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

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No. 24

Editorial

THE STATESMAN VS. THE ANTI-PROHIBITIONIST.

We have no brighter man, intellectually, in Texas, no journalist of larger power of discrimination when unbiased by prejudice and unblinded by selfish interest than the Hon. Clarence Ousley, of the Fort Worth Record. In his saner moments when his real and conscientious convictions are permitted to work themselves out in the forms of honest argument and lucid expressions he is the peer of any man in our Commonwealth. In this attitude and under these circumstances we all admire him as a citizen worthy of esteem and follow him as a leader in matters of public interest to the community and to the State. It is only when he steps aside to serve some special interest, as he has most assuredly done in his recent effort to put prohibition in its worst possible light in his hasty visit to a few of the cities of Georgia, where the law is passing through its tentative efforts to control the dethroned liquor powers, that he permits his real convictions to become clouded and his treatment of the question involved to become warped and unreliable.

Not long since he was one of the speakers at the State Teachers' Association at Austin, and his theme was, "Compulsory Education." And in his masterful deliverance his true convictions asserted themselves, and his correct conceptions of public questions found wholesome and lofty expression. On that occasion he was Clarence Ousley the citizen, the publicist, the patriot, telling the unvarnished truth to those who are molding the mental and moral life of the State. He treated his subject like a deep thinker, like a discriminating logician, and like a statesman. He was revealing his real heart and his real mind concerning the interests of childhood, and the weal of the Commonwealth. Read his noble words:

And education pays the government as much or more than it pays the individual or the community in a commercial or industrial way, because it decreases crime and the additional cost of compulsory attendance will be offset by the decrease in the expense of courts, jails and asylums. This will not be immediately compensatory nor is any civic or social reform immediately compensatory, but those of this generation who bear additional taxes for compulsory attendance will live to see, if they live out their natural expectancy, returns upon their investment in greater or less degree.

For these reasons, that is for the betterment of citizenship, for the decrease of the expense of courts, jails and asylums, not to mention the higher and better reasons of increased intelligence and culture, the State has a clear right to compel the attendance of its children upon its public schools. Indeed, if it has not the right to compel attendance it has not the right to provide education, for that would be merely to regard public education as a bounty which the State gives to a child and which it has no right to give as a personal favor.

This is the very ground upon which we

base our argument for prohibition. The saloon is the enemy of public education, and the friend of the asylum, the courts, the jails, and the almshouses, in that it prepares men and women for these institutions. It unfits a great many men for the duties of fatherhood, and stands in the way of the education of thousands of the children of Texas. For this reason the State ought to compel its destruction. This may lose the State a little revenue, but in the long run it will more than repay the State in moral citizenship.

But read him again:

I have little patience with the plea that compulsory attendance is *paternal*, that the parents alone are responsible for the upbringing of children. The child is the State's and not the parent's. The parent is merely the child's guardian for a term of years, and the State terminates the guardianship at the age of 21. It could terminate the guardianship at the age of 20 or 15. In exceptional instances, for good reasons, the State, through its courts, terminates the guardianship oftentimes even in infancy, when the court declares the parent unfit to rear the child. If compulsory attendance is *paternal*, then all public education, all asylums and all charities are *paternal*.

We also have "little patience with the plea" that prohibiting the saloon business for the public good "is *paternalism*." It is wise economy, it is the State doing its public duty by those who are making up its citizenship. The same right that compels parents to educate their children for the public weal is also in the State to remove every hindrance from the walks of life detrimental to good morals and the peace and order of society.

But read him again and see how he pitches his plea upon high and tenable ground, as he proceeds to discuss the sovereignty of the State in the matter of directing its affairs in favor of the good of the many as against the interest of the individual:

The fact is that we have talked so much about *paternalism* and about personal rights that many of us have forgotten the great doctrine of the State's sovereignty. That sovereignty commands the citizen's person and property in time of war. It takes his money for its charities and for all its endeavors. It even takes his life for the good of the community when he proves to be a menace to society, or it takes his liberty for the same reason, and it may likewise take his child for the child's good and for the good of the whole Commonwealth.

Noble words these! They stand out like apples of gold in pictures of silver as compared with Mr. Ousley's recent writings about prohibition in Georgia. Here he tells us the truth upon a lofty plane; the other instance he puts himself on the low level of individual interest and expediency. Here he is the statesman and the philosopher; in Georgia he is the narrow advocate of "personal liberty" and pleads the cause of high license and its benefit to society. So far as we are concerned we prefer to stand by Mr. Ousley as he speaks words of wisdom and truth before the Teachers' Association in Austin, rather than by his deliverances on the failure of prohibition in Atlanta. In Austin he was untrammled, broad-minded, and pa-

triotic; but in Georgia he was adroit, strategic, venturesome and he handled a great economic and moral issue like a special pleader of an unworthy cause. In short he placed himself squarely on prohibition ground at Austin; but wholly on anti-prohibition ground in Georgia. As a result he gave us wholesome teaching in his address at Austin, but miserable moral pabulum, impregnated with deadly poison, in Georgia. In other words, Mr. Ousley at Austin refuted and contradicted every utterance from his pen in Georgia.

TO DOUBT THE DIVINITY OF CHRIST IS NOT OF MOD- ERN ORIGIN.

The way some modern critics talk and write one would be led to conclude that to call in question the divinity of Christ is a recent attitude of thinkers of this class. But a little investigation will show that these modern so-called thinkers are only following in the footsteps of those who wrote and preached in the earlier centuries. The position of these latter-day critics is as ancient at least as the fourth century. That early in the Christian age there were those who satisfied themselves with the view that Christ was only human, and that beyond the fact he was a good man, a great teacher and one worthy of emulation, he was nothing more to the world. The orthodox teachers of that early day had this error to combat, and they did it with vigor and ability.

St. Augustine had to contend against these very people, and this very character of erroneous teachers. Read what he says about them: "First must be discussed that question is wont to trouble some, why the Lord himself wrote nothing, so that it is necessary to believe the writings of others about him. This is said by those, mostly pagans, who dare not blame or blaspheme the Lord Jesus Christ himself, and attribute to him a most excellent wisdom, yet only as a man. They say, however, that his disciples attributed to their Master more than the reality, inasmuch as they said that he was the Son of God and the Word of God by which all things were made, and that he and God the Father were one, and all of like sort in the apostolic literature whereby we have learned that he should be worshiped as God one with the Father."

Can the Unitarian on the one hand and the higher critic on the other go further than the "pagans" of St. Augustine's day? We hardly think not; and he called them by their right names. In our day these "pagans" have gotten into the Church and call themselves "Unitarians, Higher Critics, Advanced Thinkers" and the like. And such is their arrogance that they claim to have made the discovery, by original investigation, of their new ideas and their new doctrines of Jesus; whereas they are only clothed in garments worn earlier than the fourth century of our era.

As a matter of fact there is nothing new in the errors that have crept and are creeping into the teachings of Christianity. They have existed in some form from the begin-

ning; and unfortunately these errors usually have just enough of truth in them to make them plausible. Were they totally false they would fall to pieces of their own weight. No doubt but that Christianity will continue to have to combat these departures from the truth to the end of time. They began with the beginning, and they will progress to the end. But truth is mighty and will prevail. Despite these plausible teachings, clothed with the refinement of culture and scholarship, the doctrines of the gospel will continue to prove themselves the power of God unto salvation to every one that believes. Simple faith in Jesus Christ as God's Son, the Savior of mankind, is the hope of the world.

PROHIBITION TRIUMPHS IN TEN- NESSEE.

Both branches of the Tennessee Legislature have passed by a vote of nearly two to one a stringent prohibition law, and it has gone to the Governor for his signature. It is thought that he will either let it become a law without his signature, or that he will promptly veto it. If the latter proves true the Legislature will promptly pass it over his veto, as it only requires a majority vote to overrule the veto of the Governor.

The fight was a stubborn one, but the pro triumphed at every turn in the fight. The whisky forces, led by the Nashville American and by the Governor himself, fought with the desperation of defeat staring them in the face. The Tennessean led the fight as a daily newspaper, while splendid leaders were in the two branches of the Legislature. From all over the State the friends of the cause gathered at Nashville and gave every possible assistance. That grand old State was never so stirred as during the progress of the struggle.

So that in four short months the gallant and brilliant Carmack is vindicated. It was his splendid campaign last summer that brought about the conditions which resulted in his murder by the Coopers, and the shots that snuffed out his brave life blew the liquor business into kingdom come. The result of those same shots put the brains and leadership of the whisky forces in the Nashville jail, and will perhaps send them to the gallows. Carmack's death was an awful price to pay for the victory of Tennessee manhood over the saloon; but all great moral achievements must have their martyrs. It was therefore a fitting act for the great throng in the State House at Nashville, after the final vote was taken on the prohibition bill, to file out and down the hill to the point where Carmack fell, and there hold a short religious service in the slush and snow, thanking God for the gift of such a noble martyr to the cause of prohibition. On with the battle!

It is God's purpose that every man shall be joyous, but the devil has wonderful power to thwart the divine purpose. It requires watchfulness, prayer and earnest living to help God realize his purpose in the life of man.

Our Tennessee Letter

Prohibition and Else.

By Rev. L. B. Ellis.

"On with the Battle." Tennessee has gone dry. Yesterday will be remembered by some folks as the fatal 13th, for on that day the House of Representatives passed the "State-wide" bill by a vote of 62 to 36.

The day before the Senate passed the same bill by a vote of 20 to 13, and the House adopted the Senate bill. On Monday night, the 10th, both sides had a hearing before the Committee on Liquor Legislation.

The whiskey advocates came with a great flourish of trumpets, and claiming everything, but before the hearing was over one of the speakers for the anti said he wished he "had remained at home."

They brought out their best men—bankers, business men and lawyers—who presented their side in the very best light; they presented petitions with thousands of names, and claimed to have every business man and institution in the three cities of Nashville, Memphis and Chattanooga, but before our speakers were through it was plain to be seen that some of these, at least, were for prohibition. When W. G. M. Thomas, a leading lawyer from Chattanooga, arose, he had to introduce himself by saying: "Mr. Cummins is my Representative from my county. I live in Chattanooga; have lived there for twenty-five years; my name is Thomas." Mr. Cummins had introduced the speakers on the anti side with a great flourish, saying they were the leading men, etc. He, with very poor grace, arose to a question of privilege, and introduced Mr. Thomas after he had finished his speech.

The speakers for the liquor traffic said nothing about saloons, whisky or the liquor traffic, but their plea was for local option. The day has passed when any man has the gall to advocate the liquor traffic, but have all become nice, good prohibitionists, advocating local option, and making a plea for local self-government. Our men made it clear that these men knew that so far as Tennessee was concerned local option is unconstitutional, and there is no such thing in Tennessee as local option, and the act by which whisky was put out of all Tennessee except in the three largest cities was by laws enacted by the Legislature, known as the "Four-Mile" law. They also made it clear that the unit of local self-government is the State, and not the county.

No county has any power to make laws to govern themselves; only the State can make laws to govern the counties, and that it was in the interest of local self-government to pass the Statewide bill.

The anti claimed it was undemocratic to pass a law to govern these large cities; that they should be allowed to govern themselves. To this our men replied that it was democratic to legislate for the greatest good to the greatest number, and democratic also to have equal rights for all and special privileges for none, and that it was granting special privileges to these large cities to give them the right to sell all the whiskey in the State and deprive this right of the smaller places, and what they were going to do was to make all cities alike on the whiskey business. What these cities want is the local sale of whiskey and a Statewide traffic. To say the least of it, we whipped the anti "clean off the field," and by Wednesday it was hard to find an anti about the Capitol.

The anti fought for every inch of ground. We went into the Senate chamber at 10 a. m. and remained there until 5 p. m., without eating or drinking, and remained in the House from 1 p. m. till 6 p. m. During all this time the fight was raging. The anti used all kinds of dilatory tactics, amendments and roll call, etc.,

but these were all promptly voted down. In the Senate, after they had spent seven hours in this sort of thing, Senator Holliday arose and said to them: "Gentlemen, this bill is just as we want it. We will not change a single letter in it, and you are just wasting time. You promised to vote on this bill at 5 p. m., and it is now five minutes to that time; if you are men of your word, I demand a vote now." They voted.

In the House they finally had to move the previous question, and the Committee on Rules went out and returned, reporting that each side would be given five minutes to sum up the argument. The anti took their time, but the "Statewide" gave their time to the vote on the question.

The committee for the bill put Bishop Hoss up to close their argument before the Committee on Liquor Traffic. That speech will go down in Tennessee history as one of the great speeches. Bishop Hoss is as much at home in the hustings as in the pulpit. He would have made a great lawyer and statesman, and would have been no less a leader there than he is today in our great Church. The Bishop is very popular in Tennessee, especially in East Tennessee, where he grew up. During one of his speeches in joint discussion on the Statewide bill, he told a story at the expense of one of the speakers, who was an East Tennessean. The story was of an old farmer, who was sitting on top of a dilapidated rail worm fence, chewing home-made tobacco, and spitting at a mark on the other side of the road, hitting the mark oftener than he missed it. He was dressed in home-spun, his breeches stuffed in his boot tops, and one home-made cottonade gallus, fastened to his pants with a six-penny nail; on his head was an old flopped wool hat, and sticking out of a hole in the top was a tuft of uncombed hair. He was sitting with his elbows on his knees, and his chin in his hands, spitting through his fingers.

