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

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No. 18

EDITORIAL

THE INTERESTS OF THE WEST AND THE SOUTHWEST.

That the great West and Southwest sections of our country will attract the attention of the next General Conference more largely than ever before, we do not doubt for a moment. And this section will be more largely represented in that body than in any previous session. It will have not less than one hundred delegates, and possibly more. Texas alone, including the New Mexico Conference and the Mexican Border Mission Conference, will have fifty-four delegates. Then there will be Oklahoma, Missouri, Arkansas, Colorado, Old Mexico, California and a good portion of Louisiana. The section represented by this territory is a vast empire within itself, and it is the comparatively new portions of the United States. People from all over our land are pouring into these sections. The waste lands are being settled up and a great civilization is in process of development.

True, much of this vast stretch of country is already settled, its institutions are flourishing, and its resources are well developed, particularly in Arkansas, Missouri, Texas and Louisiana. But throughout the remaining sections these settled conditions are unknown. The whole country is in a formative state. It is the battleground of our holy religion, and Southern Methodism is a vital force in the processes now at work. In much of the territory we are preempting the ground. But we are not yet in possession. Our claims are being disputed at every step of our progress. The world, the flesh and the devil are our foes. That we need all the help that the Church can throw to us, no one can doubt who is acquainted with the facts in the case.

In addition to these foes without, we are having sharp competition from the Northern Methodist Church. They see vast possibilities in this territory. Thousands of their people from the East, the North and the Middle West are flocking to these sections. Their Bishops are now in Texas, Oklahoma, New Mexico and Arizona, spying out the land. They are preparing to follow up their own tides of people to these sections with money and men to look after them. At present the whole advantage is in our favor. Will the general Church help us not only to hold what we have already won, but also aid us more largely to win larger conquests for Christ and Southern Methodism?

The fifty-four delegates from Texas will bend all their energies to awaken an interest in the work through out this wondrous domain. True, half of them are new men, never having served in a General Conference; but they are men of wide vision and well acquainted with conditions in these fields. Many of the old men will be missed from our delegations, but enough of the old guard will be there to preserve our individuality, and to help bring about an equipoise of forces. One thing, these Texas delegations will be more nearly a unit in their views and actions than ever before. Each one will do his

own thinking and be governed by his own convictions; but in the settlement of questions pertaining to the interests of the great section we represent, there will be harmony and concert of action. We know them personally, and it is our deliberate judgment that they will stand shoulder to shoulder when it comes to the vital issues of this great Western Empire.

It so happens that we know most of the other delegates from this trans-Mississippi country, and we can say just as much for them as we do for Texas. They are able and representative men. They love the Church at large, and hence they will do their best to call her attention to the special problems of this vast field.

To do this will not be a difficult matter. We rejoice to believe that the Church is more largely interested in this growing section than in the years gone by. The last General Conference provided for the permanent establishment of a branch of the Publishing House in Dallas, and as a result we have the splendid building where the business is now being conducted. The bringing of this connectional interest this side of the Mississippi is a concession that speaks volumes for the Church's concern for this section. It is but the beginning of larger things for us. That the Church will go forward in the work already begun, we most sincerely believe.

Right here permit us to say that the largest part of the work being done by our Church Extension Board is on this side of the Mississippi. Oklahoma, portions of Texas, New Mexico, Arizona and Colorado are the scenes of its most active operations. These districts are making large drafts on the liberality of the board. It will not be long until it will dawn upon the Church that Louisville, Ky., is a long, long way from Dallas, Texas, and Phoenix, Arizona. Is it not reasonable that the Church will soon want the headquarters of this great board closer to the sections where its active operations are in progress? Such a suggestion is not impossible, to say the least of it. More and more the great West will draw heavily upon our connectional departments. It will be necessary for them to be closer to the fields in which they are planting their enterprises. The very presence of some of them in our midst will be an imperative necessity.

Furthermore, since the death of Bishop Ward we have but two Bishops living this side of the Mississippi—Bishops Key and Hendrix. The others live beyond the Father of Waters. The time is not distant when we must have more of our Bishops in this territory. They can only know these conditions by permanent residence among us. An occasional visit is not sufficient. Nothing but a familiar acquaintance brought about by annual contact with the men and the problems on the ground will meet the emergency. We need them to help us plan and prosecute great enterprises for God and for our Church. We are sure that our approaching General Conference will heed these crying needs and join forces with us to meet them. We must have leaders inured to hardships, leaders of broad statesmanship and with a vision wide enough to lift the horizon and sweep the great field lying out before us. Therefore, the pro-

ceedings of the General Conference next May will be watched with peculiar interest by the men and the women who are investing their time, their talent and their means in this great empire of the West and the Southwest.

GROWTH OF TEXAS METHODISM.

Texas Methodism is virile and aggressive. Several years ago we went forward in membership at lengthening strides. Then there came a building era, and during this period our gain was not so rapid, but church building and parsonage building went forward at a marvelous rate, and in this department we are still making rapid progress. Our growth in membership has also taken on a perceptible impetus.

The conferences are all adjourned and we are able to make some accurate estimates, and now let us examine the results. In our four conferences we have 16,927 officers and teachers in our Sunday-schools, and we have 187,192 scholars on our Sunday-school rolls. We collected and disbursed the past year \$43,922.96 for foreign mission, and \$48,958.63 for domestic missions, and \$24,421.91 for church extension, making a grand total of \$117,302.60. And we now have 256,941 members, not including the German Mission Conference and that part of Texas west of the Pecos River and in the New Mexico Conference. Last year our total membership stood at 243,451, giving us a net increase for this year of 12,590. The figures further show that we have church houses valued at \$5,391,992.75, with an indebtedness of \$257,245.93. We have parsonages valued at \$1,237,565, with an indebtedness of \$100,882.90. These figures do not include our school property, the value of which would increase these amounts considerably.

All things considered, we have much to inspire our gratitude and to increase our diligence in the Master's service. With such conditions of success, wrought out of the difficulties that have beset us in the past, what is it we ought not to do in the future? With God's help and with our devotion, we ought now to go forward by leaps and bounds in winning this great State to the cause of our Lord Jesus Christ. With this wonderful encouragement, let us bear arms and move forward with a purpose that will bring great conquest to our cause. May the great Head of the Church inspire us to great things!

The man or the woman—especially the latter—who is so lovely to any and all people, regardless of their merit, is not always real and sincere in such manifestations.

A great many people feel that when they put money into God's treasury they are giving it to this and to that cause. But they make a serious mistake. We owe a part of all we possess to God, and when we turn it over to his cause we are paying an honest debt. We are giving nothing to God. We owe it to him, just as we owe our bills at the grocery store. He has given us value received for every penny we put into his treasury.

Woman's Rights Movement in the Church

By REV. JOHN M. BARCUS

A memorial to the General Conference from the General Board of the Woman's Home Mission Society and several articles that have appeared in "Our Homes" and in the Advocates of the Church show a decided and determined effort on the part of these leaders among our women to secure, from the approaching General Conference, such legislation as will make women eligible to all official positions in the Church.

Their plea is based on three considerations:

1. The women have succeeded marvelously with the work heretofore committed to their hands.

2. By virtue of their work and travel incident to this success they have so developed that they are now capable of filling any position open to laymen in the Church.

3. Women ought to have the same rights as men.

Their papers remind at least one of their readers of a certain interview the disciples had with the Master when they asked the question, "Who shall be the greatest in the Kingdom of heaven?" And there seems to be a disposition to abdicate the throne of pre-eminence they have heretofore occupied, according to the standard the Master announced in that interview—the pre-eminence of being the servant of all—and ask in its stead the pre-eminence of official position.

As to the first two considerations on which their plea is based, I suppose there will be no contention. No one, I suppose, certainly not I, will call in question the superior goodness, efficiency and intelligence of the women compared with the men.

I believe the women could do all the work of the Church and fill every office from sexton to Bishop as well as it is now filled. But the issue involved is not "What are women capable of doing?" and should not be solely "What are their rights?" All things that are lawful are not expedient.

The larger question is, "What is best for the Church as a whole?" While the men are largely in the minority, their interest is certainly worth consideration.

I have been five years presiding elder and more than twenty years in stations, and I am sure I speak the experience of all pastors when I say that the greatest problem of the Church is "What can we give our men to do that will cause them to take more interest in the work of the Church?"

Our women have their weekly meetings in their missionary societies, their district, Annual Conference and General Board meetings, etc., to which they send delegates and by means of which they become informed and enthused. For the men we have a few offices of a purely local character—our District and Annual Conferences which a very few can be induced to attend, and from these few delegates to the General Conference are selected. The great body of our men have absolutely nothing to do with the work of the Church except to pay the bills. Now it is proposed to divide even these few offices with the women and send them as delegates to the District, Annual and General Conferences.

The sneer is already largely indulged, by men of the world, that the Church is run by the preachers and the women, and if we are to take away from the few men we now have actively at work their only opportunity of public service, there will be noth-

ing left but for the men to "go 'way back and sit down."

Then the negro doggerel will be as appropriate to the Church as it now is to the colored race:

"Let the women do the work, do the work,

While the men sit around all day."

The plea is not made that our women need these offices for their good; it is claimed only as their right. That the women of the Church under our present plan of division of labor are growing along all lines more rapidly than our men is claimed by Miss Bennett. In her annual address she says: "Is it not also very evident that the active participation of the women in the Church work through the missionary societies has brought to a larger number of women than men a broader knowledge of the whole Church life, its organization, management, institutions and trend of thought?" (Black type mine.)

If this is so, and nobody doubts it, why take from any of our men their only opportunity for a broadening of knowledge and give it to their already better developed sisters or wives, and thus increase the disparity between the women and the men and decrease in number the already too few men actively engaged in the work of the Church?

Reference is made in these papers to the fact that the Methodist Episcopal Church has taken action similar to that asked for by our women. It is true that their law has been so changed, but it is also true that for some reason so few of their women have found their way into the ecclesiastical councils that their influence is almost imperceptible. Perhaps their women are too modest or too sensible to avail themselves of their rights. Or maybe their men are too selfish to elect them.

But the men of the South have always been more chivalrous toward their women, and this fact, added to the natural disposition of our men to want to turn over everything to the women they can so that they may, as Miss Bennett says, "Give their time and strength to exacting private and public business, will make them only too glad to put the women forward. Then when delegates to District Conference are to be elected, the busy banker, lawyer or merchant will say, "I can't go; I'm too busy; but my wife can go if she wants to." Of course the business of the District Conference will be attended to just as well by his wife, but in the meanwhile another barrier between him and mammon worship will be broken down and the now-too-wide gulf between what his wife knows and cares about Church affairs and what he knows and cares will have been perceptibly enlarged.

What our men need is not to give up any part of the responsibility in the Church they now have—not a decrease in the number of those who hold official position—but rather some plan by which more of them can be induced to attend the Quarterly, District and Annual Conferences. Possibly if the good women would take the men into their societies and send some of them as delegates to their conferences, they might help to train and develop some of them.

My firm conviction is that this legislation, prayed for by these women, will if granted tend to diminish the number of men we now have who are actively at work in the Church. It might gratify the ambition of a few women, but it would be gratification dearly bought.

ANENT DOCTRINAL TRACTS

"LET US HAVE THOSE TRACTS."

My short experience as a pastor has been devoted exclusively to the rural districts, and I have seen some of the needs along the line of supplying our people with doctrinal tracts.

In the first place, many of the country charges are supplied by young men—young both in years and experience—and who are not capable to preach on some of the disputed doctrines; but I think that a great deal of this incapability is due to the fact that Methodists are entirely too well satisfied to "let well enough alone," and as a result there are large numbers of them who do not know why they are Methodists, other than their parents were members before them, or some other reason like it. And if the preacher is capable and even men-

tion "infant baptism," the possibility of apostasy, "affusion," or anything else of the kind, our brethren of the other denominations will become greatly offended, even if the preacher does not mention them; while they think it perfectly all right for them to "lambast the Methodists" and continually "harp" on their pet doctrines.

If our people were supplied with tracts, it would be unnecessary for our preachers to preach on these things, if it would cause strife. Supply our people with tracts, let the preacher study them himself, and talk with the members about them in his pastoral visits. If he preach on these doctrines, he will be accused of trying to get members from the other Churches; but if our people know why they are what they are, it will save the preacher embarrassment, as well as

prevent hard feelings. Of course it is well that other people should know what we believe, but if we have doctrinal tracts, those who are not too narrow will read them, and gladly too; for it is only the narrow-minded who take offense at "doctrinal sermons."

If our people are supplied with doctrinal tracts, it will help them to fortify themselves against the proselyter. I know it to be a fact that people of another denomination, in their protracted meetings, spend more time and work trying to get members from the Methodist Church than in trying to save immortal souls. They use all the arts of persuasion all during the week, and on the last Sunday give the Methodists "fits;" as one good Methodist brother, whom they had been trying to get, said, "They gave me a bone to gnaw all the week, and on Sunday they took it away from me and hit me over the head with it."

There are also many members of the Methodist Church who do not believe in infant baptism, and do not have their children baptized; there are also many more who are not satisfied unless they are "dipped." I believe that the Bible teaches infant baptism, and that affusion is the Scriptural mode of baptism; but I do not think that the Discipline should require our members to have their children baptized; neither should it forbid any to be "dipped" good and deep if they desire. But as these as well as other things are prominent doctrines of Methodism, they should be known and understood by our members so that they will practice them, not because they are forced to it, but because they believe them to be Scriptural.

So I say let our people become thoroughly acquainted with our doctrines; furnish them the tracts, and they will read them. In a great many of the homes in the country—I believe in fully nine-tenths of them—are to be found tracts on the doctrines of Mormonism, Holiness (so-called), and many others; but how few are the tracts on Methodist doctrines. This ought not so to be. Let us be up and doing.

J. P. CHAMBERS.

Markham, Texas.

DOCTRINAL TRACTS AND DOCTRINAL PREACHING.

Much has been said, more ought to be said and done, about this vital cause. Vital because tracts are, so to speak, the seed corn of our ecclesiastical crop. When Methodism ceases to spread her doctrines, she will cease to grow. In spite of the sentimental nonsense of some uninformed laymen and women with here and there a milk-and-elder preacher, who are afraid of hurting other people's feelings if our doctrines are preached, it is a fact indisputable that the men who preach our doctrines are the men who build up our Church. Wesley never preached a sermon without preaching doctrine. All of Watson's Institutes and Ralston's Element of Divinity are doctrinal theses. Luther founded the Lutheran Church by preaching doctrine. Our doctrinal preachers are our best revivalists and bring the most stable and loyal members into our Church. Fletcher's Checks and Appeals, Clarke's Commentaries and Wesley's Notes are doctrinal arsenals. All the early Methodist preachers were ecclesiastical gladiators, and woe betide the Church bigot who came in reach of his battle-ax and felt the weight of his ecclesiastical mace. They were all—Lee, Webb, Asbury, Nolan and an innumerable host—adepts in repartee. There were giants in those days. No preacher of today is equipped until he can meet the foe.

Luther began his Reformation by preaching the Lutheran doctrines that stand today as the pabulum of that great Church. John Calvin began his mighty work preaching his peculiar tenets and set the world astir by the doctrines he taught. Mormonism began by the preaching of Joe Smith's before unheard-of doctrines, until now like a plague spot it eats like an incurable cancer at the heart of our homes. A Campbell began his so-called reformation, preaching the creed of that Church, and so with every other principle—financial, political or ecclesiastical, they have begun, continued and grown by the promulgation of their peculiar views. How else could they be known? Wesley knew this, so everywhere he went, at all seasons and everywhere, he preached doctrines and sowed tracts and behold the harvest! And just so sure as it began thus, she will have to be perpetuated in a like manner. "Mores et tempora mintatur sunt," but principles never change. That which is necessary once is necessary for-

ever. Paul understood this when he said, in Rom. 10:14, "How then shall they call on Him on whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Christ knew this when, in Matt. 28:20, He commanded His disciples to teach or indoctrinate the people, for the word "didaskoutes," rendered "teaching," is from the word "didactic," "to teach," from which we get the word trinal tracts she shows the world doctored, if Christ be obeyed.

Neal Dow said he made Maine prohibition State by sowing it knee deep with prohibition literature. Arians attracted the world thither because of its learning and books of philosophy. So Methodism will attract the world when by preaching and doctrinal tracts she shows the world what she has.

I knew one of these pacific preachers to make the statement that it was not Methodistic to go around preaching baptism, and when he was shown that Wesley, Watson, Clarke, Ralston and a host of others preached our baptism, he got warm, yea, hot, and left the District Conference without saying bye-bye. Another, a presiding elder, gave his preachers to understand that if they preached on doctrines that opposed other denominations they would go out of his district at conference. Now I submit that such a presiding elder should be made to do the going act, for he is wholly unfit to be a leader. Others have said to me that they never had, and never intended to preach a doctrinal sermon. Such preachers should read again their ordination vows. Let's have it:

Ques. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word? etc.

Your answer: "I will, the Lord being my helper."

Now what think ye of the preacher who says he won't, or the presiding elder who wants to put a censor on the mouths of his preachers or who gets warm, yea, hot, because the doctrines are preached? Paul was the greatest polemic since Christ, who was the master doctrinal preacher of the world. He preached on every phase of doctrine known to Methodism or the Bible, and commanded His disciples to keep it up. He preached on receiving infants into the Church or Kingdom of God, the mode of baptism, falling from grace, sinners praying, regeneration, justification by faith and every other feature embraced in the economy of salvation; and the preacher who does not preach and teach these doctrines does not do as Christ commanded in Matt. 28:20: "Teaching them to observe all things whatsoever I have commanded you."

Again, must we like dumb driven cattle, for fear we shall hurt someone's feelings, sit still and say nothing, while the ecclesiastical marauders of other denominations insult our people, slander our Church and proselyte our children? "Oh, but," says one of our popularity-loving little preachers who wants everybody to think well of him, or one of our uninformed laymen who has an ax to grind, "these denominations are our friends and are doing a great work and I don't want to hurt their feelings." I had as soon believe a man my friend who would abuse my children and try to stigmatize my wife, as to believe some of these denominations friendly to Methodism.

Now let's see: Mr. Beauchamp in The Baptist Teacher three summers ago said, "It is a sin to belong to or to encourage these other denominations by helping to support them." Is this friendship? "A sin!" Another Baptist preacher, in Oklahoma, said, "We believe none have a right to preach or teach or to baptize or administer the sacrament but us." Another said, at Ovilla, Texas, "Methodism was begun in the United States by a fallen woman (Barbara Heck) in the back end of a gambling saloon." He then turned to a professor in a Baptist university and asked him if this was not so, and the professor answered, "yes." Is this friendship? If so, away with friendship! And yet another, who lives in Texas, said at Willis, Okla., "Wesley's mother was a harlot, Wesley an illegitimate child, and that saloons and houses of ill fame are the fruits of infant baptism." These are only a few of the many quotations that might be given. Now where is their friendship? The fight is on, and there will be no peace until a peace is conquered. Such vile aspersions of our beloved Zion must be met and exposed in city and country, their fallacies exploded and the truth given to the people. Give us tracts, and, O Lord, give us preachers

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who will preach as Thou didst and preachers who will not think it beneath their dignity to sell tracts or a waste of time to distribute good books and feed the hungry poor. Give us tracts, give us the Tract Society, and let our preachers sow them broadcast over the land, and Methodism will reap what she sows. Sound the slogan!

C. L. BALLARD.

DOCTRINAL PREACHING.

In the Epworth Era of Nov. 25, I notice a warning from J. E. Mahaffey concerning a pamphlet by Dr. W. W. Hamilton, in which some glaring misrepresentations are made pertaining to baptism. It appears that the Doctor says that the word for sprinkling occurs sixty-two times in the New Testament, the word for pour, one hundred and fifty-two times, and the word for wash, one hundred and thirty-nine times; and that in not a single case is either of these words used when baptism is referred to. That these statements are foreign to the facts is abundantly shown by Bro. Mahaffey. The Doctor has entirely too many words, "santizo" (sprinkle) occurring only seven times, "ekcheo" (pour), only nineteen times, and "tono," (wash), ten times. The question naturally arises, why did the Doctor make these statements?

