. Anderson—O. F. Zimmerman. Augusta—E. D. Prather, supply. Cold Springs—A. L. Carnes. Crockett Station—F. M. Boyles. Dodge—G. W. Henderson, supply. Shepherd and Cleveland—J. C. Huddleston. Grapeland and Lovelady—J. C. Cameron. Groveton Station—Jesse Willis. Hempstead—B. C. Ansley. Madisonville Station—J. C. Carr. Madisonville Circuit—Oscar W. Hooper. Stoneman and Plantersville—S. H. Kelly. Willis and Montgomery—J. F. Bilbro. Navasota Station—C. R. Lamar. San Jacinto—To be supplied. Trinity and Onalaska—A. P. Bradford. Walter—C. M. Meyers. Ward—A. R. Donke, supply. Conroe Station—E. L. Ingram. Chaplain U. S. Army—E. P. Newsom.

JACKSONVILLE DISTRICT.

Ellis Smith, P. E. Jacksonville Station—W. W. Watts; W. E. Washburn, supernumerary. Jacksonville Circuit—D. S. Burke. Noches—W. W. Horner. Palestine, Centenary Church—James Kilgore. Grace Church—Thomas R. Morehead. Elkhart—W. L. Gibbons. Brushy Creek—L. J. Power. LaRue—E. T. Bridges, supply. Athens Station—Gus Garrison. Wabok—F. J. Frey, supply. Mount Selman and Bullard—E. A. Rippey. Troun and Overton—E. W. Potter. Henderson Station—L. B. Eldred. Henderson Circuit—C. W. Weatherly, supply. Beech Hill—G. Williams. Killebrew—T. S. Whitford. Longview Station—J. L. Massey. Hattville—I. F. Pace. Rusk Station—G. H. Collins.

Alto—W. F. Campbell. Alexander Collegiate Institute—W. K. Strother, President; T. J. Millam, Financial Agent. Chaplain Rusk Penitentiary—J. L. Dawson. Conference Missionary Secretary—J. B. Sears. Conference Secretary of Education—W. W. Watts.

PITTSBURG DISTRICT.

R. A. Burroughs, P. E. Pittsburg Station—I. F. Betts. Pittsburg Circuit—J. C. Stewart. Atlanta Station—J. C. Jones. Mason—C. J. Atkinson, supply. Dalingerfield—S. N. Allen. Dalby Springs—W. H. Summey, supply. Linden—C. M. Cagle. Leesburg—W. W. Adams. Mt. Pleasant Station—G. V. Ridley. Naples and Omaha—J. Ed. Morgan. New Boston and DeKalb—W. H. Vance. Nash—J. B. Bell. Redwater—J. M. Mills. Queen City—J. B. Manly. Texarkana, Central Church—George E. Cameron. Hardy Memorial—M. F. Daniel. Winfield—J. M. Smith. Jefferson Station—H. T. Cunningham. Kellyville—J. H. Hamblen. Coffeyville—J. H. Westmoreland, supply. Outman—J. S. Ogle, supply. Gilmer Station—J. M. Adams. Gilmer Circuit—S. W. Lowe. Student Southwestern University—J. N. McCain.

SAN AUGUSTINE DISTRICT.

C. A. Tower, P. E. San Augustine Station—C. B. Garrett. Hemphill and Prinson—J. M. Gaul. Geneva—T. C. Sharp. Shelbyville—J. B. Saxon, supply. Center Station—J. A. Moody. Center Circuit—J. B. Luker. Garrison—Charles M. Kennedy. Nacogdoches Station—J. Walter Mills. Nacogdoches Mission—W. A. Craven. Matross—F. E. Luker. Lufkin Station—W. F. Davis. Tonaha—P. R. White. Carthage Station—C. U. McLarty. Peckville—W. W. Armstrong. Tatam—H. T. Pittman, supply. Timmonson Station—G. W. Davis. Minden—B. C. Anderson. Burke—W. A. Pound, supply. Caro Circuit—W. S. Easterling; M. I. Brown, supernumerary. Gary—I. O. Dent. Keltys—T. B. Anderson. Cushing—A. Nolan. Kennard—R. B. Jones, supply.

TYLER DISTRICT.

T. H. Morris, P. E. Alba—W. M. Foster, supply. Big Sandy—J. T. Kirkpatrick. Canton Circuit—J. I. Weatherly. Edgewood Station—J. R. Hardin. Chandler—H. T. Schwartz. Colfax—J. J. Conrader. Edom—J. R. Ritchie. Emory—L. Ross, supply. Grand Saline—C. T. Cummins. Lindale Station—H. J. Hayes. Mineola Station—L. H. McGee; C. E. W. Smith, supernumerary. North—S. H. Allison, supply. Mt. Selman—R. Goodwin, supply. Marshall, First Church—W. F. Packard. North Marshall—C. M. Thompson. Tyler, Marvin Church—New Harris. Cedar Street—H. A. Matney. Tyler Circuit—J. T. Hooks. Whitehouse—F. C. Eason. Willis Point Station—M. Bryce. Willis Point Circuit—W. W. Graham. Harleton—T. B. Vinson. Waskom—L. E. Green. Harrison—C. H. Adams.

TRANSFERRED—James W. Downs, S. R. Twitty, C. N. Morton, to Northwest Texas Conference; H. W. King, Charles A. Bly, to Kentucky Conference; J. A. Kenney, to Montana Conference; W. M. Crutchefield, to West Texas Conference; S. H. Werlein, to Little Rock Conference; B. W. Allen, to New Mexico Conference and stationed at Marfa and Fort Davis, Texas; J. W. Allbritten, to West Texas Conference and stationed at South Heights, San Antonio; Thomas G. Pettrew, to Memphis Conference; V. A. Godbey, to West Texas Conference and stationed at Tenth Street, Austin.

TRAVIS PARK CHURCH, SAN ANTONIO.

I am now at the beginning of my fourth year as pastor of Travis Park Church, and I believe I have not yet written to the Advocate anything about our work here. The Methodists of Texas ought to know what Travis Park Church is doing, and it is due the membership of this great Church that I should say something about their work.

In the first place, there is no longer any debt on Travis Park Church. The present magnificent auditorium was built during the last year of Dr. John M. Moore's pastorate. I doubt whether he will ever do a better work for the Church than he did here in San Antonio. He left the church with the entire debt, except \$5000 and the interest which might accrue on the debt, provided for in good notes. But the yellow fever scare frightened the people the year after he left, and many of these notes were never paid. Since coming here I have raised in new subscriptions \$12,000 and paid off the indebtedness. Our people now feel free, and I have never seen a congregation more willing to do something. Last year they paid the pastor \$500 more than they had ever paid, and also paid the salary of Rev. E. Thurston Campbell, our missionary at San Luis Potosi, Mexico. From all sources they raised over \$16,000. And this year the Board of Stewards has employed one of our best young men, Brother H. M. Long, as pastor's assistant. Our Sunday school continues to grow. Yesterday—just an ordinary Sunday—there were present 600 at Sunday school. Our Epworth League has in it some of the finest young people that can be found in Methodism.

Catarrh

One of the most common of blood diseases, is much aggravated by the sudden changes of weather at this time of year. Begin treatment at once with Hood's Sarsaparilla, which effects radical and permanent cures. This great medicine has received

40,366 Testimonials

in two years, which prove its wonderful efficacy in purifying and enriching the blood. Best for all blood diseases. In usual liquid form or chocolate tablets known as Sarsatabs. 100 doses \$1.

The Woman's Home Mission Society and the Woman's Foreign Missionary Society are earnestly at work. It is truly a great congregation that worships at Travis Park Church. Some idea of the size of the congregation may be gotten from the fact that last year our incidental collections—just the nickels and dimes and dollars that were thrown loose into the collection baskets—amounted to more than \$1200. I doubt whether, outside of Centenary Church, St. Louis, a larger congregation gathers to worship in Southern Methodism. And our people are growing more religious. One hears often of the cold formality of our city churches; we do not have that here. Last night I gave the vows of Church membership to five adults, and it is a rare thing that a Sunday passes without additions to the Church. Our Board of Stewards is composed of twenty-eight men, and a finer body of men one seldom sees. They will do something worth while this year. One often hears, too, that men do not attend Church; they attend Travis Park Church. There were many men present last night, but, one week ago, I am quite sure that there were more men than women present at the evening service.

The moral and religious atmosphere of San Antonio is clearing up considerably. San Antonio is no longer a Catholic city; Protestantism is the strongest force here, and among the Protestant Churches Travis Park Church is the greatest power for good. At no distant time another strong Church must be organized. Some of us had hoped that this might have been done this fall, but it is well that we have waited for a time.

I have been greatly touched by the kindness of my people to me and mine since my return from conference. If I had not long ago resolved to do my best, surely I would now resolve to do everything possible for a people who are so appreciative.

E. D. MOUZON.

AN OVERSIGHT.

By an oversight my name was not called by the Bishop, nor does it appear in the list of appointments. Please announce in the Advocate that I am supernumerary, and that my postoffice is Sherman, Texas, and that I am ready to help the young preachers and others who may need me in their work. S. L. BAILL.

WACO DISTRICT.

The District Stewards of Waco District will meet in Austin Avenue Church, Waco, Texas, at 2 p. m., Monday, December 9, 1907. A full attendance desired. W. L. NELMS, P. E. Waco, Texas.

General debility—failure of the strength to do and the power to endure—is cured by the great tonic—Hood's Sarsaparilla.

INSURE THE CHURCH. FIRE and TORNADO insurance at low rates. BY THE METHODIST MUTUAL, the OFFICIAL COMPANY of the M. E. Church, South Churches, Parsonages, Church Schools, Preaching Property. Write W. F. Garcia, Gen'l Agent, 1712 Brook Street, Louisville, Ky. NOT IN THE INSURANCE COMBINE.

Oriental Tour For February, 1908.

Organized by John R. Allen, of Southwestern University. He and his wife will be on the trip. The tour takes in the Holy Land. If interested, write to John R. Allen, Georgetown, Texas, for literature.



Say, Ma, if live will I be as big as you? Yes, my child, if you don't use MAGIC WHITE SOAP. Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backaches. If you use Magic White Soap, Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$1.09 for 1 box of 100 so. cakes. We pay for freight. Save the wrappers. MAGIC KELLER SOAP WORKS, New Orleans, La.

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. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

State League Cabinet.

- President, Allan K. Ragsdale, Dallas.
- First Vice-President, J. E. Blair, San Marcos.
- Second Vice-President, Miss Mattie Harris, Dallas.
- Third Vice-President, P. W. Horn, Houston.
- Fourth Vice-President, Miss Sallie Hartigan, Waco.
- Secretary-Treasurer, Frank L. McNeny, Dallas.
- Junior Superintendent, Mrs. W. F. Robertson, Gonzales.
- Chairman Board of Trustees, T. S. Armstrong, Waco.
- Secretary Board of Trustees, A. J. Weeks, San Antonio.

Fourth Annual Encampment, Epworth-by-the-Sea, August 5-15, 1908.

THE FORWARD MOVE.

The Texas Forward Move, an intelligent effort to provide funds with which to carry on the League work in Texas in its various phases, has seemingly met with favor on the part of Leaguers and pastors. The idea is good and we want its fulfillment to be better. We therefore ask of every League in Texas now to forward to State Secretary Frank L. McNeny, Dallas, Texas, the sum of \$3, covering the months of September, October and November (one dollar a month from each League) as outlined in our announcement. We need this and need it now in order to do the work contemplated. Our greatest hindrance in all the work has been lack of funds. If our work is worth doing at all it is worth doing well. We have incidental expenses that must be met and this small amount from each League each month will put us all in a good humor, make us feel that our work is appreciated and give us new life to push the work. Let those who have signed the cards respond with the money and those who have not signed cards send in their first remittance as an earnest that they are interested in the development of League work in Texas. No League should want to be exempt from this; the payment will help rather than hinder. Now all together with a strong pull and we will make a happy Christmas for State Headquarters and feel better all over the State. If you haven't the dollar in the treasury send your Treasurer out to collect the past dues or make a special collection the order of business Sunday night. We are depending on you. Don't disappoint us, please.

A. K. RAGSDALE, Pres.
Dallas, Texas.

NOTES.

We are calling on our Leagues in Texas to make our Forward Movement a reality. This payment of one dollar per month by each League into the State Treasury to provide a fund to meet incidental expenses, pay such salaries as are imperative in carrying out our work both in the field and in the management of our property at Epworth, should gladly be taken up by every League. You can readily see that with this fund we can accomplish something; while, as it is now, we have not even funds for printing and postage. The year begins with September and therefore we hope for immediate response for the first quarter.

Miss Mary Cochran, of Dallas, remits \$25 for an Epworth League Encampment bond. Miss Cochran is one of our Methodist teachers who enjoyed the recent session of the Encampment and is interested in its success. We could not exist long in our League work without the teachers; they are trained leaders and are the pastors right hand in the young people's work.

We hope that our appeal to League organizations in the Advocate last

Tutt's Pills

This popular remedy never fails to effectually cure
Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a
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A. K. R.

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HOLY STRATEGY: OR, THE SIGNS OF THE TIMES.

The above heading was suggested to me by a contribution by Rev. Harvey Beauchamp in "The Teacher, Southern Baptist Convention Series." The article is headed, "Teaching Baptist Doctrine in the Sunday-school," found in the July number for 1907.

For a scheme of wholesale proselytizing and high Church audacity, its equal would be hard to find. The object of the piece is to make an organized army of proselyters of all the Sunday-school teachers and superintendents of the Baptist Church. His first sentence is a broad one: "If the Baptist faith is the truth, then it is our mission to make Baptists of the people—of all the people." Mark you, he does not say it is the mission of Baptists to make Christians "of the people—all the people," but to make Baptists of them. So, by their own statement, the chief mission of every Baptist is to make another Baptist, not only of their own people, but "of all the people"—Methodists, Presbyterians and all others. Look out for these proselyting Baptists. Do they mean this? you ask. Listen: "It will not do to say we must not disturb the people in their faith, but leave them to believe what they please; for this would mean that it is immaterial whether people believe the truth or not." Of course they mean the truth as Baptists see it, and they think everyone else is in sinful heresy, even such as will destroy us in hell. You say surely not? Read the next sentence of Mr. Beauchamp: "A large part of the work of Jesus and his apostles was to upset the faith held by the people; and faith, too, not more erroneous than that which surrounds us. Are we not commissioned to 'teach all things' that Jesus commanded us?" Mr. Beauchamp would "upset" the faith of the universe and have every Baptist in the world to be an upsetter of other men's faith; and for what? To make Christians of them? Nay, verily, but to make Baptists of them.

Such a spirit never had a minute's lodgment in the bosom of Jesus. There is not a word of truth in Mr. Beauchamp's statement that "a large part of the work of Jesus and his apostles was to upset the faith held by the people." Christ nor his apostles never introduced into their teaching a principle of morals, nor a precept of ritualistic practice that was not taught in the Old Testament, and accepted and practiced by the Jews that were religious. Jesus subscribed to and practiced every ritualistic ceremony belonging to the true Jewish Church. But with every power of his great heart and mind he condemned the immoral lives of the Pharisees, calling them "whited sepulchres, beautiful without, but within full of dead men's bones and all manner of corruption." "For ye compass land and sea to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves." Now who is more like Jesus, those who are trying to reform the corruptions of the people and make them Christians, or those who are trying to "upset" their faith and make Baptists of them? Take your choice.

But hear this would-be prince of proselytes further: "Baptists should so instruct their children, and all others whom they may, that they will understand that holding and practicing the Baptist faith is obedience and loyalty to Jesus Christ, and anything else

is disobedience and disloyalty. Shame on such impudence. What do they mean by Baptist faith? Do they mean that they believe in Jesus as the Christ? So do we. Do they believe in regeneration by the Holy Ghost? So do we. Do they believe in justification by faith only? So do we. Do they believe in a trine God-head? So do we. Do they believe in future rewards and punishments? So do we. Do they believe in the resurrection of the dead? So do we.

But what do they mean by the "Baptist faith," and "peculiar doctrines of Baptists," which phrases Mr. Beauchamp uses twenty times in his edict to Sunday-school teachers to make proselytes of them? But what do they mean by such phrases as "Baptist faith," "peculiar doctrines," etc? Just this: Teach your Sunday-school pupils, whether Baptist, Methodist, Presbyterian, or what not, but teach them that: 1. The Baptist Church has the succession from John the Baptist. Do you believe it? I don't, not one word of it; neither can they prove it.

2. That John the Baptist was a missionary Baptist preacher. Do you believe that? John was a Jewish priest of the course of Abia, lived and died in the Abrahamic Church.