A traveler from the North came along and eyed him, looking at him steadily for some time, to which scrutiny the old farmer replied with a "Wol, Mister, what is it?" "My friend," said the traveler, "Do you belong to the human race?" He replied, "No, darn you, I am an East Tennessean."

Replying to the moral issue question, as taken by the anti, one of the speakers from Memphis told this story: Eph and Mose were stealing chickens, Mose sacking them, while Eph handed them down from the tree. While Eph was reaching up for a fat hen, he saw the stars twinkling at him through the limbs of the tree. His conscience smote him, and he said to Mose: "Mose, dis hear business what we's engaged in am wrong, and I's gwine to stop it." Mose replied, "What's dat yuse saying, Eph? What is dat you's done got in yo haid, Eph? Lem me tell yo, dat what yo got in yo haid am a great moral issue, and don't apply to dis business; han me down annudder fat hen."

It is thought that the Governor will veto the bill, or allow it to become a law without his signature. In either event, there can be no doubt that it will become a law, even if it must be passed over his veto. The Governor's message was simply a harangue against prohibition. I am told that whiskey is being sold here at ten cents a bottle, preparing to move out. The anti have given up; they are whipped. "On with the battle!"

Old Holston is still holding her own among the great conferences of our connection. The memory of her giants of other days is a prophecy to her sons today, and fires their blood to endeavors to enter into their inheritance. Holston still claims Dr. Rankin, and have only loaned him to Texas. They all listen eagerly while I tell them of the great paper he is making and the

great fight he is making for prohibition.

The Churches in Chattanooga are well manned, with Dr. J. A. Baylor at Centenary, Priddy at Trinity, Wiley at Highland Park, Crowe at Whiteside, Hutzel at East Chattanooga, McLester at Hill City, Bowman at Ridgedale, Boswell at East Lake and Rossville, and your humble servant at St. Elmo. We are under the shadow of old Look-out Mountain, in beautiful St. Elmo the scene of Mrs. Evans popular novel, "St. Elmo." We have about 350 members, in the most beautiful residence part of the city. We will soon begin the erection of our elegant brick church, and then we will have one of the most desirable charges in the city. These hills and mountains and forests are as beautiful to us as a dream,

the only feeling of distress experienced by the writer is an ungratified desire for the unbroken view so well known to a Texan.

I am constantly pressed with the desire to see on the other side of the hill, and to know what is on the other side of the mountain, but must be content to limit my vision to the narrow limits of the valley.

It is said that the reindeer will die at certain times if he cannot drink from the waters of the great sea, but I hope a Texan will not die at certain times if he cannot have a vision of a Texas plain. I do want to come to the encampment next year. I wish some of the boys would write to me some times.

St. Elmo Station, Chattanooga, Tenn.

History of Methodism in Texas

The following paper, bearing upon the preparation and publication of the History of Methodism in Texas, passed the recent round of Annual Conferences in the State without challenge or dissent. It is further to be said that the provisions of the paper were complied with, in the appointment of those who are to collect and prepare data for the several conferences, and in the selection of those who are to serve on the general committee of twenty, and to whom is committed in a large measure the fate of the whole movement. As we have been requested to call together this general committee of twenty at some convenient time and place, in order that some definite and authentic action may be taken in the matter, we propose Austin Avenue Church of the city of Waco, as the place, and Wednesday, 9 a. m., Feb. 24, as the time for such meeting. This will afford time for the Mexican Border Conference to act upon the paper and provide representation, that conference being set for Feb. 4. The paper sanctioned by the conferences was prepared by a temporary historical association, composed of representatives from all the conferences of the State (Mexican Border excepted), which met in Waco on the 15th of October, last, and was organized by electing John H. McLean as President and C. C. Cody as Secretary, and reads as follows:

"Whereas, The sacrifices and services of the fathers and founders of Methodism in Texas are worthy of grateful recognition and permanent record, as a just and loving tribute to their memory as benefactors of Church and State, and an inspiration to their successors; and

"Whereas, More than seventy years have elapsed since the first accredited missionaries of our Church entered the Republic of Texas, in the persons of Ruter, Fowler, Alexander and others; and

"Whereas, But few are now living who were contemporary with the pioneers of Methodism in Texas, and these sources of personal knowledge of the facts and factors of early Methodism in Texas, and these sources of personal knowledge of the facts and factors of early Methodism are fast passing away; and

"Whereas, We are one in State, one in Church, one in history, and this oneness should be fostered and maintained as far as practicable; therefore

"Resolved, (1) That we respectfully solicit the co-operation of the several Annual Conferences of the Methodist Episcopal Church, South, within the State of Texas, in collecting and putting in typewritten form, as early as practicable, at least so much of the history as relates to the introduction and progress of Methodism prior to the Civil War and through that period to the days of reconstruction; provided, this shall not be construed as discouraging the prosecution of the work to any later period.

"Resolved, (2) That, in pursuance of the foregoing resolution, each conference is requested to appoint one or more persons to collect and prepare historical data pertaining to the period indicated, and within the territory

and scope of that conference, without trenching upon the prerogatives of other conferences.

"Resolved, (3) That, for the sake of uniformity, a general committee, composed of two ministers and two laymen from and appointed by each of the four larger conferences, and one minister and one laymen each from the German and Mexican Border Conferences, be constituted and authorized to outline the general plan and scope of the proposed history, and to these general instructions due regard shall be had by those appointed by the several Annual Conferences, to collect and prepare data for said history.

"Resolved, (5) That to this general committee of twenty (eleven being a quorum for the transaction of business) shall be committed the duty of providing a constitution and by-laws for the government of the Historical Association, the election of an editor or editors, who shall be under their general direction, and to provide ways and means for meeting all expenses incurred in preparing, editing and publishing said history; provided, said general committee shall have no power to involve an Annual Conference in any expense, without the authority of the conference.

"Resolved, (5) That we recommend the formation of a general Historical Association, to be composed of members of the patronizing conferences and others so desiring, and that the annual dues be fixed at \$1 per member; provided, said dues shall not be continued longer than five years, and provided further, that said dues shall be used in defraying all necessary expenses involved in the collection and preparation of data for the proposed history.

"Resolved, (6) That..... be appointed as the general agent of all the conferences, to supervise and assist in the collection and preparation of data for said history.

"Resolved, (7) That this paper be presented to each of the six Annual Conferences within the State at its approaching official action, and in case of approval, the conference be requested to comply with the provisions of this paper in the appointment of suitable persons to collect historical data appertaining to that conference, and the appointment of those who are to serve on the general committee, as herein provided.

JOHN H. McLEAN, President.
C. C. CODY, Secretary.

THE TEMPTATION OF OUR LORD.

Some thirty years when J. C. Weaver, of the North Texas Conference, was in his prime, and when I was a little boy, I remember quite well hearing this man preach one of the greatest sermons and that concerning the temptation of our Lord. This is one subject that is rarely preached and I want to outline some of the points that this famous preacher and debater brought out on this occasion as I recall them from memory's gallery.

The brother said, in part, that the devil was cast out of heaven for rebellion. He wanted to rule the north domain of heaven. He was then an

angel of light and for his rebellious spirit was cast out, and from that day to this his satanic power and influence had been felt by the millions of earth. He was a roaring lion walking up and down the earth seeking whom he might devour. Then the preacher opened the subject proper by stating that the world's greatest contest was about to come. The battle royal of all ages was about to take place.

Christ was now about to enter his ministry on earth. John the Baptist had prepared the way, the people of earth were already looking for the long promised Messiah to make his advent to earth. He was to put the last enemy under his feet, that of the devil, death, hell and the grave.

Then was Jesus led up of the spirit of the devil into the wilderness to be tempted of the devil, and when he had fasted forty days was an hungered. Mark you, Christ was of like passions unto us and needed food and rayment and sheler from the storms. He was flesh and blood and dwelt among us. When he had fasted forty days he was an hungered. The devil now appears on the scene. He knew that this was the Christ, the Son of God, and he makes a bold stand. Listen to his infamy and deceit. He says to our Lord, "If thou be the Christ, the son of God, command that these stones be made bread." He knew that the Lord could but speak the word and these stones would be made bread, and that our Lord could marshal the angelic hosts of heaven to his aid at this moment.

His point was to get the Lord to obey him and therefore become his subject. Listen! The Master says: "It is written thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." At this point the speaker commented on the fact that the devil always attacks us at our weakest points. Christ was an hungered after his fast for forty days. No doubt his hunger was very great and his cravings for food to sustain physical life was the same as other men, and Satan hoped to gain a victory over our Lord by having him to make bread out of these stones, which he knew very well he had the power to do.

The devil, failing on this point, he taketh our Lord up to the whole city, and setteth him on the pinnacle of the temple, which was several hundred feet high. Then he commands: "If thou be the son of God cast thyself down, for he will give his angels charge concerning thee." He knew very well that the Christ could take the wings of the morning and fly to the uttermost parts of the earth. The point he wanted to make was to get the Lord to do his bidding.

Listen to the Christ, who says: "Thou shalt not tempt the Lord thy God." Christ knew the holy scriptures and he always resorted to them. Many years before this event he was found in the temple and with his words of wisdom was astonishing the scribes and elders.

Again the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them. He knew that this was the Christ, the King of kings and Lord of lords, and that his dominion had no end, but he was going to make a last final stand and said unto him: "All these things will I give thee if thou wilt fall down and worship me." Then says Jesus unto him, "Get thee hence, Satan. Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil leaveth him and behold angels ministered unto him. Jesus had conquered the strongest agent of hell itself and he had conquered as a man, without the aid of his Father.

He had won the greatest battle of all ages. Talk about the hero of Manilla and of Valley Forge and of Bull Run and Vicksburg. These heroes fell away into insignificance compared with the victory of our Lord over the enemy of our souls on this memorable occasion. These earthly victors and heroes were backed up by

the greatest naval and military powers of the world, and only affected a few people of earth, but this victory of our Lord affected all the kingdoms and powers of earth and her multiplied millions of earth for all time and eternity. Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again into a lively hope through the resurrection of his Son—we ascribe the glory and honor and power and majesty and love and dominion forever and forever. May we never lose sight of our once crucified but now risen Lord.

Strengthen us and do not suffer us to be tempted above that we are able to bare, fight our battles for us and may sin not reign in these mortal

bodies. Help us, dear Lord, to defeat the devil at every point. Thou didst defeat him without divine aid, and surely we can do as much, as we have thee to fight for us.

Lord, we can in part understand what a conqueror is, but when thou saith that we are more than conquerors through Him that loved us we can't understand the greatness of thy words, and we are made to exclaim, like thy servant of old, "Eye hath not seen and ear hath not heard, neither hath it entered into the heart of man the things that God hath in store for those that love him and serve him and keep his holy Commandments." Amen.

A. E. KENNEDY.
Garden City, Texas.

Devotional—Spiritual

A NEW YEAR'S PRAYER FOR CHRIST.

By Theodore L. Cuyler.

With the single exception of our Lord's intercession for his disciples on the night of his betrayal, the principal prayers recorded in the New Testament are very short as well as very simple. The shortest, the sweetest, and the most comprehensive is that one which closes the sacred canon; for the Bible begins with a narrative and ends with a prayer. It begins with the sublime story of the Creation; it concludes with a petition that the ascended Christ would come and take possession of the world which he had redeemed with his blood. "Even so—come, Lord Jesus!" If the beloved disciple had cast about him to find the words which should express the deepest loyalty to his Master and the deepest love to his fellow-men, he could find none so comprehensive as these: "Come, Lord Jesus!" They epitomize all the richest blessings that can fill a human heart or save and purify a wicked world.

Into the controverted questions about our Lord's "second coming" we do not enter. It is enough for us that Jesus comes afresh in every utterance of Gospel truth, every manifestation of Gospel grace and every forth-putting of Gospel effort to regenerate humanity. All the preaching of the Cross, from apostolic days to the present hour, all the enterprises of Christian benevolence, all grand movements like the Reformation, the revivals under Wesley and Whitefield, the establishment of foreign missions, the emancipation of the slave, the temperance reform, the whole circle of Christian charities are only the continued advents of Christ Jesus into the world he loves. Only when Christ is in them do such enterprises possess power and permanence.

There is a great deal of rambling and of repetition in the average utterances of the family altar and the prayer meeting. But suppose that God gave to each of us the same privilege that he once gave to Solomon: "Ask what I shall give unto thee." What would it be? One might urge the case of a sick child, or an unconverted husband, or a wandering son; and another might covet a blessing on his pulpit, or his Sabbath school work; and another might ask for a revival, and many others for victories over special personal temptation or the influx of some especial grace. But while various requests of various persons were presented, suppose that some one should rise up and say: "My petition includes and covers about all of yours. 'Let us pray for Christ!' Would not his prayer cover the whole circle of cases and meet about every want? For, if we get Jesus, we shall get every spiritual gift. Health, light, pardon, strength, comfort for aching hearts, converting power, sanctifying grace, victories over the devil—all these and more will come if Jesus only comes himself. In him dwells all fullness. What are the miracles in the Bible compared with him

who is the mightiest miracle the world ever saw?

Now, let us suppose once more that any of our Church prayer gatherings should agree to merge their various requests into this single one: "Come, Lord Jesus!" It might prove like the concentration of many sun rays into the focus of a burning lens. "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Most assuredly a company of Christians could not go astray if with all sincerity they agreed in offering a prayer which is recorded in their Bible and inspired by the Holy Spirit. Assuredly no prayer could be more directly in the line of the divine promises; none more likely to be answered. It would be as nearly sifted of all selfish and sinful desires as anything human could be. It would not involve any straining after immediate miracles such as many believers in "faith cures" require. There is nothing impossible, or even improbable, in the fulfillment of this prayer of prayers.