I can only think that one of two reasons can account for it: ignorance or a purpose to mislead.

Then I notice an article in a recent Advocate from Rev. C. D. West in which he stresses the importance of preaching Methodist doctrine, to which I want to say Amen! He also calls attention to the fact that many Methodists get scared when we preach doctrinal sermons, but someone gets his feelings hurt. Now in connection with these things I desire to say a few things.

First, it was my fortune to be raised under Baptist influence. I knew very little of other denominations when I was a boy. I am sure I can say two things of the average Baptist: he is religious, is one; he honestly believes he is right, is the other. I was taught to believe they were right in their mode of baptism, and when I read something like this, that those who used any other mode of baptism were

guilty of sin and high-handed rebellion against God, I felt that Methodists and Presbyterians were certainly very wrong in their practice. You can imagine my surprise when, in after years, I learned that these teachings of my boyhood days were misleading in a great degree. They were wholly one-sided and misrepresented the facts. But I was only one of hundreds who were so taught; hundreds still read and believe those teachings. I feel sure that there are very many Baptists who, if they knew the facts, all the facts, that bear upon the subject, would do as I have done—turn to other sources. After studying the matter from every source at my command, my deliberate conviction is that the New Testament nowhere sustains the practice of immersion.

In the second place, I want to say that no Methodist should be ashamed of Methodist doctrine, for it is thoroughly Scriptural. Moreover, he ought to try to equal his Baptist brother at least in knowing the doctrines of his Church. Why should a Methodist be afraid that the preaching of Methodist doctrine would hurt feelings? Other denominations are not so careful of feelings. In three meetings I have heard a Baptist evangelist and he always preaches his doctrine, even in his revivals. Recently in a sermon on the new birth he took fully half of the time to prove that when once born of the Spirit one could never fall, for once a son, always a son. But he forgot to tell us about the other side of the matter. He did give us to understand he had been a sinner. Whose son was he then? If his argument is correct, he must be a son of the same father, notwithstanding the fact that he is now an evangelist.

Let us with proper courtesy and self-respect preach the doctrines of Methodism. It is due ourselves, as well as others, that the world know the foundations of Methodism, for they are Scriptural. We have nothing to fear either from the timid Methodist or from the party whose feelings would be hurt because of such preaching. No truly fair-minded person will object to all the light he can get from the Word of God, and Methodist teaching will give as much Scriptural light as that of any other denomination. J. H. CHAMBLISS.

The secret with them as with all was just the compelling power of a real and supreme joy. When the spirit of adoption is abroad in a man or in a community the cry will be heard, "Abba, Father." It is not so much a matter of how the cry articulates itself or after what manner the phrases coin themselves; as to that every man will be and ought to be himself. But even in the most halting and stumbling testimony there will be a sense of intimacy and reality which will set all hearts in a glow. When the psalmist breaks out, O, how I love thy law! the words are simple enough, but the spirit is thrilling. When he declares, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth," the words are such as any one might compose, but what gust, what relish is bound up in them! The distinguishing characteristics of Gottfried Thomasius, the learned theologian of Erlangen, we are told, was a deep and ardent devotion to his divine Master so that—and mark the words—"so that as has often been remarked by different pupils and readers, intercourse with him made 'the heart burn' within one much as did the hearts of the disciples on the way to Emmaus." It was not his learning, but his devotion, that made such power in intercourse possible. Education may enrich experience, it may open the way to new and larger experience, but it does not beget experience, nor is it a substitute for experience.

The possibilities of really enjoying religion are often displayed at camp-meeting where the conventions of ordinary Church life, by common consent, are temporarily laid aside. There religion seems the natural thing to talk about, and because natural then fresh and interesting, relishing and moving. Some of the talk is crude enough, perhaps, though the man is not to be envied who can criticize form in the presence of power. But the spirit of it! That is the thing to be coveted. Import that spirit into the Church prayer and class meeting and there will be no lack of interest and no want of worshippers. Let the discipline, resolutely put aside formality, let him live in the quickening atmosphere of the Spirit's companionship let him, as Bushnell was wont to say, let him not *bask* only, but *abide* in Christ, and out of such fellowship will spring a vernacular of the Spirit which will be as the "eloquence of his disciples, given by God himself," to revive the weary one with words of comfort and to revive the heart of those who are crushed." It must not be forgotten that Methodism as distinguished from all forms of Quietism is a religion of expression. As has been said, it is "specially social" in its economy. Its peculiar mission is to kindle and maintain heavenly fires by bringing soul into contact with soul. We really vindicate ourselves only in the assertion of this peculiarity. It becomes of the first importance therefore that by any and by all means at our disposal we shall revive the spirit of testimony in the power of a joyful and satisfying experience. And by these signs shall all men know that fellowship with God is the most real and most beautiful thing in the world.—Northwestern Advocate.

WHY CHURCHES DO NOT PROSPER.

I must say that not a little of the difficulty in filling vacant places, and in preventing vacancies, has arisen from the fault-finding, unsympathetic and exacting attitude of many of our people. They expect a clergyman to fill their church, and yet they themselves do what they

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can to keep it empty by habitually staying away from church, or attending only when they please. They demand of him that he shall be alert, while they themselves are apathetic. They fail to pay their Church dues and so create a deficit, and yet they are vexed that the cry of a deficit should be raised so often. They wait to see whether all will like the new minister, while they know very well that they do not all like one another. In view of this state of things, may not one fairly put to the dissatisfied parishioners the question of the Master: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? First cast the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye."—Bishop Hare.

Perhaps you feel that the best days of life are gone, and it is too late to begin things which were in your power once; still, my repentant brother, there is encouragement from your Master yet. Wake up to the opportunities that yet remain. Ten years of life—five years—one year—say you have only that, will you sleep that away because you have already slept too long? Eternity is crying out to you louder and louder as you near its brink. Rise, be going; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—Frederick Robertson.

God is ever blotting out sins from his remembrance—never tiring. O I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. * * * And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvertown Horne.

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or insincere talk from dutiful but drowsy worshippers. Still these are not the necessary alternatives. The heart of the difficulty is in the absence of any real or deep relish for religion. When every allowance has been made for the American temperament and for the diffusion of culture and the refinement of the popular taste, all of which are supposed to make people less ready to talk about matters which lie deepest in them, it remains to be said that these things may modify, but they do not necessarily paralyze speech. There never was a finer or more sensitive nature than Henry Drummond's, and one element of his fascination for all kinds of people was the frank and natural way in which his conversation would slip into the deep things of the soul's life in God. Of the late Charles A. Berry of Wolverhampton, England, one of the ablest as he was one of the most influential ministers of his day, it is said by his biographer that some of Berry's finest preaching was done in social talk. "You heard him keep the table in a rear with a capital story told in his own inimitable way, or with some brilliant bit of repartee, and then in a little while the laughter was hushed, the 'voices took a higher range;' Berry was launched on some religious theme; men of the world were listening as they had thought they could not be made to listen to strenuous religious discussion. Berry never indulged in rapid pietism. He never dragged religion into conversation, but somehow it generally got in. There was a winsomeness, a breadth of view, a very real tenderness of sympathy, blending with a vigor of expression that won him an entrance to hearts that were not easy

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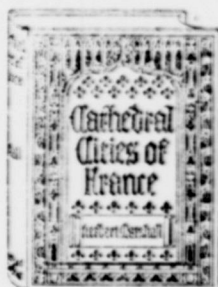
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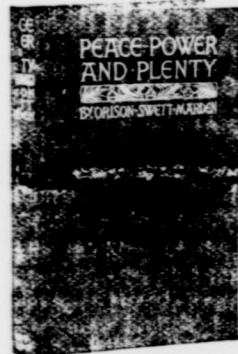
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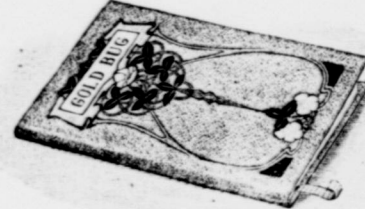
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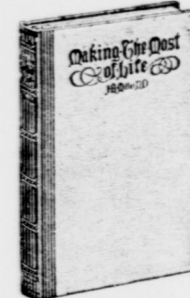
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No creature ever wandered in except a wasp that would now and then hover about her head. But one morning the farmer came to get his coat, without a word of warning.

Then the frightened mother bird flew from her nest, and every little bird uttered some words of terror. Then the farmer came to get his coat, and it was then, when he put his hand in his pocket, he saw such unlooked-for plunder. He laughed and said: "Whoever thought a bird could do a thing so clever?"

He then told the mother bird not to be frightened, for he would not harm her. He hung his coat back and said he thought he had another.

Then he hastened away to tell his wife about it; she said he had another one that would do in the place of this one. The little birds soon grew strong, and they all flew away and left the nest in the farmer's pocket.—Exchange.

AVOIDING FUSSINESS.

"Really, I'd almost rather not go if Lena is to go too. She's so everlasting fussy. She wants everything 'just so' for herself, and then wants to manage other people's affairs exactly according to her own notions. She keeps every one on nettles all the time."

The "fussy" person sometimes finds herself in "a great big area of loneliness," and wonders why, or perhaps she lives under a cloud of discouragement because her attempts at being kind are not appreciated. Attention to details has its place in daily life. The wish to be kind and considerate in little matters is a virtue, but one may overdo in this matter as in other things. Watch a person whose manners are so good that they never attract attention, who is always pleasing. She goes into a railway coach and takes the first comfortable seat she finds; if with another, she takes the inside or outside half as it happens. When a guest enters her parlor she lets the visitor choose her own seat, without "driving her around," as one caller said of a too attentive hostess. She doesn't inopportunistly spy out every last scrap of "matter out of place," and then insist on making every one wait while she dislodges the offending particle. She

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a Torpid Liver and Bad Digestion

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

Take No Substitute.

doesn't at any time keep her own ideas of what is right and comfortable for every one constantly at the front. In fact, she scarcely seems to have an "own way."

Some people love details, want to be busy with them all the time, but a good many do not; they want to be quiet, or to give their attention to more important matters. If you find that people seem unresponsive to your little suggestions, or that they avoid close contact with you, find out, if you can, whether you are making yourself tiresome by trying to insist on managing little matters for them without considering their likes and dislikes, their temperament and ideals of comfort; or whether you are making too much of your own likes and dislikes, your temporary comfort. A buzzing bee doesn't do any real harm, but it isn't possible to feel quite comfortable in his company. Those with minds of their own are very likely sometimes to find a fussy person not much more tolerable than a buzzing bee.—Wellspring.

OPEN TO QUESTION.

"Odd that these should come in the same mail," said Mrs. Wilding, as she finished her letters and smiled across the table to the old friend who was visiting her. "They're such a contrast—one from the most fortunate, the other from the most unfortunate, woman I know."

"And which is which?"
"Oh, this elegant affair is from my cousin Lillian. Handsome's no name for her—perfectly well—rich—two angelic children—a husband who worships her footprints. But this"—shaking her head over a cheap-looking envelope—"it's a pitiful story. Poor old lady—proud as Lucifer—Southerner, you know—brought up in luxury—never learned to work, and now left destitute, without a relative. Old ladies' home? She'd died first. She rents a room in a miserable part of the city, and spends the daytime hours at the public library. That's where I met her. She thinks she can write for publication, and she probably could if she had begun years ago. Once in a while she sells something, but there are days, I know, when she nearly starves, though she'll never admit that she needs anything—except congenial companionship. You see, she's a woman who knows a line of good poetry as well as you or I, and she simply can't learn to mix with the people her poverty makes her live with; so she's alone. I got two or three letters a week from her. They're just cries out of solitude."

"You long-suffering!"
"I'm not, though. Just let me read you a bit from each of these letters. Listen. Lillian says: 'Nothing has happened but everything horrid. Bobby has measles! There's a trained nurse in the house, and you know what a nuisance they are. At first Horace was determined we'd put off our trip and broil here until Bobby was well—you know we had planned to take him with us; but after arguing till half the pleasure of the holiday is spoiled, I changed his mind. Then my new gown is a perfect fizzle. The higher priced a tailor is, the more trouble I have to get anything done right.'"
"That's enough, I guess, to get the contrast. Now listen to the old lady: 'I had such a surprise this morning! The attendant in the reading-room in the library has let me keep that little fern you gave me standing on the table, at the end where I always sit, and when I came in I found its pot covered with beautiful green crepe tissue, tied with a new ribbon, and a card that said, 'I am a stranger to you, but I wanted to dress your fern because I have watched you loving it day after day, and it has been a great lesson to me to see how much joy you could get out of one little bit of the beautiful.' My dear, the tears came to my eyes! It has been a very happy day.'"

"Another thing I have meant to tell you about. There is an old dray-horse that happens to be always standing at a certain corner when I pass on the way to my room at night, and whenever I can I give him a lump of sugar. Would you believe it? He knows me now, and as soon as I am in sight, he tries to come up on the sidewalk to meet me. No matter how sad I am, it brings a smile. I just tell you because it is one of the little things that have come into my life." Mrs. Wilding stopped. "Probably

saves the sugar that comes with her cup of coffee in a cheap restaurant and gives it to that old horse," she said. "One of the little things that have come into my life! Isn't that pathetic?"

Her friend nodded, with eyes moist. "But—which one of these women did you say was unfortunate?" she asked.—Youth's Companion.

ON KEEPING YOUNG.

A German woman, the mother of a large family, was once asked how she managed to keep so fresh and young-looking. Her answer was prompt: "Because I never allow anything to interfere with my little naps."

"Oh," replied her American questioner with conscious virtue, "it would be impossible for me to rest in the afternoon knowing that a basketful of mending or some other duty remained undone."

The German woman smiled. "Then you do not consider that you are the most necessary thing on earth to your children?" she asked.

There is a vast lesson in this. A tired, nervous mother is a poor pivot for the home life to turn upon. She is the hub of the wheel, from which the young lives start and run, like spokes, out to the encircling rim of the father's care. Yet how often it is that these same little "spokes" are the medium through which the irritability of a weary mother is communicated to an equally weary father with disastrous results. And all because the woman was just "jaded to death."

It is not actual work which wears out the mother of a family so much as the constant dragging of every member of the household upon her. "Mother, where's my cap?" "O mother, did you see my hair ribbon?" "Is my report for school signed, mother?"—until she may well feel as though she were being torn in a dozen different directions at once.

There is no remedy for all this like the "quiet hour" each day. The best time is from two to three in the afternoon. If there are young children, they are probably having their "little naps" at this time. The older ones are still at school, and it is too early for callers. Do not scruple to tell the neighbors who know you well enough to "run in" that this is your time for rest. Go to your own room. Lie down on a couch, or, preferably, your bed. Relax every muscle, but, above all, relax your mind. Many women get up from an hour's so-called rest wondering why they do not feel more refreshed, when every moment their minds have been on a strain, planning some duty which cannot possibly be performed until the next day. This is a terrible waste of nervous force. You can do a thing only in its appointed time and place. Nothing is gained by doing it ninety-nine times in imagination beforehand.

Fifteen minutes sleep in the afternoon will make you feel like a new woman. All the little irritations of the forenoon will seem to have smoothed themselves out as if magic, and you will look at life with widely different eyes from those over which your weary lids closed only a little while before. If you are one of the unfortunate ones who cannot sleep in the day-time, take your hour of absolute relaxation just the same. Remember that the mother makes the atmosphere of the home. She cannot afford to slight herself.

Above all, during your quiet hour realize the all-embracing care of your Heavenly Father. Though this time should be quite separate and distinct from the devotional part of your day, you can still let everything go, resting in the thought that your home life is in wiser and even more loving keeping than your own.

"Thou liest an ocean round my every world of care,
My petty every day; and fresh and fair
Pour thy strong tides through all my crevices,
Until the silence ripples into prayer."
—Selected.

THE BRIGHT SIDE.

These are cheery days in most respects. Business is expanding, crops are promising, and the outlook is hopeful.

But were it not so, there would be no gain in despondency. No situation was ever improved by despair.

Look on the bright side, and if you find no bright side, make one. Get out your polishing tools and go to work. You can smooth things down if nothing more.

Other things being equal, don't you like a cheery person rather better than a gloomy one? As you are, so

"COLDS."

Radway's Ready Relief cures and prevents Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing. Radway's Ready Relief is a sure cure for every pain, Sprain, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only Pain Remedy that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the lungs, stomach, bowels or other glands or organs, by one application.

RADWAY'S READY RELIEF

For Internal and External Use.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomachs, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, colic, flatulency, and all internal pains. There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. RADWAY & CO., New York.

are others. By cultivating cheerfulness you will make friends.

Those were pleasing lines which the sunny Oliver Wendell Holmes wrote:

"Strength to his hours of manly toil!
Peace to his star-lit dreams!
Who loves alike the furrowed soil,
The music-haunted streams!

"Sweet smiles to keep forever bright
The sunshine on his lips,
And faith that sees the ring of light
Round nature's last eclipse!"

Heed that advice, good friend. Should an eclipse darken your skies, look for "the ring of light." It is there somewhere, and if you have faith as a grain of mustard seed you will find it.—Michigan Christian Advocate.

THE LILIES.

The river went complaining
Because a stagnant place
Sent out its poison vapor,
All beauty to deface.

An angel crossed the river,
One moonlight night of old,
He dropped his shining mantle,
He left a heart of gold.

The fairies cut the mantle
And spread it on the flood,
A hundred cups of perfume
Send incense unto God.

—N. A. M. Roe, Zion's Herald.

Moral changes are slow; God's footsteps are sometimes centuries apart.—Edwin Taylor.

HABIT'S CHAIN

Certain Habits Unconsciously Formed and Hard to Break.

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

"From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic, suffering terribly at times with my stomach.

"I was convinced that it was coffee that was causing the trouble, and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health, indeed. My sister told me I was in danger of becoming a coffee drunkard.

"But I never could give up drinking coffee for breakfast, although it kept me constantly ill, until I tried Postum. I learned to make it properly according to directions, and now we can hardly do without Postum for breakfast, and care nothing at all for coffee.

"I am no longer troubled with dyspepsia, do not have spells of suffering with my stomach that used to trouble me so when I drank coffee."

Look in pkgs. for the little book, "The Road to Wellville." "There's a Reason."

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

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The Sunday-School Department

EDITED BY C. S. FIELD, Secretary Texas Methodist State Sunday-School Conference, Fort Worth, Texas.
Address all communications, queries, etc., intended for this page to the Advocate Sunday-School Editor.

We desire here and now to state that all that appears on this page will not be from the one whose name appears in these headlines. But that he reserves the right to use any good thing he may find, but will give due credit when he knows the author.

"Our life lies between the planets Venus and Mars, the worlds of love and war. It is typical of the conditions in which our lives are cast. We must love and we must fight, and we must fight as earnestly as we love, intensely and tenderly."—Selected.

"Oh, that I had wings like a dove, for then would I fly away and be at rest." The Psalmist had seen "violence and strife in the city." He was tired of the fray; he longed to retreat to rear ranks. A most beautiful and yet a most craven utterance. The motto of the Christian soldier is not "flight," but "fight."—From sermon by Rev. Sam R. Hay.

A GIVING SERVICE.

More and more our Sunday-schools are recognizing that the Christmas occasions should be marked by giving rather than receiving.

A beautiful service in one of our churches is scheduled thus: Every child selects some one who may not be remembered with a Christmas gift and makes a Christmas present to that one, the poor being particularly in mind. The motto of that school is: "It is more blessed to give than to receive."

FEDERATION OF ORGANIZED CLASSES.

This will be effected in 1910 throughout our Southern connection.

After federation, two classes of work open before us—a propaganda of publicity and a propaganda of practical service.

By the former is meant, explaining the movement to classes, teachers' meetings, conferences and conventions, making the movement familiar to pastors and superintendents, who may not be alive to its importance.

By the propaganda of Christian service is meant utilizing each member of the class, and especially each Christian, in some form of church work, looking up strangers, absent members, working for church attendance among the non-church going masses, caring for poor and sick, holding prayer-meetings and evangelistic meetings. An adult Bible class supports the assistant pastor, who is also the teacher of this class.

Above all we need to utilize the latent resources of the church.