3. They mean that Jesus and all his apostles were Baptists, and that they taught nothing but immersion for baptism, and believed in and practiced close communion, and everyone ought to belong to their peculiar Church. Such rot is enough to nauseate the stomach of a sausage grinder. Jesus was a Jew, a son of Abraham, circumcised at eight days of age, dedicated (baptized) at the age of forty days, took the Jewish Passover the first time at the age of twelve years, waited until he was thirty, according to the Levitical laws for priests to enter their office, when, by John, another Jewish priest, he was initiated into his priestly office. And after he began his preaching, all through his ministry, he acknowledged the authority of the priesthood, and of the law of Moses. The Bible nowhere acknowledges, encourages, or winks at that Pharisaic idea of all God's people being in one Church, or of it being disloyal to Christ because we do not obey the peculiar doctrines of Baptists. Melchisedec was priest of the most high God, yet he and Abram did not belong to the same Church. Job, a man perfect, fearing God and eschewing evil, was contemporary, with Melchisedec and Abraham, but did not belong to the same Church. Christ said: "Other sheep I have which are not of this fold." And when one of his disciples, the devout John, got a little conceited, and manifested the spirit of the Baptist of today, by forbidding a fellow to cast out devils in the name of Jesus, because he followed not them, Jesus rebuked those poor, conceited disciples by saying: "Forbid them not, for he that is not against us is for us." And to the Roman centurion he said: "I have not found so great faith, no, not in Israel." Now, what think ye of a Church in this enlightened age that will say it is disobedience and disloyalty to Christ not to hold and practice their faith? The Pope and his Church should hide their faces in obscurity by this claim of Baptists. And the Baptist Church speaks through this article, because it has gone out into every Southern Baptist Sunday-school, with the official endorsement of the Sunday-school Board of that Church.

Baptist gall bag: "They must, first of all, be taught and persuaded that they must be true to Christ in all things, and at all times, and, moreover, thoroughly convinced that the teachings peculiar to Baptists are Christ's own doctrines, which we dare not disavow or neglect."

If this be true, then all who neglect Baptist doctrine neglect Christ and his doctrine, which means that all who are not Baptists are damned; for Jesus says, in John 3:18: "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of the Father." Now if, as this Baptist convention teacher says, not to hold and practice Baptist faith and teaching is to neglect Christ and his teaching, then all who are not Baptists, and do just as they do, are heretics, and condemned. A hard fact and cold logic, but this is the way we poor mortals stand, if these self-supposed infallible Baptists be true.

But let us hear this oracle of peculiar Baptist doctrine a little further: "Don't waste your time crushing out Mormonism where there are no Mormons, or demolishing some

heathen faith where you have not a soul that believes it. But it is the most effective way of which the Lord will make you master, and with whatever adroitness" (not Christ-likeness, observe), "with whatever adroitness and skill that may be yours, address yourself to the error that is found in the environment of your pupil."

Yes, crush out, demolish, not Mormon or heathen errors, where there are none about you, but the errors that surround your pupil, his home teaching, or his Church doctrines, which are just as bad as heathen or Mormon if they are not Baptist. O, ye gods, pity us heretics! But how are they to crush out these errors and "make Baptists of the people—all the people?" Listen. Let them tell us how: "To be sure, it must be done in the right spirit (which, of course, is a Baptist, not the Lord's spirit), and with consummate skill, and always with great adroitness, and, perhaps, often with a holy strategy; but it must be done, or else the teacher has no commission." What means are they to use "to make Baptists of the people—all the people?" The Bible, did you say? You didn't listen then. Hear it again: "With whatever adroitness and skill; with consummate skill, and always with great adroitness" (not the words of God's Book), "and, perhaps, often with a holy strategy," not the words of Jesus, for in his lips was found no guile. How unlike Jesus sound the words, "adroitness," "consummate skill," "holy strategy!" But how like a Pharisee, beautiful without, but within—How like the Pope and the Catholic Church, which says the end justifies the means. From such a spirit God save our catholic spirit of Protestantism.

I wish I could close this already lengthy article without referring to the last and worst point in this ecclesiastical bull about proselyting, though I have passed over several minor points in this wonderful production of "The Church," so called. I feel it my duty to expose the effrontery offered in another point, and to warn all parents, and Methodists in particular, who hold sacred our doctrines, and wish your children to follow the truths of Jesus, that have made you happy and free, to guard your loved ones against these wholesale adroit, skillful, consummate, holy strategy proselyters. Hear this one more statement: "Our people should be taught that their highest duty in this world is to know, accept and put into practice the real teachings of Christ, and should also understand that Church affiliations should in all instances be formed, not from family reasons, nor considerations such as business and society, or which denomination has the best house, or most agreeable people, or most fluent preacher, but solely from doctrinal reasons; or, in other words, it is every Christian's duty to belong to that Church which fulfills the New Testament requirement, and that it is a sin to lend one's influence to the propagation of errors belonging to our supporting a Church that holds these errors." Now, couple with this statement already quoted in this article, and you will get the full import of this last quotation. Here it is: "And, moreover, thoroughly convinced that the teachings peculiar to Baptists are Christ's own doctrines, which we dare not disavow or neglect." Now, add the above quoted sentence to this, and you have the meaning in a nutshell: "Our teachings are Christ's own doctrines and teachings, and it is a sin to belong to or support any other Church that holds errors contrary to our teachings; hence all who do not hold the peculiar faith of Baptists are sinners, and, of course, all sinners go to hell. Therefore, all who are not Baptists are lost. O ye Pharisees, hide your faces; and ye Popes, mantle your successive brows; and ye gods of egotism, abdicate your thrones of infallibility; for one, in the person of Baptist Churchism, is come, who is mightier than ye all.

Let Methodists establish their own Sunday-schools. Though you be few, you will save your children from these proselyters, who teach them that it is a sin to be a Methodist, or to believe her doctrines, or support her institutions, and the only Church is the Baptist; and they only have the teachings of Christ, and that your children will be lost if they do not accept their Church and doctrine. Do you believe it? Hear them: "Before they slip away from you, see to it that the truths that will make them Baptists are ineradicably lodged in their minds. They need it: their present and future well-being depends upon it." Not the truths that will make them Christians, but the truths (Baptist truths, of course) "that will make them Baptists; be ineradicably lodged in their minds." Bah!

My advice to every Methodist is to teach your own children. Have your own Sunday-school, as the Discipline directs, if you can have only ten. Keep your children away from this horde of Baptist proselyters, who will use "adroitness," "consummate skill" and "holy strategy"—I had rather call it the devil's ingenuity—to take

A Great Physiologist

Once Said the Way to Keep the Stomach Healthy is To Exercise It.

But He Did Not Tell How to Make It Healthy.

The muscles of the body can be developed by exercise until their strength has increased manifold, and a proper amount of training each day will accomplish this result, but it is somewhat doubtful whether you can increase the digestive powers of the stomach by eating indigestible food in order to force it to work.

Nature has furnished us all with a perfect set of organs, and if they are not abused they will attend to the business required of them. They need no abnormal strength.

There is a limit to the weight a man can lift, and there is also a limit to what the stomach can do.

The cause of dyspepsia, indigestion and many affliated diseases is that the stomach has been exercised too much and it is tired or worn out. Not exercise but rest is what it needs.

To take something into the stomach that will relieve it from its work for a short time—something to digest the food—will give it a rest and allow it time to regain its strength.

The proper aid to the digestive organs is Stuart's Dyspepsia Tablets, which cure dyspepsia, indigestion, gas on the stomach and bowels, heartburn, palpitation of the heart, and all stomach diseases.

Rest and invigoration is what the stomach gets when you use Stuart's Dyspepsia Tablets, for one grain of the active principle in them is sufficient to digest 3,000 grains of food.

The Tablets increase the flow of gastric juice, and prevent fermentation, acidity and sour eructations.

Do not attempt to starve out dyspepsia. You need all your strength. The common sense method is to digest the food for the stomach and give it a rest.

Stuart's Dyspepsia Tablets do not make the cure, but enables the organs to throw off unhealthy conditions.

Perfect digestion means perfect health, for under these conditions only do the different organs of the body work right and receive the building-up material found in pure blood.

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your children from you and your Church.

And, last, I would say: keep the "holy strategit" from your children. If they undertake to win your children from you, don't hesitate to stop them at once. If they dare come in to your house to proselyte your family, which they often do, order them to hush, or clear your premises. I have respect for, I love and honor any true good man or woman of whatever creed, who loves God and is trying to get men and women saved. But these ecclesiastical marauders, who go round trying to disturb the faith of other Church members, are despicable. I thank God all Baptists do not believe or do as the above quotations teach.

C. L. BALLARD.
Sherman, Texas.

A spoonful of raw cornmeal moistened with water, taken on an empty stomach, will cure constipation, if persisted in for some time.



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As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

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REMINISCENCE.—No. 15.
An Exposition on the Sixth of Romans.

About this time (1868) I gave a good deal of attention to doctrinal preaching and in compliance with the request of several brethren in whose judgment I have confidence, I will give the result of the investigations of these brighter years.

This sixth chapter of Romans is regarded as the strongest argument in the Bible in favor of immersion by immersionists and in view of this fact I ask a candid and impartial investigation of this Scripture.

Let us remember that St. Paul was writing to the Romans, the manner of whose sepulture was by burning or putting away in vaults. It is evident that the term "bury" is used to signify the putting away of the dead body and has no reference to the manner of doing it. The old man of sin must be destroyed that the new man may be raised up in us. The uniform custom of burying the dead in the ground in this country has given rise to a misunderstanding of this important passage. The American Indians buried their dead not only in the ground, but in the trunks of hollow trees and on scaffolds. The mariners bury their dead by sinking them in the sea, the Romans by burning them and putting their ashes in an urn for preservation. In every case the dead were put away, but not always under, hence the term "bury," so specific in its meaning now, does not convey the meaning of the apostle. Indeed Plutarch uses the more specific term "inter," in precisely the same sense in which St. Paul uses the term "bury." That is, to put away, or destroy, without reference to the manner of doing it. In the close of the life of Brutus Plutarch says, "When Antony found the body of Brutus he ordered it covered with the richest robe he had; this being stolen he put the thief to death; the ashes of Brutus he sent to Servilla, his mother," and in comparing the lives of Dion and Brutus, says, "Dion found no friend to avenge his death, but Brutus received honorable interment from Antony, his enemy." The two passages taken together show that the great historian (who lived much nearer St. Paul's day than we do) used the term "inter" to signify the putting away of a dead body, when not the slightest reference to mode is indicated.

We now give an instance of the same use of the term "bury" from the Bible: "He (Jehoaikim) shall be buried with the burial of an ass, drawn and east forth beyond the gates of Jerusalem" (Jer. 22:19). And in chapter 36:30 the buried condition of the dishonored king's dead body is described as being exposed in the day to the heat and in the night to the frost." Thus the sense of the term is clearly given. The body of the miserable king by burial is not put under the ground, or water, or anything else, but it is put "away," and so must be the body of sin as effectually as was the body of the king, or of Brutus when his ashes were sent to his mother, or that of Caesar when cremated in the Roman forum. The body of sin must be destroyed or we can never walk in newness of life.

That this Scripture can have no reference to water baptism in fact or mode is evident from the fact that the Christian is not the subject of it. The Christian is alive; we do not bury live bodies, but the dead. Besides Paul says distinctly, "The old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin," and from the further statement, "So many of us as were baptized into Christ were baptized into his death," not into water, and are still in the same buried condition. "Therefore we are buried with him by baptism into death" to the complete extinction or destruction of the sinful nature, as is said in the introduction of this masterly argument and marvelous assemblage of figures of speech. As sin hath reigned unto death to the complete extinction of all righteousness in the carnal man, "Even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord," to the complete destruction of sin, so that henceforth we should not serve sin.

In the fifth verse the term, "plant," is used for the same purpose. The growth and development of spiritual life is illustrated by the growth of grain. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Certainly no allusion is made here to planting in water baptism. Christ was not planted in water, or in the ground either, as to that. Manifestly the only points of analogy intended here are found in the death of the grain planted and the death of the "old man of sin," put away. The springing up of the new plant and the springing up of the new man on the death of sin, as explained in the next verse. "Knowing that our old man is crucified with him that the body of sin might be destroyed." The old man

must die before the new man can live, as the grain planted must die before the new stalk can spring from the earth. "First the stalk, then the ear, then the full corn in the ear." This is the divine order of spiritual growth, until as ripe shocks we are gathered home. How beautifully does the Savior cover the whole ground of the apostle's argument: "Verily, verily, I say unto you except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me, and where I am there also shall my servant be. If any man serve me, him will my Father honor" (John 12:24-26).

But if this burial be literal, as in the action of baptism, so must the planting be, and we can never see the baptized body again till Gabriel's trumpet wakes the dead, and if these be literal, as in the action of baptism, so must we be crucified literally, for these figures of speech stand in the same relation to the subject under discussion. But Paul does his best to save us from a misunderstanding of his meaning by explaining the sense in which he uses this last term, as well as the two former. "Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." Again, "And they that are Christ's have crucified the affections and lusts" (Gal. 5:24). Paul gives his experience in the same use of the term. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me" (Gal. 2:20). I am persuaded that if the Christian could only get water and the tomb out of his eyes in studying this question, it would assist him greatly in putting off the old man with his deeds.

Never did Regulus see the necessity of the destruction of Carthage to the welfare of the Roman State more clearly than St. Paul saw the necessity of the death of sin to the welfare of the Christian Church. Besides, what possible points of analogy can be seen in the burial of Christ in Joseph's tomb and the immersion of men in water? What can be more opposite and unlike? Only think of it and exercise a little common sense. Christ was buried in stone, they are immersed in water; he was perfectly dry, they are perfectly wet; he was borne into the sepulchre horizontally; they are plunged under the water backwards; he lies in the buried state three days, they not a minute; he is raised by the power of God, they by the power of some man who has misunderstood the whole business; his burial was at the close of his earthly life, theirs at the beginning of their Christian course.

Bishop Merrill very truly says, "The comparison is not at all between baptism on the one hand and the burial and resurrection of Christ on the other hand. Baptism is not in the comparison at all. The comparison is wholly between the crucifixion, death and burial of Christ on the one side and the mystical crucifixion, death and burial that takes place in us when we pass from the natural to the spiritual state on the other side." See Burial by Baptism, page 6. The good Bishop as truly says on page 7, "Baptism relates not to the death and burial of Christ, but to the office and work of the Holy Spirit. This is its fixed and invariable meaning * * * while the Lord's Supper relates only to Christ's death and not to the Holy Spirit." The above quotation from the Bishop's admirable treatise on the subject is sensible and manifestly correct, while the immersionists' view does appear to me as the climax of absurdity.

But in the name of reason what baptism is adequate to the accomplishment set forth in this chapter—the destruction of sin in our moral nature, the raising up of the new man in us so that we may become "dead unto sin and alive unto God," as free from sin as Christians as we were from righteousness of sinners? There can be but one answer, and we give it in St. Paul's own words: "By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit" (1 Cor. 12:13).

Dr. Carson says: "If the angel Gabriel were to hesitate to believe this (allusion to a burial) means immersion I would order him to school." We cannot say as to Gabriel, but we have been to school and have got our lesson from the Savior and St. Paul on this subject, and cheerfully bow to their wisdom and authority, modestly suggesting that a man who would order an angel to school because he prefers the teaching of infinite wisdom and an inspired apostle to the vagaries of a diseased imagination is as incapable of reasoning on the subject as a lunatic. Indeed this strange devotion to a mode at once unscriptural, unreasonable, inconvenient and absurd can

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THE YOUTH'S COMPANION, BOSTON, MASS.

be accounted for only on the hypothesis that it is a species of mania.

"This allusion to a burial," says Alexander Campbell in his debate with Dr. N. S. Rice, is stronger than all the arguments in the world in favor of immersion." If this be true there is absolutely no argument in the world in favor of immersion, for, as we have seen, there is none in the sixth of Romans, and rational people ought to cease its practice. It is an outgrowth of superstition, a badge of the "old Adam," "a work of the flesh," and we would cry out with all the vehemence of the incorruptible Regulus, "The old man must be destroyed." The Savior refers to him as the strong man, armed, who keepeth his palace until a stronger than he shall come upon him (Luke 11:20, 21). Never is the strong man so powerful or so difficult to dislodge as when he masquerades in the garb of religion and appropriates the terminology of the gospel in the defense of his palace.

S. C. LITTLEPAGE.
Waco, Texas.

THE CATERPILLAR'S NAP.

One day last fall when Madge was playing in the garden, what do you think she found? A great big green caterpillar that seemed fast asleep. Madge was afraid of it, so she called Uncle Ted. He lifted it up on a stick and put it in a pasteboard box and carried it off with him to the attic.