For our Savior has distinctly promised his presence with his flock. When his bodily form floated upward from Olivet in the vernal air, and a cloud received him out of human sight the promise remained: "Lo, I am with you." Not somebody else, but "I," your risen Lord. Jesus was as truly in Jerusalem on the day of Pentecost as he was on the day of his crucifixion. His presence filled that upper chamber, when the sound was like the sound of a mighty wind, and the light was like the light of tongue of flame. He spake through Peter's lips, when the wonderful discourse made three thousand converts; and he wrought through Peter's hands, when the cripple leapt up and walked through the beautiful gate. He had a personal encounter with that bitter bigot on the highway to Damascus. To the bigot's question, "Who art thou, Lord?" the reply was, "I am Jesus, whom thou persecutest." Christ was as veritably with Luther in the Erfurth Convert, and with Bunyan in his Bedford cell, and with David Brainerd in the Indian camp, as he was with the disciples on the shore of Gennesaret. He still does mighty works through his living witnesses. Every genuine conversion testifies to a present Christ. He still casts out evil spirits from the drunkard, still welcomes the penitent harlot, still whispers in the ear of the contrite sinner who begs for mercy: "Go in peace; thy faith hath saved thee." When our Master said, "I am with you always," he meant that we have but to open the door and he will enter.

A strange mist of uncertainty seems to hang over the minds of many Christians when they are urged to realize and actualize their Savior as a living presence. Because their eyes see no form of flesh and blood, they think of Jesus in a vague, shadowy fashion, and imagine a radiant personage away off on a celestial throne. That Jesus should come into their houses and hearts as really as he came into the house

of Jairus and the heart of Lydia, seems to them a devout dream. But why limit his omnipotence and his omnipresence? Why insult him by giving the lie to his exceeding great and precious promise? The most thorough cure for unbelief is a close grip on Christ. The prayer which he loves most to hear, and delights most to answer, is the prayer: "Come, Lord Jesus." This is the best New Year's prayer that we can offer. The right start for the opening year is a start toward our Lord and Savior, and a fervent petition to him to come into our hearts, into our homes and into our daily lives.

To-day the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessings for us is Jesus. A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification; a personal Jesus trusted is perpetual joy; a personal Jesus possessed is our only power. Without him all preaching is empty clamor; without him all Church machineries but idle clatter. If we covet a genuine revival of spiritual life and power, let us all open our lips, our purses our hands and our hearts to this deepest, grandest, most heaven-born of petitions: "Come, Lord Jesus!"

CHURCH-GOING A NECESSITY OF LIFE.

The following reasons as to why men should attend Church have been sent to me by distinguished men throughout the country in answer to a personal inquiry:

1. Man needs the Church because of the temptations that assail him, the pressure of materialism, the commercial spirit of the day, and the tendency to look down so much and up so little.

2. The Church needs men. God has always worked through instruments, and it is his desire that a man's life shall be the channel through which he may flow to reach other lives.

3. Intellectual culture may be obtained in the Church. The average man has little time for reading, little opportunity for recreation and lectures, and the average sermon is a stimulus to the intellect. Remember, however, it is not so much what one hears as the impression that is left upon him.

4. The example of Church-going is an index of the community. The reflex influence upon oneself is the very best, and upon others it is conducive to good order.

5. The Church furnishes to all classes of men a form of recreation that is most delightful. A change of occupation is rest, and the man sleeps in the morning because he has toiled through the week.

6. Men ought to attend the Church to be good and then they will be good for something. It is a fact that the worshiping faculty is in man and is the climax of his other faculties. The soul must have God. Men misunderstand the spirit of the Church. The work of the Church begins with the soul and its needs. It is not to be criticised because it does not do what the club does, nor what the lodge does; the Church is neither a charitable institution nor an educational institution; it is a place of regeneration, conversion and eternal salvation.

Upon one's decision as to whether he shall be true to the Church depends a great deal. If that decision be against the Church, the result may be disaster! if in favor, all is well. The individual life is strengthened, the social life made purer, and the home life better in every way.—J. Wilbur Chapman, D. D.

THE HOLY SHADOW.

Long, long ago there lived a saint so good that the astonished angels came down from heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume, without even

DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism, Kidney, Liver or Bladder Trouble?

Pain or dull ache in the back is evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

Danger Signals.

If these danger signals are unheeded more serious results follow: Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and immediate effect of Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its remarkable health restoring properties in the most distressing cases. If you need a medicine, you should have the best.

Lame Back.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, being obliged to pass water often during the day and to get up many times during the night.

Catarrh of the Bladder.

Inability to hold urine, smarting in passing, uric acid, headache, dizziness, indigestion, sleeplessness, nervousness, sometimes the heart acts badly, rheumatism, bloating, lack of ambition, may be loss of flesh, sallow complexion.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

A Trial Will Convince Anyone.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is a gentle healing vegetable compound—a specialist's prescription for a specific disease.

SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y. Be sure to say you read this generous offer in the Texas Christian Advocate.

being aware of it. Two words summed up his day—he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance, and charity.

The angels said to God: "O Lord, grant him the gift of miracles!" God replied: "I consent; ask him what he wishes."

So they said to the saint: "Should you like the touch of your hand to heal the sick?" "No," answered the saint; "I would rather God should do that." "Should you like to convert guilty souls, and bring back wandering hearts to the right path?" "No," that is the mission of angels. "I pray, I do not convert." "Should you like to become a model of patience, attracting men by the lustre of your virtues and thus glorifying God?" "No," replied the saint; "if men should be attached to me, they would become estranged from God. The Lord has other means of glorifying Himself." "What do you desire, then?" cried the angels. "What can I wish for?" asked the saint, smiling. "That God give me His grace; with that shall I not have everything?"

But the angels insisted: "You must ask for a miracle, or one will be forced upon you." "Very well," said the saint; "that I may do a great deal of good without ever knowing it!"

The angels were greatly perplexed. They took counsel together, and resolved upon this plan: Every time the saint's shadow should fall behind him or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And so it came to pass. When the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all the drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume, without ever being aware of it. And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little they even came to forget his name, and called him only "The Holy Shadow."—David Starr Jordan, in Hibbert Journal.

That our American forests abound in plants which possess the most valuable medicinal virtues is abundantly attested by scores of the most eminent medical writers and teachers. Even the untutored Indians had discovered the usefulness of many native plants before the advent of the white race. This information, imparted freely to the whites, led the latter to continue investigations until to-day we have a rich assortment of most valuable American medicinal roots.

Dr. Pierce believes that our American forests abound in most valuable medicinal roots for the cure of most obstinate and fatal diseases. If we would properly investigate them; and in confirmation of this conviction, he points with pride to the almost marvellous cures effected by his "Golden Medical Discovery," which has proved itself to be the most efficient stomach tonic, liver invigorator, heart tonic and regulator, and blood cleanser known to medical science. Dyspepsia, or indigestion, torpid liver, functional and even valvular and other affections of the heart yield to its curative action. The reason why it cures these and many other affections, is clearly shown in a little book of extracts from the standard medical works which is mailed free to any address by Dr. R. V. Pierce, of Buffalo, N. Y., to all sending request for the same.

Not less marvellous in the unparalleled cures it is constantly making of woman's many peculiar affections, weaknesses and distressing derangements, is Dr. Pierce's Favorite Prescription, as is amply attested by thousands of unimpeachable testimonials contributed by grateful patients who have been cured by it of catarrhal pelvic troubles, painful periods, irregularities, prolapsus and other displacements caused by weakness, ulceration of uterus and kindred affections, often after many other advertised medicines and physicians had failed.

Both the above mentioned medicines are wholly made up from the glyceric extracts of native medicinal roots. The processes employed in their manufacture were original with Dr. Pierce, and they are carried on by skilled chemists and pharmacists with the aid of apparatus and appliances specially designed and built for this purpose. Both medicines are entirely free from alcohol and all other harmful habit-forming drugs. A full list of their ingredients is printed on each bottle-wrapper.

Boys' and Girls' Self-Culture Club

Conducted by H. L. Piner, Denison, Texas.

JULIAN, THE APOSTATE.

Napoleon Bonaparte once said: "I can rule the hearts of my men when I am present with them and doing things in person before their eyes, but Jesus Christ has been dead 1800 years, and yet he rules the hearts of men more than any military conqueror that ever lived."

This great truth illustrates the fundamental principle of Christianity, as well as the personality of the Master in satisfying the soul-needs of humanity. It is strongly illustrated in the life of Flavius Claudius Julianus, known as Julian the Apostate, who was Emperor of Rome 361-363 A. D. He had been educated by the Fathers in the Christian faith. This faith seems to have satisfied his spiritual nature until he was proclaimed Emperor by his troops, and his reign thereafter, like every reign of force, was brief.

But on his accession to the throne he publicly renounced Christianity, and proclaimed his conversion to paganism. He was tolerant, however, to all religions. But a strange, clinging impression of his former faith and experience remained in his heart. Notwithstanding his personal renunciation of the Christian faith, when he became fatally wounded in an expedition against Persia in 363 A. D., and when he felt the earth slipping from beneath him, his mind turned once more to that faith which had given him life its greatest comfort in health and prosperity, and now that death confronted him, he gave himself up to a complete faith in the Father and the Son, and his last words were: "Oh, Nazarene, thou hast conquered!"

A BUILDING WITH 14,000 DOORS.

About twenty-seven miles northwest of Madrid, in Spain, is one of the most wonderful structures ever erected by man. It is at once a palace, a monastery, a church and a mausoleum for Spanish Kings.

In 1557, in the battle of Saint Quentin, Philip II of Spain made a vow to St. Lawrence that if he were permitted to win the battle he would dedicate a monastery to that saint. Seven years later the work began, and in just twenty-one years the original work was finished.

The design of the building is that of a gridiron, in memory of Saint Lawrence. Its dimensions are 750 feet by 620 feet. The mausoleum wing of the building is octagonal in shape, and its walls contain many marble sarcophagi of Spanish Kings and their mothers. No other persons are buried there. This building has long been famous for its library—not because of its size, so much, but for the choice collection of books, about 30,000 in all, and many valuable manuscripts. Here are kept some of the writings of Columbus. Here also are many fine paintings. The building has 14,000 doors and over 11,000 windows. It is called the Escorial, or, sometimes, improperly, the Escorial.

SOME WORD STUDIES.

Thomas Carlyle declared that the history of a single word often contained more real human interest in connection with the development of the race than a National political campaign. Let us take a glimpse at a few words in reference to proper pronunciation, based on Webster's International Dictionary as authority. The figure used after each word indicates the number of the syllable which is accented, and the small letter denotes the part of speech:

Construe, v. con-stru, 1, not 2, to interpret.

Obligatory, adj. 1, not 2, binding.

Abdomen, n. ab-no-men 2, not 1, the epigastric region.

Ally, v and n. 2, not 1, an associate. Clematis, n. clem-a-tis, not cle-mat-is, 2 a flower.

Brogan, n. bro-gan, 1, not 2, a rough shoe.

Legislature, n. leg-is-la-ture, 1, not 3, a law-making body.

Inquiry, n. 2, not 1, a questioning. Romance, n. 2, not 1, a fictitious tale. Pretense, n. 2, not 1, false show.

Beacon, n. beek'n, not bee-kon, a signal fire.

Languor, n. lang-gwer, 1, not lang-gor, lassitude.

Usage, n. uz-age, 1, not use-age, custom.

Harass, v. har-ass, 1, not 2, to annoy.

Canine, n. ca-nine, 2, not 1, a dog.

Digistals, n. dij-i-tail-is, 3, not dig-it-al-is, an extract.

Cupola, n. cu-po-la, 1, not cu-po-lo, a toweret.

Crystal, n. crys-tal, 1, not crys-chal, a peculiar form in solids.

Laurel, n. law-rel, 1, not lor-rel, a shrub.

Sacrifice, v and n, (sac-ri-fize, 1 never sac-ri-fis), an offering.

You have here twenty words often mispronounced. Will you master them?

CANDIDATE.

There is no word which affords a greater surprise than does this one to the person first learning that it comes from a Latin word that actually means "clobed in white." It is still more surprising when we join with it the political office-seeking of the present day. The original word is "candidatus," that is, "clobed in white." It was the custom in Rome for all persons offering for public office to array themselves in white togas, and the word applied to the toga as well as to the person. It doubtless had a finer import than that of mere external whiteness, and bore an obligation for spotlessness in official conduct.

MOMENT.

The word "moment" is a striking illustration of the terseness and compactness, as well as forcefulness, of expression among the Romans. It is from the Latin word "movere," to move. The idea was that a moment is of such brief duration that you can not stop to estimate its length, for even while you pause to think of it, it is gone. And yet all time is made up of moments. The moment, then, is that point of time that is constantly moving, and is gone even while we would arrest its passage to contemplate it. Do you get any lesson here?

RESOLUTIONS OF RESPECT.

Whereas, It hath pleased our Heavenly Father to call from our midst our sister and co-laborer, Mrs. Mary Henry Palmer; and we feel that we have sustained a great loss in the Church and in our Home and Foreign Missionary Societies, and, most of all, in the loss felt to her family—the lonely husband and bereaved children; therefore be it

Resolved, 1. That we bow in humble submission to the all-wise providence of our Divine Father.