From a striking address upon the "Relation of the Adult Class to the Sunday-School and the Church," by Rev. B. F. Rhoads of Ashland, Ohio, we quote:

First—The adult Bible class has revealed the possibilities of work among grown people. It is not true that men and women can not be gotten into the Sunday-school. There is no failure when the method of going after them grows out of a recognition of their nature and needs.

Second—It increases the attendance in all other departments of the Sunday-school.

Third—It increases church attendance.

Fourth—It provides substitute teachers.

Fifth—It is an inspiration to missionary effort and giving.

Sixth—It has developed a strong "help-one-another" spirit.

Seventh—It increases interest in Bible study.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

Eighth—The wide-awake class gives the pastor a new point of contact with men and women.

Ninth—It is a powerful evangelistic agency.

Tenth—It conserves the results of special evangelistic efforts.

Eleventh—It gets the whole church to work.

Twelfth—It puts the church in right relation to the masses of the people.

Thirteenth—It is a powerful factor for civic righteousness.

The best civil reform league is a large adult Bible class, or better still, a federation of adult classes.

In Ashland, Ohio, two-thirds of the voters belong to the adult Bible classes. Ashland is a city of about 30,000.

A DISTRICT SUNDAY-SCHOOL COMMITTEE.

The Pastors' Association of Fort Worth, under the direction and at the suggestion of the presiding elder, Rev. Sam R. Hay, have appointed a Committee on Sunday-schools. The duty of this committee is to devise plans for aggressive Sunday-school work in the city and in the district. The committee is composed of Rev. C. S. Field, Rev. Alonzo Bikle and Rev. Ashley Chappell.

The committee desire to effect an organization of all Methodist Sunday-school workers in the city and adjacent points, and have at least one meeting each month, with a good program on each occasion. They believe it will be helpful in many ways.

First—It will be promotive of Christian fellowship.

Second—It will be an agency for promoting mission Sunday-school work.

Third—It will disseminate Sunday-school information and inspiration, especially in our cities and larger towns where it is easy for a large number of Sunday-school workers to get together monthly, we should have an organization of workers and an inspiring meeting each month.

AMERICAN METHODIST SOCIETY.

The organization of the Methodists in America into a Church, at the "Christmas Conference" of 1784, has been blessed of God with such far-reaching influence in the redemption of millions of individuals, in the ethical development of our national life, and in strengthening aggressive Christianity throughout the world, that the one hundred and twenty-fifth anniversary of this event should not be permitted to pass unobserved.

The American Methodist Historical Society, representing various branches of Methodism, having discussed the appropriate manner of commemorating this occasion, has arranged for a public meeting to be held on Thursday evening, December 30, in the First Methodist Episcopal Church of Baltimore—the lineal descendant of "The Lovely Lane Meeting House"—at which representatives from different families of Methodism will discuss the spirit, the achievements and the obligations of American Methodism.

The society further appointed a committee to arrange for the general commemoration of this great historic event by Methodism at large.

Therefore, we, the undersigned committee, in behalf of the American Methodist Historical Society:

1. Invite all historical societies, all preachers' meetings and all social union meetings of every branch of American Methodism to arrange for similar union meetings, at such centers as may be most convenient, to celebrate the completion by American Methodism of the eighth of a millennium of organized activity.

2. We most earnestly request every pastor in every branch of American Methodism to preach or cause to be preached a sermon, or to deliver or cause to be delivered an address to his people, as near Christmas, 1909, as may be practicable—preferably the Sunday before or the second Sunday after—in which shall be discussed some appropriate theme, such as the Spirit, the achievements, or the obligations of American Methodism.

3. We most urgently request that in harmony with the universal custom of early Methodism, every Methodist congregation shall be brought together at 10 o'clock p. m., December 31, for a "watch-night meeting," which shall be made a season of special

No Man is Stronger Than His Stomach

A strong man is strong all over. No man can be strong who is suffering from weak stomach with its consequent indigestion, or from some other disease of the stomach and its associated organs, which impairs digestion and nutrition. For when the stomach is weak or diseased there is a loss of the nutrition contained in food, which is the source of all physical strength. When a man "doesn't feel just right," when he doesn't sleep well, has an uncomfortable feeling in the stomach after eating, is languid, nervous, irritable and despondent, he is losing the nutrition needed to make strength.

Such a man should use Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition. It enriches the blood, invigorates the liver, strengthens the kidneys, nourishes the nerves, and so GIVES HEALTH AND STRENGTH TO THE WHOLE BODY.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Ingredients printed on wrapper.



prayer and personal consecration to God as a fitting preparation for the deeper spiritual life and the more earnest work to which the Great Head of the Church is calling his followers.

If the 5,750,000 communicants in the various branches of Methodism in America would observe this service with their congregations, so far as practicable and in the privacy of their own rooms, where they cannot meet with their congregation, there would result a most notable deepening of the spiritual life of the Church and a hastening of the kingdom of Christ upon earth.

JOHN F. GOUCHER,
Chairman.
F. T. TAGG,
Secretary.

AN INCIDENT IN THE LIFE OF MRS. ALICE HUFFMAN.

While thinking of the life of this good woman who died recently at the parsonage at Miami, Texas, and whose remains were brought to Ector, Texas, to be buried beside her father, Rev. R. R. Nelson, I was reminded of a rather wonderful incident in her life.

One wintry Saturday afternoon several years ago when Rev. P. G. Huffman was pastor at Ector I was seated in the parsonage with Sister Huffman and her mother. It was then they told me the story of her conversion which I thought was the sweetest I ever heard, and which made such a deep impression upon me at the time.

One day, when a little girl eight years old, she had been guilty of some disobedience. Her mother did not say very much to her, but gave her a sad look, which nearly broke the little girl's heart.

Her father had gone off some little distance to preach that night, and when supper time came the little Alice was missing. After searching for her for awhile, she was found hidden away under the bed.

At first she could not be persuaded to come from her hiding place. But after her mother insisted, she reluctantly obeyed, but stood with a sad, dejected countenance.

Her mother suspecting that God's Spirit was at work in the heart of her child said to an older daughter sitting near, "Sing 'Come, Holy Spirit, Heavenly Dove,'" which she did, the little girl listening intently. At length they noticed a change in the child's expression. She looked all around her and at them with a look of surprise. At last she said, "Ma, what's the matter with me? I'm so happy and everything looks so bright and beautiful, and looking at her hands she said, "And just look at my hands, how white they are!"

When bed-time came, she went off to bed, insisting on being waked up when her father should come home.

When he came he was told what had happened, and that she wished to talk with him. He went to the bed, woke her and said, "Well, daughter, what is it?"

She awoke at once, raised up, and with a bright look, said, "Well, pa, I was just as happy as I could be, and I am now. I'm as white as snow."

He said, "Alice, how did you feel before you got happy?"

"Oh," she said, "I just wanted, and I wanted, and I wanted to be good."

The father, looking at his wife, said, "The child is certainly converted." It is wonderful that little home was just like a camp-meeting for days and days?

I have heard and seen many, many things since then that have been forgotten, but the memory of that sweet Saturday afternoon, sitting before the cheerful fire, everything in readiness

for the Holy Sabbath, Sister Huffman and her dear old white-haired mother telling the sweet story with a light "ne'er seen on land or sea" shining in their faces, still lingers in my heart like a sweet song of heaven.

As to how well Sister Alice Huffman lived up to her conversion, the many who knew her will attest. With her sweet, Christ-like character, she always seemed to us like a pure, white lily. And when I heard she had gone from us I prayed, "O God, help me to follow her as she followed the Savior she loved and served so faithfully; and unworthy though we be, let her mantle fall on some of us who are trying as best we can to be true to God, our fellowmen and ourselves."

MRS. J. W. HOUSTON.

PROGRAM OF THE MID-WINTER BIBLE AND MISSIONARY CONFERENCE.

At the Methodist Training School, Nashville, Tenn., W. R. Lambuth, Chairman, December 30 to January 6, 1910.

Thursday, December 30, 1909.

7:30 p. m., Evangelism, Rev. George R. Stuart.

Friday, December 31.

9:00 a. m., Bible Study, Dr. O. E. Brown; 10:00 a. m., Methodism and the City, Dr. G. H. Detwiler; 11:00 a. m., The Duty of the Church in the Movement for Law Enforcement, Dr. Ira Landreth; 7:30 p. m., The Church and Social Reform, Prof. G. W. Dyer. Address, Dr. Henry F. Cope, Secretary of the Religious Education Association.

Saturday, January 1.

9:00 a. m., Bible Study, Dr. O. E. Brown; 10:00 a. m., The Leadership of the Pastor in Missions, Dr. T. D. Ellis; 11:00 a. m., The Mission of the Methodist Episcopal Church, South, to the Negro Race, Miss Belle H. Bennett; 7:30 p. m., Address, Dr. Henry F. Cope.

Sunday, January 2.

9:30 a. m., Consecration Services, led by Dean W. F. Tillett; 11:00 a. m., Address, Dr. Walter Rauschenbusch; 3:00 p. m., Address, Dr. Henry F. Cope; 7:30 p. m., Address, Dr. Walter Rauschenbusch.

Monday, January 3.

9:00 a. m., Bible Study, Dr. O. E. Brown; 10:00 a. m., The Preacher's part in Financing the Kingdom, Dr. James Cannon, Jr.; 11:00 a. m., Biblical Instruction from the Pulpit; 7:30 p. m., Address, Dr. Walter Rauschenbusch.

Tuesday, January 4.

9:00 a. m., Bible Study, Dr. O. E. Brown; 10:00 a. m., the Laymen's Missionary Movement; 11:00 a. m., Address, Dr. Walter Rauschenbusch; 7:30 p. m., Address, Dr. Walter Rauschenbusch.

Wednesday, January 5.

9:00 a. m., Bible Study, Dr. O. E. Brown; 10:00 a. m., A Survey of the Mission Fields, Dr. W. R. Lambuth; 11:00 a. m., The Missionary Education of the Home Church, Dr. Ed F. Cook; 7:30 p. m., The Call of the Church for Trained Workers, Bishop E. E. Hoss.

Thursday, January 6.

9:00 a. m., Bible Study, Dr. O. E. Brown; 10:00 a. m., The Unprecedented Opportunity of Christianity in China, Dr. W. H. Park, Dr. A. P. Parker; 11:00 a. m., The Boy in the Sunday-school and Out, Dr. William Byron Forbush; 3:00 p. m., The Reaction of Work, Dr. William Byron Forbush; 7:30 p. m., Books and Firelights and Children's Faces, Dr. William Byron Forbush.

AFTERNOON CONFERENCES.

Saturday, January 1.

3:00 p. m., Conference on Home Missions, John R. Nelson, presiding. Work for Miners, I. T. Cameron. Work for Mountaineers. Work for Mill People, D. E. Comak. Work for Immigrants, A. E. Rector. Work for Indians.

Monday, January 3.

3:00 p. m., Conference on Woman's Work in Missions, Miss Belle H. Bennett, presiding.

Tuesday, January 4.

3:00 p. m., Conference on the Laymen's Missionary Movement, Mr. W. B. Stubbs, presiding.

Wednesday, January 5.

3:00 p. m., Conference on our Foreign Missions, Dr. W. W. Pinson, presiding.



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Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

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BLAYLOCK PUB. CO., Dallas, Texas.

TO OUR CORRESPONDENTS.

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

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

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

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

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

THE NORTH TEXAS CONFERENCE AND THE ADVOCATE.

The Committee on Books and Periodicals, at the late session of the North Texas Conference, made the following report touching the Texas Christian Advocate and it was unanimously adopted:

We refer with our usual pride to the worthy paper of our own Texas Methodism, the Texas Christian Advocate.

We are much gratified at the reelection of its distinguished editor, Dr. George C. Rankin, and most heartily join the Board of Publication and our sister conferences in their resolutions, unanimously adopted, so strongly endorsing the bold and aggressive stand he has taken and maintained on all moral issues.

We are pleased with the successful business management, and in view of the late postal regulations, we urge all our preachers to co-operate with the publishers and push both subscriptions and collections to the highest possible point of success.

DR. J. H. McLEAN'S CONDITION.

We are glad to report hopeful progress in the case of Dr. J. H. McLean. He was taken to Temple where he was operated on, and the trouble was discovered to be gall stones, and three large ones were removed. He stood the operation finely and is rallying with every hope of recovery. Friends are responding to the appeal sent out through the Advocate and otherwise and generous remembrances are going to him. The whole Church will rejoice over the result, and prayer will continue to go up for him. May the hand of the good Lord rest lightly upon this aged and faithful servant of the Church.

Some would steal a pig, and give the feet for God's service.

A PLEASANT VISIT TO AUSTIN.

For some little time we have been under promise to Rev. V. A. Godbey to visit Austin and spend Sunday with him. So last Sunday we had a delightful day with him and his good people.

Austin is always an interesting place to visit. The Capitol never loses its charm, and scores of men who have it in charge are always glad to have a visitor from any part of the State. They are largely office holders and they keep their hand securely upon the public pulse. They are quick to take advantage of a visitor to find out what the people are thinking, and to get and keep their bearings as far as possible.

Our Tenth Street Church is in fine condition and the people are all delighted to have Dr. Godbey back for the third year. He has done fine work among them. The entire interior of the Church has been renovated and enlarged until it looks like a new auditorium. It is beautifully carpeted, its furniture upholstered, and the windows filled with exquisite art glass. The choir loft has been enlarged, and they have the best choir in the State. It is led by General Stacy, one of the best directors of Church music with whom we are acquainted. He is the son of a Methodist minister, a prominent and a useful citizen of the city and a devout and devoted Methodist. The Sunday-school room has been rearranged and now it is one of the best adapted rooms for modern Sunday-school work of which we have any knowledge. Both Dr. Godbey and his good wife are adepts in Sunday-school work. They are devoting themselves to the duty of preparing their teachers for first class work, as well as helping in the details of the work themselves. They have a large and flourishing school. Their Church membership is also large, and among them are some of the leading citizens of the city. They carry on their work according to good business rules and everything is in good condition.

Dr. Godbey is an expansionist. He does not believe in centralization and congestion. Hence he helps in every possible way the other congregations in the city. He does not hesitate to advise some of his people to put their membership in with those congregations and help to develop them. This is particularly true with the University Church and Hyde Park. Some of his very best and most efficient members have gone with these Churches. This is wise, and it is resulting in the development of those charges.

Sunday morning and Sunday night we had good congregations notwithstanding the fact that the weather was sharp and that the Hon. W. J. Bryan, who happened to be in the city, was holding forth at a near-by Church. He also preached a lay sermon at the University Auditorium in the afternoon. His theme was "The Price of a Soul." The work of this truly great man is having wonderful influence on the life and character of our young men.

Jefferson, the son of Dr. and Mrs. Godbey, is at home on a visit for the holidays. For eighteen months he has been at Oxford University, England, as one of the Rhodes scholars. He has eighteen months more to remain there and then he will come back as one of our accomplished scholars. He was trained by our Southwestern University and easily won this scholarship among a great many who tried for it. Southwestern rates him as one of the best-trained young men ever sent out from her tuition. And with all his gifts and promotion, we are glad to say that he is an humble and a devout Methodist. He has promised to write us a few letters and we are sure that our young

people, especially, will find them interesting and instructive.

University Church is booming. It is not quite finished in its interior, but it is far enough advanced to make it comfortable; and the congregation is worshipping in it. It is a magnificent Church, built of stone, splendidly located and one of the commanding buildings near the State University. It has already been described in these columns and also a cut of it published. Rev. C. H. Booth has certainly done a wonderful work in the erection of this house and bringing it thus nigh to completion. The State at large has helped him, and he feels a sense of gratitude, and so do his people. Rev. H. D. Knickerbocker has just closed a most helpful meeting at this Church. The house was crowded at every service, a good number were converted, and more than twenty united with the Church. Two or three young men dedicated their lives to the ministry. Among those coming into the Church last Sunday on profession of faith was ex-Governor Joseph D. Sayers. The membership now numbers over five hundred. They have fixed the salary of their pastor at \$2000, and next year they promise to put it at \$2500. They mean business. At the close of the revival more than \$5,000 was subscribed toward the remaining debt on the improvements.

Hyde Park is a new venture and it starts off well. Right in the beginning they organized with sixty-odd members and the number has gone now to eighty-odd, and they have purchased a most eligible lot. They are planning a temporary structure and by and by they will build a good house. This is an admirable location and a self-sustaining charge will soon develop. Rev. E. A. Hunter is the pastor and he is a rustler.

Ward Memorial is delighted with its preacher, Rev. J. F. Pennybacker. He has made a most auspicious beginning and the outlook is most encouraging. South Austin is looming into importance now. A splendid cement and steel bridge is being thrown across the river, and the street cars will soon be running to and from South Austin. Rev. J. W. Long is our pastor over there. He and his people already have a good Church organization, but they are arranging for a more central lot and at an early day they will move their building to it. People are settling on that side of the river. A good, large population is already there and it will soon be a thickly populated section. Brother Long is looking faithfully after their interests. Rev. N. B. Read, the presiding elder, is making a fine beginning for his second year's work. He has already secured a beautiful and a comfortable district parsonage and he and his family are domiciled in it. The local pastors and congregations helped materially in this enterprise. It is located about midway between University Church and Hyde Park Church. The district stewards fixed the presiding elder's salary at \$2500, and they propose to do things on a large scale. Austin Methodism and the Austin District are moving up with encouraging strides.

We spent some time in the Capitol building. It never ceases to grow upon this visitor. It stands there a monument of splendor and magnificence. It is a credit, not only to Texas, but to the Nation. We met many of the men who abide under its dome; Governor Campbell was at his desk and busily engaged with matters of State. He has made the State an honest official and he has tried to carry out every pledge made by his platform. He is on the right side of moral issues, and his use of the Rangers in the enforcement of local option laws has made him enemies; but good people everywhere endorse his action in this matter. He brought the rascals

to time where local officers either would not or could not do the work. He is going to give careful attention to the alleged abuses in the management of State convicts; and wherever it can be shown that any man under his administration has overstepped the law in punishing these men, he will have him dismissed at once. We went into this question with him very thoroughly, and we are sure that he will do his utmost to correct these matters.

In the Attorney General's office we met his force. Among them we have some staunch Methodists—Hawkins, Leady, Lightfoot, and perhaps others. The Attorney General is of Methodist parentage. We were his father's and mother's pastor for four years in Asheville, N. C., and finer people have never lived on the earth. We also shook hands with Sam Sparks, State Treasurer. He is a new but an earnest member of University Church. Of course we met Judge M. M. Brooks. He has resigned his place on the bench and will move to Dallas in a few days. He is a life-long Methodist. Judge McCord, who is to succeed him, greeted us and spoke kindly of his relation to moral questions. He is a Baptist. We dined with that prince of Methodist laymen, Jno. W. Robbins and family. No preacher ever goes to Austin without enjoying this privilege. Judge James Robertson, the law partner of James Stephen Hogg for several years, is an old friend of ours. He has recently come into the Tenth Street Church. We were boys together back in the old hill country of East Tennessee. We were glad to enjoy his company. He is one of the foremost lawyers of the State. It was a pleasure to meet Professor R. B. Cousins. He will soon leave his present position to take charge of the Panhandle Normal to be located at Canyon City. He is one of the best educators in the State, and a true man to our Church. He will be missed at Austin. But friends are too numerous to mention them all. It was good to meet them and to mingle with them for a day. The Advocate is popular in Austin and we think that even more of them will now take it. G. C. R.

NEGRO METHODISTS GIVE MONEY.

Bishop Charles H. Phillips, presiding Bishop of the Fifth Episcopal District of the Colored Methodist Episcopal Church in America, announced recently that collections taken during the last month at the several Annual Conferences of his Church in Texas had amounted, for the one item of Christian education, to more than \$10,000, an excess of \$1,000 over the amount which was undertaken to be raised. This makes, he says, a total of \$31,641.37, which has been collected in Texas in the last three years for educational purposes. The money has been applied to the erection of a four-story building at Phillips' University, located at Tyler. The building cost, it is stated, \$20,114.27.

The biggest collection of the three was reported at Dallas in 1907, when \$11,514.25 was collected.