"What did you do that for?" said Madge when he came back.

"The caterpillar is sleepy, and so I have made it a bed, and by and by it will weave itself a blanket," he said.

"Oh, uncle! can it really? How can a caterpillar make a blanket?"

"It weaves it, dearie, something as a spider weaves its web. It will take a good while. You must watch and be patient."

Madge went nearly every day to look at the caterpillar, for her uncle had put a piece of glass over the top of the box, and after what seemed to her a long time, one day she saw some fine threads from the creature to the glass. Every day there were more threads until at last Madge could not see the worm at all.

"He has covered himself all up, uncle. Is the blanket finished now?" she asked.

"Yes, and now the caterpillar will sleep all winter, and when he wakes in the spring I don't believe you will recognize him."

After awhile Uncle Ted went up to the attic and lifted the glass cover off the box and found the caterpillar snugly wrapped up in his homemade blanket fastened tightly to the glass. So he stood the glass against the wall on the mantle in his room and there it stayed all winter.

But one day in April a suang-

thing happened. Madge had just gotten out of bed when she heard Uncle Ted calling her from his room. "Oh, Madge, come here as quickly as you can." So she ran just as she was in her little white nightie. And there on Uncle Ted's mantle was a lovely yellow butterfly.

"Oh, Uncle Ted, how did it get here? Did it fly in your window?"

"No, dear. It crept out of its winter blanket."

An then Uncle Ted showed her the cocoon, as he called the blanket which the caterpillar had made. There was a hole at one end, and out of that the ugly green worm, now changed into a fairy-like insect, had crept to spend its second summer floating in the air and sipping sweets from flowers.—McCall's Magazine.

Do You Open Your Mouth

Like a young bird and gulp down whatever food or medicine may be offered you? Or, do you want to know something of the composition and character of that which you take into your stomach whether as food or medicine?

Most intelligent and sensible people now-a-days insist on knowing what they employ whether as food or as medicine. Dr. Pierce believes they have a perfect right to insist upon such knowledge. So he publishes, broadcast and on each bottle wrapper, what his medicines are made of and verifies by their sale. This he feels he can well afford to do because the more the ingredients of which his medicines are made are studied and understood the more will their superior curative virtues be appreciated.

For the cure of woman's peculiar weaknesses, irregularities and derangements, giving rise to frequent headaches, back-ache, dragging-down pain or distress in lower abdominal or pelvic region, accompanied, oftentimes, with a debilitating, pelvic, catarrhal drain and kindred symptoms of weakness, Dr. Pierce's Favorite Prescription is a most efficient remedy. It is equally effective in curing painful periods, in giving strength to nursing mothers and in preparing the system of the expectant mother for baby's coming, thus rendering childbirth safe and comparatively painless. The "Favorite Prescription" is a most potent, strengthening tonic to the general system and to the organs distinctly feminine in particular. It is also a soothing and invigorating nerve and cures nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, chorea or St. Vitus's dance, and other distressing nervous symptoms attendant upon functional and organic diseases of the distinctly feminine organs.

A host of medical authorities of all the several schools of practice, recommend each of the several ingredients of which "Favorite Prescription" is made for the cure of the diseases for which it is claimed to be a cure. You may read what they say for yourself by sending a postal card request for a free booklet of extracts from the leading authorities, to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and it will come to you by return post.

The Woman's Department

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

We have encouraging reports from the Week of Prayer and Thanksgiving from the various auxiliaries of the Woman's Foreign Missionary Society of Dallas District, especially of those auxiliaries located in Dallas. We hope to get detailed accounts from them later and hope to hear from any and all of the auxiliaries in the several conferences of our Church in Texas regarding the observance of the week. This will make good and profitable reading; so let us hear from you, sister workers.—Editor Woman's Department.

NOTICE.

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

Dear Sisters: After December 2d my address will be 395 McKinney Avenue, Dallas. Please make a note of this change. MRS. R. H. RIVERS, Treasurer Conference Society.

AN APPEAL FOR SAN ANTONIO RESCUE HOME.

By the recent bank failure in this city the Rescue Home suffered a personal loss as well as one through channels of the Church. It is now sorely in need of money and winter supplies. I urge the auxiliaries to make an extra effort to send a good winter box with prepaid freight charges. Some prefer sending money to the boxes. It is just as acceptable. Do not send local checks.

God has cared for this home for years. That it is especially his work is why it has lived through its past struggles. He continues to care for it day by day. With the best of management by our good matron and her husband (who are truly God's servants) each day is provided for, the morrow being left in God's hands.

Auxiliaries, make the appeal to all Christian people of your town. Do not delay in this matter, but act at once. MRS. W. F. SMITH.

Supt. Sup. and Rescue Work, Woman's Home Mission Society, West Texas Conference.

Report all boxes to me, 217 Gullbeak Street, San Antonio, Texas.

W. H. M. SOCIETY, TEXAS CONFERENCE.

Dear Sisters: On account of serious trouble with her eyes our very efficient and beloved Conference Press Superintendent, Mrs. J. L. Cunningham, has been obliged to give up her work for the present. We come to announce the appointment of Miss Amber Nell, of Kountze, Texas, to fill out the unexpired term of Sister Cunningham. Let every auxiliary send some item of interest to Miss Nell at once for a Texas Conference Bulletin. Do your part so the new superintendent may be enabled to do hers. She can do nothing without your co-operation. Make the last quarter count for much in this department for "we can do all things through Christ which strengtheneth us."

MRS. ALEX WOLDERT, President Conference Society.
MRS. GEO. CALL, Corresponding Secretary.
MISS E. L. HILL, Treasurer.

To the Auxiliaries of the West Texas Home Mission Society:

At our last annual meeting, held in Lampasas, we obligated ourselves to become co-workers with North Texas in her heroic efforts to pay for and equip the Denton Dormitory. It was not a difficult task to enlist our co-operation because we have been participating the Dormitory for one year and have just cause to be proud of our investment. However our motive in this movement is by no means a selfish one. We count it a privilege to assist in opening the doors of opportunity to all who desire training for better Christian service. During Christmas week each one of you double your love experience because of love gifts by giving ten cents per day with a prayer for Denton Dormitory. See the result? We are \$205.50 in the final settlement of their debt of \$6000. Read the November number of the *King's Messenger* and see how important is this call. May the Lord bless you abundantly in your labor of love during 1908.

MRS. T. F. SESSIONS, Pres.
MRS. T. A. BROWN, Cor. Sec.

The address of Miss May Dye, missionary from the Woman's Foreign Missionary Society of the North Texas Conference to Brazil is 170 Praia de Botafogo, Rio de Janeiro, Brazil.
The address of Miss Ruby Kendrick, missionary from the Woman's Foreign

Missionary Society of the North Texas Conference to Korea, is Seoul, Korea, care of Mrs. Josephine Campbell.

NOTICE.

By our appointment from the Annual Conference being now out of the McKinney District, I will be forced to resign my office of District Secretary Woman's Foreign Missionary Society of McKinney District. This I regret more than I can say. While I have very imperfectly filled the place, I regret to give it up, for it has indeed been a means of grace to me and a work that is very near my heart, especially since our two girls, Misses Ruby Kendrick and May Dye, have gone from our district. Of course you can find some one who will be better suited to the work than I, but I will miss the blessing of the service.

MRS. A. R. NASH, Plano, Texas.

FROM JAPAN.

(We are glad to give these extracts from a letter written by Miss Ruby Kendrick to her loved ones of the home circle in Plano, Texas, since her arrival in October in Korea. We have also letters received later written by Miss May Dye from Rio de Janeiro, Brazil, from which we hope to give extracts in next week's issue, knowing that there are many of our members who will read all such contributions with much interest.—Editor Woman's Department.)

"I do wish I had words to give you my impressions when we first landed in Yokohama. Everything and everybody were dressed in their brightest colors to welcome Secretary Taft, of the United States of America. Japanese and United States flags were draped everywhere and the streets were lined with people anxious for a glimpse of the 'great man.'

"As we passed through the custom house we were besieged by the jirickasha men. They are like a pest of gnats, you can hardly get rid of them. They will follow you for blocks trying to get you to ride, and if you take one they will bargain for so much, then when you go to pay them they will want about twice as much.

"Our plan for the day was to go over to Tokyo, the capital, and spend the day 'doing' that place and then visit the mission stations the next day, as it was Sunday. We took our first jirickasha men that morning. Our 'rickasha men' soon landed us at the railroad station where we beheld our first Japanese train, as we had arrived that morning by steamer. I do wish you could have seen our faces when we beheld the train. Dr. Fearn, of the Parent Board in China, who was the man of our party, nearly 'split his sides' laughing at us. The trains are such little toys and are built on the plan of the English train. Our party was just large enough to fill one compartment.

"The scenery going to Tokyo was grand. I do wish I had ten languages to describe it to you, but I never could. In the distance would be lofty mountains covered with all kinds and shades of green and red and brown trees. The colorings in the pictures of Japan are not overdrawn. Near by us were the little patches of rice fields all bordered with the beautiful red plant that grows wild there, and everywhere you see the most beautiful flowers.

"When we reached Tokyo we tramped and tramped, busy gazing and being gazed at. If we stopped to look at an object for a second or to ask a question, we would be surrounded by a mob that would gaze and talk and laugh at us, and of course, we had the never-to-be-left-behind rickasha men at our heels. We visited several temples and had to take off our shoes at every place. Oh, how it did make our hearts ache to see the poor people come in and bow down to the unresponsive idols. The temples are most gorgeous in their decorations, but I was struck most forcibly with the lack of reverence on the part of the ones who were showing us through the temples. By paying them so much money they would show us everything. It really made you think of some 'side-show,' until you would come across some ignorant, poor worshiper as he knelt trying to gain the favor of the god, then your heart would go out to him and you would long to tell him of the true God.

"After visiting the temples, we took the rickshas and went for a ride. We passed as close as one is allowed to go to the Imperial palace, which was not close enough to see anything of note. We visited several of the parks, and of all the beautiful places they are the most beautiful. It is wonderful to see the love these people have for the

beautiful. Even the lowest coolies have this love for nature's beauty and enjoyed the scenes seemingly as much as we did, and would even point out special views to us. We got a grand view of the bay from one of the parks that was on a high bluff. To our back were the grand mountains with their many colored coverings of trees and shrubs, while just below us the solid mass of tile-roofed houses of Tokyo, and out beyond these stretched the lovely blue bay, covered with the white-winged birds, the fish-ing boats. We returned later to Yokohama.

"On Sunday morning I went with one of the young Baptist missionaries to Church. We first went to the Union Church where a Japanese service was being held. This is a handsome church, with a pipe organ. It did look queer to see the entrance to the church all full of wooden shoes. The church would hold, I should guess, between 400 and 500 people and it was full. It did sound queer to hear the preacher jabbering away and to hear them singing the familiar tunes and not understand a word.

"We then went to a Chinese mission and got there in time for the close of the service. By this time it was time to go back to the Union Church for the 11 o'clock English service. Dr. Willingham, of the Baptist Church, who came over on the Minnesota with us, preached a splendid sermon.

"In the afternoon Misses Batey, Steager and myself went with some of the Baptist missionaries to visit missions. We went to the Baptist Seminary, which is doing a grand work. One of the young Baptist missionaries was a classmate of one of the professors in this school and he was our guide. We then went to the Presbyterian Girls' School and then to the M. E. Bible Woman's School. All of these works are splendid and have good foreign houses. The brother who had acted as our guide then invited us to go up to his home and meet his wife. We were glad to get this peep into Japanese home life, for his wife is really Japanese in every sense. We had to sit on the floor, and we had been there only a short while when he brought in some Japanese fruit and cakes, which we enjoyed very much. His wife was such a dear little creature and his three children regular little 'butterflies.' There is nothing dearer than a Japanese child, when it is clean. Just before our leaving they served us with Japanese tea, which was delightful to my taste, but I was the only one of the visitors who thought so, it being without cream or sugar, as the Japanese use neither.

"From Yokohama we came on to Kobe. When we reached the hataba (wharf) at Kobe, we found May Spivey (our own North Texas girl, who is here under the Parent Board of our Church) waiting for us. We had to spend a good part of that day getting our baggage through the customs. When this was finished I went home with May, who has a splendid work in the Music Department of the Girls' School and is so happy in her work. On Wednesday afternoon our whole party went out to a village to spend the night in a Japanese hotel and it was a novel experience for most of us. We went out on the train several stations from Kobe, where we engaged a woman to show us the way to the hotel at Aromon, the mountain resort. The scenery was superb—wish I could give you a word picture of it, but I can't. After only a short, delightful walk, we reached our village. It was an ideal spot. There are several mineral springs around, and oh, the quaintest little shops and homes. We soon found a typical Japanese hotel and were settled for the night. The walls of the rooms were made of oiled paper and the rooms had sliding doors of the same material between them. We removed our shoes and went in our stocking feet to our rooms which had no furniture whatever except the matting on the floor and a vase of flowers in a corner. We had rice and eggs for supper and rice and eggs for breakfast, and had only chopsticks to eat with. I managed to eat one bowl of rice and all my eggs for supper, but could not bear the sight of them for breakfast. When bedtime came they brought in heavy padded comforts for beds. The pillows were as hard as rocks, round, short and lightly stuffed. No one of us used them. For our cover we had other padded comforts about as heavy as the ones under us. They say the Japanese use these heavy things for covering the year round. After we retired they pulled some wooden doors around outside the rooms and made it private for us, but took them away before we got up, so we arose about daylight. We all enjoyed our experience very much and would not take anything for it, but do not care to repeat it soon.

"We returned to Kobe next morning and that day went to take tea with Mr. and Mrs. Hayden, who are in the Boys' School of the Parent Board in Kobe. They have an ideal place for the school and have recently bought a grove from the Government that had been used for 200 years for Shinto worship and has the shrine in the center of it. This shrine, with a passage

way into it, has been reserved by the Government in making the sale. It did seem so strange to see the heathen shrine thus entirely surrounded by Christian land and Christian influences. We met most of the people of our mission that afternoon and they are all lovely people. We visited the home where our mission work was opened and where Dr. Lambuth, Sr., died. They are planning to build a large, handsome building for the Boys' Night School work there real soon. Mr. Stuart surely has a splendid hold on the people in this line of work. There are about 150 men and boys in the night school. They come from the very best families and are coming to get English, but they get Christian English when they get it.

"We enjoyed our stay in Japan, but were glad when we took boat and were at last on our way to Korea. The country (Japan) is beautiful, but oh, the people! they are so repulsive, the masses of them, at least whom we saw! It may be said they are civilized, but I did not see it. Even in the port towns they are far from being civilized. My blood has just boiled, too, since I have reached Korea and have seen and heard of their dealings with this 'heart-broken people.'

"My appointment, since reaching Seoul, has been changed to Songdo, to be with Misses Carroll, Wagner and Erlene. I am delighted with it and can hardly wait the time to go. But I suppose I will be here until about February for the language work. Mrs. Campbell thinks this best, as she has such a fine teacher for me. I will write you soon about my surroundings here."

If the Baby is Cutting Teeth.
Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

MARRIED.

Thompson-Cox.—At the home of the bride's father, near Ambia, Texas, Sunday afternoon, December 1, 1907. Mr. J. W. Thompson and Miss Oma Cox, Rev. W. R. McCarter officiating.

Long-Hudson.—At the Methodist Church, Lorena, Texas, November 28, 1907. Mr. E. H. Long and Miss Cora Lee Hudson, Rev. Chas. S. Field officiating.

Huston-Clark.—At Colfax, VanZandt County, Texas, November 24, 1907. Mr. John R. Huston and Miss Lula Bell Clark, both of Ollet Green community, Rev. J. F. Everitt officiating.

Geddie-Lawrence.—At Colfax, VanZandt County, Texas, November 24, 1907, at 4 o'clock p. m. Mr. H. N. Geddie and Miss Hermie Lawrence, Rev. Frank Everitt officiating.

Lawson-Goliga.—On Wednesday evening, November 20, 1907, at the residence of the bride's parents, Mr. and Mrs. S. C. Cooper, in Midlothian, Texas, Robert J. Lawson, Esq., and Mrs. Dona Goliga, Rev. S. W. Turner officiating.

Bond-Harris.—At the residence of P. L. Allord, Wharton, Texas, November 15, at 6 o'clock p. m., E. L. Bond and Miss Annie L. Harris, Rev. W. L. Pate officiating.

Briggs-Trotter.—At the parsonage in Wharton, Texas, November 17, 1907, at 7 o'clock p. m., S. E. Briggs and Miss G. K. Trotter, Rev. W. L. Pate officiating.