2. That we strive to emulate her useful Christian life.

3. That we extend to the bereaved family our sincere sympathy and promise to kindly remember them at a throne of grace.

4. That a copy of these resolutions be furnished the family of the deceased.

5. That a copy also be furnished our press superintendent to be sent to the Texas Christian Advocate for publication. Respectfully,

MRS. ERNEST BOLDING,
MRS. WILLIE BILLINGSLEY,
MRS. IDA HUMPHREY,
MRS. S. T. CHERRY,
Committee.

PASTORS' CONFERENCE.

The Pastors' Conference and Missionary Institute will convene in Granger February 4 at 3 p. m.

Sermon at 7 p. m. by Rev. R. P. Shuler; Friday, the 5th, at 11 a. m., sermon by Rev. J. M. Barcus.

W. H. VAUGHAN, P. E.
Georgetown District.

HOW WE KILLED THE BEAR.

A few weeks ago the lawless and low element of Roswell, N. M., through the carelessness of the better class, got possession of the recent local Democratic primary and nominated for justice of the peace and for constable two men of their own choice. The justice of the peace here has charge of the police court and has much to do with the character of our local city government. The candidates were out and out for a wide-open town, and had the support of the lawless class. The W. C. T. U. first pointed out the characters of the two men, and asked the people to unite in defeating them. The Democratic vote, together with the Mexican and negro, would make fully three-fourths of our voters. So the task was apparently difficult. However, the Anti-Saloon League called together a mere handful of men, who got out a petition signed by about seventy leading citizens, irrespective of all party lines, calling for a mass meeting to put in nomination proper men for these two offices.

There were already announced for justice of the peace two worthy men as independent candidates, Mr. Dills and Judge Welter, the present incumbent. These two agreed to submit their claims to the decision of the mass meeting. Judge Welter was nominated by a house packed full of as worthy a set of men as ever graced a political pathering. He beat his opponent by a large majority, and thus we have been saved from a wide open town, and our chances of winning the prohibition fight one year from now have been greatly increased.

HUBERT M. SMITH.

Pastor M. E. Church, South.

Roswell, N. M.

A PLEASANT EVENT.

The new year of conference service in San Antonio was delightfully ushered in to the resident preachers and their wives by an informal reception tendered by the presiding elder, Rev. A. J. Weeks, and his charming wife. The hospitable district parsonage was ablaze with lights and warm with welcome, and cordial greetings were interchanged, many of the guests meeting for the first time on this very happy occasion.

Dainty refreshments were served in the dining room, and merry chat enjoyed "over the tea cups." Afterwards all those splendid specimens of consecrated, itinerant Methodism, accompanied by those matchless, albeit unknown heroines of the parsonage, assembled in the spacious parlor where "after dinner" speeches were in order.

Surely Chauncey M. Depew, in his palmiest days of ready wit and apt remarks, never surpassed Dr. J. E. Harrison as toast-master! Life episodes were topics to be rehearsed, and the popular President of San Antonio Female College gave an inimitable account of his own experience as a young Nashville "supply," when he complacently invited Bishop McTyeire to "conclude the service!"

Dr. D. W. Carter graphically described his first Mexican dining, when the Signorita of the house kindly assisted him in the intricacies of the menu, by dissecting the turkey-bones in his soup with her own dainty fingers!

Bro. J. H. Groseclose related an amusing experience in his early itinerancy in the Cumberland Mountains. Bro. J. D. Scott gave a pleasing, albeit short, reminiscence of his own strenuous life in the Master's service, and Rev. N. B. Harmon described his first meeting with the immortal Dr. Thos. O. Summers. Bro. J. A. Smith narrated a unique experience of his own, and an amusing one of a brother minister in Eastern Texas, while Mrs. Burgin delightfully related a very unusual funeral episode in Kansas City, when the choir was requested to "sing something a little more lively!" Bro. P. D. Hardin recalled a Mississippi experience, when his visions of a new suit and other "good things" were rudely dispelled by the munificent (?) gift of a five-cent piece—in lieu of a gener-

ous check—as a promised parting gift! Bro. E. E. Swanson, the energetic young missionary of the West Texas Conference, gave a sprightly recollection of Missouri days, and then, as Dr. Harrison happily expressed it, "We had the best of the wine for the last of the feast," when our presiding elder arose to speak. Probably not everyone is aware of the irresistible wit and sparkling humor of the Bishop of the San Antonio Diocese. Bro. Weeks gave a most amusing account of his early ministerial days, and spoke of the time when he had only one sermon, which, however, happily fitted two separate and distinct texts! (He thought this fact prophetic of his future work as presiding elder!) Afterwards, in serious vein, our host expressed his happiness in thus entertaining his co-laborers, and his heart's desire for the welfare of our local Zion.

All present felt that it was indeed "good to be there," and that the only thing to be regretted on this auspicious occasion was the unavoidable absence of Revs. J. W. Albritten and S. B. Beall, who, with their gracious helpmeets, were unable to be present.

Before leave-taking the assembled guests stood in a lovely circle, sang the doxology, and were then dismissed by a fervent prayer from Rev. Mr. Burgin, the new pastor of Travis Park.

These sons and daughters of John Wesley felt that "the tie that binds" was closer drawn, the "fellowship of kindred minds" rendered sweeter, and the year's work in the Master's service entered upon with holier zeal because of that blessed evening in the district parsonage.

PASTORESS.

REPLY TO BRO. I. Z. T. MORRIS.

I am somewhat surprised that my little paragraph about my retiring presiding elder and his good wife should have elicited such a voluminous notice from my good friend, Mrs. Morris. I should not, however, attempt to reply but for the implication that it contains that the pastor at Georgetown Station and the people of Georgetown District are not loyal to our administration. In the language of another, I will say: "Any man who says that John M. Barcus is not loyal to the doctrines and discipline of the Methodist Episcopal Church, South, is the worst befooled, beguiled, deceived and suckled-in man you will meet in a month's travel."

I have been an itinerant Methodist all my life, and an itinerant preacher for twenty-six years, and I can say in all good conscience that I have never, by any word or act of mine, consciously sought to influence my appointment, and one of the settled articles of my ecclesiastical creed is "Loyalty to the constituted authorities of the Church."

In the paragraph criticised there is no intimation of disloyalty, and no word of criticism or censure of those in authority, but simply the statement of the fact that the district was "startled, dumfounded and amazed at the removal of Bro. Bolton." I did not intimate that Bishop Key did not know what he was doing or that he did not have a right to do it. All that Bro. Morris says on this point may be accepted as true, and yet it does not alter the fact that we were surprised or amazed. If I should hear a clap of thunder out of a clear sky I would not doubt that the Lord had a right to send it, and I should not question but that his purpose in sending it was good, but I would nevertheless be dumfounded and amazed at such an unusual occurrence. If, at the conference at Waco, the Bishop had read out I. Z. T. Morris to Missouri Avenue, I would have been dumfounded and amazed, not because Bro. Morris could not do a great work there, but because he is already doing, in an acceptable manner, a very important work. Still, the Bishop would have had a perfect right to make such an appointment. Many an appointment he might have made at which I would have been dumfounded and amazed, and some others he made did so affect me, but that does not say that I am not loyal and that I do not acquiesce in every one of them, and will do my best as a

Charcoal Purifies Any Breath

And in its Purest Form Has Long Been Known As the Greatest Gas Absorber.

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

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

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

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

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

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

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

member of the conference to make them work out for good to the Church and to the brethren affected by them.

In closing, it is but right that I should say that what I wrote was entirely without the knowledge of Bro. Bolton. He accepted his appointment in good faith and lost no time in getting to it, and will no doubt do a great work in it. I will say also that there is absolutely no objection to Bro. Vaughan as our new presiding elder. He was received with open arms and is making a splendid start, and we have no sort of doubt that he will "make good" in every particular.

JOHN M. BARCUS.

A WORD FROM THE PACIFIC COAST.

I cannot get along without the "old Texas" Advocate despite her distress orthodoxy. We are well contented and happy and have gotten well on into our third year at Santa Rosa, with fair prospects for a successful year. Our district has a Texas presiding elder, Mark Hodgson. There are three other Texans in this district—Govette, Nunn and Randle. Four of measure over six feet in height and Nunn makes up in girth what he lacks in length. You see we are likely to make a big impression on the West—physically as well as otherwise.

F. A. DOWNS,
Santa Rosa, Calif.

WILL AID.

I am ready to help the brethren in their meetings at any time. I would be glad to send to any brother my pamphlet upon the "Origin of Man." Price, 10 cents per copy. Do not send stamps. Write me at Denton, Texas.

EUGENE T. BATES.

Notes From the Field

White Rock and Petty.

Bro. J. B. Guber came to us Friday and preached five sermons. Everything was pleasant. The best conference for the first quarter I have ever had. We are in the best of hands, and we are trying to do something for God and the Church. We are rapidly taking our pledges for the benevolences. Bro. Guber doesn't need Bro. Hamilton's "rabbit foot." He has one of his own. —T. W. Lovell, Jan. 19.

Emory.

We were appointed to Emory this year, but were changed to Geneva, which is very satisfactory to myself. We arrived here on the night of December 15. Stayed over night with our beloved brother, George Matthews. Moved into the parsonage the next morning. Have been quite at home ever since. We found 12 nice fowls on place; left by preceding preachers, and a nest of nice eggs. Yes, we received a pounding first evening after we moved in our home, followed up by others not many days after. As one of the brothers said, we never know when something good to eat is coming to the parsonage. You can imagine it was appreciated by a little preacher who spent all his vast fortune moving to his charge. We find many good people and loyal Methodists throughout this charge. We lost our nearest neighbor on the fourth of this month—Dr. Chapman, aged about 50—who died very suddenly of heart failure. He was the oldest and best known physician in this vicinity. His death was followed on the 11th by Bro. Meekes, aged about 70—both loyal members of the Baptist Church, and their families and friends have very bright hopes of their future reward. May their vacant pews be filled by young hearts who

may follow their good examples. On December 31 heaven blessed our home with a son, Daniel S. May God give us grace and wisdom to bring our three children up in the nurture and admonition of the Lord.—L. T. Morphey, Jan. 19.

Hagansport Mission.

We are here and hard at work. Our first Quarterly Conference has come and gone, and with it came new hopes and grander aspirations. Our new presiding elder proved to be just the right man in the right place, and his words of wisdom were optimistic indeed and tended to tighten the grip of Methodism upon this section. The M. E. Church, South, has as large a membership as all our sister Churches combined and is growing every day. We are planning the erection of two churches and a parsonage right away. We are expecting good to result from our efforts over here. God has blessed us so far, and we are trusting Him alone for the future. We can't help but succeed with God directing our plans and helping us to mature them. I was told before I came here that I must preach a sort of soft-tongued-gospel, or the "toughs" would shoot me out of the pulpit. Well, I began with blue-whistlers from the gospel-gatling and I am still charging the devil and his army, with the hot-shot from God's Word and victory is crowning our efforts. Have four organized classes, with a good following at each place. Have baptized five infants and several adults since conference. Have fine crowds out to hear me preach, and they seem to like my preaching very well. God's blessing on the Church and the ministry.—D. A. Williams.

Neches.

I have made almost two rounds on the work. The people received us very kindly. We had a real nice pounding and other things have found their way to the parsonage. We have a good, clever people to serve. I only hope I will be able to serve them well. My first appointment at Neches was a fine day for Neches. We had two good services; received 11 into the Church. We have received 13 in all since conference. We are expecting a good year on the charge; everything looks hopeful. Bro. Smith, our presiding elder, held my first Quarterly Conference last Saturday and Sunday. It was rather a bad day, but we had good congregation Sunday morning. Bro. Smith preached a good sermon.—J. I. Weatherby, Jan. 20.

Garden City and Stiles.

On December 30 I began a meeting at Stiles, which continued eleven days. This was a great meeting. Thirty or more conversions; 21 joined the M. E. Church. Quite a number will join other Churches. Rev. J. M. Bond, of Weatherford, truly an "apostle to children," was with me in this meeting. Do you want your children converted and brought into the Church? If so, get Bro. Bond to help you in your meetings. He is congenial, sweet-spirited and full of the love of God. He captures the children at once. My first Quarterly Conference in this, my second year, has come and gone. Our "beloved" preached four most excellent sermons for us. The assessment for presiding elder and preacher in charge was increased about 12 percent.—H. J. Holland.

Center Circuit.

The first Quarterly Conference of Center Circuit was held at Mt. Zion Church last Saturday and Sunday. Despite unfavorable weather conditions, the occasion was a success. Our presiding elder was unable to meet the engagement, but he sent a good substitute in the person of Rev. L. B. Saxon, of Tenaha Circuit. Bro. Saxon preached us a good sermon Saturday morning, and conducted the business session well in the afternoon. Saxon is a hustler, and can come nearer mak-

ing himself omnipresent than any preacher I know of. Bro. Vance, pastor of Center station, was out with us Saturday, and helped to make the occasion interesting. Bro. Vance is a splendid, all-round pastor and preacher. It doesn't require much effort to love Vance, because he is such a lovable fellow. I esteem it a privilege and honor to be so closely associated with such a princely preacher and man. He is getting a strong grasp on his people, and things are coming to pass. This circuit is composed of a splendid set of folks, who look well after the interests of their pastor and his family. They have one of the best parsonages in the conference, located in the town of Center, which, by the way, is an excellent town, composed of many good people. Center Circuit is really one of the best circuits in this conference. They have made a very liberal assessment for the support of their pastor. We expect to lay ourselves out to do the best work of our life on this charge. Mt. Zion folks did a handsome thing on the dinner question Saturday.—M. I. Brown.

Harleton.