BISHOP DANIEL GOODSSELL DEAD.

Bishop Daniel A. Goodsell, of the Methodist Episcopal Church, died December 5, 1909, after a short illness caused by the development of a malignant carbuncle on his neck. He was November 5, 1840. His father was a Methodist minister before him and a member of the New York East Conference. He was educated in the New York University and entered the traveling ministry in 1859. All his active pastorate was spent in the New York East Conference. He was elected editor of Zion's Herald in 1887, but before he began his editorial duties he was chosen Educational Secretary of the Board of his Church, but in the

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Good Blood

Means good health, and Hood's Sarsaparilla has an unapproached record as a blood-purifier.

It effects its wonderful cures, not simply because it contains sarsaparilla but because it combines the utmost remedial values of more than 20 different ingredients. There is no real substitute for it. If urged to buy any preparation said to be "just as good" you may be sure it is inferior, costs less to make, and yields the dealer a larger profit. Get Hood's Sarsaparilla today. In usual liquid form or in chocolate tablets known as Sarsatabs.

May following he was elected to the Episcopacy and served in that capacity the remainder of his life. Bishop Goodsell was a man of large mold, physically, and he was a man of high mental endowment. His work often brought him into our Southern section and he was well known to many of our people. He came to Texas a number of times. He was a great preacher and rendered his Church distinguished service.

REV. DR. J. E. WRAY GOES TO MACON.

We clip the following from a recent issue of the Houston Daily Post:

A telegram was received recently by Dr. J. E. Wray announcing his appointment by Bishop W. A. Wilson, of Baltimore, to Mulberry Street Methodist Church of Macon, Ga. Dr. Wray and his family will leave in a day or two for his new charge. It will not be going to a strange city, however, for Dr. Wray was once before pastor in Macon for four years, having filled the pulpit of Vineville Church, which he built during his pastorate there. He is a product of South Georgia, having been born and reared in that section of the State and all his ministry save four years in New Orleans and one year in Houston has been in the South Georgia Conference. He expressed himself as being much pleased at the opportunity of returning to his home State.

Mulberry Street Church of Macon, to which Dr. Wray has just been appointed, is one of the oldest and strongest churches of the Methodist denomination in the South, and his appointment to such a charge is a compliment. Many of the leading preachers of the Church have filled its pulpit, including Dr. Alonzo Monk, Dr. John McFerrin, Bishop Joseph Key, Dr. Ainsworth and other noted men. It has a membership of between 1,200 and 1,500 and one of the most magnificent church buildings in the South. The Church is attended by the young ladies of the Wesleyan Female College, which is located at Macon.

Dr. Wray was pastor of the First Church in Houston for only a year, but during that time made many friends, who regretted to learn of his decision to transfer back to Georgia some time ago. In Dr. Wray's leaving Houston loses a minister who is widely known for his scholarship and the literary character of his sermons. A leading Church in Savannah also petitioned Bishop Wilson to send him to that Church, but Mulberry Street was given the preference by the Presiding Bishop.

PERSONALS

Brother J. P. Hamilton, of Merit, who has been on a visit to relatives at Floydada, called pleasantly on us as he passed through the city.

Rev. W. D. White has been joyfully received by his people at Athens. This is the beginning of his second year, and his return has given great satisfaction.

Rev. R. B. Morehead, of Celeste, made us a brotherly visit this week. He is now properly into his third year, and his people have received him kindly.

Rev. G. W. Whistler, of Reinhardt, was to see us the past week. He is starting off well in his new field. He always does good work and brings up a good report.

Master Price Weeks Armstrong arrived at the home of Mr. and Mrs. J. E. Armstrong in Center Monday, December 6, and he was given a royal

welcome. He bears a good name, comes of registered stock, without any flaw in his pedigree; and if the home, the Church and the country is not made better by his presence, then all the signs are misleading. Long may his cry makes his presence known and long may his flag wave above that hearthstone.

Rev. L. S. Barton, of the Decatur District, imparted good cheer to this office recently. He is a "live wire" and his district is planning large things for the incoming year.

Rev. and Mrs. J. A. Whitehurst will celebrate their silver wedding anniversary on Christmas eve, and they have sent out beautiful invitations to their friends. Long may they live to enjoy their domestic bliss.

Rev. C. W. Hearon has already gotten settled in his new charge at Big Springs, and his outlook is most encouraging. His board have met, fixed his salary at \$1,500 and proffered every aid to their pastor.

Rev. Z. M. Williams, D. D., of the North Texas Female College, was in to see us recently. He is much pleased with his work, and the Texas preachers are taking to him most kindly. He is a most brotherly man and very efficient in his relation to our college.

Rev. D. H. Hotchkiss of the Texas Conference, goes back to the Beaumont District for the third year. He is one of the most faithful and painstaking presiding elders in Texas, and one of the purest men in our Methodism. And he is a most capable official and an excellent preacher.

We have received the following sad note: "Mrs. Jane Lindsey, mother of Rev. C. E. Lindsey, died at the parsonage at Red Oak, 7 p. m., December 12, being in the 81st year of her age. Burial in Parker County." The Advocate extends sympathy to the bereaved.

Dear old Doctor Brunner, now eighty-four years old, writes: I have just read your accounts of the conferences and feel much like I had been returned from a delightful service at Church, strengthened in the inner man. What a fellowship among Methodist preachers everywhere! You are doing a great work through the Advocate and otherwise."

Rev. J. E. Harrison, of the San Antonio Female College, mixed pleasantly with the brethren at the Texas Conference. He has a good acquaintance with them and he ran over to shake hands and to enjoy their fellowship. Dr. Harrison is doing a magnificent work for the cause of education throughout his section of the State. The character of work done by him is of high grade, and his pupils stand well in point of culture and finished womanhood in all the communities where they live.

Rev. and Mrs. Abe Mulkey, of Corsicana, were at "home" to their friends on December 13 from 3 to 6 and from 8 to 10 p. m., and the occasion was in honor of their fortieth marriage anniversary. It was a great occasion and many tokens of remembrance and many good wishes were showered upon them. They have been two of the most useful people in our Texas Methodism, having given their lives to the service of the Master and his Church. Long may they live to enjoy the fellowship and confidence of their multiplied thousands of friends.

Last Sunday was a great day for our pastor and people in El Paso. Rev. George S. Sexton spent Sunday with them, raised \$11,000 at the morning service with which to pay off the debt on the church, and then at night proceeded to dedicate the building. This is a great triumph and Rev. Casper Wright and his enterprising people are to be congratulated on this victory. Brother Sexton always brings things to pass when they hitch him to that sort of a load. We doubt if any other man could have accomplished this result. Good for Sexton, good for Wright and good for the membership of that Church!

AN APPEAL FROM MEXICO.

In response to a report I made to the Board of Missions they have kindly sent an appeal for aid in getting seed corn and sorghum seed for spring planting in 1910. They have also ask-

ed me to write you further suggesting best method of helping.

It would not be a bad idea, I think, to appeal through the Advocate, asking for both corn and sorghum seed to be sent to the Advocate office as soon as practicable. We need it in Monterey by January 1, if possible, as they begin planting very early down on the Rio Grande.

I presume if any corn is donated in Texas it will be from the northern part of the State. Probably a good deal of cane seed may come from the southern part. Whatever is collected in southern Texas had best be sent to San Antonio, and, without consulting, I am sure that A. J. Weeks will gladly attend to it. I will also write him a once. Will also try to get rates.

I have carefully looked over the field for a distance of about eighty miles, and am sure that there will be hard times in 1910 unless something is done. The loss of crops is the greatest loss for those people on the ranches.

After these floods the ground is always enriched for a year or two. But the seed corn of Mexico is both scarce and faulty.

I attended some time since some lectures given by a Mr. Dominguez, a scientific farmer, who spent \$40,000 of his own money getting statistics on corn in Mexico. He demonstrated that about one-half of the seed corn of Mexico does not germinate.

I have met dozens of these farmers and they are very responsive to kindness and sturdy withal. There is nothing of the pauper about them. Being somewhat of a farmer myself I see the way to be of some use to those men, at this juncture, in more ways than one.

I trust we may be able to do this great work and now is the time.

Yours most cordially,

J. A. PHILLIPS.

Monterrey, Mexico.

ANOTHER TEXAS BISHOP: SHALL WE HAVE HIM?

By Rev. J. W. Hill.

Rev. Seth Ward, D. D., the only Bishop Texas ever gave to the Church, has gone to his reward. "After life's fitful fever he sleeps well." His career in the great office to which the Church had called him was short, but honorable, justifying the most sanguine expectations of his warmest admirers, and demonstrating, at the same time, what a real Texan could be and do in the highest office in our ecclesiastical connection. He was one among many peers who, like Saul, the son of Kish, was "hid among the stuff," and who only needed to be brought out into the public eye, for his virtues and abilities to be recognized at once.

This hiding out of our greatest and wisest men has always been one of the chief difficulties with which the Church—and the State as well—has had to reckon. The history of the world shows that the real leader underrates his own abilities; and it becomes necessary for those who know and appreciate his worth to bring him forth and thrust the honor and responsibility of leadership upon him. Bishop Ward was one of those shrinking, self-accusing men who, while wishing to be and to do the best for the common cause of Christ and Methodism, had to be advanced by others, as a man "who was wise to know what Israel ought to do." This, I take it, his friends had a perfect right to do. In fact, it is the duty of those who know who and where such men are, to let their brethren into the secret—always supposing, of course, that the ultimate object is the glory of God and the salvation of men.

I said that Bishop Ward was one among many peers, etc. I wish to emphasize that remark. There are others—others just as wise, as able and as consecrated as he, now at work in the school-room, the parsonage and on the tripod who, if called to fill the place made vacant by the ascension of our beloved Bishop, could and would discharge the duties of that office with credit to themselves, to the Church and to the world.

Texas contains about one-seventh of the entire Southern Methodist Church. She will be represented at the next General Conference by more than fifty delegates, lay and clerical. The brethren "beyond the river" have signified again and again their willingness to assist in giving Texas proper and honorable representation in the high places of the Church—if Texans would get together and agree upon their man. But there has always been the rub! Texas has not been able to agree. Each conference, as a rule, has its own candidate; and when the

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always do exactly what you expect of them. For sale everywhere. FERRY'S 1910 SEED ANNUAL Free on request.

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votes are counted and the returns are all in, the brethren from the Lone Star State are very lonely indeed!

Not that State pride should enter into the count. We are connectional. Our Episcopacy is not diocesan. It would be perfectly legitimate to elect every Bishop in the whole college from the same State. Where they were born or reared has nothing to do with it, so far as the genius of our polity is concerned. But there are other reasons why the members of the Episcopal College should be chosen from different parts of the country in which we are at work. Without arguing this question, it is only necessary to say that conditions are so different in one part of the country from those in another part that a representative for the people must of necessity be of the people in order to an intelligent understanding of all the issues involved.

We have been wonderfully fortunate in having resident among us here in Texas one of the best and wisest of our chief pastors, for the past twenty years; and it will never be known how much Texas Methodism owes to his wise counsels in the annual meetings of the College of Bishops. He is thoroughly acquainted with all the conditions, general and special, in all the conferences west of the Mississippi River; and he has played no small part in the wonderful development of the Church in this territory; but Bishop Key cannot always go in and out among us, and it behooves us, it seems to me, to take a peep at the future and get ready for the exigencies of the coming time. Moses came to a period where he must yield the staff of leadership to Joshua, and it was and will be ever thus; and what I contend for is, that we look out some Texas, Arkansas, Oklahoma or New Mexico man who is able to fill the office of Bishop, and elect him to that place next May. The next General Conference will be composed for the most part of able and consecrated men. Our Texas delegations are exceptionally fine. If I may be allowed to dote a little, I will say that our North Texas representatives are superior, taking them all in all, to any delegation we have sent in the last twenty years. We expect to hear from them on the General Conference floor; and when the session closes and "our boys come marching home," we will not be surprised if one or more of them is not wearing the miter of episcopal dignity. Not to close without a smile, allow me to announce to all Bishops—real and prospective—that I am still a candidate for presiding elder.

HOMES WANTED.

I have in my care two sisters, ages twenty and twenty-four years, members of the Church, good young women. They want a home in a good family as helpers in kitchen, dining room and with the children. I regard this as a great door to do good. Write me. I. Z. T. MORRIS.

Fort Worth, Texas.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.

Dropsy Cured; quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box Q, Atlanta, Ga.

IN COMMENDATION.

Prof. Geo. P. Bledsoe, of Gilmer, Texas, has traveled with me two years. I have never known a choir leader to give more universal satisfaction to pastors and people. In my judgment he is one of the best choir leaders in the South. In life and character he is a model young man. In an experience covering fifteen years, as pastor and evangelist, I have known no singer I would rather have in a revival meeting. Sincerely, R. J. BIRDWELL.

Albany, Texas.

Telephone M. 5720. Hours: 9 to 1. 3 to 5

W. D. JONES, M. D.

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615 Wilson Building. Dallas, Texas

Epworth League Department

Gus W. Thomason.....Editor

215 McKinney Ave., Dallas, Texas.

Address all communications intended for this department to the League Editor.

In making remittances, the following order should be observed, viz.: Lease funds and improvement donations should be sent to Rev. S. C. Riddle, Decatur; Bond money should be sent to Judge C. C. Walsh, San Angelo. This applies particularly to those who have subscribed for bonds. Local chapter dues and free-will offerings for support of Field Secretaryship should be sent to F. L. McNeny, Dallas.

STATE LEAGUE CABINET.

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Second Vice-President, Miss Josephine Wolf, Dallas.
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Fourth Vice-President, Henry Bowman, Plano.
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AN APPRECIATION.

Mr. L. E. Appleby, Dallas, Texas:

My Dear Brother Appleby—I have learned that you have accepted the Field Secretaryship of the Texas Epworth Leagues. I rejoice that our League Cabinet was able to secure you. The possibilities of the work are almost without limit, and I believe you and your good wife are the people to lead us out to larger life in the ways of Leaguedom.

My best wishes and prayers are for you and the work. We shall want you up our way some time during the year. I remember very pleasantly our brief acquaintance during the few months I assisted Dr. Mouzon at Travis Park. I also met you at our State Sunday-school Convention at Fort Worth, April, 1908.

With personal regards and with firm faith in the labors you have entered, I am yours sincerely and cordially,

OSCAR T. COOPER.

Jacksboro, Tex., Dec. 6, 1909.

SAN MARCOS EXCEEDS ITS PLEDGE.

It will be remembered that Sept. 26 was designated as Epworth Day throughout Texas, and at that time special services were held and funds raised for the payment of pledges to the improvement fund of the State organization. San Marcos, in all, pledged \$85.00 to this fund, and this week sends check for \$123.00—almost 50 per cent more than pledged. This is a notable exception and one we think might be followed by other places with most beneficial results. We take off our hat to the San Marcos folks; they are all true gold! This is the letter:

San Marcos, Tex., Dec. 8, 1909.

F. L. McNeny, Esq., Dallas, Texas:
Dear Brother—I am sending you herewith Dallas exchange for \$123.00. This amount, of course, more than covers pledges as follows:

San Marcos District, \$50.00; San Marcos Station, \$25.00; Coronado Institute, \$10.00.

The amounts above were pledged by Sam P. Kone, Miss Florence Kone and Brother F. B. Buchanan, respectively, at Epworth last summer. This entire amount and some subscriptions yet to be collected were gotten on Epworth League Day, Sept. 26. We trust every League throughout our State was true to its obligation on that day.

We are pleased with Brother Appleby's appointment as Field Secretary. Yours fraternally,

WM. P. RYLANDER.

STATE EPWORTH LEAGUE INSTITUTE.

Dallas, December 28, 29.

A big Epworth League Institute will be held in Dallas on Tuesday and Wednesday, Dec. 28 and 29. It will be the biggest thing in Texas Leaguedom outside of the great encampment at Epworth and every Leaguer should begin now to plan to be in attendance.

Our best State workers will be on the program and a treat is promised to all those who attend. Watch the next issue of the Advocate for the program.

Very low excursion rates will be available on all railroads on account of the State Teachers' Meeting. The dates are so arranged that you can spend your Christmas at home, come to the Institute and return in time to watch the old year out and welcome the new.

Now that we have our Field Secretary and that he has entered upon his duties, we are ready to receive requests for engagements, as we desire to give help where help is most needed. Mr. Appleby, of course, will prepare itineraries, but there are many places needing his services that he can not possibly know of unless the office is advised. He begins his field work immediately after Christmas and the quicker you get in your request the quicker he will get around to you.

A. K. R.

SECRETARY'S NOTES.

Half of your pledge was due on Nov. 15, 1909.

In laying aside Christmas money don't forget our great Forward Movement.

Did you read the report about the Field Secretary from Pilot Point last week?

Plan to come to the big Institute after Christmas and make it a bigger one.

Heavy expense inaugurating the work. Strain a point to remit pledged amounts now.

Line up for the New Year's work. Let's make it bigger and better and more provitable to all than ever before.

The Field Secretary is quite a popular idea. Requests are coming from all sections for him and payments on pledges are coming in right along.

F. L. McN.

NOTICE OF APPOINTMENT OF MUSICAL DIRECTOR.

I hereby appoint Dr. Ben S. Brown, of Lewisville, Texas, as official musical director of the North Texas Conference Epworth League, for the current year ending June, 1910.

O. L. HAMILTON, President.

NORTH TEXAS LEAGUE MATTERS.

To the Pastors and the Epworth Leaguers of the North Texas Conference:

Greeting—We stand upon the threshold of a new conference year and as president of the North Texas Conference Epworth League, I wish to extend to the pastors in their various fields of labor a welcome hand and wish for each the very best year of his life. I bespeak for him the hearty support of every true Epworth Leaguer in North Texas. Let me ask each pastor to kindly take the officers of his local chapter into his fullest confidence and endeavor to use each individual member of his Epworth League in such manner that these young people may feel a personal responsibility.

Epworth Leaguers, put yourselves into hearty sympathy with your pastor and in close touch with God that the best you may have may be given to his service during the year to follow. You have a distinctive labor to perform and if you do not meet the responsibility it will fall as a burden upon some one else who doubtless has his hands full already. The most humble of you can do much to uphold the hands of the pastor and to lighten the burdens of all with whom they come in contact. Wise counsel and direction will enable you to do much that you feel incompetent to undertake.

Soon a new year will dawn upon us and I trust it may bring heaven's richest blessings to each of you, but let us not forget "that inasmuch as ye did it unto one of the least of these, ye

did it unto me," and endeavor to make those with whom we come in contact happier and better. Soon we will begin to arrange the preliminaries for our next Annual North Texas Conference at Bonham and I hope every chapter will exert its best efforts to make it the best in the history of the North Texas Conference Epworth League.

O. L. HAMILTON, President.
Lewisville, Texas.

VERY PLEASING LETTERS.

The secretary-treasurer of the North Texas Conference League has lately received a few letters, the like of which are appreciated by all the League Cabinet. Leaguers, please read the following and then inquire if your League is one of a large number that hasn't paid the 5-cent assessment for several years:

A. B. Hardin, Secretary-Treasurer North Texas Conference League, Denison, Texas:

Dear Brother—Inclosed you will find money order for \$3.00, which please place to credit of Centenary League of Paris, this being our conference assessment for the current year. Respectfully,

HALE DICKINSON, Treasurer.
Paris, Texas, Dec. 3, 1909.

A. B. Hardin, Secretary-Treasurer, Denison, Texas:

Dear Sir—I regret very much that our League is so far behind in sending in her annual conference dues, but as we are new in the work and have not become acquainted with the different officers, we have to depend somewhat on the other Leaguers telling us. On Sunday we had Brother George Brown, of McKinney, with us and he gave me your name and address. I inclose 55 cents and regret it is not treble that amount. Respectfully, MRS. JNO. ROWLAND, JR., Treasurer of Kendrick Memorial League, Richardson, Texas, Nov. 24, 1909.

THE UNIVERSITY CHURCH A RECRUITING STATION FOR THE METHODIST MINISTRY AT THE STATE UNIVERSITY.