Granberry-Shull.—At 3 p. m. November 20, 1907, Mr. W. M. Granberry and Miss Winnie Shull, both of Mt. Sylvan, Texas, Rev. W. F. Mayne officiating.

Gamble-Smith.—In Glen Rose, Texas, November 28, 1907, Mr. J. W. Gamble and Miss Janie Smith, Rev. F. M. Winburne officiating.

Williams-Elrod.—At the residence of the bride's parents, in Mt. Vernon neighborhood, December 1, 1907, at 3:15 p. m., Mr. P. M. Williams and Miss Gussie Elrod, Rev. W. A. Moore officiating; all of Anderson County, Texas.

Williams-Snow.—November 17, 1907, at the residence of Mr. Snow, near Green's Chapel, Texas, R. S. Williams, of Georgetown, and Miss Allie Snow, of Bangs, Texas, Rev. A. F. Bowden officiating.

Stewart-Miller.—December 1, 1907, at the home of A. F. Bowden, T. F. Stewart and Miss Ethel Miller, Rev. A. F. Bowden officiating.

THE GOOD SHEPHERD.

In a field where the grass was green and plentiful a Good Shepherd fed his flock. He had many sheep and lambs, — a hundred in all; and he cared for them tenderly, leading them to the green field each day and back to the warm sheepfold at night.

Around the pasture was a stone wall, to keep the sheep from straying, and through the meadow ran a sweet-scented brook, which murmured soft, rippling songs as it hurried on its way to the sea.

The sheep loved the pasture and the sweet, cool water which the brook gladly gave to quench their thirst. In all the flock only one little lamb was

ever discontented or ungrateful for the Good Shepherd's care.

This black lamb would stray from his mother's side, and look past the stone wall across the neighboring fields to the woods on the mountain close by.

"I know," thought the little lamb, "the grass is sweeter outside this great wall. I am so tired of being watched and kept in this pasture, I should like to see what is in the woods on the mountain." But when the lamb said this to his mother, she counselled him to stay close to the Shepherd.

"Outside in the great world are dangers, and there is nothing so sweet as our safe shelter and the Good Shepherd's love and care." Still, the little lamb could not believe that the world which looked so attractive could be full of danger, and when the Shepherd, finding him looking over the wall, drove him gently back to the flock, he only felt rebellious. One day he found a low place in the wall and managed to climb over.

"Now I can see the great world," he thought, and he felt quite excited at the prospect.

He found to his surprise that the ground was quite marshy and slippery. Several times he slipped and sank in the mire.

"Perhaps I had better go back," he thought. But just in front he saw a bunch of red clover.

"Now that is nicer than anything in our meadow," he said, and hurried on to taste it.

It was not so sweet as he had hoped, but there seemed to be more further on, and the woods beyond looked cool and pleasant.

"I have come so far I might as well go a little further," he thought. "But if I am going in the woods I must hurry. I am afraid the Shepherd will find me and bring me home before I am ready. On the mountain I shall be out of his sight."

The mountain was reached without much trouble and a tiny footpath led to the thickest part of the woods. It was not so pleasant there as the little lamb had imagined. There was tangled underbrush to straggle through and the burrs matted his thick fleece. He stumbled over fallen trees and great rough rocks. Still he struggled on, feeling sure that a little further on would be the pleasure of which he had dreamed.

At last, tired, worn, his wool torn by briars, his feet sore from stumbling, he longed for the peace and rest of the safe pasture.

"I will go home now," he said; but when he turned and tried to find the little path by which he had come, he found he had gone too far from it, and, tired and bewildered, knew he was lost on the mountain.

"What can I do?" he thought. "I can never find my way home. I will call for the Good Shepherd. Though I am so far away, perhaps he will come to find me."

Now in the green field the little lamb's mother was searching anxiously to find him. At last she went to the Shepherd, and, looking up in his face, tried to tell him her trouble.

"Ah, poor mother!" said the Good Shepherd. "I can guess what troubles you. My little lamb has strayed away. I will find him, but first I must drive all my sheep into the fold where they will be safe until I return."

By the time the sheep were safe in their shelter it was nearly night.

One of the neighbors watched them as they went contentedly to their rest. "You have so many sheep," he said wonderingly, "why do you go out this cold, dark night to hunt for one little willful lamb?"

The Good Shepherd shook his head and smiled kindly. "I could not leave my little lamb out in the darkness," said he.

"But you have ninety-nine left!" cried his neighbor. "Just one lamb could not be much missed."

The Shepherd only took his staff, and with a lantern to light his steps through the dark woods, started on his way to find the lamb he loved.

It was quite dark when the Good Shepherd reached the woods and began to climb the mountains. Sometimes he found bits of wool on the branches and these were all he had to guide him. The night was black and cold. It was hard to struggle along against wind and storm but the Shepherd never wearied in his search, and at last, far away, he heard a faint cry.

"That is my little lamb," he said, and, guided by the sound, he found, lying by a fallen tree, the lamb, too weak and sore to move and only too glad to be lifted in the Good Shepherd's arms and carried home.

Over the weary road went the Good Shepherd rejoicing that he had found his wandering sheep, and the lamb, nestled close to the Shepherd's loving heart, knew that he would never wish for the great world, but be happy in the rest and safety of the green pasture.—Central Presbyterian.

Because a work is done or a faith is propagated in the name of religion does not make it right. Many a crime has been committed in that name.

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Notes From the Field

Sterling City.

After a long move through rain and snow we are here in a comfortable parsonage and in the midst of as kind people as it has ever been our lot to serve. Our reception has been all that one could ask. They have looked out for our welfare in every way. The pounding has not been overlooked nor forgotten. It came in due time and was bountiful. Sterling City is a nice town surrounded by a fine country. All we need is more people to come and buy these cheap lands and improve them. Of course, a railroad is expected in the near future, and then we'll grow. They say it gets dry out here sometimes. I can't say as to this. I've been here nearly two weeks and it has rained most of the time. "So mote it be." Amen! May the Lord give us this country for our Christ. A good thanksgiving service today.—Sam. J. Franks

Laurelia Station, Farewell.

It was our good fortune to participate in the farewell services held at Laurelia, on the evening of November 25. Rev. John W. Stevens, better known, perhaps, as Uncle John, had finished his year's work and was on the eve of his departure to conference. All claims had been met and he was prepared to report "Everything in full." Some of his friends—enemies he has none—thought he needed a caning lest he be puffed up over his wonderful success, and so they prepared to do it in as public a manner as possible. The church was decorated with evergreens, illuminated with Chinese lanterns and the bell rung as for Christmas. After refreshments of cake and coffee, Mr. De Selle called order and in a few well chosen words presented Bro. Stevens with a handsome gold-headed cane. Bro. Stevens, for once in his life, was "short on" words. Recovering himself, however, he declared it was the first time in his life that he had been caned and thanked Bro. De Selle for the nice way in which it had been done, at the same time thanking the friends for their universal kindness and courtesy toward him. After a verse of song, prayer and benediction the audience dispersed. Bro. Stevens has organized a Church of forty-seven members, many of them received by ritual, has baptized 14 children and leaves a well organized and equipped work for his successor.—E. P. A.

Lovelace.

We are back on the Lovelace charge for the third year and hard at work in the field. Ours is a goodly heritage. On last Friday night, November 22, the good people of Lovelace and the surrounding community marched to the parsonage singing "I Want to Be a Worker for the Lord," and, after gaining entrance, and that with no serious opposition, passed into the dining-room and unloaded their burdens. After singing a song, we read a Scripture lesson appropriate for the occasion and dismissed them with a prayer that God would bless each and all in return for their kindness. When all were gone, and we came to ourselves, it was discovered that thirty dollars' worth of groceries were in the house and a load of corn in the crib. May God bless such a big-hearted people and give them a prosperous year.—L. A. Reavis.

Merkel.

This Church is known far and near for its hospitality and kindness to the pastor. We arrived Friday after conference and have begun what promises to be a great year in our Church. A parsonage is a necessity and will soon be built. They want a parsonage in keeping with their beautiful church building. Friday night a host of friends surprised the parsonage folks with a good pounding. Merkel is the home of two superannuated preachers—Rev. J. T. L. Annis and Rev. R. S. Helzer—and they will be much help in many ways to this preacher. Rev. T. N. Lowrey, the soul-winning evangelist, has also shown me every kindness desired. He has been greatly blessed of the Lord in revival work. He is the pastors' friend and helper wherever he goes.—S. J. Vaughan.

Tulla.

We reached our new field of labor on the 22d inst. The night of the 23d the parsonage was stormed and this preacher and wife were generously pounded. The next day—Sunday—we preached to an attentive audience both morning and night. Monday, the 25th, our first Quarterly Conference was held by Bro. Hardy and the pastor's salary was fixed at \$800. These are some indications of the temper of the people of Tulla. While leaving many friends at Floydada, we feel that we are in the hands of God's people and begin to look around us

on the field. Tulla contains some 1200 inhabitants, most of whom have moved here in the last year. Some splendid Church people have come our way, but many irreligious have also settled here. The rapid growth and splendid opportunities for safe and lucrative investment afforded by the coming of the railroad to our town, have, to some extent, obscured the demands of religion. We feel in no small measure the responsibility of ambassadors for Christ, and with face upturned to receive the promised help of our King, we go forward. Methodism, while represented by many good men and true in Tulla, is not equipped with an adequate church edifice. This lack will hinder, to some extent, but must be remedied ere long, and we have faith to believe it will be at no distant day. Ye who be friends to the cause of Christ remember us in your prayers.—Jno. T. Howell, Nov. 29.

Cameron.

We have closed our first year's work in Cameron Station and went to conference with everything in full and every item ordered by the conference on general collections overpaid, though our assessments were \$125 higher than last year. Just 100 members added to the Church—fifty-seven on profession of faith and forty-three by certificate—net gain, forty-three. The Church has raised for all purposes over \$5100. We have had two good meetings, the last one by George R. Stuart and W. J. Ramsay. It was, no doubt, under all the conditions, the greatest meeting ever held in this town. We were only a few months out of a prohibition campaign which had engendered much bad feeling, and on Monday before the meeting began, we had a lynching in open daylight, and in the presence of thousands of people. Then we had gone to much pains and expense to get a big tent and seat it—made good seats with backs—built a large platform, etc., but the Texas weather cut up a caper and drove us out of it after just two services; but we had a good church capable of seating 800 people, and we went to it. The people came through wind and rain and mud, and thronged the house. George Stuart preached, and my! how he did preach! It was great! It was powerful! Hundreds of people repented and many were born of the Spirit. Many backsliders were reclaimed. Today was the first Sunday since the meeting, and thirty-one people joined the Methodist Church, eighteen the Baptist and eleven the Presbyterian; have not heard from the Christian Church. We held a great union praise service at the Methodist Church Wednesday night, after the meeting, led by the Baptist pastor. At the close a motion was made to ask Bishop Candler to return this scribe to Cameron next year, and Brother Arbuckle said he was not used to presiding at a Methodist conference, but would put the vote, and the great congregation, made up of all churches and no Churches, on a rising vote, stood up. This is a good stopping place.—J. T. Smith.

Stanton.

We have been kindly received by the good people of Stanton for our second year. They have rendered us many tokens of their appreciation of our return. The pounding was most excellent last year, but the one we received on our return far exceeded that of last year; and in connection with the pounding they had a 'phone put in the parsonage. I don't know whether this would be counted in the pounding or not, as it can not be weighed, but its value is very weighty, and we appreciate it very highly. We start off well. We have a very fine field. Stanton has grown in the past year from about 600 to 1500 inhabitants, and the prospect is very favorable for it to double or even treble the present population within the next twelve months, as we have a new railroad boom. They are now grading from Stanton northward to some point on the north plains. This is a great country, and Stanton bids fair, we think, to be the city of the southern plains.—A. C. Bell.

CHARGES SUPPLIED.

Rev. W. T. Barnhouse, Sinton, Texas, will supply Aransas Pass Circuit; and Rev. C. E. W. Smith, Brownsville, Texas, will supply Brownsville Circuit, both in the Beeville District.
F. B. BUCHANAN, P. E.

TOMMY'S THINKER.

Why does my thinker lag behind, when it should go before?
I want to do the best I can, and try to more and more;
But, somehow, all the wicked things just do themselves, and then My thinker comes along, and calls me "naughty boy" agala.

ACTIVE PIETY.

Attraction draws the rivers down
Towards the deep blue sea;
So Christian souls are upward drawn
By love of Diety.

As motion keeps the waters sweet
While flowing through the land,
So active piety is meet,
In brain, and heart, and hand.

Away with sluggishness and doubt!
Have faith and charity:
Put inactivity to rout,
Child of Eternity.

JOHN H. BRUNNER.

Hwassee College, Tenn.

NEW MEXICO NOTES.

At the recent session of the New Mexico Conference the Committee on Books and Periodicals asked me to act as Conference Reporter. I have received several news notes from the brethren, and take this opportunity to ask all the brethren to please send me news notes or write to the Advocate themselves. The points heard from are as follows:

Albuquerque District.—One of "Uncle Ben" James' characteristic squibs came first, saying, "On the move. New church at Kenna; finishing one at Elida. New parsonages in course of construction at Melrose, Texico and Tucumcari. New church enterprises at Clovis and Melrose. Bro. Givan, at Melrose, "doing things" in first-class shape; Wilson, at Tucumcari, 'O. K.' moving things to the front; Campbell at Logan, has a little district, all his own, over which he is 'presiding' with splendid success. Two new charges in sight since conference. Preachers and people at the points well pleased. Everybody busy, son, and mean to keep busy."

Alpine.—Charlie Brooks, he of the flowing locks and shining eye, after heaping ridicule on the head of "ye scribe," sends a splendid note, the substance of which is this: "Board of Stewards reorganized and start in new year with promise. They meet on first Monday night in each month. They open with prayer and have a Secretary to keep notes of all proceedings. They have instituted the monthly payment plan for the pastor's salary and I believe they will make good. Sunday-school reorganized; new classes formed, new plans instituted. Are to have the 'graded system,' and have begun the 'cross and crown' system of rewards. Sunday-school greatly revived and enthused, about 190 present last Sunday. Have secured services of splendid leader in League work—Prof. H. C. Baker—and young people ready and willing to go to work. Our choir has been reorganized and greatly strengthened. There is now none better in the conference. Do you hear that? Publish it in the streets of Askelon, all in the gates of Gath! (Charlie will talk that way at times). One or more accessions to the Church every Sunday since conference. We are working, hoping, praying for a great revival of religion."

Artesia.—W. V. Teer, the "long genius" from Alabama, proved his ability to "westernize" last year and continues to make the record good. The "scribe," being one of the committee for locating a conference school, was invited by the Commercial Club of Artesia to pay them a visit. We found the town ardently enthusiastic for the conference school and moving every force possible to secure it. Dr. McIlhenny, an old-time Methodist educator of experience and ability, already has a private school organized adjacent to the town. This property includes thirty acres of first-class land, a one-quarter interest in a fine artesian well, a well-constructed two-story building which would make an ideal dormitory, with outbuildings in good condition. Now the citizens of the town offer to buy the property, put everything in first-class condition and turn it over to the Church free of all incumbrances. In addition to this, they say if they secure the conference school they will make an extraordinary effort to close out the two saloons of the town. We found Bro. Teer in high favor and doing an intelligent and thorough work for the Church. Alabama may send us more of his kind. The committee on the conference school will be glad to receive propositions from any town that wants the school.

Las Cruces.—"Thomas the Lalance," who knoweth the New Mexico Conference since the "days of auld lang syne," responded as herein written: "Salary raised from \$1000 to \$1400. Building Committee wrestling with plans for a new \$2500 brick parsonage. Work to commence in thirty days. First Saturday Market of the W. H. M. Society netted \$23. One to be held every two weeks. Congregations good. Largest attendance seen in a year partook of communion last Sunday. One addition by vows."

Words of good cheer and consolation for our Zion come from all points of the conference, of which we shall write more fully at another time. Again let me urge the brethren to

either write to the Advocate themselves or send me a "verbal notice on a post card" so that I may make an intelligent write-up of the conference.
JOE HUDSPETH,
Conference Reporter.

NOTES AND COMMENTS FROM HOLSTON.

In the "Home Coming" ceremonies at Nashville, Tenn. in September, 1907, our Senator, Robert, L. Taylor, in his address of welcome, spoke to the Texas visitors as follows:

"Texas has the broadest landscapes, but Tennessee has the highest mountains. Texas has the most sunshine, but Tennessee the most 'moonshine.' Texas soil is deeper, but there is quality in the soil of Tennessee that sweetens the hog and turns the hominy into honey. There is something in her air that makes men strong and vigorous, and turns women's cheeks to roses.