We are pleasantly surrounded in our new charge. Our lot is cast among friends. We have been well received. Many tokens of appreciation have been shown. The pounding came in due season, and the good people continue to evidence their love for us by sending good things into our home; and last, but not least, by co-operating with us in the advancement of our Lord's kingdom. Our first quarterly meeting convened January 16 and 17. Rev. H. T. Cunningham, our presiding elder, was on hand and well qualified for the occasion. To say he is a good elder doesn't explain him. He is loved by all who know him. We are praying for a great year in the work of our Lord and Master.—A. A. Rider, Jan. 19.

Augusta.

The work is progressing nicely on Augusta Circuit, and the reception that has been given me shall always be pleasant for me to think of. For some time I was entertained in the home of Bro. Henry Holcomb, who is the preacher's faithful friend. The preacher is delighted with the people he was appointed to serve this conference year. We have a noble people to serve, and it is my desire to prove myself worthy of their highest confidence and esteem. With nine appointments there is much work to be done, and I am very busy all the time preparing sermons, visiting the sick and preparing my course of study. With the good people I was appointed to serve, we expect to have a good year.—S. W. Stokely, Jan. 20.

Glazier Mission.

Glazier Mission is in the first year of its existence as a charge, but I am glad to say that we are on the road to victory. No preacher has been received more heartily than this one. I found no house and there was none to rent. So I built one of my own. The first night I spent in it a storm struck it, led by the mothers and fathers, girls and boys of our town. And my! my! all the good things they did leave. I have been in a great many cyclones of this kind and all things considered, I have never seen anything to equal it. An assortment of everything that is needed for the table, and no small amount of it. While the most of the people of Glazier are not religious, thank God they have not lost their respect for the Lord and his servants. May God help me to bring every one of them to Jesus. We have secured a beautiful lot on which to build a church and parsonage. The church will cost at least \$1500 when finished, and more than one-third of the money is in sight. Work will begin as soon as the weather will permit. It is to be built of cement blocks. Wife will be in to-night and then we will begin work in earnest. Our first Quarterly Conference has come and gone. Dear Bro. Miller, presiding elder, was with us. The weather was so cold that we

Uneeda Biscuit

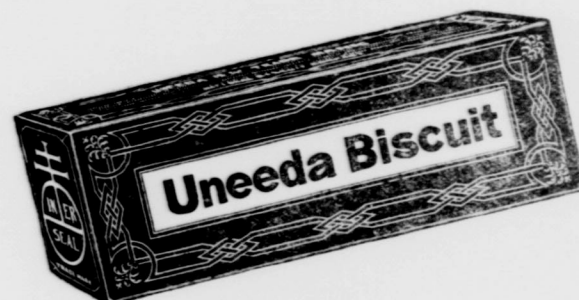
What makes them the best soda crackers ever baked?

What makes them the only choice of millions?

What makes them famous as the National Biscuit?

National-Biscuit-Goodness—

Of Course!



Sold only in
Moisture Proof
Packages 5¢

NATIONAL BISCUIT COMPANY

ITCHING HUMOR ON LITTLE BOY

His Hands were a Solid Mass, and
Disease Spread All Over His Body
—In Four Days the Child was
Entirely Cured—Mother Strongly

RECOMMENDS CUTICURA SOAP AND OINTMENT

"One day we noticed that our little boy was all broken out with itching sores. We first noticed it on his little hands. His hands were not as bad then, and we didn't think anything serious would result. But the next day we heard of the Cuticura Remedies being so good for itching sores, etc., that I thought I would get them. By this time the disease had spread all over his body, and his hands were nothing but a solid mass of this itching disease. I went to the drug store and purchased a box of Cuticura Soap and one box of Cuticura Ointment, and that night I stripped my little boy and took the Cuticura Soap and lukewarm water and washed him well. Then I dried him with a soft bath towel, and took the Cuticura Ointment and rubbed him thoroughly with it. I did this every evening before I put him to bed and in three or four nights he was entirely cured. You have my permission to publish this because anybody who suffered as my baby did ought to know of the Cuticura Remedies. I will surely and gladly recommend the Cuticura Remedies, for they are a god-send to all suffering with skin diseases. Mrs. Frank Donahue, 208 Fremont St., Kokomo, Ind., Sept. 16, 1907."

PIMPLES

And Blackheads Prevented and
Cured by Cuticura.

Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water and continue to bathe the face freely for some minutes. Repeat morning and evening. At other times use hot water and Cuticura Soap for bathing the face as often as agreeable.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c) to Cleanse the Skin, Cuticura Ointment (50c) to Heal the Skin, and Cuticura Resolvent (50c) in the form of Chocolate Coated Pills (25c per box of 50) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
*Mailed Free, Cuticura Book on Skin Diseases.

had only a small turnout. But the presiding elder was delighted with what he saw. He is a fine fellow. I like him. I love my people and they love me. And we are at work and truly our God is with us. Would you think it out of place for me to say that we have the ear of this part of the field?—Sam Q. Bass, Jan. 20.

Lubbock.

I am entering well into the second year here. Lubbock is about the center of the Staked Plains, 125 miles south of Amarillo, midway between the T. & P. and the Fort Worth and Denver Railroads, in the heart of the finest country in Texas. The development of this section has been little short of marvelous. The town has grown in three years from a village of 300 or 400 people to 1500 or 1600 now, and is growing faster today than ever before. This without a railroad. Now with one road under construction and two more surveyed, with strong probability of their being built soon, with two or three more building this way, no wonder the people are turning this way and will continue to do so in increasing numbers. We are trying as a Church to keep up with the procession. Have received 23 into the Church since conference. Our building, though new, is getting too small. Already have plans on hand for a new parsonage and a good one, but will tell of that later. We have the best Woman's Home Mission Society in the district (Bro. Jameson, of Matador, to the contrary notwithstanding). Our society has 57 members out of a Church membership of 157. They are active, energetic and ready for every good work. Our first Quarterly Conference met last Saturday. Our elder was unable to be with us, much to our regret, but we had a good conference. The stewards assessed \$1000 for pastor's salary. Have not received the regulation pounding, but many things have found their way to the parsonage, among them three fine turkeys. The mistress of the manse received \$25 in money Christmas. One lady, not a member of the

Church, gave her \$20, stipulating that it was not on the preacher's salary. One of our best men, Bro. W. A. Carlisle, will build a home for a superannuate whenever it is needed, perhaps next fall. Our great need is a great revival, and for this we are praying and planning.—Ben Hardy, Jan. 20.

Valentine.

My meeting has just closed at Valentine. Rev. John E. Green, field editor of the Advocate, did the preaching, and it was well done. This was Bro. Green's first trip to the West, but he readily adapted himself to conditions, and the meeting grew in interest from the first. The preaching was deep and elevating, and at the same time drove conviction home to the unsaved ones. All denominations co-operated in the work. Many were revived, a good number were saved, and the standard of Christian living was raised. That means a great deal to a Western pastor. There were 21 additions to our Church and some will go to other Churches. Monday after the meeting closed Bro. Green and myself went with a small crowd out to the mountains for a day's outing, which was very enjoyable to all. Bro. Green seemed astonished at the abundance of living water that he saw in those barren mountains. And by way of a closing thought I will say that the veteran of the cross is untiring in his effort to win souls for Christ, preaching, exhorting and singing. His power of endurance is wonderful, and his throat seems as tough as sole leather. Bro. Wiggins, the State Sunday-school man, was with us Tuesday, and the lectures were very instructive.—R. H. Lewelling, Jan. 22.

Lockney.

The Methodists here last year, under the efficient ministry of Bro. W. H. Carr, erected, lighted and seated a church building, which we hope to pay out soon and dedicate. This year they began a forward movement by having preaching three full days in

Continued on Page 13

The Home Circle

A BAD DREAM.

My foot's asleep! My foot's asleep!
Oh, dear! What shall I do?
It's dreaming of a hundred pins
That prick me through and through

It's dreaming of a hornet's nest,
With forty thousand stings,
It's dreaming of a million spark—
The fiery burning things.

Oh, dear! Oh, dear! I'm punished well.
'Twas very wrong, I know,
To sit so long upon the floor,
And dilly-dally so.

"Grimm's Fairy Tales" were in my hand.
The duster in my lap;
And so my foot improved the time
To take a little nap.

—Epworth Herald.

A STRIKE.

The snow was deep in the paths, the
barn door had to open, and the axe
dull on the morning when Phil and
Harold decided to go on a strike.

"I'm tired of chores," said Harold.
"Bill and Jack Lee never have any-
thing to do out of school."

"But isn't that because they live
upstairs in a flat and there's nothing
to do?"

"I don't care why it is: I only know
I've had enough of chores. Lessons,
out of school, are enough for any
boy."

"Sam Dunn could just as well do
them all the time."

"Let's strike work," said Harold.
"Father's away. It would be a good
time."

"Strikes are all the go," admitted
Phil.

"Let's do it," eagerly. "We can try
how it works, anyway."

"And declare it off if it didn't work
well."

So, on the following morning, as
the boys left for school, a placard
was posted outside the kitchen door
with the words:

"A strike is on. No more chores for
boys. Phil. Harold."

Nora, the maid in the kitchen, called
Mrs. Allen to see it, and the two,
in some amusement, made arrange-
ments which seemed to involve some-
thing like a strike of their own.

So, when the young strikers return-
ed at noon, they found the house
quiet, the key of the back door under
the mat, as always understood at
times when there was nobody at home.

It was easy to guess that mother
had gone on one of her very frequent
visits to her parents, who lived at the
other end of the town, but there ap-
peared no reason for the absence of
Nora, and there was some grumbling
as the two realized that no preparation
had been made for dinner.

"Never mind, we can find plenty to
eat."

They made a cold lunch and at sup-
per time ate what was left of it.

"Boys don't need to be so particular
pampering themselves," Harold as-
sured his brother.

"No, indeed. Fancy it was camping.
Things would be much rougher than
they are here."

But it was rather comfortless to find
their bed unmade, and their room in
the confusion in which they had left
it on rising. And when, in the morn-
ing, they went to the kitchen with its
array of unwashed dishes from their
meals of the day before, they were
quite ready to agree that it was like
camping with the fun left out.

Other parts of the house were warm,
for Sam Dunn took care of the fur-
nace; but there was no fire in the
kitchen.

"I'm not going to eat cold stuff this
morning," declared Phil. "It's odd if
we can't get a breakfast for ourselves.
Here are some eggs. Anybody can
cook eggs. And we'll have milk
toast."

"But where's the milk?" said Har-
old. "I've been looking for some, but
there's only a little drop left from
last night."

"I wonder if nobody's looking out
about milking the cow, now that Nora

has taken herself off," said Phil in
great discontent. "Well, we'll have
coffee."

After a laborious three-quarters of
an hour they sat down to a muddy
mixture they called coffee, missing
sorely the fresh milk which Sam Dunn,
under instructions, had carried away
with him when he milked.

"Can't you make better toast than
this?" growled Phil. "One side burnt
and the other side raw."

"Well, you boiled the eggs, and they
are like bullets."

"If we waited for them to boil soft,
we'd be late to school."

Phil presently pushed back his chair
in disgust.

"How long do strikes last?" he said.
"I'm thinking this one lasted about
long enough for me."

"Me too. It hasn't worked well at
all."

The paths were cleared of snow,
kindling cut, and other small duties at-
tended to. Then another placard was
hastily prepared.

"Strike's off. Phil. Harold."

As the two strikers guessed might
be the case, on their return at noon,
Nora was in the kitchen, having much
enjoyed her short holiday. Everything
was in pleasing preparation for a com-
forting meal. Mother sat down to it
with them, looking as if nothing un-
usual had been going on, but the boys
felt a little foolish.

"We—didn't calculate on you and
Nora going on a strike, too," at length
said Phil.

"I suppose not," said mother, "but
you must acknowledge that it was a
good time for us to do it, when there
were no boys ready to bear their own
little share of the every-day burdens.
Things, you know, cannot run smooth-
ly unless each one does his faithful,
willing best in the business of home-
making."

"I think we both know that," said
Phil, with a rueful shake of his head,
with the remembrance of the discom-
forts of the last twenty-four hours.—
Sydney Dayre.

CAPTAIN JOHN.

"But, John, didn't you bring those
three pennies for the collection?"
John's Sabbath school teacher asked
this one morning when the little boy,
who had brought three pennies,
dropped one into the plate, and kept
the remaining two tightly gripped in
his chubby fist.

"Yes'm," was the prompt response,
"but you said the Lord loved a cheer-
ful giver, and I can give up one penny
more cheerfully than I can three."

This little incident gives a better
insight into John's real nature than a
whole page of explanation would.
Giving, and giving up, were the two
hardest things in the world for John
to do, just as they are for many an-
other little boy and girl. Whether it
was the largest orange, or the first
look at the new magazine, if John
didn't get it, he cried or sulked.

But, maybe because Miss Helen
tried so hard to explain to him the
real meaning of a cheerful giver, or
maybe not, at last one day John won
the victory over this very unpleasant
trait of his. It came about this way:
Uncle Dick told John that if he wanted
to play soldier, he would drill the
troops, and furnish toy guns and caps,
and a big tin sword for the captain.
Of course John was delighted, and in a
few days the new company was fitted
out. Uncle Dick was to choose a cap-
tain, and after drilling the company
for a day or two, he called John out to
one side, and said:

"John, I am going to appoint one of
two of you captain. You and Ted
Harper are the only ones that I could
trust to fill the place. Which shall it
be?"