The meeting recently conducted by Rev. H. D. Knickerbocker was a very great blessing to the Church in many ways. Twenty-three names were given for Church membership, many backsliders were reclaimed and some will join other Churches. The sum of \$6000 was subscribed on the Building Fund, all payable within this conference year.

But the greatest service of the meeting was the closing service in which three strong young men gave themselves to the ministry, two other young men offered themselves for special religious work and one young lady offered herself for missionary work.

Altogether there have been eleven young men, and these among the strongest students of the State University, who have given themselves to the ministry in this Church during the past twelve months.

Just before conference Dr. E. D. Mouzon, Dean of the Theological Department of Southwestern University, preached his great sermon on "The Claims of the Ministry on Strong Young Men." At this service three young men surrendered to the call to the ministry.

Last spring the pastor preached on a similar theme and at that time three young men gave themselves to the ministry, others offered themselves for special work and several young women offered themselves for missionary work.

At other times during the year two other young men have surrendered to a definite call to the ministry, making eleven in all.

Two of these young men have already joined the itinerancy—C. E. Wheat joined the West Texas Conference and is now serving Crystal City, and H. K. Moorehead joined the Texas Conference and is serving Alto Circuit.

This alone is sufficient to vindicate the wisdom of Methodism in planting this strong Church at this strategic point. Those who witnessed the wonderful service last Sunday night when fifteen young people knelt at the altar, consecrating their lives to Christian service, while the great congregation was moved to tears at the sight, felt that this one service alone was enough to pay for all the labor and sacrifice incident to the building of this Church.

Brethren, pray for us that as pastor and people we may be prepared by the Holy Spirit for the great opportunities and responsibilities God has given us here. Pray that what has been done

A Bad Breath Boon

Her Cheeks Were Aslow Like Roses in Bloom,
Her Lips Red As Cherries Thrice Over;
Her Teeth Like the Pearl;
Her Hair Tangled Curl;
Her Breath Like Sweet Blowing Clover.

So much for poetry. But STUART'S CHARCOAL LOZENGES ARE prose as well. They are practical and for every-day use, and they will make any one's breath just as sweet and wholesome as the Girl's breath in the song.

And what is nicer than a sweet, clean breath and what more offensive than a bad, foul one. Every one tries to get rid of it themselves and tolerate it in their friends, but—it is awfully trying and puts friendship and sentiment to a severe test.

A bad breath is a sort of unspoken imputation on cleanliness; you can't get away from it and can't explain. You can take foolish little remedies to disguise it for an hour or so; but this is suggestive; your breath is unnatural and your friends wonder why.

Bad breath comes once in a while from decayed teeth, but there is a quick and effectual remedy for this—the dentist. It comes as a rule 99 times out of 100 from a bad stomach. Foods gone wrong; digestion impaired; assimilation imperfect; nutrition misdirected and a consequent misunderstanding all around.

And meanwhile a bad condition of things is inaugurated. There is flatulence, sour stomach, and with these two past masters of evil Pandora's box is opened and a tribe of troubles let loose, any one of which might appall.

With all manner of chemical changes taking place in the stomach by fermentation—which should not—is it any wonder that some startling and disagreeable results are evolved? Bad breath is conspicuous among them, because always in evidence. No use to doctor this or disguise it. It is an innocent sufferer.

GO STRAIGHT TO THE CAUSE—The STOMACH. Put that in order and the Breath will take care of itself. Charcoal has been a remedy for disordered stomachs for centuries. It is one "cure" that is almost as "old as the hills."

Summing up, charcoal in its pulverized state is a stomach tonic and absorbent. Stuart's Lozenges supply a want; a remedy that is simple, handy and efficient. They embody a plain, practical proposition.

Stuart's Charcoal Lozenges are for sale everywhere, 25 cents a box, guaranteed to contain nothing but young willow wood charcoal and pure honey; sample sent free upon request. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

may only be the earnest of greater things to be done here through all the years to come.

Out of the 500 Methodist students annually attending the State University there ought to be a score or more every year who will give their lives to the ministry and other forms of Christian service.

CULLOM H. BOOTH,

Pastor University Methodist Church, Austin, Texas.

FROM SISTER HYDER.

Dear Readers of the Texas Christian Advocate: As there is a good deal being written and said about the approaching General Conference, I hope it won't be out of place for one who will not be allowed to vote or have any say so to suggest that they will exercise great, good spiritual sense in all their legislation they do and of the five or six Bishops they elect that Dr. G. C. Rankin head the list for said office. Let Texas' delegation be wise. We have plenty of Bishop timber, but none equal to our editor. He is a statesman and well qualified otherwise. I hope Rev. Dr. G. C. Rankin will not refuse to let his name go before the conference. Respectfully,

MRS. J. A. HYDER.

Anson, Texas.

A friar who asks aims for God's sake, asks for two.

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About Our Penitentiary Problem

By REV. CHAS. S. FIELD—Article 2.

"I was in prison, and ye came unto me."—Mat. 25:36.

Since my last article was written the legislative committee have submitted their report as to the conditions of our penal system, and find much to condemn. The report recommends many reforms in the system.

I desire to call attention to certain parts of this report.

The committee found most unsanitary conditions, and recommends improvements as to food, clothing, bedding, sleeping apartments, care of the sick, etc.

They very wisely recommend that convicts be given a part of their earnings. I know of a case where a man with a large family of helpless children and with an invalid wife got into some trouble and was sentenced to the penitentiary for eight years. He was an industrious man, and by his daily labor was able to support his dependent ones. But when he went to the penitentiary this family was deprived of its means of support. The wife had to go to the wash-tub, the children were sent to the cotton-field and deprived of the privilege of a common school education. The severest punishment fell upon the innocent family. In view of such conditions the committee recommends:

"We recommend that the convicts be given a certain per cent of their net earnings for the benefit of their families and dependent ones, and if any of the convicts have no one dependent upon them that a per cent of their net earnings be held by the proper authorities until said convict is released from prison, when the same shall be turned over to him; and that where convicts are compelled to work on Sunday, which shall not be allowed except in cases of absolute necessity, they be paid the sum of \$1 per day for such work."

The report further says:

Rules Ignored.

"The rules adopted by the Penitentiary Board, with authority of law, for the government and discipline of the Texas State Penitentiaries, all its officers and employees, and all the convicts belonging thereto, have in many important respects been almost wholly ignored. But few of those charged with the care and management of convicts are familiar with the rules, either as to their own duties or the rules governing the conduct of convicts.

"But few of the sergeants, guards, watchmen or other officers have taken the oath required by the rules.

"In but few instances have the rules been posted in prison buildings, as specifically required by the rules, thus depriving the convicts of an opportunity to know the rules they are expected to obey. In some instances we found sergeants who displayed no apparent inclination to obey the rules, and in one case the sergeant declared he would pursue his usual habit, irrespective of rules, and use his own illegal strap.

Brutality of Some Guards.

"Corroborated testimony of convicts shows instances of brutal treatment by guards, the convicts fearing to report such treatment to superior officers lest the guards wreak vengeance upon them when further opportunity is afforded by the isolation of the fields. Evidence of convicts and admissions by sergeants and guards furnish proof that the convicts are often cursed and abused by some of these officers, epithets being applied that are so vile and offensive as to be unfit for print. The white men, almost without exception, and a large number of the negro convicts, greatly prefer to be within the walls rather than upon the farms, because of the better conditions existing within the walls. Comparing the walls with the farms, one convict, who has had ample experi-

ence on both, said the walls were as far ahead of the farms, from a convict standpoint, as a fine hotel is ahead of a cheap restaurant. In many instances in the past the men have been run to and from their work, the distance sometimes being from one to three miles, and while at work they have often been pushed excessively.

"Article 2 of the penal code of this State declares for

Punishment.

"The object of punishment is to suppress crime and reform the offender; but from our investigation made, it seems to us that this beneficent provision of our statutes has been almost, if not entirely overlooked in the management of our penal institutions. Little or no effort is made to reform the offender, but, on the other hand, in many, many instances the way in which many of these convicts are treated; in the labor required of them; in the food and clothing furnished them; in the conduct of those in charge of them; in the punishment inflicted upon them, seems to us, tend to make criminals out of those not criminal by nature, and, while Section 13, Article 1, of the Constitution of this State clearly provides that cruel or unusual punishment shall not be inflicted, this committee is of the opinion—and we believe every fair-minded man in Texas will concur in this opinion when the facts are known—that both cruel and unusual punishment has ruthlessly been inflicted upon convicts confined in our prisons. Such treatment has been inflicted that, when known, will cause every law-abiding citizen of this State to blush with shame, and will bring a hearty and earnest protest to its continuance.

"The State owes it to these unfortunate people, and owes it to itself, to make such changes, without delay and regardless of expense, as will overcome these abuses, and if the State so fails to at once correct the same she will be a party thereto.

"We do not share in that sentiment expressed by some that kindness and firmness cannot go together, but we believe that kindness and firmness are beautiful handmaidens and should go together hand in hand in the treatment of these unfortunate people. Confinement, within itself, is punishment, and work is necessary. We recognize the fact, too, that as a rule those sent to the penitentiary are not the best class of citizens, though there are many now confined in prison who, barring one violation of law which resulted in their conviction, are not criminals; and, while we do not think that a term in the penitentiary should be made a picnic occasion, we do believe that such confinement should be without cruelty and the work such as not to require the last ounce of human blood to furnish the energy for its performance. As long as it is the law of this State that one of the objects of punishment is the reformation of the offender, we think the State should make some effort to carry this out, and not have as its sole object the making of money out of its criminal class."

From the minority report, which urges the Governor to call a special session of our Legislature to change our laws and reform the system, and is signed by five out of the eight members who compose the committee, I quote the following:

"Discipline is necessary, but discipline and punishment may exist without the barbarity that now disgraces our reformatory and penal system. I do not believe in making our penitentiaries a health resort or a Manitou Springs, but the dark room and still other modes of punishment will accomplish more than the drunken guards with their bull whips, trained dogs and brutality."

Horrible Treatment for Thirty Years.

"The history of our penitentiaries for the last thirty years shows a terrible treatment of the convicts during all that time. Twenty-six years ago a legislative committee saw forty convicts housed in one board room on the Wynn farm, some of them sick with pneumonia, and with but one stove in the coldest weather ever felt in Texas until then. We saw that farm, and it is still a bad place. At that time, in midsummer, men were confined in box cars at night, and some pulled out dead next morning from that Calcutta death box. A State Senator (Mr. Gibbs of Dallas) described the method of housing convicts while working on railroads; A few gum logs across a railroad ditch, under which the men



We borrowed this dance
From the days of the past
And the wonder grows as
we dance it—
How they kept up the pace
And the strength of the race
without

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entered by a hole, and over which the sergeant watched, gun in hand, until next morning, as one would watch a den of snakes. Men were lashed into insensibility then, as they are still, by brutal sergeants, and yet the system went on. Seven years ago a committee sent by the Legislature revealed a condition of sickening barbarity. They reported having seen many whose backs were lacerated by the lash. Men were often chained up by the head and lashed into unconsciousness; others died under the lash, whose backs they could not see. Still the system went on, and the legislators who reported these conditions were called the 'smelling committee,' and their report kicked about the legislative halls as though it had been a football. The whole system is devilish and corrupt which permits brutal guards to lacerate the backs and kill men under the lash, and to receive bribes from planters to do it. Texas must support humane State agents who will keep in daily contact with the men and who will represent the convict side of the question as sincerely as that of the State, and whose only duty should be to look after their physical condition and enforce humane treatment. Unless this is done, the whole system will continue to disgrace our State.

"Without additional law the Governor is powerless. He cannot inspect, for his duties confine him to his office. We do not doubt that he had secured the best officers obtainable; the vice is in the system under which barbarity can be practiced with impunity.

"There is no remedy without a revision of the whole system, and this can only be done by immediate legislation. It is respectfully submitted that no question of the expense of a special session should be raised unless, indeed, we had rather have our convicts tortured and slain—their lives coined into money—than to spend money to stop it. To this end we respectfully recommend that the Governor of Texas call a special session of the Legislature as soon as possible, that remedial legislation be had."

All good people should join these five members of the committee in asking our Governor to call a special session of our Legislature. They say:

"Hon. Thomas M. Campbell, Governor, Austin, Texas. Referring to our official report to you as a committee appointed to investigate conditions ex-

isting in the penitentiary system of the State, and in view of certain recommendations made in that report for changes in the system looking to a betterment of conditions, we now, acting only as individual citizens of Texas, recommend that you call a special session of the Thirty-first Legislature to act upon the recommendations, for the following reasons:

"1. There is a pressing need for immediate change in the law in the following particulars: Making the Board of Penitentiary Commissioners permanent, and giving the Board of Penitentiary Commissioners entire control of the penitentiary system, and devoting all their time to the duties; for an increase in the pay of guards; for fixing penalties for the abuse of convicts providing means for the care of convicts removed from the lease and contract forces, and a general rewriting of our laws relative to the penitentiary system.

"2. Public opinion is now so awakened, to the necessity of a change in our system that legislation could be promptly enacted along proper lines. By the next regular session of the Legislature public opinion may not be so active, and it might be harder, if not altogether impossible, to make all the necessary changes in the laws.

"3. The regular session of the next Legislature will be concerned largely with the questions of redistricting the State, prohibition and other important matters, thus engrossing the attention of the members to such an extent that they might not give the careful attention and deliberate consideration to revising the penitentiary laws as they would do at a special session called for that particular purpose. And, in addition thereto, the fact that at a special session of the Legislature, the members having already served and being familiar with the general line of procedure as to legislation, could act with a great deal more dispatch.

"Assuring you of our confidence in your earnestness and desire to improve any conditions which may be for the benefit of Texas, we are, yours very truly,

JENS MOLLER,
F. C. WEINERT,
C. B. HUDSPETH,
BROWN F. LEE,
C. E. GILMORE."

The committee have made a thorough investigation, and the people of our State should support them in their efforts for reform.

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The Woman's Department

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

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

THE WOMAN'S BOARD OF HOME MISSIONS.

A Correction.—At the late annual meeting of the board at Savannah, Ga., Miss Belle H. Bennett in her message said, "May the Spirit of God move this board to send a memorial, signed by its every member, to the coming General Conference, urging that the women of the Church be granted all the rights and privileges of the laity in the Methodist Episcopal Church, South." It has been stated by the secular press that the favored woman's suffrage. "This is misleading," says Miss Helm, in the November issue of "Our Homes." Hear her: "Not one word was said on the subject of political suffrage at any time during the session by anyone." At Miss Bennett's suggestion a resolution was adopted by a vote of 29 to 6 to send the following petition to the General Conference:

"Dear Fathers and Brethren: The Woman's Board of Home Missions, in annual session at Savannah, Ga., present the following memorial:

"Believing that the fullness of God's time has come for the more than half million women of the Methodist Episcopal Church, South, to have larger freedom in the ever-widening work of the Church, that they may help to hasten more surely and speedily the coming of the Kingdom of God.

"We respectfully memorialize that as an act of justice you will, at this session of the General Conference, take the needed action to secure for the women of the Church the full rights of the laity."

Hear Miss Helm as she expounds what is meant by "the rights of the laity." "It means that women may be eligible to any service now rendered by laymen and have the legal right to any privilege attendant upon it. It means that if a woman does the work of a steward or Sunday-school superintendent or Epworth League president she can be legally elected to these positions, and in virtue of her office be a legal voting member of the official board and Quarterly Conference and have a voice in planning for the Church and in expending the money she has helped to raise. It means that the women of the Methodist Episcopal Church, South, who form about two-thirds of its membership, shall have the same legal representation in the higher conferences as the lay brethren do, and thus have a voice in our own affairs. There is nothing new, startling or unseemly in this request. The rights and privileges have been exercised by the women of other Methodist bodies and other denominations."—(From Quarterly Bulletin issued by the W. H. M. Society of the Northwest Texas Conference, sent by courtesy of Mrs. Kate Sims, Conference Press Superintendent, and Editor of Bulletin.)

THANKSGIVING AT SCARRITT.

Thanksgiving at Scarritt is like Thanksgiving nowhere else in the land. I am sure those who have spent Thanksgiving here in other years can readily testify to that statement. The day is invested with a greater sanctity, a holier holiness, a deeper sense of thankfulness than we ever knew before. It is in truth a real "thanksgiving." Thanksgiving this year was no exception. The weather was ideal—a typical autumn day, with the mellow radiance of sunshine everywhere.

After attending services at the church we returned to partake of our Thanksgiving dinner. Our tables were all put together to make as near as possible one long table and we ate our Thanksgiving dinner together. Such a happy, thankful crowd we were! Each one felt she had so many things for which to be thankful. As a body our blessings are innumerable—verily they are "as the sands of the sea."

Our toasts this year were combined in one "E pluribus unum," given by Miss Callie Smith, of Alice, Texas. In her toast Miss Smith compared our faculty to the obligato, the student body to the chorus, both of which blend into the great anthem, "E pluribus unum." Miss Mabel K. Howell responded to the toast for the faculty, Miss Miriam Steel for the student body and Miss Nevada Martin for the visitors.

Miss Gibson brought to us a number of Thanksgiving messages from

members of our "Scarritt family," some in the home-land, others in foreign lands. They all breathed a spirit of thankfulness to God for His many mercies, and were full of love for us.

At 7 p. m. we all met in the chapel for our own Thanksgiving service. Each heart seemed overflowing with thankfulness and praise to the great Father above, and many were the expressions of gratitude for all His goodness. This was a fitting close to our Thanksgiving—the holiest hour of a holy day, and we came from the chapel with the one thought, "Praise God from whom all blessings flow," uppermost in our minds.

Our dear Lone Star State is well represented at Scarritt this year, both in quantity and quality. About one-fourth of the students enrolled are from Texas, our Texas girls numbering about a score. We are very proud of our Texas crowd and of the great body of Texas Methodist women whom we represent. We are especially proud of our Texas seniors, two foreign and one home candidate, who will graduate in the spring. Another whom we are proud to count in our Texas crowd is Miss Rebecca Tejada, of Guadalajara, Mexico, who is here preparing to go back as a Bible teacher in her home-land. Miss Tejada is well known to Texas people because of her presence and talks at Epworth. She also spent last year in school at Plano, Texas, and she is now here in school as the beneficiary of the permanent scholarship of the Woman's Foreign Missionary Society of the Northwest Texas Conference.

Texas girls in Scarritt send greetings and best wishes for a very merry Christmas to all Texas and to all Friends, asking as a Christmas gift that you each remember us in prayer.

"A TEXAS JUNIOR."

THE WESLEY HOUSE, DALLAS, TEXAS.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait"

must be the daily motto of Miss Hemmingway, the head-resident of the Wesley House, located in the cotton mills district of Dallas. This settlement home has recently been launched by the good women of Dallas Methodism for this section of the city, and the far-reaching success already achieved makes the workers realize that they will not have to wait to see growing results from their labors.

The boys' and girls' clubs now organized will tend to make better citizens, because of the interest and personal contact of a live, cheerful Christian character during the plastic period of their lives. The girls are given lessons in sewing, serving, scrubbing, housecleaning, etc., made attractive by motion songs, words of commendation and an occasional satisfying of the "inner man." The boys' club meets once a week for a literary evening, having games, magazine chats, debates, etc. Quite an exciting impromptu debate took place last month on this subject: "Resolved, That tobacco is more injurious than whisky." Keeping in mind the fact that the boys know not our public schools, it is surprising to note their varied ideas and hard common sense arguments, finally agreeing that since both tobacco and whisky make "a fellow lose his job," it should be "cut out." Surely each boy must have munched the popcorn (served by head-resident and assistants) which followed with dreams of being a man and a "job-holder."

Being very much interested in this work and these boys, and remembering the way to a boy's heart, the Woman's Home Mission Society of Oak Cliff Church prepared a Thanksgiving surprise for one of the clubs. I'm quite sure that turkey, with dressing and gravy and cranberry sauce, fruits, etc., never tasted so good, for while these were feasting other settlement boys were clamoring for entrance and whispering of "boycotting."

It is hoped that the good seed sown among these boys and girls will not only help them, but brighten the hard-worked lives of father and mother. I can not refrain from adding that just in front of the Wesley House is a well-equipped public playground, maintained by the city. Surely all

this should make happier, healthier people, which condition brings more efficient labor and eventually better wages.