Texas has many citizens in her borders, who started in life on Tennessee soil and they stay well in your great empire. They seldom come back to stay. Holston preachers also have an inclination to Texas and some of your hard-working pastors were reared in these Holston hills or valleys.

There was quite a home-coming this year in Holston by preachers formerly transferred or employed on non-pastoral work. Of the six received by transfer, four of them were our own, coming back.

C. G. Hounshell, missionary to Korea, remains at his post, but his conference relations are in Holston. P. L. Cobb, missionary in Mexico, comes back to labor among us.

Our conference session for 1907 was held at Bluefield, West Virginia, on the eastern border of our territory. A new district is formed about this new and growing city in the "coal fields" of West Virginia. An industrious people, from far and near, calls for a Methodist pastorate seasoned to the soil and fitted to do the right kind of work at the proper time. Workers in farming and stock raising sections are not always adapted to deal with miners.

The reports made at this session show a very prosperous year in nearly all the charges. The largest number of conversions and additions for many years. The financial improvement is also very great. In pastoral support, church building, collections for missions and other objects there was an advance over former years. These facts are highly encouraging, for in many of the country charges conditions were not favorable.

Bishop Morrison, who presided this year, made a very decided impression on the Holston preachers by his application of the episcopal prerogative in the changing of some districts and the calling of new men to the presiding eldership. The custom in Holston has been to keep good presiding elders in the same position for many years. This year seven new men were placed in charge of district work and six of the old guard were returned to the pastorate, where they will do good work as in former years. One of these veteran presiding elders served first on a district in 1865-6. Another began as presiding elder in 1880. To some of them their change to a more limited itinerancy will be quite welcome.

The rearrangement of the district work about the two cities of Knoxville and Chattanooga, so as to set off the charges in each to two districts instead of one, will tend to assist the country charges around these cities in having the services of the presiding elders, by the help of the strong city stations. Many of these rural charges are missions and not able to support the pastor. In Church and State policies the cities of Tennessee are called on now to help the country.

The Laymen's Conference, at Knoxville, is to be followed by the meeting of laymen from all parts of Southern Methodism at Chattanooga in April, 1908. Our Holston laymen will give their brethren of the Church a cordial welcome. It will be very gratifying to both preachers and laymen to have this second great meeting in the bounds of Holston.

The success of the effort to raise a good building fund for Emory and Henry College has made it possible to provide new buildings on that old ground which will greatly enlarge the usefulness of this Church school to all the people of Holston territory, as well as other portions of our Zion. Methodists, as well as Presbyterians, in this hill country, are in earnest about making provision for the education of young people of the country in schools located among the people. The towns and cities are not neglected, neither should the Churches forget the farmers and stockraisers in rural homes.

Dr. Frank Richardson, who was ordained an elder in 1865 and appointed at the same session as presiding elder of the Franklin District in Western North Carolina, has rendered eminent service in that office. He has, perhaps, served more terms in that work than any other member of the conference. He has just completed a

term of four years on the old Knoxville District and takes work at Morristown, one of the prosperous railway centers of this country. The veteran editor and historian, Dr. R. N. Price, has his home here and these two preachers will continue to furnish readable contributions to the Church periodicals. They have both been Secretary of the conference and editor of the Holston Methodist, now the Midland Methodist. Price and Richardson are honored leaders of Holston preachers and their work will be seen many years in the future. J. R. PAYNE, Washington College, Tenn.

SUNDAY REST.

One of the offices of a well-spent Sunday is to replenish the inner, central reservoir of peas for the use of all the other busy days. These other days drain and exhaust it. Then the merciful rest day comes around and fills it full again. Those who allow themselves no real day of rest and quietness of heart are making too wearing and dreary work of life. The wear and tear of the machine, y goes on too fast. Those who lead idle lives can never know what a true rest is like. Their machinery is rusted and unused. The joy of Sunday grows out of contrast with the experience of the working days. When this balance of work and repair exists, when the soul is fed on Sunday for the hardest trials and the most wearing needs of the soul, the whole week becomes religious, as it should for every Christian man. And such a religion comes to its most joyful expression on its own free day.—Boston Transcript.

McKinney District—First Round.

Nevada Station, Dec. 7, 8.
Farmersville Station, Dec. 14, 15.
Blue Ridge Cir, Verona, Dec. 21, 22.
Princeton Cir., at P., Dec. 22, 23.
Allen Cir., White's Grove, Dec. 28, 29.
McKinney Station, Dec. 29, 30.
Frisco Cir., at Frisco, Jan. 4, 5.
Prosper Cir., at Prosper, Jan. 5, 6.
Celina Station, Jan. 11, 12.
Farmers Branch and Carrollton, at C., Jan. 18, 19.
Renner Cir., at Renner, Jan. 25, 26.
Plano Station, Jan. 26, 27.
Josephine Cir., at J., Feb. 1, 2.
Wylie Cir., at Wylie, Feb. 2, 3.
Weston Cir., at Weston, Feb. 8, 9.
Anna Mission, Feb. 9, 10.
The District Stewards will meet at the Methodist Church, McKinney, Tuesday, Dec. 31, 1907.
J. F. PIERCE, P. E.

Bonham District—First Round.

Honey Grove Sta., Dec. 7, 8.
Randolph Mis., at R., Dec. 14, 15.
Dodd and Windom, at Lauren's, Dec. 21, 22.
Bonham Sta., Dec. 22, 23.
Honey Grove Cir., at R. Pt., Dec. 28, 29.
Petty Mis., at F. M., Jan. 4, 5.
Ector Cir., at E., Jan. 11, 12.
Bailey Cir., at B., Jan. 18, 19.
Lamasco Mis., at L., Jan. 25, 26.
South Bonham and Ravenna, at R., Feb. 1, 2.
Trenton Cir., at Marvin, Feb. 8, 9.
Gober Mis., at G., Feb. 15, 16.
Ladonia Sta., Feb. 22, 23.
Brookston and High, at B., Feb. 28, March 1.
Petty and Whiterock, at W., Mar. 7, 8.
M. L. HAMILTON, P. E.

Waco District—First Round.

Austin Avenue, Nov. 24.
Morrow Street, Dec. 1.
Fifth Street, Dec. 8.
Elm Street, Dec. 15.
Hewitt, at Spring Valley, Dec. 18.
Hubbard City, Dec. 22.
Lorena, at Oak Grove, Dec. 26.
Peoria, at Peoria, Dec. 28, 29.
Whitney, Dec. 28, 29.
Abbott, at Abbott, Jan. 1.
Mt. Calm Jan. 4, 5.
Mart, Jan. 8.
Riesel, Jan. 9.
Morgan, at Morgan, Jan. 11, 12.
Bosqueville, at Greenwood, Jan. 15.
West, Jan. 19.
Aquila, at Aquila, Jan. 22.
Penelope, at Malone, Jan. 25, 26.
Axtell, at Axtell, Feb. 1, 2.
W. L. NELMS, P. E.

"Forget not all his benefits." If we do not give thanks for them, we do forget them, and that is unjust as well as unkind, since in all God's favors there is so much that is memorable.—Matthew Henry.

Jesus.

ILLUMINATED NOVELTY CO.,
E. PROVIDENCE, R. I.

Our Departed Dead

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

McCRELESS.—We were having a great camp-meeting last August, when God was giving us many souls. After a long service the writer, being tired, he sat down in front of his tent for a rest, and while thus at ease there came to him a little girl to the tent, and though he had seen her often before, yet she impressed him as she had not in the past. Her form was without blemish, her eyes were bright, her cheeks were rosy, and her voice more angelic than human. Her gentleness and care towards smaller children present brought forth willing praise from a number of observers. Her name was Hortense McCreless. That was the last I time saw her in health. Three weeks later I returned from a long trip to learn that she was sick. I called to see her, but typhoid fever had done its work, and it was not difficult to see that death was inevitable. So Hortense McCreless, a beautiful girl and a lovely character, passed from this life and the family of God here below to his family and presence above. Hortense was born June 27, 1896, in Bullock County, Alabama, and died in Colorado, Texas, Sept. 14, 1907. She joined the Methodist Church and was an intelligent Christian to her death. Her father and mother were exceedingly fond of her, but not more so than were her brothers. Excepting a little babe, she was the only girl in a large family. In a lovely manner did her brothers gather around her to bestow their affections upon her and she in return gave out to them an influence which made life better and happier for each of them. It appears to us now that Hortense was the purest and brightest flower in the garden. And why should God not have choice of his lambs? Indeed, he should. Alas! this sweet girl is no more, for she is numbered among the angels about God's throne. The troubles of life she will never know, but the bliss of heaven will be hers forevermore. Therefore, father, mother and brothers, weep not over the newly made grave, but make ready to meet her in the skies. She will never come again to you, but you may all go to her. Brother Dodson, the good pastor, led her Sunday-school class in a beautiful service at the home, after which the body was conveyed, followed by many friends and relatives, to the cemetery at Union, and laid to rest. Farewell, dear child, but not forever; we shall see thee again. Her uncle, J. T. GRISWOLD.

LONGINO.—Edna C., daughter of J. T. and M. S. Longino, of Wellington, Texas, was born September 19, 1888, and died October 20, 1907, being at her death nineteen years, one month and one day old. She professed faith in Christ at the age of twelve years, and joined the Methodist Church under the pastorate of Rev. C. F. Mitchell. She was the youngest of the family of six children. Her death was not a surprise, for she suffered intensely, yet without a murmur, for several weeks with typhoid fever. While it was indeed sad for her widowed mother, brothers, sisters and many friends to follow her beautiful, lifeless body to the silent city of the dead, yet the doctor and her numerous friends had done everything in their power to save her life, and with sad hearts had to say, "Edna, sweet-tempered, bright and intelligent child, farewell." We will not see your smiling face any more in the League, of which she was the First Vice-President, nor among God's children on earth, but we will try to follow your lovely Christian example, and meet you on the other shore. She was a general favorite among her many friends, and loved to take part in the League, Sunday-school and other Church services. She was followed by a large concourse of friends to the city cemetery and laid away to wait the resurrection morning. May the God of all peace comfort the bereaved family and help them to say, "Not our will, but thine, be done." Her Sunday-school teacher and friend, W. A. WALKER.

BOWLES.—Velma Lee Bowles was born in Jacksonville, Cherokee County, Texas, February 11, 1889. She was converted under the ministry of Rev. A. Little and joined the Methodist Church in 1893. From childhood she gave evidences of her love for the Church and matters religious. Being a close student of God's Word, and having been blessed with a rare mental endowment, she became, while yet a mere girl, a successful teacher in the Sunday-school. Her chief aim in all her efforts with her class of girls were that they might all come to know God. Her joy was complete only when every

girl in her class was converted and became a member of the Church. She was educated in the public schools and in the normal at Huntsville, Texas. Three years were spent in teaching in the schools of her home town, where she made a splendid reputation as an intelligent, untiring worker. She did not forget that the children under her care in the schoolroom had souls as well as minds to arn. The truth of the Book of books were presented daily. For awhile she served as State Deputy for the Woodman's Circle. This work pleased her, she said, because it afforded her an opportunity to help the poor and helpless. In this and other departments of her short but busy useful life she was the exemplar of that doctrine, "It is more blessed to give than to receive." Her affliction lasted for many long months, but she bore it all with becoming Christian fortitude. Just before she went away she said to her pastor: "I would like to stay and help mother, but I am ready to go; His will, not mine, be done." Thus closed the short but beautiful, helpful life of a child of God, whose influence for good will abide with us always. Not many days hence we shall meet her, and then "we shall know." W. W. WATTS, Jacksonville, Texas.

STEEL.—James M. Steele was born in Smita County, Texas, February 20, 1869, and departed this life in Haskell County, near Weinert, Texas, November 15, 1907. He was raised in Smith County, and as we all know it was then a frontier country, advantages were very few. But the greatest of all is, he was cradled and raised by a prayerful mother. She loved Christ, and, of course, James learned to love the Savior. He followed in the footsteps of his mother. He was a prayerful man. We learned to love Bro. Steele through our short acquaintance. He has crossed the chilly waters of death and gone waere others loved him as we did. As we have already said, he learned to love God at an early age. He was always found faithful at his post of duty. He did the small things that were committed to his care well. By so doing, he was able to plan, as a steward in our Church, and do the big things well. He was a faithful steward, a successful one, and a leader in Sunday-school interest in his own home Church. Father has gone to his home which was prepared for him. Boys, make a man, as he was a man, and then when God calls for you, you will be able to lay down your lives and meet your loved one in the home far up in the sky. May God ever bless mother, brothers and sisters in this life and when they come to cross the river of death that they may be able to cross, as he crossed, with Christ on board. E. H. MAYS.

LONGINO.—Edna C., daughter of J. T. and M. S. Longino, of Wellington, Texas, was born September 19, 1888, and died October 20, 1907, being at her death nineteen years, one month and one day old. She professed faith in Christ at the age of twelve years, and joined the Methodist Church under the pastorate of Rev. C. F. Mitchell. She was the youngest of the family of six children. Her death was not a surprise, for she suffered intensely, yet without a murmur, for several weeks with typhoid fever. While it was indeed sad for her widowed mother, brothers, sisters and many friends to follow her beautiful, lifeless body to the silent city of the dead, yet the doctor and her numerous friends had done everything in their power to save her life, and with sad hearts had to say, "Edna, sweet-tempered, bright and intelligent child, farewell." We will not see your smiling face any more in the League, of which she was the First Vice-President, nor among God's children on earth, but we will try to follow your lovely Christian example, and meet you on the other shore. She was a general favorite among her many friends, and loved to take part in the League, Sunday-school and other Church services. She was followed by a large concourse of friends to the city cemetery and laid away to wait the resurrection morning. May the God of all peace comfort the bereaved family and help them to say, "Not our will, but thine, be done." Her Sunday-school teacher and friend, W. A. WALKER.

BRIDGES.—Tula Scott, adopted daughter of W. W. and Anna McAnally, was born in Cherokee County, Texas, January 1, 1872. She was converted in her eleventh year and united with the Methodist Church, under the ministry of Rev. T. P. Smith, of precious memory. On December 25, 1895, she was married to Rev. J. W. Bridges, then of the East Texas Conference, now of the Texas Conference. Three children were born to them—one is dead; two little girls survive her, and are living with her foster-parents, Brother and Sister McAnally, at Kilgore, Texas. She died in peace at her home in Weatherford October 4, 1907.

Sister Bridges was a good woman—a Christian in the true sense of that term—an affectionate and dutiful daughter, a faithful and loving wife, a devoted mother. She was a true helpmeet for her husband, joyfully sharing the vicissitudes—the joys and sorrows—incident to the life of an itinerant preacher. She loved her Savior and her Church, and was always ready to do what she could to help the needy, to minister to the sick, etc. She was President of a Woman's Home Mission Society when she died. In a word, she was a quiet, unassuming woman, whose life was adorned and made beautiful by the Christian graces—love, peace, joy, gentleness, meekness, faith; whose religion, like Mary's precious ointment, filled all the house in which she dwelt and the circle in which she moved. Thank God, we sorrow not as those who have no hope, for we believe in Jesus, and those who sleep in him will be brought with him when he comes to make up his jewels, and we will see our friends again. Amen! Hallelujah! JOHN ADAMS.

TURNHAM.—Mildred Blanch, the fourteen months' old daughter of Mr. William and Blanch White Turnham, died at the home of her grandmother, Mrs. T. J. White in Cameron, Texas, October 7, 1907. Little Blanch was a dear, sweet, pretty child, very smart, and the joy of her father and mother, and her dear grandparents. Her sickness ran through long, weary weeks. With songs and prayers, and tears and blessed hope we laid her to rest in the beautiful cemetery at Cameron. It was a beautiful flower plucked from the storm-swept shores of earth to be planted in heaven's garden. May the bereaved loved ones who now mourn her going meet her in heaven. J. T. SMITH, Cameron, Texas.