John's mouth flew open to say, "O,
Uncle Dick, I want to be captain!"
Then he remembered that Ted always
seemed to have the tag end of every-
thing—the fewest toys, and the rarest
pleasures of any boy in the neighbor-
hood. And, besides, his mother had
been dead only a few months, and the
little fellow found it hard to get much
enjoyment out of the games with the
rest. Suppose he could make Ted
happy? There was a hot little strug-
gle in John's heart—he wasn't used to
giving up, and he would have spurned
an offer of the Presidency to be cap-
tain of that little company. But he
turned to Uncle Dick with a cheerful
smile and said firmly:

"Give it to Ted."
So Ted was made captain and car-
ried the shining, new sword—ragged
Ted, who blushed through his tan and
freckles at the unexpected honor, and
confidentially informed John that his
big uncle was a fine fellow. This
praise of his favorite relative was
ample reward for the sacrifice to John.

And that night Uncle Dick remarked

at the supper table, "I'm glad there are
two captains in our new company."

"Two?" John looked up in surprise.
"Yes. One who controls the troops
and one who is learning to control him-
self—and, after all, the latter is the
greater honor!"—The Morning Star.

"MOTHER PATTON'S BOY."

"Come on, Dick, and let's make a
night of it." And Lancy King's boyish
voice trailed into a harsh laugh as he
slapped Dick Bradwick's shoulder.
They had been walking up the street
together and had met with a crowd
of youthful rowdies with whom Lancy
was very popular.

On every hand the brilliant lights
and charged stillness of the pool-rooms
called them.

Just on the corner the bright elec-
tric sign of the grandest saloon in all
the city winked alluringly, while in-
side the glasses clinked and gay laugh-
ter called to all, youth or old age, to
enter.

Dick shrank from the friendly hand
and listened silently while Lancy and
his companions planned a glorious
time at the glittering garnished death-
head on the corner.

"I can't go," Dick muttered at last.
"I can't go. I—" His voice was lost in
the chorus of "Why not?" "Oh! come
on; it won't hurt you." He listened to
the seductive tempters whose many
excuses greeted his feeble stand
against them. "But, boys, I promised." And
his eyes gleamed like those of
some animal at bay. "Boys, I said I
would not."

"Yes," laughed one, "and we said we
wouldn't, but we did. Come on."

"Promises are easy to make, but
they seem to bear heavy on Dick's con-
science," said Lancy King with a
sneer.

His quick eye had seen signs of
wavering in Dick's face, and so now
for the first time he gave his voice
to the chorus of "the gang."

But Dick edged away and leaned
against the wall of a small ice cream
parlor, while the others talked delight-
edly of the great time in store for
them. As they called to him again to
come on a phonograph inside the ice
cream parlor began to play a popular
air. Though the city was full of such
things, the boys listened with wide
smiles to the rendering of their favor-
ite.

When the last notes died away,
Dick stood up and turned to go down
the street with Lancy King. But even
as he took the first step something
stayed his feet. The soft notes of a
pipe organ were stealing gently out in-
to the noisy street. Then clearly the
full soprano of a woman's voice was
projected from the throat of the pho-
nograph.

Dick leaned against a lamp-post and
covered his face with his hands, while
the heart-searching voice went on—

"Lead, kindly Light, amid the encir-
cling gloom.

Lead Thou me on.
The night is dark, and I am far from
home."

Even the rough boys were still while
the sweet voice swept on to a magnif-
icent close.

"My! but can't that thing talk?" said
one, grinning into Dick's tense face.

But the grin disappeared as Dick
stood up with a new light in his eyes.

"Boys, I am not going with you to-
night or any other time. I had been to
Glennon's my last time. I had no one
to help me, and I was weak, but from
tonight I cut loose. That machine sang
a message right into my heart. It
seemed fresh from the sweet South
where I was reared. I had forgotten,
but now I remember. Good-bye, boys—
unless one of you will come with me."
He paused and looked wistfully into
their faces. Some seemed to waver, but
Lancy King settled it by saying:

"All right, you go. You will find
something as nice as this at Glennon's
sometime soon. Come on, boys."

Dick watched them until they disap-
peared behind the doors of the best
saloon. A great yearning for human
companionship swept over him. Stand-
ing here in the streets, he was friend-
less and deserted. The wide streets and
bright lights beckoned him on to
King's nicer things than Glennon's.

A merry crowd of the "upper ten"
were making the room ring with mer-
ry laughter. He turned away with a
hard, dark look on his face. Impelled
by something to look in again, he saw
a little, white-haired woman slip away
from her duties at a table and bend
over the phonograph. Dick listened
impatiently to the prelude—and the
same beautiful voice sang the dear old
words:

"O'er moor and fen, o'er crag and tor-
rent, till

The night is gone—
And with the morn those angel faces
smile

Which I have loved long since and lost
awhile."

Liver Pills

Ask your doctor if he knows a better
pill for a sluggish liver than Ayer's
Pills. Then follow his advice.

It is impossible, simply impossible, for any
one to enjoy the best of health if the bowels
are constipated. Undigested material, waste
products, poisonous substances, must be
daily removed from the body or there will
be trouble, and often serious trouble, too.
Ayer's Pills aid nature, that is all. J. C. Ayer & Co.,
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last you your lifetime. And you will have an all-purpose plow,
too—does the same work and does it just as well as the really
high priced plows and it has none of their complications

It Is Beam Hitch

With no frame. There's lightness and light draft.
Only a few parts, and they simple ones. Adjust-
able front axle, dust-proof, removable wheel boxes,
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titude in the hitch, and you can set it to plow any
depth, two to eight inches.
Just the kind of plow you'd expect to get long,
satisfactory service out of. Write for catalog and
let us tell you more about it.

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The hot tears were brimming
in Dick's eyes, but he lounged carelessly
in and took a seat at a remote table.

The little woman noted his pallid
face as she flitted around filling his
order. A motherly light that shone in
her eyes when she set Dick's order by
his hand made him choke with a sud-
den swift recollection.

She stood waiting at his back with
a business air that sat curiously with
her "homey" face and folds of soft
white hair. He pushed away his glass
and swung around to look once more
into her face. "I can do nothing but
thank you for playing that song to-
night," he murmured softly. "Don't
think I am crazy. I came here to win
my way and fell in with evil crowds.
I lost sight of my home and my moth-
er." He gulped hard for a moment
while she waited with glistening eyes.
"My mother was a good woman. I was
reared in a community where the gos-
pel was on every side, but that ma-
chine of yours preached more simple
gospel than I have heard since I stood
in the little Church at home and heard
her sing." He pulled himself up rather
abruptly, as if some new recollection
had stabbed his heart.

"Abide with me," he muttered.
"They are all younger than I am,
those boys that I left to-night are all
youngsters. I am the one that ought
to set them an example, but a poor ex-
ample I've set when I've done every-
thing in the last years but something
to pattern after." As he jerked out the
last words bitterly, the quiet of the
little woman's face was broken up.
She leaned over Dick.

"Listen, my boy," she said brokenly.
"Once there was another boy, my boy,
my pride, who went down in the very
place where those boys are to-night.
He was a good boy until he got in
with some wild boys. I could not keep
track of him. I prayed and entreated,
but the blood was in his veins and he
laughed his gay laugh and went on
to his doom. One night there was a
drunken quarrel and he got mixed up
in it. Someone fired a pistol and the
ball found its mark in my boy's brain.
His soul went up stained and blacken-
ed with twenty-three years of sin. I
was a rich woman then, but I spent
all in a vain attempt to forget. Then
I determined to warn others of the
dreadful curse. I came here and set
up this little place. 'Tis not much, but
your face is not the first one that has
been pressed against yonder window.
The gay crowds that fill my tables
were once guests in my home of lux-
ury. They call me crazy, but they do
not know my sorrow."

"Maybe I can save some mother's
son for her. I get the best voices to
sing the records for the phonograph."
Her voice trembled as she went on.
"I wish someone had cared enough to
have given my wayward boy a helping
hand. Now you must go home to your
mother. She loves you and you will lis-
ten to a mother's voice."

Dick started up with tears stealing
down his cheeks. "God bless you," he
said brokenly, "a little more and I too
might have gone down marked as one
of Glennon's victims. God bless you!
Mother will be so glad to get her boy
back. I am going home to live an up-
right life from now on. Mother is pray-
ing for me."

The little woman's cheeks were wet
with tears, but she smiled into the
brave eyes above hers. As his warm
fingers closed over her withered little
hand, she whispered, "Yes. Now, good-
bye, and God bless you, my boy! Keep
right on, and don't forget the boy who
was carried out of the corner saloon
with a bullet in his brain."

As he wrung her hand and disap-
peared in the streets outside, youthful-
looking waiter looked after him and
smiled. "There goes another of Mother
Patton's boys," he remarked to another.
"Yes," replied the other; "God bless
her! I thank heaven for the night I be-
came one of Mother Patton's boys."

In a quiet, sleepy Southern town
there lives a respected honored man
who has more than once refused to

represent his country in State affairs.
The most precious memory he holds
sacred is that of a white-haired woman
who from her life of sorrow became
"Mother Patton" to so many boys.

Down on Broad Street in the North-
ern city the electric sign beckons to
young and old, and "Glennon's" counts
its customers by the hundreds, and its
victims in the same numbers. A few
doors above "the best saloon," a cozy,
quiet room is presided over by a very
aged little woman, whose eyes are al-
ways dark with unshed tears. This is
Mother Patton, and her gentle hand
still runs the phonograph, playing each
night:

"Lead, kindly Light, amid the en-
circling gloom."

—Christian Observer.

SELECTING A SERVANT.

A woman seeking a servant made
an odd request to the manager of one
of the best employment agencies in
the city recently. She insisted that
she must have a housemaid who had
worked in a minister's family, and
when asked her reason, said her fam-
ily had to practice great economy just
now; and she had found by long ex-
perience that the maids who had
worked in preachers' families knew
how to economize much better than
any other class of servants.—Duluth
News-Tribune.

OBJECTS TO WAR.

At the beginning of the recent Rus-
so-Japanese War a schoolmaster told
a class of boys the cause of the fight-
ing, and then asked all who favored
the war to hold up their hands. Up
went every hand but one. "Well, Jack,
why are you opposed to the war?"
asked the master.

"Cause, sir, war makes history, an'
there's more now'n I can ever learn,"
was the unexpected answer of the
youngster.—Exchange.

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Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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TO OUR CORRESPONDENTS.

Each 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.

A DAY AT THE NORTH TEXAS FEMALE COLLEGE.

We went to Sherman last Monday and spent the most of the day at the North Texas Female College. Bishop Key was at home, looking well and vigorous. In fact, we have never seen him looking better. He was in fine spirit and feels a keen interest in the Church. Nearly every Sunday he preaches somewhere, and during the week he often attends the mission institutes. He had just returned from Midland, Abilene and Stamford, where ways a delight to sit at his feet and listen to his counsels.

Mrs. Key has the largest attendance in the history of that great school. All her space is occupied and she rented additional accommodations in the vicinity of the college. The departments are all in good shape, and her teaching force is up-to-date. She employs the best that money and good sense can command. In the commodious dining rooms we looked upon about three hundred of as fine girls as ever greeted the eyes of a visitor. They reminded us of one immense family, such was their deportment, harmony and easy grace. They were happy and full of good cheer. They almost worship Mrs. Key. She treats them like children, and has no trouble in managing them most successfully. Her discipline is well high perfect and her influence over them is an education within itself. What a wonderful work she is doing for the womanhood of Texas! Yes, and contiguous States are well represented in her college circle.

She needs another building to take the place of the old Cabell Hall. It has about served its day. This is the property of the college, and the improvement to go on this lot, or that ought to go on it, will be Church property. There is already a fund of \$3,000 on hand for this purpose, but it will require several thousand dollars more to build the character of structure demanded by the rest of the improvement. Men and women of means ought to help furnish this money. Rev. E. L. Spurlock, the Business Manager, will take the field in the spring in the interest of this enterprise. He must succeed.

THE SUBMISSION FIGHT AT AUSTIN.

The submission fight at Austin goes merrily on. Every day in the Senate some member either speaks for it or takes a shot at it. The antis have captured two of our forces, the Senator from Jasper who represents a submission district, and the Senator from Limestone who has heretofore always stood with us. Both of these gentlemen have come forward and made speeches against the submission proposition—in the face of the fact that one hundred and forty-five thousand of the best citizens in Texas instructed the Legislature to give them a chance to vote for or against an amendment. These two men have placed the destiny of our proposition in the hands of the enemy. They are being bombarded with petitions from their constituents, but they only make sport of their people. They have gone over for the time being, if not for all time, to the brewers and liquor dealers. Their votes will defeat the will of the people and compel us to again go before the people two years from now. And one of these gentlemen is looking to a State-wide position at the hands of the people whom he is betraying.

Again we say let the people hold indignation meetings all over Texas and give expression to their sentiment concerning the action of these eleven men whose course is so obnoxious to popular government and to moral sentiment. The people are all powerful and they will prevail by and by. Politicians may betray them and flaunt their defiance in their faces now, but there will be a reckoning time not far hence. Hold your public meetings, express your indignation and pile petitions in upon the Senate. If they go against us, let us tell them what we think about it. Arouse public sentiment. Let the moral citizenship from one end of Texas to the other stir itself into the largest outspoken opposition to these men and to their course toward us. Agitation produces education and now is our time. On with the battle!

A NIGHT IN DENISON.