For Miss Hemmingway and assistants we have only words of praise and a prayer that strength, tact and perseverance may be given her to discover the divine spark in these lives and to brighten it into strong Christian characters.

Now if you don't think our Thanksgiving treat was enjoyed, you just repeat it Christmas for those little "won't be boycotters" and see.

MRS. J. R. HILL, Press Reporter,
W. H. M. Society, Oak Cliff M. E. Church, South.

IN MEMORIAM.

On November 7, 1909, our brother, J. R. Peek, of Annona, Texas, was taken from his earthly home to his heavenly abode, and from our midst has been removed a noble character, a faithful and exemplary member of the Church and Sunday-school and an ever-ready helper in the Home Mission work.

We, the members of the Woman's Home Mission Society of Annona, do unitedly express our sorrow in this loss.

We tender our heartfelt sympathy to our bereaved Sister Peek and little son in the loss of their dear one. May they look up through their tears and say, "Thy will be done."

YOUR LOVING SISTERS.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY, GALVESTON.

The Woman's Foreign Missionary Society of First Methodist Church, Galveston held a very enthusiastic meeting on the second Tuesday in November at the residence of Mrs. J. B. Woolford. This society has been making a membership crusade, resulting in the addition of thirty-six new members, making a total now of fifty-seven. The special topic for discussion at this meeting was "Brazil," one member writing on the history of Brazil, another on the mission stations, and our president's little daughter, dressed in costume, gave a recitation on the customs and manners of Brazil, after which our hostess served cake and ices and a social time was enjoyed. The success of this crusade is due almost entirely to the energy and perseverance of our good president. And now that our much-loved pastor has been returned to us, we are hoping and praying that our Church in all of its departments of work, will take on fresh life and that this may be the best year we have ever had. MRS. H. B. GOODMAN.

(We are indeed glad to hear of the fine results achieved by this Auxiliary W. F. M. Society in the Membership Crusade, which is one of the first reports concerning such action that we have heard from an auxiliary since the Membership Crusade movement has been inaugurated. This Membership Crusade, as we know, was planned by our Woman's Board of Foreign Missions at the annual meeting held last May in Chattanooga, Tenn., for the entire membership of our Church. It is a forward movement for the securing of new members for the W. F. M. Society of our Church, and each auxiliary in the entire connection should feel it an obligation to make a special organized effort for an increased membership in accord with this plan of the board. We hope to hear of many other auxiliaries, especially in Texas, making this special effort for an increased membership.—Editor Woman's Dept.)

NOTES FROM VALENTINE, TEXAS.

Rev. R. H. Lewelling, of Sierra Blanca, pastor of the Methodist Episcopal Church, South, at this place, and Miss Pearson, of Sierra Blanca, were happily married at Alpine Sunday, September 5, 1909. On Tuesday morning following they arrived in our city to spend a few days with their many friends. The good women of the Woman's Home Mission Society at once set to work to give the newly married couple a novelty shower. The beautiful and artistic home of Miss Ara Blanche George was thrown open for the occasion, and a large crowd of the good people of Valentine greeted them, each bringing with them some token of love and esteem for their pastor and his wife. An old fashioned spelling match and various games made the evening pass all too quickly. Refreshments, consisting of fruit nectar and cake, were served and enjoyed by all. Mr. R. A. P'Pool was toastmaster and after presenting the lovely gifts he toasted the young couple

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

with the following lines of his own composition:

Here's to our brother who among us came

With a message of love on his lips;
He has preached it and lived it, but not for gain.

But that others the sweet nectar might sip.

He has proven his message, beyond any doubt.

He has made it the theme of his life;

He has labored and shown he knows what he's about,

And has won in the battle a wife.

He has won her by love, I'm sure not by looks;

May he hold her through life the same way;

May the guide of their life be the one great Book

And their pathway be bright all the way.

Bro. Lewelling was equal to the occasion, as he always is, and replied in a very eloquent manner. At a late hour each bid the hostess good-night, trusting it would not be long until her doors were again opened. All joined in wishing Bro. Lewelling and his wife much happiness in life.

The Woman's Home Mission Society of this place (Valentine) was recently organized by Mrs. J. B. Price, District Secretary, Weatherford District, Northwest Texas Conference, M. E. Church, South. We have a bright outlook, twenty-one regular members and ten honorary members. On Sunday night, September 12, we gave an open session, with a very interesting program, at the close of which the following officers were installed: President, Mrs. R. A. P'Pool; 1st vice-president, Mrs. E. R. Mabry; 2nd vice-president, Mrs. C. O. Finley; 3rd vice-president, Mrs. D. H. Smith; recording secretary, Miss Mary Smith; corresponding secretary, Mrs. Lester S. Smith; treasurer, Miss Ara B. George; press superintendent, Mrs. Lester S. Smith; agent, Miss Emma McLean.

MRS. LESTER S. SMITH,
Press Superintendent

(We regret that the foregoing interesting communication has been by mistake overlooked until this date, but we are glad to give it space now, wishing much happiness and prosperity to the newly wed young couple and great success to the newly organized W. H. M. Society.—Editor Woman's Dept.)

PROTRACTED MEETINGS FOR AUGUSTA CIRCUIT FOR 1910.

Augusta, July 3-14.

Perilla, July 15-25.

Tadmor, July 29 to August 5.

Enterprise, August 6-18.

Pleasant Grove, August 19-28.

Center Hill, September 2-11.

Liberty Hill, September 16-26.

The above dates are the appointed time for our revival meetings. Please bear in mind and be ready for your meeting. S. W. STOKELY, P. C.

Notes From the Field

Navasota.

Moved into our new home in Navasota yesterday (Friday); found a warm welcome on the part of the people. The ladies were at the parsonage and had everything in splendid condition—warm fire, nice pounding in the kitchen and a very inviting supper on the table.—M. L. Lindsey, Dec. 11.

Bronte.

Since our arrival here, on Saturday morning after the adjournment of conference Monday evening we have been over the charge and find it composed of a membership of about 300 live, progressive, big-hearted, responsive people. They have given us a hearty welcome everywhere we have been, and a good hearing at both appointments on the work. They have purchased an elegant parsonage at a cost of \$1500 since we came. It is a nice, new, well-constructed and neatly finished, modern cottage of five rooms and a bath-room, situated on two lots, each 59x150 feet, a block and a half south from, and on the same street with, our elegant new, modern church house, which they had just finished paying for before conference. This church house is now ready for dedication, which we desire to have done with appropriate ceremonies in the spring, when we hope to have the former pastors, who wrought so well in its construction to be present with us. These good people also know how to "pound" their pastor, which they did on Thanksgiving evening in the good old Methodist way, some of whom have been keeping it up since. We are proud of our people and glad to serve such a charge. May the Lord help us to be worthy of it.—Chas. D. Spann.

Kyle and Maxwell.

Wife and I are alone in the parsonage at Kyle. This is the first time we have ever spent one week alone during our thirty years of married life. We have reared three orphans and three children of our own and cared for my sister and wife's mother during the later part of her life. We feel peculiar, and yet we are enjoying it. The grocery bill seems small. The good people here have provided the eatables for us and still come with more, even quail. If Brother Blaylock sees this he will want to come. Come on. We have had a most cordial reception among those good people at both churches. Brother and Sister Youngman left us a clean and well-arranged parsonage to move into. The ladies say Sister Youngman selected the paper and Brother Youngman put it on. Wife says the taste in the selection could not be better. We are walking in the tracks of some of the leading men of the conference and we tremble under the responsibility. In leaving Gatesville, where we have spent eight years, three as pastor and five as Chaplain of the reformatory, we will not forget the many expressions of kindness from those good people. Those words, prayers, resolutions and deeds of kindness will linger with us like apples of gold in pictures of silver. Brother Ruffner, the new pastor, and Brother S. J. Vaughan, the new presiding elder, were in and I heard them both preach. They have made a good beginning. It was predicted on all sides that this would be a record-breaker in the work of the Church in Gatesville and on the Gatesville district. The people regretted very much to give up Brother Sherman as presiding elder in Gatesville and all over the district, but they are giving Brother Vaughan a hearty welcome.—G. F. Boyd, Dec. 11.

Edna.

On the evening of October 31 the good Bishop read me out for Edna and I lost no time in getting on the field. We arrived here November 5 and were received on the point of hospitality and a royal welcome. On Sunday morning we were conducted to the altar at which we are delighted to serve. It was a beautiful day and the Lord blessed us with a good congregation and two good services. Yes, the pounding come in the regular upright way, in due and modern form. Our Epworth League has added some much-needed furniture to the parsonage comforts. The salary was raised one hundred dollars and almost one-

fourth was paid at the first Quarterly Conference. We have in hand about fifty per cent of our collections ordered by the Annual Conference. Our "beloved" was on hand and preached an excellent sermon Sunday at 11 a. m., which was enjoyed by a large congregation. He returned home in the afternoon to the bedside of his sick wife. We have received two members since conference, both of whom are capital prizes. This is a lovely place, and the people are generous and big-hearted. Edna is a thriving little town and the country all about is in a state of rapid development. Edna is destined to be one of the best towns in the coast country and we are determined by the help of the Lord that Methodism shall remain in the forefront and keep pace with all other developments.—M. K. Fred.

Hornhill.

After serving four years on the Corsicana Circuit we found ourselves at Hornhill, reaching our new home shortly after conference. The pastor held prayer-meeting Wednesday night after visiting more than one hundred and giving each one an invitation to attend. Thursday the pastor preached a Thanksgiving sermon for the Baptists. We received a warm welcome by the good people—one brother sending a good load of corn and hay, another wood—making it short, every need of the preacher and family have been looked after. We are believing for a great year.—Walter Vinsant.

Fort Worth Methodism.

The association met in regular session. Rev. I. Z. T. Morris placed seven children since last meeting. Rev. H. D. Knickerbocker has just returned from University Church, Austin, where he conducted a very successful meeting. Rev. Clovis Chappell reported the mission Sunday-school work in Third Ward; a great work is being done. Ed R. Wallace is taking hold of the Boulevard work in a wonderful way. Dr. H. A. Boaz spent Sunday at Burleson. W. H. Matthews gave Sunday morning to foreign missions; splendid results; good offering and one scholarship. Evangelist singer, A. C. Fisher, was present. Secretary Long, of the preachers' and laymen's organization, read the by-laws and constitution of this organization (which is for the promotion of Churches and missions, and it was adopted).—Ashley Chappell.

Cameron, Okla.

We arrived next day after we got our appointment. This work is a part of two others and a part was not supplied at all last year. Have been well received—pounded in the usual way. Found our work had been badly neglected, hence am in a meeting at Cameron. Have baptized eight and have others to be baptized. Several received by vows and a few by letter. Total to date, 19. Rev. J. D. Edwards did the preaching and did good work. Have begun on our collections and expect to pay in full and have one hundred additions during the year. Have a large work—eight or ten places—but among a good people. We are well pleased with our work.—A. G. White, Dec. 7.

Mexia Circuit.

We are back for another year on Mexia Circuit. We are indeed happy to be sent back again among these good people. They know just how to make a preacher feel good and happy. We had hardly got back from conference and settled down before we were stormed and pounded in an orthodox way. Shiloh Church, New Hope and Cotton Gin participated in this gay party that came to show their appreciation of the preacher and family. There was from the gray-haired sire to the little wee-tot represented in this company, bringing something to pound the preacher. It was estimated that there were seventy-five people in the crowd. I could answer the second question: "There is no complaints." Ah, well, we have plenty to eat of anything you can mention. And the pounding is not all the good things that have come our way. Our first Quarterly Conference convened Saturday and Sunday, the 4th and 5th inst. There was a good representation from all points on the circuit. The stewards made a liberal assessment for the preacher and presiding elder,

and we feel we are well provided for. Dr. Bishop, our worthy presiding elder, preached us two fine sermons. The sermon Sunday morning was a soul-stirring sermon. After listening to this wise and consecrated man of God we felt we had a clear and wider vision of heaven and heavenly things. May he live long to bless the Church with his consecrated life. We start in hopeful and happy this year, praying that God may give us grace and power to preach as we have never preached and work as we have never worked; as the Apostle Paul said, "Forgetting the things that are behind we press forward to the prize to the mark and high calling as it is in Christ Jesus." We are planning for a great camp-meeting at Campbell's Branch this year beginning on Friday night before the fourth Sunday in July. This is one of the most ideal places for a camp-meeting. Plenty of shade and good water. Come and bring your tents and stay with us and let us have an old-fashioned camp-meeting and sing old-time religion. We had a fine meeting at this place the past year, but we are expecting a greater one the coming year. There has been a slight change in the work this year. Cedar Island was taken off and put on Datura Mission. Woodland from Wortham Circuit was put on this circuit. We have a more compact work than we had last year, and we hope to do greater things this year than we did last year. Woodland membership is raising money to move their church building into Kirvin. This is a nice, thrifty looking little town on the T. & B. V. R. R. Woodland Church is just a little ways out in the country, with most of their membership now living in town. We think it a wise and profitable thing to do to move the church to the railroad, and we believe these folks mean business from the start they are making. They have raised \$172 since conference for the purpose of moving the church. We have five appointments on this circuit: Forest Glade, Cotton Gin, Shiloh, Woodland and New Hope. We are praying and expecting five great revival meetings this coming conference year. A Merry Christmas to all. God bless and direct us in our work.—O. B. Turner, P. C.

Paducah Station.

We appear for the first time in the Notes From the Field under this caption: When we came to Paducah, a little over two years ago, the work covered a little over two counties, but last year we sliced off a nice little work, and again at Stamford took off another slice, leaving Paducah to stand alone for full time. We have a magnificent people to serve, who met us on our return (for the third time) with open hearts and hands. In fact, they had planned a large surprise for us. On Wednesday evening, just before the regular prayer service, our people began coming in with laden arms, and the good ladies had prepared refreshments which they served, taking complete charge of the house and ordering Mrs. McCarley and myself to the sitting room. When the spread was made we were escorted to the dining-room and actually made to tremble and blush while listening at the many words of kindness and appreciation which were spoken by those present, both in and out of the Church. The people furthermore pledged their loyalty and support in service for the year. We had a fine Thanksgiving service with a collection for the Orphanages at Waco and Dallas of \$37.95. Our stewards adopted the assessment plan with monthly collection and made a handsome raise in salary over last year. For all these things we praise God and take courage, and expect to be able, ere the year closes, to report the greatest year of our ministerial life so far.—J. B. McCarley.

Deport.

We are here in the parsonage. Last Friday night the people were here with a pounding and a hot supper, but no preacher and family. They were at the hotel in a nearby town; the railroads did not connect and we failed to arrive aboard the O. R. T. train. The reception has been all anyone need wish. The beloved said, "one hundred and fifty conversions and a new church." With a thousand pastoral visits and about two hundred sermons and other work incidental, I think I have a job sufficient.—E. G. Roberts, December 13.

Cuero.

We feel constrained to say a word or two about our new charge. We have been received in a most gracious and royal manner and made to feel

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new book
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thoroughly at home already. On our arrival we were met at the train by official brethren and good women of the Home Mission Society and conducted to the parsonage where we found a good warm, chicken dinner on the table awaiting us, and a very cordial reception from the good women of the Church. After dinner we made further explorations and discovered that the kitchen had been stored with good things, and the parsonage throughout had been nicely prepared and comfortably supplied with new furniture. Wife, daughter and I at once hung up our hats and took charge in due and ancient form. Since that day these good people have not ceased to bestow their kindness upon us, and bring us under renewed obligation by their many courtesies and expressions of appreciation. Yes, our lives have fallen in pleasant places, for which we thank God and take courage. The official board has fixed the pastor's salary at \$100 increase over the past year. Sunday night we organized a Senior Epworth League, with a membership of thirty. We have had additions to the Church each week. The prospect is bright for a successful year. There is much to be done here, and by the help of the Lord and these good people we hope to do the things that ought to be done.—A. B. Davidson, Dec. 12.

Stockdale Circuit.

From the conference at Uvalde I was returned to the Stockdale charge for the second year. We began the year's work by holding an eight days' revival meeting at Stockdale, which was a new venture for this place in the winter season. We were very much pleased with the result considering the condition of things. Brother M. J. Allen, the efficient West Texas Conference Missionary Evangelist was with us in the meeting and did the preaching with earnestness and power of the Spirit. There were thirteen conversions, several joined our Church, seven of whom were received by baptism. The meeting gave us a good start for the year's work. Bro. Allen is the right man in that place. He is a blessing to the pastor and family, as well as to the people. He preaches the old-time religion, and inspires his hearers with a more vivid sense of the duties of their Church relationship. By a gentle hint which was as broad as his mouth he inspired our good people with the idea of pounding the preacher, and in a few hours flour, meats, beans, sugar, syrup, preserves, fruits and many other substantial things to eat were unloaded at the parsonage, and when the storm was over we were about \$30 better off in the grocery line than before. Our hearts went up in thankfulness to these good people, and to our Father in heaven who saith by David of old, "The Lord is my Shepherd, I shall not want." The ladies of the W. H. M. Society have put a new heater and cooking stove in the parsonage, and are planning to add some more room and repaint the building. But the best of all is the thirteen conversions, and those added to the Church. We are hoping for a good year. Dear brethren, my dear father who has served many years in the ministry, and who superannuated at the Uvalde Conference, has been dangerously sick in his home in Grandview, Texas, since soon after conference. Will you join me in prayer that he may be soon restored to health?—N. W. Carter, Dec. 11.

The Southern Methodist Hand Book, issued annually by Rev. T. N. Ivey, D. D., of Raleigh, N. C., will be issued in its next volume early in January. It is a valuable publication containing much information that our preachers and people ought to know.

NOTES AND COMMENTS FROM
HOLSTON.

October is conference month in Holston, and has been for the greater part of the time since the organization.

The Holston Conference, South, met at Johnson City, Tenn., October 6, 1909, and the Holston Conference, North, met at Morristown October 20, 1909. These two forces of Methodist itinerants occupy almost the same territory since the Holston Conference, North, acquired the Southwest Virginia country to Roanoke, Va.

The writer was able to attend the conference at Johnson City only one day, and see a few of the former co-workers in the ministry.

In 1861 there were eighteen preachers admitted at Greenville, Tenn., of whom four remain on the Holston roll. Two Jacobs, one Levi and one Benjamin make up this band, or class, of 1861. Jacob Smith, Levi K. Haynes, Jacob R. Payne and Benjamin F. Nuckells are the four names called in Holston for forty-eight years, and all were present in 1909 at the conference session. Above these in the chronological roll are only eleven "ante bellum" veterans. Dr. Brunner, of Hiwassee College, heads the list, having been admitted in 1847; William H. Kelley is next, having entered on his work in 1848. Next in line are Drs. Sullins and R. N. Price, college president and author of "Holston History," who enlisted in 1850. John Boring in 1851; James W. Belt, in 1852; Michael P. Swaim, in 1853; Frank Richardson, in 1854; Landon C. Delashmit, in 1856; Absalom D. Stewart, in 1858, and Charles K. Miller in 1860.

The additions to the itinerant ranks in 1909 are about the average number—eleven young men reporting for active work and admitted on trial. Some old-time Holston names are among these: a "Lambert," a "Kennedy," a "Weaver," a "Gannaway" and a "Waterhouse" will sound familiar to the Holston people in Texas.

Seven were admitted into full connection and a class of twelve were graduated in conference studies and ordained to the office of traveling elders. The "Annual" of 1909 contains a picture of this class, with Bishop E. E. Hoss with them. Forty-nine are numerary and 37 superannuated. Three have died during the year: James E. Swecken, James M. Jimison and John D. Hicksen.

Thirty-one local preachers are employed as supplies, owing to the large increase of mission charges in this old conference.

The year just past has been one of eminent success with the preachers as pastors. The ingathering of Church-members has been large, being more than eight thousand members added and showing a net gain of \$195 during the year. The total number of local preachers and members is now 68,553. There is, strangely, a decrease in the Sunday-schools and in some of the benevolent collections. The decrease of six in number of Sunday-schools, with a loss of 1345 in enrollment of Sunday-school scholars may be accounted for by the somewhat careless reporting for this branch of Church statistics. Preachers who are careful as to members and money reported to the conference, are sometimes deficient in making up totals for the Sunday-schools.