HARRIS.—Mrs. Fannie Bird Harris was born in Habersham County, Ga., November 27, 1827, and died at Graham, Texas, November 8, 1907. She was converted and united with the Methodist Church at the age of about twelve years and lived a consistent Christian life until the day God called her to the Church triumphant. For nearly seventy years she was a devoted member of the Church and for more than a quarter of a century was the wife of an itinerant Methodist preacher. She was married to Rev. J. J. Harris in the year 1868. To this union two children were born, one of whom survives her, Mrs. Mattie Terrell, of Graham, Texas. Sister Harris knew the hardships of a preacher's life, for she was not only the wife of a preacher, but her father and grandfather were ministers in the Methodist Church. But with all the hardships incident to such a life she bore with Christian fortitude and without murmuring. And, although she had been a sufferer for a number of years, still she retained her cheerful spirit, and all who entered her home felt the warmth of her Christian hospitality. After her husband, Rev. J. J. Harris, had superannuated they settled at Ir-dell, where they had lived when Bro. Harris was pastor here years before. On December 27, 1903, Bro. Harris died and went to his reward, but Mrs. Harris and her daughter continued to live here until in June of this year, when her daughter, Miss Mattie, was married to Dr. W. M. Terrell, of Graham, and moved to that city, carrying her mother with her. Mrs. Terrell, who was by her mother's bedside during her last sickness, wrote me the following: "She talked about her condition as calmly as if she was going on a visit. She spoke of soon having to go. The last few hours that she lingered she tried to talk much, but we could only catch a few words such as 'I will have to go away, Mattie; I hate to leave you, but I will soon be free from suffering. I am so tired, but I will soon be at rest.' Her last words were, 'Oh, doctor!' then 'Mattie!' and sweetly fell asleep in Jesus at 7 o'clock p. m., November 8, 1907." Thus ended the earthly life of a noble Christian woman. Her remains were carried to Meridian, Texas, and laid to rest beside her companion who had already welcomed her to her eternal home above. It was the privilege of the writer to have known Sister Harris long and well and for the last eight or ten years was in her home often, and the longer I knew her and the more I saw of her the purer her life seemed to me. After a long, busy and useful life she died as she had lived, honored, trusted and loved. She reared her own monument while she lived in the hearts of all who knew her. Her Christian life was beautiful from its beginning to its close, and through all the vicissitudes and sorrows that she met in the way her faith in God never wavered. But she has left us. God touched her with his finger and she went to sleep like a tired child, only to awake to see life's endless morning break in eternal beauty, and knows herself at home with the loved ones gone before. W. V. JONES, Ir-dell, Texas.

THE FARMER'S WIFE

Is very careful about her churn. She scalds it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if her churn is sour it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are almost exactly like the churning of butter. Is it not apparent then that if this stomach-churn is foul it makes foul all which is put into it?

The evil of a foul stomach is not alone the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour and foul stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. In this way it cures blotches, pimples, eruptions, scrofulous swellings, sores, or open eating ulcers and all humors or diseases arising from bad blood.

To aid in healing old sores, or ulcers, apply Dr. Pierce's All-Healing Salve to them while taking the "Golden Medical Discovery" to purify and enrich the blood.

Dr. Pierce's All-Healing Salve is cleansing and pain relieving. It destroys the bad odors arising from suppurating, or running, sores and puts them in the best possible condition for healing.

The "All-Healing Salve" is a superior dressing for all open, running, or suppurating, Sores or Ulcers. For healing open wounds, cuts and scratches it is unsurpassed.

If your medicine dealer does not have the "All-Healing Salve" in stock mail 50 cents in postage stamps to Dr. K. V. Pierce, Buffalo, N. Y., and you will receive it by return post.

In treating all open sores, or ulcers, boils carbuncles and other swellings, it is important that Dr. Pierce's Golden Medical Discovery be taken persistently to purify the blood and thereby remove the cause of the trouble. It is in the blood that the great battle of health has to be fought. The ulcer and the sore are simply the scarlet flowers of disease, with roots running down into the blood. These roots must be eradicated or the disease will break out afresh. "Golden Medical Discovery" cleanses the blood of all foul and poisonous accumulations, pushes out the dead and waste matter, and thus purifies the entire life current. Disease in the flesh must die out when it is no longer fed by foul blood. "Golden Medical Discovery" effectively cures disease in the flesh by curing its cause in the blood.

If you have bitter, nasty, foul taste in your mouth, coated tongue, foul breath, are weak and easily tired, feel depressed and despondent, have frequent headaches, dizzy attacks, gnawing or distress in stomach, constipated or irregular bowels, sour or bitter rising after eating and poor appetite, these symptoms, or any considerable number of them, indicate that you are suffering from biliousness, torpid, or lazy liver with the usual accompanying indigestion, or dyspepsia and its attendant derangements.

The best agents known to medical science for the cure of the above symptoms and conditions, as attested by the writings of leading teachers and practitioners of all the schools of medical practice, have been skillfully and harmoniously combined in Dr. Pierce's

Golden Medical Discovery. That this is absolutely true will be readily proven to your satisfaction if you will mail a postal card request to Dr. K. V. Pierce, Buffalo, N. Y., for a free copy of his booklet of extracts from the standard medical authorities, giving the names of all the ingredients entering into his world-famed medicines and showing what the most eminent medical men of the age say of them.

Cures Woman's Weaknesses.

We refer to that boon to weak, nervous, suffering women known as Dr. Pierce's Favorite Prescription.

Dr. John Fyfe one of the Editorial staff of THE ECLECTIC MEDICAL REVIEW says of Unicorn root (*Helonias Dioica*) which is one of the chief ingredients of the "Favorite Prescription":

"A remedy which invariably acts as a uterine invigorator... makes for normal activity of the entire reproductive system." He continues "in Helonias we have a medication which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent." Dr. Fyfe further says: "The following are among the leading indications for Helonias (Unicorn root). Pain or aching in the back, with leucorrhoea; atonic (weak) conditions of the reproductive organs of women, mental depression and irritability, associated with chronic diseases of the reproductive organs of women; constant sensation of heat in the region of the kidneys; menorrhagia (flooding), due to a weakened condition of the reproductive system; amenorrhoea (suppressed or absent monthly periods), arising from or accompanying an abnormal condition of the digestive organs and anemic (thin blood) habit; dragging sensations in the extreme lower part of the abdomen."

If more or less of the above symptoms are present, no invalid woman can do better than take Dr. Pierce's Favorite Prescription, one of the leading ingredients of which is Unicorn root, or Helonias, and the medical properties of which it most faithfully represents.

Of Golden Seal root another prominent ingredient of "Favorite Prescription," Prof. Finley Ellingwood, M. D., of Bennett Medical College, Chicago, says:

"It is an important remedy in disorders of the womb. In all catarrhal conditions and general enfeeblement, it is useful."

Dr. Pierce's Favorite Prescription faithfully represents the above named ingredients and cures the diseases for which they are recommended.

Dr. Pierce's Pleasant Pellets are the original Little Liver Pills, first put up by old Dr. Pierce over 40 years ago. Much imitated, but never equaled. Easy to take as candy.

The Success Sulky Plow

Here's a plow you can buy at a reasonable price and it will last you your lifetime. And you will have an all-purpose plow, too—does the same work and does it just as well as the really high priced plows and it has none of their complications. It is Beam Hitch with no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel boxes, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches. Just the kind of plow you'd expect to get long, satisfactory service out of. Write for catalog and let us tell you more about it. The Parlin & Orendorff Imp. Co. State Agents, Dallas, Texas.



CALVERT.—Mattie L. Calvert, the daughter of Abram T. and Elizabeth H. Card, was born in Lee County, Ala., April 16, 1869, and died October 17, 1907, with the dread disease, consumption. She was buried in Ross, I. T. Her parents moved to Anderson County, Texas, in the fall of 1872. In the fall of 1873 they moved to Denton County, Texas, where she grew to womanhood; professed religion when but a small girl and joined the M. E. Church, South, and lived a consistent Christian life; was happily married to W. E. Calvert in the fall of 1885 by Rev. C. B. Pladger while pastor of Lewisville Circuit. She leaves eight children—five boys and three girls—the eldest a son 29 years old, the youngest a girl of 3 years old. May the father raise the little ones in the nurture and admonition of the Lord, and may all be brought to a realization of their acceptance with Christ as their Savior and meet mamma in heaven. AUNT FANNIE.

BEELEY.—Madden Beetley was born in Rockport, Texas, October 4, 1886, and died at his home in Rockport, Texas, July 16, 1907. He was converted and joined the Methodist Church under the ministry of the writer September 6, 1903, from which time he was a faithful and devoted Christian. No one loved and was more faithful to his pastor than was Madden. He took great interest in his Sunday-school and Junior League work. For faithfulness in his League work he won four prizes in twelve months. He was afflicted in his infancy; so he was a great sufferer all his life, which the more endeared him to the family. His devotion to his widowed mother was supreme and even touching. Her comfort and interest was his pleasure. He was most self-sacrificing. He leaves a mother, two brothers and two sisters, and also a host of friends, who miss him very much. There is a chair vacant, a voice stilled, never more to be heard

Texas Germicide and Disinfecting Co., Dallas, Tex., offers a cheap but reliable plan that will enable Churches and schools to comply with the Texas law. After Oct. 1st, the law of Texas will require "all places for public gatherings" to be disinfected regularly. We do all the work for you, and OUR CARD tacked on the wall will be accepted by the authorities as PROOF that the law is being complied with. Write to-day for disinfecting plan.

on earth only hos... side of the b... back to t... affliction him agal... sorrow s... ROPEI... Card) w... Texas, w... when ab... the M. E... a sweet-... who kn... the Ter... who wa... happily... October... of May... Worth... in very f... to return... grow wo... our Fat... above... sister ne... storm, t... and whi... swaying... Alone,"... "Jesus,"... Shelter... husband... prepared... unbroken... COLE... Bosque... died in... ber 27, 1... joined t... 1892, an... ful mem... his death... Church i... umphant... quiet, g... dating... for him... passed t... leaving... children... host of... May the... attend t... T... This incl... lator: "... who had... worker... he got... made up... to throw... in this s... ordered... had to l... in the n... the night... a hotel... rose nex... dressing... room wh... Jesus." H... the night... brought... and sens... ing rush... then and... steady, ea... since. C... saved h... The m... alone the... the fact... leads to... fore, let... you be... human so... I cured... stipation... Marvellous... stuffs), all... tinal Dise... MAN GR... New York... DROPSY... effects per... to sufferers... rials and fr... DR. H. W... DALLA... A School of... in accordance... Put along the... Catalog Free... Telephone... W. D... EYE, I... 615 Wilso... EP... Sold direc... Send for... WILLIAM

on earth, but he has joined the heavenly host and loved ones on the other side of the river. He shall never come back to this old world of suffering and affliction any more, but we shall meet him again in heaven where parting in sorrow shall be no more.

WALLACE A. DUNN.

ROPER.—Nettie G. Roper (nee Card) was born in Denton County, Texas, May 31, 1887; professed religion when about 9 years of age and joined the M. E. Church, South. Nettie was a sweet-spirited girl and loved by all who knew her. Last year she went to the Territory to wait on her sister, who was very sick. There she was happily married to Mr. John Roper October 21, 1906. In the latter part of May her sister, who lives in Fort Worth, visited them, and finding her in very feeble health, prevailed on her to return with her. She continued to grow worse until June 29, 1907, when our Father called her to her home above. June 3, while visiting another sister near Justin, during a fearful storm, the house was badly wrecked, and while they could feel the room swaying, she sang a part of "Never Alone." "Death is Only a Dream," and "Jesus, a Rock in a Weary Land, a Shelter in Time of Storm." May her husband, brothers and sisters all be prepared to meet her and make an unbroken family in heaven.

AUNT FANNIE.

COLE.—Charles F. Cole was born in Bosque County, Texas, in 1875, and died in Hamilton County, Texas, October 27, 1907. He was converted and joined the M. E. Church, South, in 1892, and remained a humble, faithful member thereof until the day of his death, when he was taken from the Church militant to the Church triumphant. Charlie was a good man—quiet, gentle, unassuming, accommodating. He lived a good life and made for himself many friends. He has passed to the reward of the faithful, leaving behind him a wife and three children, with other relatives and a host of friends to mourn their loss. May the blessings of the Divine Father attend the widow and orphans.

C. E. GALLAGHER, Pastor.

THE TURNING POINT.

There is something suggestive in this incident as told by a reliable reporter: "I had a friend in New York who had been a very active Christian worker. But something went wrong; he got discouraged, and deliberately made up his mind that he was going to throw overboard religion. He was in this state of mind when his firm ordered him West on a trip. As he had to leave Jersey City very early in the morning, he went down-town the night before and took a room in a hotel convenient to the ferry. He rose next morning, and while he was dressing he heard a man in the next room whistling. "Stand up, stand up for Jesus." He left for his train without getting the slightest notion of his overnight neighbor. But that whistling brought back all his religious faith and sense of duty with an overpowering rush, and he turned back to God then and there. And he has been a steady, earnest, working Christian ever since. One tune on unknown lips saved him. The moral would seem to be, not alone the power of sacred song, but the fact that often the little thing leads to important results. Wherefore, let your light shine, even though you be but an unimportant unit of human society.—Exchange.

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WEST TEXAS CONFERENCE

Llano District—First Round.

- San Saba, at Live Oak, Dec. 7, 8. San Saba Sta., Dec. 7, 8. Cherokee, at Cherokee, Dec. 8, 9. Lampasas, Dec. 13. Kempner, at Clayton, Dec. 14, 15. Johnson City, at R. V., Dec. 21, 22. Marble Falls, Dec. 22, 23. Willow, at Willow, Jan. 4, 5. Blanco, at Live Oak, Jan. 7. Boerne, at Boerne, Jan. 9. Bandera, at Bandera, Jan. 11, 12. Center, Jan. 14, 15. Kerrville, Jan. 18, 19.

THEOPHILUS LEE, P. E.

Cuero District—First Round.

- Edna, Dec. 7, 8. Laverna, Dec. 11. Ganado, at Louise, Dec. 14, 15. Cuero, Dec. 16. Yoakum, Dec. 21, 22. Shiner, Dec. 23. Smiley, at Rocky, Dec. 28, 29. Stockdale, Dec. 30. Buckeye, Jan. 4, 5. Palacios, Jan. 6. Port Lavaca, Jan. 11, 12. Nursery, Jan. 13. El Campo, Jan. 18, 19. Hope, at Williamsburg, Jan. 25, 26.

R. A. ROWLAND, P. E.

Beeville District—First Round.

- Pleasanton, at Pleasanton, Dec. 7, 8. Floresville, Dec. 8, 9. Aransas Pass, at A. P., Dec. 13. Rockport and Ingleside, at R., Dec. 14, 15. Runge, Dec. 21, 22. Beeville, Dec. 28, 29. Corpus Christi, Jan. 4, 5. Kingsville and Falfurrias, at K., Jan. 5, 6. Mathis, at Mathis, Jan. 11, 12. Alice, Jan. 18, 19. Brownsville, at B., Jan. 25, 26.

F. B. BUCHANAN, P. E.

Austin District—First Round.

- Cedar Park Mission, Dec. 3. Webberville, W., 2 p. m., Dec. 5. McDade, M., Dec. 7, 8. LaGrange, 8 p. m., Dec. 10. West Point, W. P., 2 p. m., Dec. 11. Smithville, 8 p. m., Dec. 12. Manchaca, M., Dec. 14, 15. Weimar, M., 2 p. m., Dec. 19. Eagle Lake, E. L., Dec. 21, 22. Columbia, 8 p. m., Dec. 23. Tenth Street, 11 a. m., Dec. 29. First Street, 8 p. m., Dec. 29. Walnut, W., Jan. 4, 5. University Church, 11 a. m., Jan. 12. South Austin, 8 p. m., Jan. 12.

JOHN M. ALEXANDER, P. E.

San Antonio District—First Round.

- (In Part.) Pearsall, Dec. 7, 8. Travis Park, Dec. 10. West End, Dec. 11. Utopia and Sabinal, S., Dec. 14, 15. Hondo, Dec. 15, 16. Prospect Hill, Dec. 17. Government Hill, Dec. 18. Carrizo Springs and Batesville, B., Dec. 21, 22. Uvalde, Dec. 22, 23. Cotulla, Dec. 27. Dilley Circuit, D., Dec. 28, 29. South Heights, Jan. 1.

A. J. WEEKS, P. E.

San Marcos District—First Round.

- Staples Cir., at Long Branch, Dec. 7, 8. Kyle and Maxwell, at K., Dec. 14, 15. Martindale Cir., at M., Dec. 21, 22. Buda Cir., at Buda, Dec. 28, 29. Lockhart, at Lockhart, Jan. 4, 5. Dripping Springs Cir., at D. S., Jan. 11, 12. Tilman Cir., at Harrison Chapel, Jan. 18, 19. Waelder and Thompsonville, at T., Jan. 25, 26. San Marcos, at San Marcos, Feb. 2, 3. Belmont Cir., at Nixon, Feb. 8, 9.

D. K. PORTER, P. E.

San Angelo District—First Round.

- Milburn, at Milburn, Dec. 5, 6. Rochell, at Rochell, Dec. 7, 8. Fredonia, at Fredonia, Dec. 10. Mason, at Mason, Dec. 14, 15. London, at London, Dec. 16. Menard, at Menard, Dec. 17. Junction, Dec. 21, 22. Sonora, Dec. 28, 29. Ozona, Dec. 31. Sherwood, Jan. 1. San Angelo, morning, Jan. 5. N. San Angelo, evening, Jan. 5. Paint Rock, at Paint Rock, Jan. 7. Eden, at Eden, Jan. 8, 9. Miles, Jan. 11, 12. Water V., at Water V., Jan. 14. Sterling, Jan. 15. Garden, at G. C., Jan. 17. Midland, Jan. 19.