We spent last Monday night in Denison. We were there to deliver a lecture for the benefit of Rev. L. L. Naugle's charge. It is a mission charge and he is doing a fine work toward developing it and bringing it to the front. The lecture was at the Waples Memorial Church, as that is more centrally located. The attendance was fairly good for a pay lecture, and we hope they realized something in the way of substantial help. We were glad to contribute our little help in this way without any return except the bare matter of railway fare. We have no more earnest worker than Brother Naugle and his good wife. They are field hands and they put in all their time and their talent in their place of assignment.

We spent the night with Rev. E. L. Egger and his good family. They have charge of the Waples Memorial. They live in a handsome parsonage with all the modern conveniences. And it is a well kept house. Brother Egger is one of the younger men in the conference, having entered at the session held at Denton a few years ago. He has steadily advanced until he is filling, to the great satisfaction of his people, this important station. This is his third year, and he has had one hundred and seventy-five accessions thus far. His auditorium has recently been renovated and it looks like a new pin—beautiful, tasteful and attractive. He has more than four hundred members and Denison is now one of the best charges in the conference. The city has greatly improved morally. The laws are now being enforced. Joins and dives have disappeared. Some of their keepers are serving out sentences on the county roads and the others, not under indictment, are giving Grayson County a wide berth. They have a County Attorney up there now. He is the first they have had for some years, and the law is no longer a dead letter. Prohibition prohibits. The antis will tell that this

is true now. And the town is growing. Improvements are going forward. The fact is Denison has become a respectable town and her citizens are proud of her record. We heard good reports of the work of Rev. C. M. Harless, the laborious presiding elder. There is no grass growing under his feet. He keeps his hand and his eye upon every interest in his district. And things are coming to pass. This is the verdict of everybody.

THE ST. PAUL'S OPENING.

On January 31, which will be next Sunday, St. Paul's Church, Houston, will be formally opened. We have a letter to this effect from Rev. George S. Sexton, the pastor, and it will be a great occasion. The church structure is now complete throughout and it is one of the handsomest buildings this side of the Mississippi. It is unique in its design, costly in its material and elaborate in all its departments. It is a monument to the zeal of the pastor and to the liberality of his people. It helps to put Methodism in Houston to the forefront as one of the dominant factors in the moral and religious development of that section. For more than two years they have been working on this magnificent enterprise and now their hopes are realized. Bishop Candler will be present to preach the opening sermon at 11 o'clock, and Bishop Key will probably preach at the evening service. Bishop Ward is on the ground and will take some part in all the services of the day. All the preachers and friends generally within reach of Houston are cordially invited, through this notice, to attend the opening if possible. The pastor and his people will be glad to see you and will give you a hearty welcome.

A DELIGHTFUL OCCASION.

On last Friday night Dr. and Mrs. A. L. Andrews, of Grace Church, entertained the pastors of the city. It was the occasion of the Doctor's fortieth birthday and the occasion was a very pleasant one. All the pastors were present. They enjoyed a delicious spread and a most delightful social hour. These Dallas pastors are a most congenial company of ministers and when they come together it is refreshing. At the close of the hour Rev. J. M. Peterson, the presiding elder, aided by the others, baptized the infant son, John Holt, of Dr. and Mrs. Andrews and it was a very tender and appropriate service.

SOME GENERAL NOTES.

Rev. and Mrs. Alonzo Monk are now at Mineral Wells taking a needed rest. The Doctor's health is said to be improving and he hopes soon to be completely restored. Since the adjournment of his conference he has been more or less in a nervous condition; but rest is bringing him round to his usually vigorous condition.

According to Rev. T. N. Ivey, editor of the Southern Methodist Handbook, we now have 1,761,664 members in our Church; we have 6,334 traveling preachers; 4,887 local preachers. 1,203,235 Sunday-school scholars, and 138,573 Epworth Leaguers. This gives us a net gain in Church membership for the past year of 52,647, against 38,241 the year previous.

Dr. D. C. Kelley, of Nashville, had the misfortune to lose his country home, known as "Itinerant's Rest," by fire recently. It was an old-time home, where his mother lived and kept open house for many years; and under that hospitable roof a many minister has found rest, refreshment and comfort. The building was only partially covered by insurance.

The Branch House continues to grow in its volume of business. W. C. Everett, the manager, recently gave out the following figures: For 1908 the sales amounted to \$161,242, as against \$146,619 for the year previous. The net profits for the year just closed amount to \$10,113. This shows the Branch House is in capable hands and doing a fine business. Plans and

specifications for the new building are already completed and in the hands of the agents for suggestion and approval; and in a few days the contract will be let to the lowest bidder. The house at Nashville also showed a gratifying increase in business over the preceding year, and its condition is most favorable.

The Lincoln Park Baptist Church, of West Newton, Mass., receives members from non-immersionist Churches, by letter, on the following conditions: Such members are to be known as affiliated members, not to be received in number beyond one-fourth the regular membership; they will not be included in the statistics of the Church; they will not be sent as delegates to any association or convention, and they will not be dismissed to any other Baptist Church, unless to one having identical membership plan. Well, this is growing some.

We take the following paragraph from the Western Christian Advocate, Cincinnati, because the secular papers have given wide publicity to it without the explanation:

The terrible murder of Gideon Browning by the Rev. John H. Carmichael, of our Church at Adair, Mich., and the subsequent suicide of the minister, were deeds of horror that appall us. But all observations about the criminality of a minister, and all apologies and defenses are entirely out of place, since it was clearly demonstrated at the autopsy that Mr. Carmichael was insane, and suffering from an acute attack of dementia at the time of the fearful occurrence.

R. H. Wester, lay leader of the West Texas Conference, attended the missionary institute of the Cuero District at Cuero, January 19, and delivered an address at night on the "Laymen's Place in the Church." The afternoon session was given over to a conference on the laymen's missionary movement, and from the questions asked, it is evident that the laymen and ministers of this district are vitally interested in the plans and development of the work of the laymen.

The Cuero District now has a missionary to the Bohemians, and out of the amount which the laymen of this district will raise this year credit will be allowed to cover their assessment on this account. Their missionary is the Rev. Joseph Dobes. He is a well qualified worker, as was evidenced by the excellent address, which he delivered on January 26, "Foreign Missions at Home;" "How to Save the Stranger Within our Gates."

There died at Jacksonville a few days ago, Canada S. Bolton, who for many long years was prominent in the Methodist Church of that section. He was the father of Rev. B. R. Bolton, of the Northwest Texas Conference, a man of means and greatly interested in the new church enterprise now in course of construction. He was anxious to live long enough to attend one service in it and praise God for its consummation; but he passed out and up before he realized that desire. He was a good man and leaves a name honored, and several children who are among the best citizens of the State. He was a constant reader of the Advocate, and our personal friend. His name is registered on high, and his memory will abide.

Revs. H. G. Horton and A. L. Scarborough, of the West Texas Conference, have an important appeal in this issue to the presiding elders and preachers of the several districts, urging them to co-operate with them and the committee in carrying out the wish of the conference in gathering data for the proposed history of Texas Methodism within the bounds of that conference. This is important, and every preacher ought to read their article and begin at once to aid them in this matter.

Some Christians imagine that they prove themselves to be of the tree of life by their bark.—Ram's Horn.

PERSONALS

Rev. George S. Sexton, the popular pastor of St. Paul's, Houston, cheered us with a visit last week.

Rev. W. A. Thomas, of Rockwall, is starting off on his second year with prospects for another successful year. We had a pleasant visit from him recently.

Rev. J. B. Davis, of Key Memorial, Sherman, Texas, spent last Monday in the city. He is moving off well with his new charge, and the outlook for a good year is encouraging.

Brother T. J. Stovall and daughter, of Rusk, called pleasantly this week to see the Advocate family. He has been a reader of the paper a long time, and still loves it.

Rev. James Campbell, D. D., of Corsicana, made the Advocate a social visit this week; so did Dr. Sid Bass, of Terrell. They were both over looking after matters connected with the plans of the new Branch House.

How will he take it? His brethren of the old Texas Conference will enjoy it, but he will not smile much over it. He is dubbed "veteran of the cross." We refer to Rev. John E. Green, Field Editor of the Advocate. We did not do it. Rev. R. H. Lewelling, of Valentine, is responsible for it.

Rev. J. S. Davis reports a big day at Hutchins Sunday. Received seven into the Church, organized a League; best Sunday-school they've had in three years; large attendance and interest fine. Have just finished new church at Wilmer, at a cost of \$1300, all of which has been paid.

The people in and about Abilene pounded their presiding elder, Rev. S. A. Barnes, recently. This is out of the ordinary and hence we make record of it. He and his preachers have held their institute, and Bishop Key gave them one day, greatly to their benefit.

While in Sherman the other day, we observed the work on their new church enterprise. Rev. J. L. Pierce and his good people are going forward with the movement. The foundation is already in and they are about ready to proceed with the walls. It has a fine location and when completed will seat 1200 people.

Rev. Horace Bishop, D. D., of the Corsicana District, made us a brotherly visit last week. He says the people down that way are greatly rejoicing over the triumph of prohibition in Navarro County. The decision of the Appellant Court knocks out the saloons and there can be no election under two years. So their last estate is worse than the first.

Our old friend, Brother V. M. West, of San Antonio, and known to all the preachers of the West Texas Conference, is in New York under surgical treatment, and has been there for several weeks. He writes us that the operation through which he passed is a great success and that in a few weeks he will be a well man again. We rejoice that this is true. We have no better man than V. M. West.

Rev. W. D. Bradfield, D. D., of Trinity Church, this city, has been invited to preach the baccalaureate sermon at Vanderbilt University the 13th of June. He is an honored alumnus of that great institution and is well deserving of such a high compliment. It is not often that Vanderbilt confers this honor upon one of her own household, but in doing it she has selected one the worthiest men whom she has ever sent forth to bless the Church.

Only those who have bent at the cross shall be raised to the throne.

PUBLISHERS' DEPARTMENT

Rev. W. F. Packard, of Marshall Station, is perhaps one of the few preachers in Texas whose entire official board are subscribers to the Advocate. He believes that an official in the Church, of all men, should not be without the Church paper in his home. So earnest is Dr. Packard in the matter that he sent the entire list and requested the publishers to enter the name of every official who was not taking the paper. This is praiseworthy in Dr. Packard, and is very much appreciated at this end of the line. We are vain enough to believe he will find that he has sown seed in good ground that will spring forth and bear much fruit in days to come. The fact is a steward is not worth much to himself or the Church, religiously, who does not take his Church paper. Methodism confined to the roof of the house in which we worship would dwindle and die. It is strictly connectional and one must be in close touch with all its ramifications if he expects to catch the enthusiasm that characterizes all first-class Methodists. Let other preachers follow the example of Dr. Packard, and they, too, will share in the benefits which will be derived from placing the Church paper in the homes of their people.

Many articles commendatory of the editorial department are received which modesty and good taste forbid the editor to print. The Publishers' Department can, of course, take liberties along that line, and this we will do occasionally in order that our readers may know that the editor's aggressive stand on civic righteousness is duly appreciated by thinking people everywhere.

The following resolutions were adopted by a standing vote of the Quarterly Conference and forwarded to us by I. J. Haynes, Recording Steward, and C. A. Stephenson:

In view of the fact that the editor of the Texas Christian Advocate, Dr. G. C. Rankin, has taken such bold stand against whiskey and is doing more than any other man in our great State on that line; therefore, be it

Resolved, 1. That we, the first Quarterly Conference of Red Oak charge, Waxahachie District, Northwest Texas Conference, held at Dixon Chapel, do heartily endorse Dr. Rankin's strong editorials against this great evil, and bid him God-speed in this great work.

2. That a copy of these resolutions be forwarded to the Texas Christian Advocate.

Respectfully submitted,

C. A. STEPHENSON.

I have received and distributed the sample copies you sent me, and made public mention of the Advocate from my pulpit, and thereafter spent about one hour in canvassing for subscribers, with the result that the number of subscribers in the little town of Glen Rose has been increased from six to eighteen.

C. D. SPANN, P. C.

Glen Rose, Texas.

I intend to do all I can for the Advocate in the way of subscribers. It is the "leader."

JOHN M. NEAL.

Godley, Texas.

The Advocate is a great paper and it is doing a great work. Our best people take it and they read it, too. We endorse its policies and bid it God-speed as it distributes itself over Texas.

J. W. HEAD.

Groesbeck, Texas.

I could not do without the Advocate. May the Lord bless you and help you in getting out such a good paper.

T. E. GIBSON.

Kingston, Texas.

I cannot afford to be without the Advocate—the best paper it has ever been my privilege to read.

W. I. NORRIS.

Vernon, Texas.

I do not want to miss a copy of the Advocate. It grows better all the time.

(MISS) MATTIE A. SHAW.

Weatherford, Texas.

I have gone beyond the five new subscribers already. Tell the preachers to visit their people and when they make these pastoral visits present the claims

of our Advocate. I secure nearly all my Advocate subscribers while making my pastoral visits.

G. W. KINCHELOE.

Kerens, Texas.

You may count on me getting five new subscribers.

A. P. LIPSCOMB.

Whitt, Texas.

I am doing all in my power to get the brethren to look after the Advocate subscribers, and also to take new subscriptions. I hope you will have an increase through the efforts of the brethren.

THEOPHILUS LEE,

P. E. Llano District.

Llano, Texas.

I am very much interested in the success of the Texas Advocate and am doing all I can to advance its prosperity. I shall try to send in at least five new subscribers from my charge.

H. BASCOM OWENS.

Granbury, Texas.

NOTES FROM POLYTECHNIC COLLEGE.