The conference claimants' fund is short of the amount assessed by the Joint Board more than \$900, while the number of claimants increase and the needs of some of them are urgent.

The assessment for the superannuate endowment fund has not brought up the collection as was so generally expected. The "investment" or endowment feature should not be stressed to the damage of the annual collection, fresh from the people, for the worn-out preachers, widows and orphans.

The choice of delegates from Holston to the General Conference, which meets at Asheville, N. C., in May, 1910, was made with only a few ballots. Revs. R. G. Waterhouse, James A. Burrow, J. W. Perry, W. S. Neighbors, T. C. Shuler and Frank Richardson are the clerical representatives, with Revs. I. P. Martin and S. D. Long, alternates.

Lay delegates are Messrs. C. F. Bates, G. F. Mellen, S. C. Williams, H. C. Stuart, W. W. Hughes and Rev. Geo. R. Stuart. Lay alternates: Messrs. Seldon, Longley and A. D. Reynolds.

Of the clerical list, Drs. Waterhouse, Burrow, Perry, Richardson and Long were delegates in 1906, as was George R. Stuart, local preacher and evangelist, of the lay delegation.

Dr. Frank Richardson is the oldest

of the Holston members and as a preacher has seen much hard service in this conference.

He was made a presiding elder in 1865 at the conference where he was ordained an elder by Bishop Early. Since that time he has served the Church on circuits, stations and districts in such wide exercise of talents as a Methodist itinerant as comes to very few men in this conference. He is well posted, from long study, experience and observation, on all phases of the itinerant work. He was for some time editor of the Conference Journal, which was issued under the name "Holston Methodist," now called the "Midland Methodist."

Dr. Neighbors, though brought up in Holston, has been for four years past a member of the Baltimore Conference, but was returned by transfer this year to take the presidency of Sullins College at Bristol, Tenn. His efficient work in difficult and important pastorates commends him as a delegate to the General Conference.

Including one of the alternates, Dr. Long, Holston has three college presidents and four ex-presiding elders in its delegation.

The Holston Conference sends up very few memorials to the General Conference, but does not ask for the change of the name of the Church or the removal of the time limit for pastors and presiding elders. At one time Holston favored the change of the name to "Episcopal Methodist Church," but will not likely vote that way now.

With conditions now prevailing here it would take more trouble to effect the difference between "Episcopal Methodist" and "Methodist Episcopal" than all the States and Territories of the great West are now having with the suffix, "South." Rather than change off the suffix it would be better to set off the Western Conferences of cosmopolitan Methodists into a separate Church, with such name as they may in convention select. Ecclesiastical change in recent years do not work well in our country.

As for following the "Methodist, North," in removing the time limit in the pastorates of the Church, the writer thinks there are very few charges in Holston that seek to have the four-year term extended and these favor a settled pastorate rather than changes by statute.

Generally, the charges wanting longer terms are those paying handsome salaries and think their people should have choice of preachers and when they get one to suit, then to keep him as long as they can.

The preachers who clamor most for a liberal time limit are those who think they are promoted if sent to a better-paying charge and set-back if they get a smaller salary. The large stations, in cities, with high towers, are the charges whose pastors require so much time to get fully acquainted with the people and the nature of their work. The circuits and small stations do not care to have the same pastor more than four years.

Why should a few large stations seek to put on the whole Church a time limit largely for their own benefit?

Large circuits are easily divided, but the city stations grow larger and frequently draw away well-to-do members from the near-by suburban charges, which hinders self-support in these small Churches and keeps many of them on the list of missions. If episcopal prerogative could regulate the large city stations with the same ease as circuits are split and patched, there would not be so many places to turn heads from the old-time methods of "Wesleyan" itinerancy.

Holston is now one of the large conferences having more than two hundred traveling preachers and over 50,000 Church members. Virginia, North Georgia and Northwest Texas and some others are larger than Holston. The duties and usages prevailing in the modern Annual Conferences seem to call for division into smaller bodies, if not smaller territory.

All other interests, such as education, missions and church extension, should yield to that greater interest—the evangelization of the native people in the home-land and the continued supply to them of the gospel in its power to save.

A preaching for the money that comes to the Church thereby, is not the mission of Methodism.

Our great and popular preachers are not to be used as collectors of money even for important benevolent objects, but should give themselves fully to the ministry of mercy which saves souls from death. The conferences should be small enough to make the annual meeting efficient in reviewing the work of the past year and as-

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signing the various fields of labor to proper hands for another year.

The Annual Conferences are the original units of American Methodism and may have some powers not delegated to the General Conference; but in the matter of boundaries the General Conference is supreme.

In making the appointments for Holston, Bishop Hoss and the elders were careful to return the preachers to the charges given them in 1908 as far as possible.

We hope for even better results in our field of Christian endeavor for 1910. In the Churches, the Sunday-schools and the Epworth Leagues of this hill country there is an open door for an earnest and spirited ministry.

J. R. PAYNE.

Washington College, Tenn.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 150 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.

HEISKELL.—Isaac Heiskell was born in 1829 and died November 19, 1909, lacking only a few months of reaching his ninetieth birthday. He professed religion and joined the Methodist Church at about thirty years of age. For sixty years he lived an orderly Christian life, and gained the esteem and confidence of all who knew him. He was intensely religious—a bright, glowing Christian experience of the old type. He was consecrated to God and his service, and intelligent in all of his professions. The doctrines of the Methodist Church were as familiar to him as his time-worn family Bible, over which he had spent many years. A shadow of sadness and deep sorrow settled over every home in our little town, when the faithful watchers announced that the end had come. We tenderly laid him to rest waiting the resurrection of the just.

N. E. BRAGG.

MILLS.—Miss Fleeta Mills, the subject of this short sketch, was born July 29, 1892, and departed this life November 22, 1909. Her young life was beautiful and well worthy of the emulation of her many friends. At the age of ten years she realized the need of a great Savior and, throwing herself absolutely upon his mercy, he came to her heart as Lord of her soul, and she united with the Methodist Church. She grew in favor with the Lord and Church. Her popularity and devotion to the Church soon won for her the Secretaryship of the Sunday-school, a position which she held with credit to herself and honor to the school. The public school dismissed and joined in long procession to Covington, where Brother Crawford laid to rest her lifeless body, with many befitting tributes to her Christ-like life, and offered comfort and consolation to the bereaved ones. We mourn not as those who have no hope, but in the sweet by-and-by we will meet again.

A FRIEND.

JONES.—Mrs. Martha J. Jones was born in Allen County, Ky., Dec. 13, 1827. Came to Texas in 1846, and to Kaufman County in 1859. In girlhood she joined the Presbyterian Church and lived in that Church until she was about 50 years old when she joined the Methodist Church at Gray's Prairie (now Jones' Chapel). When quite young she was married to Lemuel Barker. He died January, 1866, and in January, 1869, she was married to W. F. Jones. Mrs. Jones was the mother of ten children and a great great-grandmother. Only three of her children are living. These are A. A. Barker of Gray's Prairie, J. C. Barker of Altus, Ok., and W. E. Jones of Kaufman. She died at the home of her son at Altus, Ok., Nov. 18, 1909. She lacked only twenty-four days of being 82 years of age. Another pioneer Christian woman has

gone to receive her crown. She served the Lord faithfully for many years and deserved to enter into rest and receive her crown. While she lived she was a blessing to her family and acquaintances and now that she is gone her works will follow her. May the blessings of the Lord whom she loved so well be upon her children and grandchildren.

A. R. NASH.

SLAUGHTER.—Lula Marie, only babe of Charles E. and Julia S. Slaughter, was born November 29, 1908, and died November 7, 1909. She had only been with us 11 months and 3 days. How heart-rending to give up our little darling! She had that dread disease, typhoid fever. Our homes have been made lonely and our hearts made sad by her departure, but we feel that we have another tie in the promised land, and we humbly bow in submission to Him who doeth all things well. She was a very bright and lovable little one, loved by all who knew her. She is gone from our presence, but we know if we do the will of our Father we can see her again, more beautiful than when in the flesh. Dear ones, put your hope and trust in God. Her grandmother.

MATTIE E. THOMPSON.

HALE.—Edward Richard Hale, the son of E. T. and Mrs. Susan Lampkin Hale, was born June 9, 1862, near Memphis, Tenn. There were four boys and two girls of the family and but one remains, Walker Hale, of Atlanta, Ga. Brother Hale moved to Texas in 1880 and lived at Bosqueville, McLennan County, for eighteen years, where he was married Oct. 2, 1881, to Mary Catharine Leeper. He lived in Limestone County one year and then moved to Holder, in Brown County, where he lived for two years. He moved to his home at Pioneer in 1898, where he reared a family of four children. He was converted at Bosqueville and joined the M. E. Church, South, of which he has been a member ever since. For three years he has been a steward and was ever finding some loving service to perform in his Master's vineyard, his last work being for his pastor. After an illness of six days he died Dec. 9, 1909. May his loved ones all meet him in the heavenly home. W. T. JONES, P. C.

JACKSON.—Mrs. Silena Jackson was born in Georgia, May 21, 1844; was married May 6, 1856; moved to Texas in 1866; was converted and joined the M. E. Church, South, in 1867; raised twelve of her own children and two orphans. Her eight children that are living are splendid Christian characters. She went home to God November 26, 1909, and her remains were placed in the cemetery at Salem (her old home place). At the time of her death she was living at Bangs. In company with her husband, Bro. Mark Jackson, she had gone to visit some of her children well and hearty, but was taken suddenly sick, which in a very short time resulted in her death. God took her from her short visit to her permanent home above. There was a large congregation of relatives and friends to see her laid to rest, and every movement spoke volumes of appreciation. She was indeed a great companion, a great mother, a great neighbor and a great saint. "She hath done what she could," so the Lord called her home, but her influence will live for good and her motherly counsel will never be forgotten.

J. FRANK LUKER.

Facts for Catarrhal Sufferers.

The mucous membrane lines all passages and cavities communicating with the exterior. Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

The habit of being happy may seem to be a strange expression, but it is a duty enjoined and a blessing to be attained.

IF YOU WANT A FARM or ranch in Donley County or the Panhandle, it will be to your advantage to see or write R. M. Morris, of Clarendon, Texas, Box 151, who has been in the Panhandle for twenty-one years, and can give you valuable information about the Panhandle country.

As this portance it, I wish on it, and hausted l to the p given I c ing Scrip

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THE OLD TESTAMENT SCRIPTURES AS AUTHORITY IN RELIGION AND THEOLOGY.

(Article No. 3.)

As this subject is of such vast importance and so much is involved in it, I wish to write one more article on it, and even then it will not be exhausted by any means. In addition to the passages and facts already given I call attention to the following Scriptures and truths:

When that pure man, the first martyr, Stephen, was called to an account before the unbelieving Jews and accused of blasphemy, he made a glorious defense and began his address by appealing to the Old Testament. He said: "Men and brethren, and fathers, hearken: The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country and from thy kindred, and come into the land which I shall shew thee." Acts 7:2, 3.

Then he proceeds to give a graphic and succinct history of the dealings of God with His people, telling about Moses, Solomon and others of great prominence in the Church of God. Indeed, nearly the whole chapter is a recapitulation of Jewish history; and in the 37th and 38th verses of this chapter he speaks of "The Church in the wilderness!" And yet these advocates of a New Church theory, who reject infant baptism and affusion, most positively deny that God had any Church until after the advent and death of Jesus!

Talk about following the Bible indeed, and being the Only True Church of Christ on Earth! Such talk is sheer nonsense.

Let us look a little further. In the 8th chapter of Acts we read about Philip and the eunuch. The eunuch read Isaiah and asked Philip to guide him. He proceeded to do so and "began at the same Scripture and preached unto him Jesus." What Scripture did he use? Isaiah 53:7-8. Now by referring to chapter 52:15 we read: "So shall he (i. e., Jesus) sprinkle many nations." This of course suggested the right mode of baptism—sprinkling—and yet our strict immersionists positively declare that sprinkling is not baptism and still proclaim that they are the only people who follow the Bible and reject the traditions of men!

Let us see another passage from the New Testament. Writing to Timothy Paul said, "And that from a child thou hast known the Holy Scriptures which are able to make the wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. Now it seems that this passage ought to settle this point positively; but in order that it may be made still clearer to our readers I wish to refer to two passages to which reference is made by those who claim that the Old Testament is done away. Here is one of them: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2:14.

Now what was it that was blotted out? Simply the handwriting of ordinances. Paul does not intimate, for a moment, that the Old Testament was blotted out or nailed to the cross. When Christ was nailed to the cross our obligation to obey the old ordinances of the ceremonial law—such as circumcision, offering of sacrifices, the Jewish ablutions and ritualism—was all done away. This is clearly what Paul meant and yet we are told that Christ blotted out the whole of the Old Testament! Now that is following the Bible with a vengeance, isn't it?

Take another passage: In 2nd Cor. 3:13-14, we read: "And not as Moses which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."

Here the teaching is clearly that the Jews who remained in unbelief were so blinded that they could not understand Moses nor the Old Testament generally, because they rejected Christ. And being still in darkness and sin the veil was upon their heart. He adds in the 16th verse, "Nevertheless, when it (the Jewish people) shall turn to the Lord the veil shall be taken away." Now for the

advocates of the New Church theory to make Paul mean here that the whole of the Old Testament was abolished is to pervert the Scriptures most egregiously, instead of to interpret them. And yet these modern disciples claim to be the only correct interpreters of the Bible in the world! No pedo-Baptist, as far as I know, advocates the idea that the ritualistic observances of the Jewish law are in force now; but we all believe that they are abolished. But to say that the whole of the Old Testament is done away, and that none of its doctrines or truths are binding now, is to make an egregious blunder. It is a fact that nearly all of the heretics of the first three or four centuries of the Christian era either totally disbelieved or partially rejected the binding force of the Old Testament. The Mortanists, Ebionites, Marcianites, Novations, Paulinians and many others rejected the Old Testament in whole or in part, and their descendants, who reject in part baptism. The identity and perpetuity of the Church, affusion, etc., are doing the same thing today; but at the same time they declare most vehemently that they are the only true Church of Christ, and the only correct expositors of the Word of God! Such presumption ought to be exposed, and such pernicious errors exploded by all lovers of truth and purity.

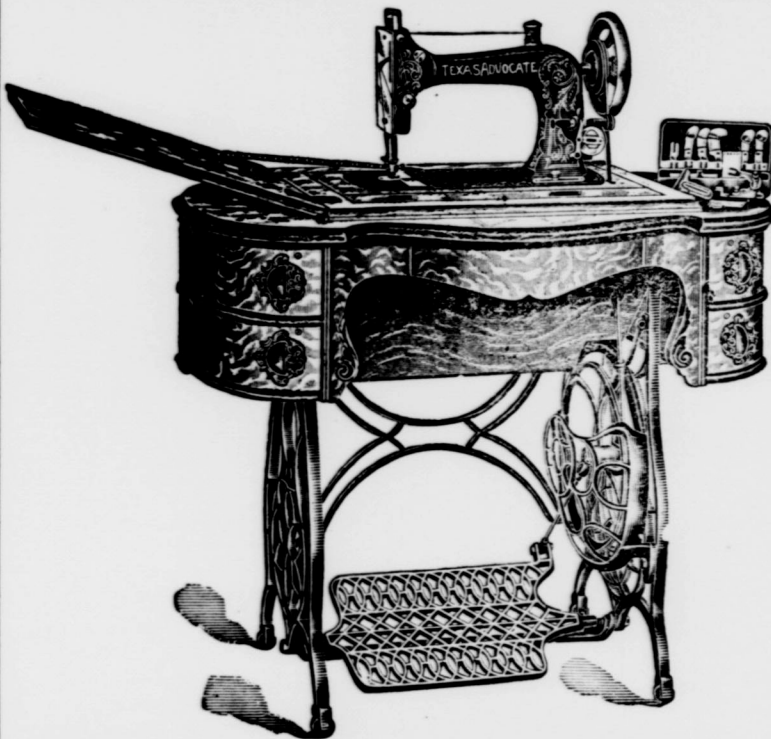
Dr. G. B. Stevens, the gifted author of "The Theology of the New Testament," on page 65 says: "The teaching of Jesus concerning God rests upon an Old Testament basis. In contrast to the pantheistic and polytheistic systems which prevailed among ancient Oriental nations, Jesus adhered to the Jewish conception of Jehovah as the one only God, the Almighty Creator and Lord of all. He emphasized the spirituality and holiness of God. The doctrine of Jesus is the ethical monotheism of Israelitish religion, elevated, enriched and purified. There is nothing in His doctrine for which the Old Testament does not supply a beginning and basis."

Now I would add that there is nothing in the doctrines of the apostles (all of whom were Jews) on any subject that is not in perfect harmony with the Old Testament; and if we find a doctrine that does not agree with the Bible, either Old or New, that doctrine must be discarded at once as unscriptural and untrue.

Dr. M. S. Terry, of the M. E. Church, North, wrote a voluminous work entitled "Biblical Hermeneutics," in which he brings out some of the most valuable truths and principles along this line that I have ever seen. Here is part of what he says: "Every distinct portion of Scripture, whether it is in the Old or New Testament, must, indeed, be interpreted in harmony with its own peculiar character, and the historical standpoint of each writer must be duly considered. The Old Testament cannot be truly apprehended without always regarding its relation to Israel, to whom it was first intrusted. (Rom. 3:2.) And while it is true that the letter of the Old Testament must be tested by the spirit of the New, it is equally true that to understand the spirit and import of the New Testament, we are often dependent on both the letter and spirit of the Old. It may be that no important doctrine of the Old Testament is without confirmation in the Christian Scriptures, but it is also to be remembered that every important doctrine of the New Testament may be found in germ in the Old, and the New Testament writers were all, without exception, Jews or Jewish proselytes, and made use of the Jewish Scriptures, as oracles of God. A correct view of this whole subject is taken when we recognize the Hebrew people as of old divinely chosen to hold and teach the principles of true religion. It was not theirs to develop science, philosophy and art. Other races attended more to these. It was not until the mystery of God, enclosed in the Israelitish worship as the bud, blossomed out in the gospel and was given to the Aryan world, that a systematic theology began to be developed. . . . But a failure to apprehend the letter and spirit of the Hebrew records of faith led also to a failure to understand some of the doctrines of the gospel, so that from the Apostolic Age until now there has been a conflict of Gnostic and Ebionitist tendencies in Christian thought. It is only as a correct scientific method enable us to distinguish between the true and the false in each of these tendencies that we shall perceive that the revelation of both Testaments are essentially one and inseparable." — Biblical Hermeneutics, p. 597.

Now if our readers will bear these great truths and principles in mind, it will be helpful to them in understand-

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ing and interpreting the Bible. It might be well for our young preachers and laymen to clip these articles and save them for future use.

W. W. HORNER.

INTERESTING LETTER FROM BROTHER WEST.

Having occasion to again visit the metropolis of our country and being accustomed to going with ministers of the gospel, I instinctively repaired to the preachers' meeting the first Monday after arriving in New York City. Dr. Franklin Hamilton, Chancellor of the American University at Washington, that institution projected by the Methodists of our country, was the speaker for the occasion. He has a pleasing address, and his scholarly discourse was well received by the preachers. He said there were not a half dozen institutions of learning on this continent which surpassed the American University in valuation of property, although its doors had not yet been opened for students. But Dr. Hamilton's deliverance is not what I intended to write about.