W. T. RENFRO, P. E.

NORTHWEST TEX. CONFERENCE

Waxahachie District—First Round.

- Palmer and Boyce, at B., 11 a. m., Dec. 6. Italy, 7:30 p. m., Dec. 6. Milford, at Milford, 11 a. m., Dec. 7. Hillsboro, First Church, Dec. 8, 9. Hillsboro, Line Street, Dec. 7, 8. Lovelace, at Union Valley, 11 a. m., Dec. 9. Bethel, Dec. 11.

- Ovilla, at Ovilla, Dec. 12. Maypearl, at Maypearl, Dec. 14, 15. Bardwell, at Collier's Chapel, Dec. 18. Forrester, at Forrester, Dec. 21, 22. Grandview, Dec. 28, 29. Itasca, Dec. 29, 30. Venus, Jan. 4, 5. Alvarado, Jan. 5, 6. Red Oak, Dec. 11, 12. Waxahachie, Jan. 10, 12.

JAS. CAMPBELL, P. E.

Clarendon District—First Round.

- Stratford Sta., Dec. 6. Daihart Sta., Dec. 7, 8. Texline Miss., at Texline, Dec. 8, 9. Channing Sta., Dec. 9. Dumas Cir., at Dumas, Dec. 10. Amarillo Sta., Dec. 14. Canyon City, Dec. 15, 16. Lelia Mis., at Lelia, Dec. 21, 22. Claude Cir., at Claude, Dec. 28, 29. Canadian Cir., at Canadian, Jan. 4, 5. Miami Cir., at Miami, Jan. 6. Shamrock Cir., at S., Jan. 11, 12. McLean Cir., at McLean, Jan. 13. Groom Cir., at Groom, Jan. 14. Panhandle Miss., at P., Jan. 18, 19. Higgins Sta., Jan. 23. Ochiltree Miss., at O., Jan. 25, 26. Hansford Miss., at H., Jan. 28.

The District Stewards will meet at the district parsonage in Clarendon, at 10 a. m., December 4, 1907. J. G. MILLER, P. E.

Vernon District—First Round.

- Chillicothe Station, Dec. 7, 8. Chillicothe Mission, at C., Dec. 9. Quannah Station, Dec. 10. Estelline, at Bethel, Dec. 11. Childress Mission, at Carey, Dec. 12. Childress Station, Dec. 13. Kirkland Miss., at Gypsum, Dec. 14, 15. Crowell Station, Dec. 21, 22. Crowell Miss., at Margaret, Dec. 22, 23. Vernon Miss., at Thalia, Dec. 28, 29. Knox City, at Cliff, Jan. 4, 5. Vera, at Vera, Jan. 7. Seymour Station, Jan. 9. Munday Station, Jan. 11, 12. Wellington Miss., at Kelley, Jan. 18, 19. Wellington Station, Jan. 19, 20. Quail, at Quail, Jan. 20. Paducah, at Paducah, Jan. 25, 26. Goree, at Goree, Feb. 1, 2. Bomarton, at Bomarton, Feb. 2, 3. Spring Creek, at Spring Creek, Feb. 5. District stewards meeting at Methodist Church, Vernon, December 27, at 2:30 p. m. W. H. HOWARD, P. E.

Colorado District—First Round.

- Sweetwater Mis., Longworth, Dec. 7, 8. Roby, at Roby, Dec. 8, 9. Rotan, at Rotan, Dec. 14, 15. Aspermont Sta., Dec. 21, 22. Aspermont Mis., Dec. 21, 22. Dunn, at Dunn, Dec. 28, 29. Westbrook, at Westbrook, Dec. 31. Camp Springs, at C. S., Jan. 3. Snyder Sta., Jan. 4, 5. Clairmont, at Clair, Jan. 11, 12. Snyder Mis., at Bethel, Jan. 14. Hermleigh, at Hermleigh, Jan. 15. Rocoe and Loraine, at R., Jan. 18, 19. Gail, at Gail, Jan. 23. Coahoma, at Coahoma, Jan. 25, 26. Lamesa, at Lamesa, Feb. 1, 2. Seminole, at Seminole, Feb. 8, 9. Stanton Sta., Feb. 15, 16. Big Springs Mis., Feb. 22. Big Springs Sta., Feb. 22, 23. Colorado Sta., Feb. 29, March 1.

J. T. GRISWOLD, P. E.

Plainview District—First Round.

- Dickens, at D., Dec. 7, 8. Matador, Dec. 14, 15. Floydada, at F., Dec. 16. Plainview, Dec. 21, 22. Hale Center, at H. C., Dec. 28, 29. Silverton, at Vigo Park, Jan. 4, 5. Lakney, at L., Jan. 9. Turkey, at T., Jan. 11, 12. Lubbock, Jan. 16. Brownfield, at B., Jan. 18, 19. Gomez, at G., Jan. 19 night, 20. Heckley, Jan. 22. Enma, at E., Jan. 25, 26. Tahoka, at T., Feb. 1, 2. Post City, at P., Feb. 4. Friona, Feb. —. District Stewards' meeting at Plainview, December 19, at 8 o'clock p. m. All the pastors are invited. I trust the preachers will try to pay the mission and Orphanage assessments during the first quarter.

G. S. HARDY, P. E.

Georgetown District—First Round.

- Temple, 7th St., Dec. 7, 8. Temple 1st Church, Dec. 8, 9. Bruceville and Eddy, at E., Dec. 14, 15. Troy, at Pendleton, Dec. 15, 16. Belton Cir., at Cedar Creek, Dec. 21, 22. Moody, Dec. 22, 23. Salado, at Belle Plains, Dec. 28, 29. Holland, at Wilson's V., Dec. 29, 30. Rogers Mis., at Glorieta, Jan. 4, 5. Rogers and Heidenheimer, R., Jan. 5, 6. Taylor, Jan. 11, 12. Hutto, at Hutto, Jan. 12, 13. Belton, Jan. 18, 19. Florence, at Gravis, Jan. 25, 26.

B. R. BOLTON, P. E.

Corsicana District—First Round.

- Mexia Circuit, at Shiloh, Dec. 7, 8. Mexia, at Mexia, Dec. 8, 9. Richland, at R., 11 a. m., Dec. 10. Wortham, at W., 7:30 p. m., Dec. 11. Groesbeck, at G., 7:30 p. m., Dec. 11. Horn Hill, at H. H., 11 a. m., Dec. 12. Thornton, at Stee's C., Dec. 14, 15. Kirk at Kirk, 11 a. m., Dec. 17.

- Munger, at Munger, 11 a. m., Dec. 19. Coolidge, at C., 7:30 p. m., Dec. 19. Corsicana, First C., 11 a. m., Dec. 22. Eleventh Ave., 7:30 p. m., Dec. 22. Alma, at Alma, Dec. 28, 29. Rice and Chatfield, at R., Dec. 29, 30. Kerens, at Kerens, 11 a. m., Jan. 2. Corsicana Cir., Harrison's C., Jan. 4, 5. Irene at Salem, 11 a. m., Jan. 7. Dawson, at Dawson, 11 a. m., Jan. 8. Purdon, at Mt. Zion, Jan. 11, 12. Brandon, at Mertens, Jan. 18, 19. Frost, at Frost, Jan. 19, 20. Barry, at Barry, Jan. 25, 26.

HORACE BISHOP, P. E.

Weatherford District—First Round.

- Weatherford Cir., at Lambert, Dec. 7, 8. Aledo, at Benbrook, Dec. 14, 15. Cresson, at Cresson, Dec. 18. Springtown, at Springtown, Dec. 21, 22. Weatherford Sta., Dec. 28, 29. Millsap, at Holders Ch., Jan. 2. Santo, at Santo, Jan. 4, 5. Gordon, at Gordon, Jan. 5, 6. Strawn, Jan. 7. Thurber, Jan. 8. Ranger, at Ranger, Jan. 11, 12. Wayland, at Gunsight, Jan. 17. Crystal Falls, at C. F., Jan. 18, 19. Breckenridge, at B., Jan. 19, 20. Whitt and Bethesda, at W., Jan. 25, 26. Graford, at Graford, Jan. 26, 27. Peaster, at Agnes, Jan. 29. Farmer, at Hawkins Ch., Feb. 8, 9. Graham Sta., Feb. 9, 10. Graham Mis., at Connor Ch., Feb. 10. Throckmorton, at T., Feb. 13. Eliasville, at E., Feb. 15, 16.

M. K. LITTLE, P. E.

Brownwood District—First Round.

- Coleman Station, Dec. 7, 8. Ballinger Station, Dec. 14, 15. Bronte, at Bronte, Dec. 16. Robert Lee, at Robert Lee, Dec. 17. Blackwell, at Blackwell, Dec. 16. Wingate, at Wingate, Dec. 19. Winters, at Winters, Dec. 20. Brownwood Station, Dec. 21, 22. Indian Creek, at Zephyr, Dec. 28, 29. Bangs, at Bangs, Jan. 4, 5. May, at May, Jan. 11, 12. Rising Star Station, Jan. 12, 13. Sipe Springs, at Sipe Springs, Jan. 13. Pioneer, at Pioneer, Jan. 14. Burket, at Burket, Jan. 15. Santa Anna, at Santa Anna, Jan. 18, 19. Winchell, at Winchell, Jan. 22. Talpa, at Talpa, Jan. 25, 26. Valera, at Valera, Jan. 26, 27. Gustine, at Gustine, Jan. 31. Comanche Cir., at White Point, Feb. 1, 2. Comanche Station, Feb. 1, 2.

JAS. S. CHAPMAN, P. E.

Gatesville District—First Round.

- Oglesby, at O., Dec. 7, 8. Killen Sta., 7 p. m., Dec. 11. Nolanville, at N., 11 a. m., Dec. 12. Jonesboro, at Levita, Dec. 14, 15. Gatesville Station, 7 p. m., Dec. 19. Valley Mills, at V. M., Dec. 21, 22. Clifton Station, Dec. 28, 29. Meridian Station, 7 p. m., Dec. 30. Meridian and Womack, at M., 11 a. m., Dec. 31. Hamilton Sta., Jan. 4, 5. Evant, at Liberty, 11 a. m., Jan. 7. Fairy and Cranfill's Gap, at Help, Jan. 11, 12. Crawford, at C., Jan. 18, 19. China Springs, C. S., 11 a. m., Jan. 21. Gatesville Mis., Jan. 25, 26. Turnersville, at Mt. Zion, Feb. 1, 2. Pearl, at Pidcoke, Feb. 8, 9. Copperas Cove, at Topsy, Feb. 15, 16.

J. M. SHERMAN, P. E.

Dublin District—First Round.

- (First Part.) Hico Sta., Dec. 1. Cisco Mis., Cisco, Dec. 7, at 11 a. m. Cisco Sta., Dec. 7, 8. Eastland Cir., Dec. 8, 9. Huckabay Cir., Huckabay, Dec. 14, at 11 a. m. Huckabay Sta., Dec. 14, 15. Stephenville Cir., Dec. 15, 16. Harbin Cir., Dec. 18, at 11 a. m. Granbury Mis., Granbury, Dec. 21, at 11 a. m. Granbury Sta., Dec. 21, 22. Dublin Sta., Dec. 29.

J. G. PUTMAN, P. E.

Abilene District—First Round.

- Moran, at Moran, Dec. 7, 8. Albany and Luaders, at A., Dec. 10. Avoca, at Avoca, Dec. 12. Stamford, Dec. 13. Stamford Mis., at Jackson School House, Dec. 14, 15. Baird, Dec. 19. Cross Plains, at C. P., Dec. 21, 22. Abilene, Dec. 28, 29. Putnam, at Scranton, Dec. 31. Trent and Cross Roads, at T., Jan. 2. Nugent, at Nugent, Jan. 4, 5. Tye, at Tye, Jan. 7. Rule, at Rule, Jan. 11, 12. Haskell, Jan. 13. Weinert, at Weinert, Jan. 14. Tuxedo, at Fairview, Jan. 18, 19. Hamlin, Jan. 20. McCauley, Jan. 21. Truby, at Hodges, Jan. 25, 26. Capps, at Buffalo Gap, Jan. 27. Nubia, at Nubia, Jan. 29. Haskell Mis., at Plainview, Feb. 1, 2. Denton, at Dudley, Feb. 8, 9.

The District Stewards will meet in Abilene at the district parsonage, Jan. 9, 1908, at 5 o'clock p. m. JOHN R. MORRIS, P. E.

Fort Worth District—First Round.

- Azle, at Azle, Dec. 7, 8. Rosen Heights, Dec. 8, 9. Joshua, Dec. 14, 15. Godly, at Bruce, Dec. 15, 16. Smithfield, at Smithfield, Dec. 21. Grapevine, at Grapevine, Dec. 22, 23. Arlington, Dec. 28, 29. Diamond Hill and Handley, Dec. 29, 30. Britton, at Britton, Jan. 4, 5. Mansfield, Jan. 5, 6. Kennedale, at Kennedale, Jan. 11, 12. Polytechnic Sta., Jan. 12, 13. Grandview, at Lyle Hill, Jan. 24. Covington, at Covington, Jan. 25, 26. Main St., Cleburne, Jan. 27. Anglin St., Cleburne, Jan. 26, 28. Mulkey Memorial, Jan. 29. First Church, Jan. 30. Central, Feb. 1, 2. Glenwood, Feb. 2, 3. Missouri Ave., Feb. 5. Riverside, Feb. 8, 9. North Fort Worth, Feb. 9, 10. Weatherford St., Feb. 15, 16.

O. F. SENSABAUGH, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—First Round.

- Greenville Miss., Concord, Dec. 7, 8. Quinlan Miss., Quinlan, Dec. 14, 15. Fairlie Cir., Fairlie, Dec. 21, 22. Wolfe City Station, Dec. 22, 23. Lee Street Cir., Lee St., Dec. 28, 29. Celeste Cir., Celeste, Jan. 4, 5. Kingston Miss., Kingston, Jan. 4, 5. Merit Cir., Merit, Jan. 11, 12. Commerce Miss., Central C., Jan. 18, 19. Commerce Station, Jan. 18, 19. Lone Oak Cir., L. O., Jan. 25, 26. Floyd Cir., Floyd, Feb. 1, 2. Leonard Cir., Leonard, Feb. 8, 9. Campbell Cir., Campbell, Feb. 15, 16. Wesley Sta., Feb. 22, 23. Kavanaugh Sta., Feb. 22, 23. District Stewards will meet at Wesley Church, Greenville, Friday, December 20, 10 a. m.

JNO. H. MCLEAN, P. E.

Terrell District—First Round.

- Forney, Dec. 8, 9. Pleasant Mound, Reinhardt, Dec. 14, 15. Roysse, at night, Dec. 20. Fate, at Fate, Dec. 21, 22. Rockwall, Dec. 29, 30. Mesquite, Mesquite, Jan. 4, 5. Garland, at night, Jan. 8. Kemp, at Kemp, Jan. 11, 12. Kaufman, at night, Jan. 15. Crandall, at Seago, Jan. 18, 19. Mabank, at night, Jan. 25. Rosser, at Bethel, Jan. 25, 26. College Mound, Feb. 1, 2. Terrell, Feb. 4. Elmo, at Eden, Feb. 8, 9. Chisholm, Chisholm, Feb. 15, 16. District Stewards will meet at Terrell at 10 a. m., Tuesday, Dec. 17.

O. S. THOMAS, P. E.

Sulphur Springs District—First Round.

- Mt. Vernon, Mt. V., 2nd Sun. Dec. Sulphur Springs Sta., 3rd Sun. Dec. Winsboro Sta., 4th Sun. Dec. Como Cir., Como, 5th Sun. Dec. Cooper Sta., 1st Sun. Jan. Cumby Sta., Cumby, 2nd Sun. Jan. Pecan Gap, and B. F. P. G., 3rd Sun. Jan. Purley, Harmony, 4th Sun. Jan. Klondike, Good's Ch., 1st Sun. Feb. Birthright, Mahoney, 2nd Sun. Feb. Sulphur Bluff, Dike, 3rd Sun. Feb. Brashear, Bonanza, 4th Sun. Feb. Lake Creek, Enloe, 1st Sun. Mch. Reily Springs, Parks, 2nd Sun. Mch. Yowell, Pecan, 3rd Sun. Mch.