Bishop Neely, who is now in Texas holding conferences, followed with a speech that amazed me. To give a synopsis of it prompts the infliction of this screed upon your readers. He spoke of the destitution of the white people of the South, relative to proper Church affiliation, or in other words, the demand there for a Church not localized by name, or any other way; the desire was for a great broad confectional Church, whose parish is the world. He told of a Southern conference composed of fifty preachers, a large proportion of whom were sons of Confederate soldiers, clearly intimating, so it appeared to me, that the posterity of our old soldiers felt the need of a Methodism other than our own. He declared that they made a great mistake in abandoning their plans in respect to the South directly after the war. Wasn't absorption their

plan then? He spoke of the Church's prosperity in New Orleans; they have four churches, with six hundred members, and over a thousand Sunday-school pupils. Ten thousand dollars he needed at once to propagate the gospel in that largest Southern city. He said you need not hope for organic union, that no one present would ever live to see it (this statement, I thought, more nearly correct than any other he made), and for this he apparently blamed the Southern Church. Once when they had built a church in a destitute portion of the city, the M. E. Church, South, erected on the opposite corner a larger and more imposing building, calling its the fraternal Church. Next spring Dr. Luccock and Gov. J. F. Hanly will deliver brotherly greetings to us, messages fraternal from the M. E. Church. While we rejoice to receive them, yet how do we feel when we know that their leaders, or at least one of them, are delivering such unbrosly messages about us at their home. I love my Northern brethren, and rejoice in the grand work their great Church is doing, and personally would be glad if some equitable, feasible plan could be adopted whereby we would be one; yet when I listen to utterances, such as came from Bishop Neely before the New York preachers' meeting, I confess I am somewhat discouraged.

Dr. Joy, of the Christian Advocate, is very kind to me. I frequently visit his office and there peruse the Advocate from my beloved Southland.

V. M. WEST.



Fine Advocate Machine, \$22.50

A PRESIDING ELDERS' MEETING.

The presiding elders of the North Texas Conference met in the Publishing House in Dallas, Tuesday, December 7, at 10:30 a. m. All the elders were present save Rev. J. B. Gober, who was detained on account of a funeral. Rev. M. L. Hamilton was elected chairman. The meeting was an enthusiastic one. It was also deeply spiritual. Rev. J. M. Peterson led in the topic of "The Development of the Spiritual Life." The question was spoken to by each one present and at the close of the topic the motion was unanimously carried that we continue this year as last to observe Friday of each week as a day of fasting and prayer and that at this time we remember each other by name. All testified to the great means of grace that this observance last year had been to the spiritual life. The preachers and members of each district are urged to join in this fast-day, praying that God may give to this conference such a spiritual uplift as it has never had before. Surely we are in need of a great general revival and how better could it be attained than by this method.

Other questions were discussed, as "Missionary Mass Meetings," "The Every Member Campaign" and "The Laymen's Movement." "How May We Secure the Best Results from Sunday-school Institutes." "How May We Use Our District Evangelists to the Best Advantage." "Dates of District Conferences," etc. In the discussion of these subjects many helpful suggestions were made. In the discussion of our Missionary Institutes, times and places were agreed upon as follows: Paris and Sulphur Springs Districts, at Cooper, January 10-12; Terrell and McKinney, at Farmersville, January 12-14; Sherman, Gainesville and Bonham, at Whitesboro, January 17-19; Bowie and Decatur, January 19-21; Terrell and Dallas, at Mesquite, January 25-27. Dr. Ed. Cook, of Nashville, is expected to attend all these institutes. A motion was made and carried that it is the sense of this body we encourage the holding of missionary Mass Meetings in all the pastoral charges and that "Missionary Mass Meetings" be one of the topics in our missionary institutes.

In reference to collections ordered by the Annual Conference the following important resolution was passed: Resolved, That the orphanage assessment be taken the third Sunday in December or as soon thereafter as practicable; that March 15 be the limit for securing the foreign missionary assessment. The carrying out of the above resolution last year put our conference at the front on these collections in our Texas Conferences. The presiding elders will urge these collections and all others that may be secured by the time indicated in the above resolution. The meeting adjourned with the expression on every one's lips, "Didn't we have a great meeting?" L. S. BARTON, Sec.

THE JACKSONVILLE DISTRICT MISSIONARY INSTITUTE AND PASTORS' CONFERENCE.

The pastors of the Jacksonville District will meet in Jacksonville January 4 at 10 o'clock a. m. in our District Missionary Institute and Pastors' Conference. We earnestly beg that each pastor do his best to be present, and we would be glad if each one could bring the lay leader of his charge with him.

The following program will be observed, and we feel sure each preacher will do his part to carry it out.

The meeting is called at this early date because January was set by the conference as missionary month.

From 10 a. m. to 12 the topics will be: (1) "The Possibilities of the Laymen's Movement," by the District Leader.

(2) "What Is Meant by 'Let Every Sunday-school be Organized into a Missionary Society,'" led by R. A. Burroughs.

(3) "Should the Pastor or the Laymen Take the Missionary Collection?" led by G. V. Ridley.

(4) "How Can We Secure Missionary Contributions from Every Member of the Church?" led by J. W. Johnson.

Afternoon.

From 2 p. m. to 5 p. m. the topics will be:

(1) "What Is To Be Gained by Observing January as Missionary Month?" led by W. W. Armstrong.

(2) "Where to Get Missionary Information and When and How to Use It," led by W. D. White.

- (3) "The Faith Element in Missions," led by Jas. Kilgore, D. D.
(4) "The Presiding Elder and Missions," led by J. C. Huddleston.
(5) "The Pastor and Missions," led by M. N. Terrell.

January 5, Morning.

From 9 a. m. to 12 m.—Pastors' Conference.

(1) "The Pastor's Work in His Study," H. H. Davis.

(2) "The Pastor in the Pulpit," S. W. Lane.

(3) "The Pastor in the Homes of the People," J. R. Ritchie.

(4) "The Pastor as an Evangelist," J. F. Pace.

(5) "The Pastor and Full Collections," J. M. Mills.

(6) "The Pastor and the Church Papers," L. J. Power.

(7) "The Pastor and the Sunday-school," I. J. Coppedge.

(8) "The Pastor and the League," J. I. Weatherby.

(9) "The Pastor and the Prayer-meeting," H. K. Moorehead.

(10) "The New Pastor and the Missionary Societies," H. T. Perritte.

(11) "The Pastor and the Sick," A. A. Rider.

Tuesday evening the preachers will be given a reception and oyster supper at the A. C. I. girls' dormitory.

J. T. SMITH, P. E.

"God, that he might draw men to him, became man; we, if we would draw children to us, must become children."—Luther.

PROGRAM DALLAS METHODIST PASTORS' ASSOCIATION FOR DECEMBER, 1909 AND JANUARY, 1910.

Monday, December 13, Dr. J. W. Bourland.

Monday, December 20, Rev. W. H. Hughes.

Monday, December 27, Judge W. B. Stubbs: "The Pastor's Obligations to the Coming Laymen's Convention."

Monday, January 10, General subject: "God's Message to the Human Soul," by John Watson; (1) "The Construction of the Book," A. L. Andrews; (2) "The Standpoint of the Book," A. L. Andrews.

Monday, January 17, General subject: "God's Message to the Human Soul;" (1) "The Humanity of the Book;" (2) "The Authority of the Book," D. K. Porter.

Monday, January 24, General subject: "God's Message to the Human Soul;" (1) "The Style of the Book;" (2) "The Use of the Book," J. W. Hill.

Resolved by the committee that each preacher in the association buy and study Watson on "God's Message to the Human Soul." Carried.

W. D. BRADFIELD, Chairman.

Monday, January 31, Dr. H. A. Bourland.

EVANGELIST—MEETINGS—LAYMEN.

Let me know at once about your meetings that I may arrange to serve as many as possible. I hope to divide my labors as near equally among the sixteen districts as I can. Let the presiding elders and pastors determine when I am most needed and write me as early as possible. In many respects last year was the greatest in the history of the Northwest Texas Conference. Notwithstanding the drought we made a fine showing, including the splendid work of our laymen we raised for domestic missions and our immigrant work over \$25,000 and a total of over \$41,000. Let every pastor see to it at once that his laymen are thoroughly organized, and by his hearty co-operation they will do great things. Write me at once at Waco.

M. S. HOTCHKISS.

IMPORTANT NOTICE.

To the Preachers of North Texas Conference:

I have mailed to Mr. J. E. Hannegan, Joint Agent of the Southwestern Clergy Bureau, a certified list of the appointments of our conference, including the changes that have been made since our adjournment.

This will save you much trouble in applying for your credentials, as you will simply have to refer him to this certified list instead of sending a marked copy of the Advocate, etc.

R. G. MOOD, Secretary, Greenville, Tex., Dec. 10.

AN APPRECIATIVE LETTER.

I wish to thank you very much indeed in behalf of the American Bible Society for your very helpful editorial not under date of November 25. Texas has done splendidly for us and I am glad you are encouraging the friends to come up to \$25,000.

You will be interested to know that on Saturday last at the close of our offices we had received \$392,557.94, of

which \$197,142.06 still remains to be raised. We have a good deal to do to secure the balance, but we are praying and working in every way we can think of and are not without hope that we may accomplish the result so much desired. Mr. Wynn has given us most encouraging tidings from his field, I will try and send you a line each week letting you know just how the campaign progresses during the rest of the month. With kind regards, I am, W. I. HAVEN, Corresponding Secretary.

DISTRICT STEWARDS MEETING. JACKSONVILLE DISTRICT.

The District Stewards of the Jacksonville District are called to meet Tuesday, Dec. 21, at 10 a. m. in the presiding elder's office, in Jacksonville. The call is made for this early meeting so that the distribution of assessments may be made before we begin our round of quarterly meetings.

J. T. SMITH, P. E.

WANTED—A good man for a very desirable \$500 station in the Tulsa District, Oklahoma Conference. Must be a man of some educational and social attainments. Must be a safe and successful man in the pastorate. Send applications and recommendations to SAM G. THOMPSON, P. E., McAlester, Okla.

PREACHER WANTED.

PREACHER WANTED—Fine half-station on railroad; parsonage; will pay \$700 or more to right man; only first-class man need apply. Send endorsement of presiding elder, Simeon Shaw, P. E. Colorado District, Colorado, Texas.

IF THE BABY IS CUTTING TEETH.

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

San Augustine District—First Round.

- Shelbyville, at S., Jan. 1, 2.
Center Sta., Jan. 2, 3.
Tenaha, at Joazeiro, Wed., Jan. 5.
Center Cir., at Sandhill, Jan. 8, 9.
Pinehill, at P. H., Wed., Jan. 12.
Gay, at Gary, Jan. 15, 16.
Carthage Sta., Jan. 16, 17.
Camden, at Midway, Thurs., Jan. 20.
Corrigan, at Corrigan, Fri., Jan. 21.
Burke, at Burke, Jan. 22, 23.
Larkin Sta., Jan. 23, 24.
Kennard, at K. Mill, Tues., Jan. 25.
Mt. Enterprise, at R'land, Jan. 29, 30.
Timpson Sta., Wed., Feb. 2.
Melrose, at Melrose, Feb. 5, 6.
Nacogdoches Sta., Feb. 6, 7.
Geneva, at McM., Fri., Feb. 11.
Hempill, at B., Feb. 12, 13.
San Augustine Sta., Feb. 13, 14.
Garrison Sta., Friday, Feb. 15.
Appleby, at S. Ch., Feb. 19, 20.
Livingston Cir., at Mt. R., Feb. 26, 27.
Livingston Sta., Feb. 27, 28.
C. A. TOWER, P. E.

Pittsburg District—First Round.

- Atlanta Station, Dec. 19, 20.
Queen City, at Q. C., Jan. 3.
Douglassville Cir., at D., Jan. 6.
Linden, at Linden, Jan. 8, 9.
Hardy Memorial, Texarkana, Jan. 16.
Central Church, Texarkana, Jan. 16, 17.
Dalby Springs Cir., at Spring Hill, Jan. 22, 23.
New Boston and De Kalb, at N. B., Jan. 23, 24.
Redwater Cir., at Redwater, Jan. 29, 30.
Winfield Cir., at Winfield, Feb. 5, 6.
Mt. Pleasant Sta., Feb. 6, 7.
Quitman Cir., at Liberty, Feb. 14.
Winnshoro Cir., at Morris Chapel, Feb. 15, 16.
Hughes Springs, at H. S., Feb. 22, 23.
Daingerfield Cir., at Cason, Feb. 23, 24.
Naples and Omaha, at Omaha, Feb. 27.
Pittsburg Sta., at Union Ridge, Mar. 2, 3.
Pittsburg Sta., Mar. 3, 4.
JOS. B. SEARS, P. E.

Brenham District—First Round.

- Bellville, at Bellville, Dec. 18, 19.
Brenham, Dec. 26, 27.
Giddings, at Giddings, Jan. 1, 2.
Lexington, at Lexington, Jan. 2, 3.
Waller, at New Hope, Jan. 8, 9.
Hempstead, at Hempstead, Jan. 15, 16.
Chappell Hill, Jan. 17.
Sealy, at Sealy, Jan. 21.
Lane City, at Lane City, Jan. 22, 23.
Wharton, Jan. 23, 24.
Bay City, January 29, 30.
Rosenberg, at Rosenberg, Jan. 30, 31.
Caldwell, Feb. 5, 6.
Caldwell Mission, at Lyons, Feb. 12, 13.
Somerville, Feb. 13, 14.
Thorndale, at Thorndale, Feb. 19, 20.
Rockdale, Feb. 21.
Fulshear and B., at F., Feb. 26, 27.
It is earnestly desired that each steward attend the first Quarterly Conference and make as full reports on the salaries as possible.
The District Stewards will please meet at the Giddings Memorial Church, Brenham, December 27, at 1 o'clock p. m.
A. A. WAGNON, P. E.

Waxahachie District—First Round.

- Italy, Dec. 12, 13.
Milford, at Milford, Dec. 14.
Hillsboro, First Church, Dec. 15.
Hillsboro, Line St., Dec. 16.
Lovelace, at Lovelace, Dec. 19, 20.
Waxahachie, Dec. 26.
Bardwell, at Bardwell, Dec. 31.
Palmer, at Palmer, Jan. 1, 2.
Ferris and Bluff Springs, at 7, Jan. 2, 3.
Ennis, Jan. 8, 9.
Venus, at Venus, Jan. 15, 16.
Lillian, at Cahill Chapel, Jan. 17.
Britton, at Britton, Jan. 22, 23.
Midlothian, Jan. 23, 24.
Bethel, Jan. 29, 30.

- Forreston, at Nash, Feb. 5, 6.
Maypearl, at Maypearl, Feb. 6, 7.
Ovilla, at Ovilla, Feb. 12, 13.
Red Oak, at Dixon's Chapel, Feb. 19, 20.
T. S. ARMSTRONG, P. E.

Clovis District—Second Round.

- Clovis, Jan. 7.
Texico, Jan. 8, 9.
Texico Cir., Jan. 15, 16.
Portales, Jan. 22, 23.
Causey, Jan. 26.
Inez, Jan. 29, 30.
Elida, Feb. 5, 6.
Kenna, Feb. 12, 13.
Boaz, Feb. 19, 20.
Blacktower, Feb. 26, 27.
Cantam, March 5, 6.
Tolar, March 12, 13.
Taiban, March 19, 20.
Roosevelt, March 26, 27.
Grady, April 2, 3.
Knowles, April 9, 10.
Melrose, April 16, 17.
District Conference at Melrose April 29.
B. T. JAMES, P. E.

Beaumont District—First Round.

- Port Bolivar and Amelia, at Amelia, Dec. 15, Jan. 12.
Caterdict and Spindrop, at C., Dec. 19, Jan. 13.
Kountze Cir., at Kountze, Dec. 26, Jan. 19.
Silas, Dec. 26, Jan. 20.
Orange, Jan. 1, 2.
Sour Lake and China, at S. L., Jan. 8, 9.
Nederland and S. P., at Pt. Neches, Jan. 15, 16.
Call Sta., at Bossmy, Jan. 22, 23.
Boschland Sta., at Boschland, Jan. 28.
Jasper Sta., at Peach Tree, Jan. 29, 30.
Jasper Sta., Jan. 30, 31.
Kilgusville, Jan. 31.
Orange Mission, at Orange, Feb. 5, 6.
Barkville Cir., at Newton, Feb. 8.
Washville Sta., at Washville, Feb. 12.
Wallsville Sta., at Wallsville, Feb. 16.
Warren Sta., at Warren, Feb. 20, 21.
Dayton, Feb. 23.
Liberty, Feb. 24.
Bloss and Sarratoga, at S., Feb. 26, 27.
First Church, Beaumont, March 2.
Post Arthur, March 5, 6.
Where two separate dates are given, the second will be the date of the business session of the Quarterly Conference.
The District Stewards and the District Trustees will please meet at First Church, Beaumont, Tuesday, December 28, at 2 o'clock p. m.
D. H. HOTCHKISS, P. E.

Marlin District—First Round.

- Cameron Sta., Dec. 30.
Buckholts, at Salem, Dec. 31.
Davilla, at Tracy, Jan. 1, 2.
Hearne and Remond, at Hearne, Jan. 2, 3.
Petteway, at Beck's Prairie, Jan. 8, 9.
Calvert Sta., Jan. 9, 10.
Marlin Sta., Jan. 12.
Lott and Durango, at Durango, Jan. 15, 16.
Kosse and Rangan, Jan. 21.
Teague Sta., Jan. 22, 23.
Fairfield, at Fairfield, Jan. 23, 24.
Travis, at Travis, Jan. 29, 30.
Rosebud Sta., Jan. 28-30.
Jewett and Oakwood, Feb. 5, 6.
Centerville, at Redland, Feb. 12, 13.
Tola, at Normance, Feb. 13, 14.
Wheelock, at Wheelock, Feb. 19, 20.
Franklin Sta., Feb. 20, 21.
Maysfield, at Maysfield, Feb. 26.
E. L. SHETTLES, P. E.

Jacksonville District—First Round.

- Alto Cir., at Cold Springs, Jan. 1.
Alto Sta., Jan. 2.
Cushing Cir., at Lindlat, Jan. 8.
Caro and Cushing, at Caro, Jan. 9.
Troup and Overton, at Troup, Jan. 12.
Malakoff, at Manakoff, Jan. 15, 16.
Athens, Jan. 16.
Elkhart, at Elkhart, Jan. 22, 23.
Grace Church, Jan. 23.
Centenary, Jan. 24.
Larue, at Larue, Jan. 26.
Jacksonville Cir., at Dialville, Jan. 29, 30.
Jacksonville Sta., Jan. 31.
Mt. Selman, at Cove Springs, Feb. 5, 6.
Bullock Sta., Feb. 9.
Neches, at Neches, Feb. 12, 13.
Brushy Creek, at Brushy Creek, Feb. 19, 20.
Keltys, at Keltys, Feb. 26, 27.
Rush Sta., Feb. 27, 28.
Kustice, at Elm Grove, March 2.

The brethren will observe that this round is to be made in two months. We do this to allow all the preachers to get a little rest from the press of hard work in rounding up the past quarter. Shortening the time for this quarter necessitated the doubling up of a good many of the Quarterly Conferences and the placing of several in the week days. I hope every pastor will do his best to have a good attendance of the official members, and that the stewards will make a good start on collections for the support of the pastors. I start the year with new consecration. Let constant prayer be made for the presence and power of the Holy Spirit.
J. T. SMITH, P. E.

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BLAYLOCK PUB. CO. I

Vol. LVI

EDITO

GOOD TIDINGS

We have sometimes... self the scene in heaven known to the angels his glad, sweet message herds. We imagine heavenly inhabitants honored messenger. We en resounded with the white wings and the voices as each one asked full task and put him away to earth, should And when the Lord A a great host of them an ine they sped away li pinions of love. One of to have outstripped a their flight, and came and delivered his joy others arrived; yet the behind him, for no s winged messenger of G nouncement than "sud the angel a multitude praising God, and sayi the highest, peace on e men."

It would seem that happy in delivering t were they to tell the wo for advent of its Savio own hearts the joy of they brought to men, made those Judean hil notes of their "Gloria among men is not ma his fellow-men this old ever new? As when t now, it blesses twice: those who tell it, fillin with joy unspeakable at this is so because the g implies, "good news," sweetest story this old whether from the tongu

The gospel is good ti cause it is

A Message

"Peace on earth, goo The state of the world warfare; war and strife tribes and individual m were the iron doors of the god of war, closed ries of Roman history earth has offered its nob sands in bloody sacrific Every plain has been a field and every valley those slain in carnage.

But there is a warf than any waged by hos warfare which goes on i man; it is the strife b it is the battle betwee war against the soul; i tion and conflict of man