J. F. ALDERSON, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—First Round.

- Floyd, at Hawkins, Dec. 7, 8. Melrose, Dec. 9. Clovis, Dec. 10. Texico, Dec. 12. Portales, Dec. 14, 15. Elida, Dec. 16, 17. Elida Circuit, Dec. 19, 20. Kenna, Dec. 21, 22. Grady, Dec. 28, 29. Taiban, Jan. 4, 5.

B. T. JAMES, P. E.

El Paso District—First Round.

- Carrazzo, December 7, 8. Tularosa, December 11. Alamogordo, December 14, 15. El Paso, Trinity, Dec. 21, 22. J. B. COCHRAN, P. E. 1107 Boulevard, El Paso, Texas.

A father, going into his stable one day recently, found his little son astride of one of the horses, with a slate and pencil in his hand. "Why, Harry!" he exclaimed, "what are you doing?" "Writing a composition," was the reply. "Well, why don't you write it in the house?" asked the father. "Because," answered the little fellow, "the teacher told me to write a composition on a horse."—Our Dumb Animals.

Impatient people water their miseries and hoe up their comforts; sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in.—Charles H. Spurgeon.

IN THESE TIMES

You may not want to spend much money for presents, but you want to send something to your friends. Why not send a book, one of the most attractive and satisfactory presents and one of the cheapest? Call and see the new Holiday Books.

Our line of holiday gift-books, Bibles, Testaments, prayer books, hymnals, Xmas post cards, calendars, booklets, Xmas tags and seals, picture mottoes, post cards albums and novelties was never so complete as it today.

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The Six Best Sellers:

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- We will have on sale at Elm Street entrance a large line of Henty, Alger, Castlemore, Optic and miscellaneous boys' and girls' books, regularly priced at 25c—special for the week.....25c

WE TAKE SUBSCRIPTIONS TO ALL MAGAZINES

SANGER BROTHERS

DALLAS, TEXAS

AMEN.

Our word Amen is a peculiar word. It stands by itself, forming its own complete sentence; but what part of speech it is grammarians cannot assert positively, for it is verb, substantive and adverb in one. It is equally at home in all languages, and yet native but to one; but what that is we cannot with certainty affirm. It is the last word of our Bible; it closes—with the exceptions of the Acts, St. James' epistle and the third epistle of St. John—each book of the New Testament; while all through the Old Testament we hear it strike, like a deep-toned bell, above the chancel of the Hebrew Psalter and out on the desert air of the Exodus, before the Psalter had begun to be. The first Amen we hear is in Numbers, chapter five, but in Deuteronomy 27 we have a whole psalm of Amens, as after each of the twelve curses we read, "And all the people shall say Amen." Here, then, we find one of its earlier meanings. It is a judicial affirmation, something like the "so help me, God," of our judicial oaths. But that we find it here in the Pentateuch, already restricted to a sacred use, with the exact form and meaning of our modern word, would almost imply that it had a distinctly Hebrew origin; and etymologically the word seems closely related to the Hebrew "emeth," truth. Indeed, in Isaiah 65:16 God is spoken of as the "God of the Amen," or God of truth; while in 1 Kings 8:26 the Amen is a verb, meaning to verify.

And yet I am inclined to think that we shall find its true origin still further back in the hour of Egyptian antiquity. Long before the Hebrews sojourned by the Nile, Amen was one of the chief gods of the Egyptians, occupying in their mythology the place of Jupiter in the later mythology of Greece and Rome. Six dynasties before the Pharaohs, one line of Egyptian kings had assumed the sacred name Amen; and while in Thebes Amen Ra was worshipped as the Sun-god, for more than two centuries Egypt prospered under the beneficent rule of the Amens—the third Amen leaving be-

hind him great engineering works, digging out Lake Moeris, planning his labyrinth and building his pyramid. So the Amen would be deeply impressed upon the Egyptian mind, invested with a kind of sanctity. It would naturally form one of their most solemn oaths, and what is more likely than that it should impress the Hebrew mind as well, becoming embedded in their language as one of their sacred words? But be its origin as it may, I think we may safely set it down as the oldest word in our language; reaching back through the centuries and millenniums to those earliest Hebrew days, and possibly to those prehistoric times before them, and this, too, with no change of meaning or of form.

I said just now that it was an affirmation, or solemn declaration, a calling upon God to witness, and this was its earlier use, as in Nehemiah 5:13, when he puts the people under oath to do such and such things, we read: "And all the congregation said amen, and praised the Lord." Then it became the response of the people to a song of praise, or prayer, or benediction of the minister, as in Nehemiah 8:6, where Ezra stands up to read the Book of the Law. As he blessed the Lord, the great God, we read: "And all the people answered Amen, Amen, with the lifting up of their hands." And so the word took its place in the order of public worship; but always as the responsive voice of the entire congregation, as they made the doxology or prayer of the officiating minister their own.

If we trace out the word in its New Testament use, it has exactly the same meanings and functions. Jesus uses the word in a sense peculiarly his own, for where we read so frequently, "Verily, verily, I say unto you," in the original it is "Amen, Amen, I say unto you," as he puts a double emphasis on the statement that follows; and possibly it was because of this frequent use of the word that John, in the Revelations, calls Jesus the "Amen," or the truth. But that the Amen was used as a congregational response is evident from Paul's letter to

the Corinthians (1:14-16) where he rebukes those who pray or give thanks in an unknown tongue, asking: "Else if thou bless with the spirit, how shall he that heareth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?"

Here, then, is the true place of the Amen. It is something more than a formal conclusion, a ringing off of the telephone; it is the golden band which binds up the separate petitions in a sort of unity, gathering up into itself the desires and requests of the entire congregation. Nor is it confined exclusively to prayer, for we find again and again the double "Amen, Amen" striking in with the doxologies of the Psalms, while in Revelation 19:4 it is a clear antiphon to those eternal alleluias which the perfected in glory sing. So it is no modern innovation, but a reverting to ancient and scriptural usage when we close our hymn of praise or prayer with a sustained Amen. It is an appropriate and natural ending and one which is in equal accord with the canon of a reverent taste and the canon of Scripture.

But while we join in the Amens of the sanctuary, letting heart and voice go out in these diapasons of worship, we may make our life itself an Amen, one deep, prolonged response to the divine will. The blind musician,

Seated one day at the organ,
Weary and ill at ease,

seeks to recover his "Lost Chord," which for a few moments of transport he heard singing in the chancel of his soul, and, baffled in his quest, he falls back upon the hope that in heaven he may yet find his "grand Amen." But earth can give grand Amens as well as heaven, and he whose heart is attuned—syntonic, as they say in these telegraphic days—will hear them. Oliver Wendell Holmes did but put a deep truth into poetic language when he said, "A flower is an Amen flung from the mute lips of nature." And the mute lips of nature are perpetually throwing off these Amens, striking in with no false notes or breaks of dissonance, responsive to the higher will of God, for the fields sing to the seas, and the seas sing up to the stars, and the far depths respond to the far heights in one sweet, unending Amen.

But there is an Amen grander than any that nature can give, for, after all, she offers a perfect, but blind, obedience, as the knigt says to the "senseless cataract." "Thou dost his will, the Maker's, and not knowest." But we can offer to God the obedience of a will, of reason, of thought, of love, a devotion nature cannot give; and heaven itself knows no sweeter, grander Amen than the Amen of a surrendered human will, the devotion of a consecrated life, just such a life as we all in our different spheres are called to live. And when the soul says Amen to the will of God, the blind musician finds his lost sight and his "Lost Chord," for heaven comes down to earth, and the solitary Amen becomes the song of the elders and the four living creatures. "Amen, Alleluia!"—Dr. Henry Burton, in New York Advocate.

FT. WORTH PREACHERS' MEETING

The meeting was called to order on Monday, December 2, 1907, by H. D. Knickerbocker, and the meeting was opened with prayer by Bro. Chappell.

Nominations were made for the officers for the present conference year. W. H. Matthews was elected Chairman and O. P. Kiker Secretary.

Reports as follows:
Riverside, C. A. Bickley, pastor: Good services; one conversion.
Glenwood, F. E. Singleton, pastor: Bro. J. A. Walkup preached in morning. Communion service in afternoon. One conversion.

Weatherford, Ashley Chapel, pastor: Fine services; splendid interest; one wedding.

First Church, H. D. Knickerbocker, pastor: Great day two babies baptized; one accession. In the afternoon preached to inmates of County Poor Farm. This service was productive of results, there being ten commitments to the Christian life. One conversion at the night service and one addition.

Polytechnic College, H. M. Long, pastor: Congregations large. League services fine; ten accessions. Encouragement in work on every hand.

North Fort Worth, W. M. Lane, pastor: Prayer-meetings well attended; preaching services well attended; Leagues in good condition.

Mulkey Memorial, W. H. Matthews, pastor: Good Sunday-school; congregations large; Epworth Leagues good; eight accessions.

Missouri Avenue, O. P. Kiker, pastor: Good crowds; two accessions.
Rev. G. D. Wilson, a member of the Northwest Texas Conference, and his son were present during the meeting.

W. H. MATTHEWS, Chairman.
O. P. KIKER, Secretary.

Powdered borax strewn over places frequented by ants, cockroaches and other vermin, will drive those pests away.

TIME TO RISE.

A birdie with a yellow bill
Hopped upon the window-sill;
Cooed his shining eye and said:
Ain't you 'shamed, you sleepy-head?
—R. L. Stevenson.

THE WOLVES AND THE BABY.

Here it is in the dead of winter. Snow is on the ground, on the trees, on the housetops. And we are all just in from a romp with a sledful of rosy-cheeked children. Of course, the only proper way to top off the evening is to tell a story. And so, as we all gather around the grate fire, and Tommy, who has been busy with the nut cracker, gets quiet, and sister surrenders the poker to papa, and all the rest of the little folks get "settled" for a listen, we tell the story of how a baby was saved from the wolves in a Canadian forest one winter day. And here it is, just as it was told:

One time a papa and mamma were driving through the woods in a sleigh, and they had a little baby with them. The baby was asleep on some straw in the back of the sleigh, all covered up with blankets, and just as snug and warm as could be. They had so much to carry in the sleigh that this was the best place to put the baby, and the mamma could just turn her head and see the little baby's nose peeping out and see it sleeping so quiet and fine. The horses—two of them—went spanking along the road, for the big log teams had worn it nice and smooth.

Suddenly the mamma gave a start. They were just in the middle of the deep woods, miles away from anybody. She had heard some strange sound. She said to the papa, "Stop! whole pack of them, in full cry."

The papa pulled hard on the reins and brought the horses to a stop. Then they heard the cry again, and plainly. So did the horses. They sprang forward as they heard that cry. It was the cry of wolves, and they were coming after the sleigh, a whole pack of them, in full cry.

So sudden was the start of the horses that the sleigh was almost lifted from the ground. At the same instant the mother turned round to see her baby, but it was gone. Out in the roadway was a little bundle, and the little pink fingers were buried deep in snow and a little voice was wailing with the cold and fright. Mamma gave a scream. Papa stood up and yanked the lines like a crazy man. The horses were pulled up to a second stop, but wild with fear and almost uncontrollable. Mamma was out of the sleigh in a twinkling and, running to her little bundle, snatched it up as a feather and dashed back to the sleigh. How she got into that rocking sleigh she could not tell now, but the half-crazed horses seemed to feel it the instant she got in, and then away they dashed, papa holding the reins, mamma holding the baby and the baby holding its breath. It all hadn't taken long, but so swift ran the wolves that now they could be seen away back on the road.

It was a wild race, children. The horses were galloping for their lives, and at every jump the sleigh seemed to clear the ground. But faster came the wolves. They were now so near that their red tongues could be seen, and their howling was terrible. Then the papa said:

"Wife, put down the baby in front of our feet. Then take the reins. You must do this at once."

The baby was put down and a bubble-barreled shotgun was taken up. Then the mamma took the reins. The papa turned and leveled his gun at the pack.

Two flames leaped out of the barrels, and two of the front wolves fell over and others yelped and limped. Then what do you suppose happened? The whole pack jumped upon the dead and wounded wolves and tore them to pieces. My, how they growled and yelped and fought over the dead and hurt wolves.

Well, the papa loaded his gun and the horses ran on like the wind, but soon the wolves were after the sleigh, and soon they were almost near enough to leap into it.

When papa fired both barrels at them, and again there was yelping and scattering of the pack, and some more dead and wounded for the live and hungry ones to eat up.

So it went till the horses were almost tired out and the night was coming on.

Suddenly mamma gave a cry. "I see a light," she said.
"All right," said papa, "and I've got one more load for the gun. God help us now."

Once more he fired, and two more wolves, just ready to leap at the horses, fell dead.

The horses made a desperate effort, and the sleigh shot out of the woods into another highway, and there was the lighted house, or hut, of some woodmen.

They heard the shooting, and soon men, women and dogs were running out to see what was the matter. At this the wolves stopped, the few that

were left and without a whimper started back for the depths of the forest.

Men held the trembling horses, strong arms took the mamma and the baby and soon all were safe in the little cottage.

The warmed up a nice bottle of milk for the baby, and soon it went to sleep. Aren't you glad the wolves didn't get that baby?—Child Labor Record.

DO YOU HAVE FAMILY PRAYER?

A clergyman occupying a prominent place as an educator, and who had had opportunity to know something of the home life of many American families, deprecates the absence of the family altar in the majority of homes. In fact, he declares, that in comparatively few is the usage of family worship continued.

At one time it was the rule in most Christian families to have prayers either morning or evening every day, but now you rarely find a family where this is done. How is it in your home? Another thing this clergyman says is that he despairs of ever seeing the Church really alive, as it ought to be unless we re-establish the custom of family worship.

Children need it. Parents need it. The guests need it. God must be acknowledged and honored in the home.

The warmth of family piety dies down unless there be this daily rendering of homage to the Lord of the family. "What is there to hinder you reading a few verses from your Bible and saying a prayer with your family to-night? Timid about it? Do not know just how to begin? You have your Bible. Begin with the Beatitudes, St. Matthew 5th. Only a few minutes and you have started your family altar.—American Church S. S. Magazine.

HOSPITALITY.

One day Tommy rushed into the kitchen, crying out, "Mother, mother, there is an old woman down in the road sitting on a log; shall I set Pompey on her?"

"Set Pompey on her!" said his sister. "What for?"

"Oh! because," answered Tommy looking a little ashamed, "because perhaps she is a thief."

"Go out, Esther, and see if the poor woman wants anything. Perhaps she is tired with a hard day's travel among the mountains," said the mother.

Esther ran down the green, and peeping through the gate, saw the woman resting under the shade of the old oak tree.

"Should you like anything?" asked Esther.

"Thank you," said the old woman; "I should be very thankful for a drink of water."

Esther scampered back to the house for some cold water from the well, and hastened with it to the poor traveler.

"I thank you," she said, after drinking. "It tastes very good. Do you know what the Lord Jesus once said about a cup of cold water?"

Esther was silent.

"I will tell you. He said, 'Whosoever shall give to one of his people a cup of cold water only, in the name of a disciple, he shall in no way lose his reward.' May the Lord himself bless you, little girl, as I am sure I do."

And a happy feeling stole into the child's bosom at the old woman's words, for the blessing of the poor upon her.—Child's Friend.

BEGAN YOUNG

Had "Coffee Nerves" from Youth.

"When very young I began using coffee and continued up to the past six months," writes a Texas girl.

"I had been exceedingly nervous, thin and very fallow. After quitting coffee and drinking Postum Food Coffee about a month my nervousness disappeared and has never returned. This is the more remarkable as I am a Primary teacher and have kept right on with my work.

"My complexion now is clear and rosy, my skin soft and smooth. As a good complexion was something I had greatly desired, I feel amply repaid even tho' this were the only benefit derived from drinking Postum.

"Before beginning its use I had suffered greatly from indigestion and headache; these troubles are now unknown.

"Best of all, I changed from coffee to Postum without the slightest inconvenience, did not even have a headache. Have known coffee drinkers who were visiting me, to use Postum a week without being aware that they were not drinking coffee.

"I have known several to begin the use of Postum and drop it because they did not boil it properly. After explaining how it should be prepared they have tried it again and pronounced it delicious."

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



BLAYLO
Vol. LI

UND

Elijah prophets had pre-claims of Baal to all the prophets the God down and the people was a great test Elijah his prayer great rain prophets the mourn swiftly to of the day a fury of against life he and he fl heart of overcome flung him the brand God that enough; for I am How n perience juniper times be life press to seek r overtakes burns on pain rack departure, life worth tide of f grows da to success hopes pe rather di longer. pended fo emergenc promises, turn the to bear th when we see no w prefer to be reli spair we juniper to fate. Su of God's It is not and the easy to tu alone and pine and Elijah, w ourselves bodings. But we not forsai