The Polytechnic College has made no mistake in securing the Rev. Jos. W. Fort as Financial Agent. The average college agent is not a great success. Bro. Fort is proving an exception. Soon after receiving his appointment he was on the ground and ready for business. He has been a success in the pastorate and will prove a success in this new work. He has built three churches and four parsonages during his short time in the pastorate and will raise an endowment fund for the Polytechnic



REV. JOS. W. FORT.

College within the next four years. Any one who reads faces and looks at the above cut can easily see that he means business and will never stop short of success. He has never reported a deficit to the Annual Conference, and will not be behind with his collections in his new field. He is a young man of splendid natural gift and thoroughly consecrated. He has already shown his ability in this work, having just returned from a ten days' trip, in which he secured more than \$1600. Vernon gave him more than \$1000, and Chillicothe gave him a good collection also. He has visited several other towns also and received substantial aid. He is receiving encouragement and help at almost every point he touches. His work for the Polytechnic will tell for all time to come. He is a proven success and the college is to be congratulated on his appointment. The equipment and endowment fund continues to grow. In addition to the work of Bro. Fort several thousand dollars have been added to the list since conference. Great things are ahead of the school. The future is as bright as the promises of God. Remember us when you pray.

H. A. BOAZ.

TO WEST TEXAS CONFERENCE.

As you may remember we have been appointed to gather data in bounds of our conference for a history of Methodism in Texas. Other conferences have made similar appointments. No money has been mentioned to pay traveling expenses. We have held a conference as to our work and ask the presiding elders and preachers to co-operate with us. Will the presiding elders act as superintendents of

the work in their respective districts? Giving us a sketch of history of district as far as convenient? And do us the favor to bring the matter before their coming District Conferences?

Will the preachers in charge examine Church records and trace history of their respective charges—visit the elderly members—gather up data from every reliable source?

Will the preachers send to us any historical works, either loan or gift, containing local or general historical points?

Will the preachers please see any parties who may have in their memory or possession facts that bear on a full and minute history of Methodism in West Texas—from the earliest date to the present? Records of living or dead men or women, conversions, revivals, deaths, burial places, etc., etc.

We cannot visit one-half the places where we may gather data. The presiding elders and preachers can be of great help to us. We want old minutes of conferences. Personally or otherwise, we expect to examine records of conferences from earliest days in hands of our Secretary and files of Advocates in Dallas. We are both very busy and there is no money to us in this work. Hundreds of incidents, reminiscences, facts, will be overlooked and lost if the preachers and interested laymen do not co-operate with us in gathering data.

H. G. HORTON,

Seguin, Texas.

A. L. SCARBOROUGH,

Beeville, Texas.

AN URGENT APPEAL!

Permit a word of exhortation. The Sabbath legislation is now pending and will doubtless provoke strenuous opposition. I must have as far as possible the moral support of the moral element of the State. If you have done nothing begin to-day. Get as many signatures to the petition as possible and send direct to your representative or to Hon. F. O. Fuller, of the House of Representatives, or to Senator R. E. Cofer, Senate Chamber, or to myself. This is important, for the opposition will not fail to oppose these measures to the extent of their ability. Take action in your Quarterly Conferences, various Church organizations, Sunday-schools, Leagues, etc. Do not be negligent. Now is the time to strike. This is the opportune hour. Do not conclude that the crisis has passed and fail to do anything. Your help may be the influence that may turn the scales for victory. I am meeting with much encouragement, but do not forget that your help is needed. My call for financial aid has not been heeded, except two small contributions. The Israelites were required to make brick without straw—this is a suggestion. But money or no money, victory is the watchword of the day. The preservation of the sanctity of our Christian Sabbath against the aggressions of pleasure-seekers and the insatiable greed of corporations. The question is momentous; the issue in its scope involves R. H. Wester, lay leader of the West the eternal destiny of unnumbered hundreds. The considerations are sufficient to arouse the best efforts of every man who loves the souls of men. I believe the moral element prevails in both the House and the Senate. Finally, pray for our success in this great work and the pending measures to suppress horse race gambling and the whiskey traffic.

R. C. ARMSTRONG.

Waco District Conference. Waco District Conference will be held at Mart, May 11-13; first session May 11, 2:30 p. m. Committees ordered by Discipline: License to Preach: J. D. Hendrickson, S. C. Baird, W. B. Andrews. Admission on Trial: E. B. Chenoweth, A. D. Porter, J. S. Tunnell. Deacons' Orders: M. A. Turner, S. Richardson, C. B. Smith. Elder's Orders: A. E. Carraway, J. M. Glazier, W. E. Boggs. Opening sermon by E. Hightower.

W. L. NELMS, P. E.

No Church can be strengthened by the absent treatment.—Ram's Horn.

THE DALLAS METHODIST PASTORS' CONFERENCE.

The conference met in regular session Monday morning, January 25.

We had the largest attendance we have had in several weeks and each pastor had a splendid report, there being thirty-three accessions for the week. "Field Day," under the auspices of the Anti-Saloon League of Texas was observed in nearly all the Churches.

The pastors are petitioning the Representatives from Dallas to vote the will of the people and to stand up for the submission of the State-wide prohibition question, first, last and all the time.

Dr. A. L. Andrews read a most interesting paper before the conference on "Current Review Articles." He commented upon the Andrew Carnegie Endowment Fund of \$15,000,000 for "worn-out teachers" and the article in the Methodist Review by Prof. Snyder, in that it leaves out specifically all denominational schools and colleges, holding that they are too narrow and inefficient. It was of news to the conference to learn that more papers were published in the United States than in all the rest of the world put together.

LAWRENCE L. COHEN, JR.,

Secretary.

FORT WORTH PASTORS' ASSOCIATION.

The pastors met in the parlors of First Church with Dr. Bolton in the chair. Bro. Fort led in an opening prayer. Dr. Hay walked two miles to Brooklyn Heights and preached to a great crowd of anxious hearers.

Fort is moving the Business Department of Polytechnic with great vim.

The pastors reported 30 additions and conversions; 2500 attended Sunday-schools of various Churches.

ASHLEY CHAPPELL, Sec.

JOURNAL OF NORTH TEXAS CONFERENCE.

The minutes of our last session have all been mailed out and should be in the hands of our preachers and officials by now. I have a few extra copies on hand, and those desiring them can obtain same by sending four cents per copy for as many as desired. That is as long as the supply lasts.

There are some unavoidable errors in the journal, but plans are already being made to get out the best journal next time that we have ever had.

R. G. MOOD, Secretary.

Colorado District—Second Round.

Roby, at El Paso, Feb. 7, 8. Sweetwater, Feb. 14, 15. Loraine Mis., at Champion, Feb. 18-20. Roscoe and Loraine, at Loraine, Feb. 21, 22. Westbrook, at Cuthbert, Feb. 26-28. Coahoma, at Center Point, Feb. 28-March 1.

Big Springs Mis., at Moore's, Mar. 3-6. Big Springs, March 7, 8. Dunn, at Ira, March 12-14. Hermle, at Fairview, March 14, 15. Snyder, March 20, 21.

Snyder Mis., at Mt. Zion, March 21, 22. Clairmont, at Elkins, March 26-28. Camp Springs, at Camp Springs, Mar. 28, 29.

Fluvanna, at Fluvanna, April 2-4. Gail, at Gail, April 4-6. Stanton, April 10, 11.

Stanton Mis., at Slughter, April 11-13. Lamesa Mis., at Mullins, April 15-19. Seminole Mis., at Shafter's Lake, April 23-26.

Colorado Mis., April 30, May 1. Colorado, May 2, 3.

SIMEON SHAW, P. E.

Sherman District—Second Round.

Key Memorial Sta., Feb. 17-21.

Howe Cir., at Gunter, Feb. 27, 28.

Van Alstyne Sta., March 3-7.

Travis Street Sta., March 10-14.

Bells Cir., at Everhart, March 20, 21.

Whitewright Sta., March 24-28.

Tom Bean Cir., at Cedar, April 2-4.

Trinity and Preston, at Trinity, April 11, 12.

Waples Memorial Sta., April 14-18.

Pottsville Sta., April 21-25.

Southmayde Cir., at Hagarman, May 1, 2.

Whitesboro Sta., May 5-10.

Sadler Miss., at Dixie, May 15, 16.

Pecan and Friendship, at Pecan, May 22, 23.

District Conference will be held in Whitesboro, May 6-10.

C. M. HARLESS, P. E.

FREE HELP FOR WEAK STOMACHS

Dr. Caldwell's Syrup Pepsin Sent Free To Any Sufferer—Nature's Wonderful Cure for Stomach, Liver and Bowel Troubles—Try It Free Yourself.

Do you suffer from a weak stomach, from a lazy liver, from constipated bowels? Are you disgusted with salts, cathartic pills, purgative waters, etc.? Are



you ready to try nature's own cure, Dr. Caldwell's Syrup Pepsin? Thousands are curing themselves with this wonderful remedy. A free trial bottle sent to your home will prove to you that you, too, can be cured. You need it if you suffer from any of the following symptoms of stomach, liver or bowel trouble:

Constipation	Sick Headache
Indigestion and Dyspepsia	Torpid Liver
Sour Stomach	Loss of Appetite
Gas or Wind on the Stomach	Laziness
Distress after eating	Flatulence
Biliousness	Disturbed Sleep
	Catach of the Stomach

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Send the Doctor your address today for a free trial bottle, and also, if there is any medical advice you want, he will be glad to give it to you without charge. Write today and see for yourself that a cure is possible when the right remedy is used.

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If you contemplate taking Life Insurance, send me your name, date of birth, occupation, and state how much you can afford to pay each year, and I will send you complete illustration. We write policies as liberal, if not more so, than any other old-line company. It costs you nothing to see what I have, and your inquiry will be appreciated.

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Representative Thos. Cook & Son. Intelligent European travel demands expert, cultured leadership, leisurely itineraries, first class, every expense, every care.

San Antonio District—Second Round.

(In part.)

Laredo, Feb. 6, 7.

Uvalde, Feb. 13, 14.

Hondo, Feb. 20, 21.

Devine, at Lytle, Feb. 24.

Cotulla, Feb. 25.

Pearsall, Feb. 26.

Dilley Cir., Feb. 27, 28.

West End, March 6, 7, 11 a. m.

Government Hill, Mar. 6, 7, 7:30 p. m.

Rock Springs, March 13, 14.

Uvalde Miss., at Montell, Mar. 20, 21.

Travis Park, March 27, 28, 11 a. m.

Prospect Hill, Mar. 27, 28, 7:30 p. m.

South Heights, April 3, 4, 11 a. m.

Alamo, April 3, 4, 7:30 p. m.

Moore Cir., at Tehuacana, Apr. 10, 11.

Sabinal and Utopia, April 17, 18.

Eagle Pass, April 23.

Del Rio, April 24, 25.

A. J. WEEKS, P. E.

Our Mexico Letters

After a pleasant trip through Texas, we arrived safely in Chihuahua to undertake our new work as missionaries. We were given a very cordial reception and soon felt at home in this our sister republic.

Our work at Munger Mission last year was certainly profitable to us and I trust it was profitable to people as well. Then our stay in Nashville was likewise beneficial, though short. It was especially interesting to learn something of the workings of our general boards there, and also to get acquainted with the loyal and accommodating employees of the Publishing House. And now the climax of expectation has been reached in our lives since we have been permitted to enter our chosen life work so young. I hardly know what to say concerning my work. There are so many interesting features. Possibly a brief statement of the work as it now is would suffice.

Our work here has been organized for the Americans only two years and is barely getting on its feet. We have only about forty members because of the transient disposition of the people. Very few American people expect to remain long. Our Mexican Church here has about 150 members, is some 15 or 20 years old, but is likewise just at the beginning of its opportunity. Our school here under the Women's Board has now over 500 pupils, most of whom are Mexicans. Here the children get their first ideas of Protestantism, and they become open to conviction. Hence each year our Church comes in touch with this vast number of Mexican children with the opportunity of bringing all of them into our Church. Misses Wilson and Harper are certainly doing a great work for the Church, and are aided in their work by a consecrated band of Christian women, who come from the various States to teach. We are contemplating a Church building here for both Churches which, if we succeed in getting, will place us in the forefront here as a Protestant denomination.

Other Churches at work here are the Congregationalists, who have been here some 20 or more years and have done a good work. They, too, have a school, but have only about 100 pupils. The Baptists have been here some six years, have just completed a new building for school and Church purposes, and are also making good progress. But they only have about 100 pupils in their school. This is all the work done for the Mexicans. The Episcopalians are here, but they make no effort to gain Mexican members, and cause the other Churches much trouble in their approval of dancing, card playing, etc.

One thing I must say, and that is, that there is a very great work being done by the Y. M. C. A. They seem to do the part of the institutional Church. They enroll many Catholics and seem to get such a tight hold on them too. They are already proving a feeder for our Churches and their

work is certainly to be commended.

To look at our work and think of our own strength it is very clearly impossible, but when we remember that our help must come from above, we enter the work with a joyous heart. Although we are far from the great hosts of praying Methodists, we are so glad that distance does not effect prayer. I assure you that we are depending on the prayers of you good, praying people for victory in Christ's name, and don't, no don't ever forget us in your prayers. I hope to write more later on and shall also try to be more interesting next time.

D. MACUNE.

Chihuahua, Mexico.

If you will kindly bear with me, I propose giving your readers a few more facts concerning our work here in Mexico City. As I stated in my last letter that I expected to begin a protracted meeting in our First Church in this city, I shall begin with that. I began the meeting at the morning service, December 13, and after a week's preaching, we had our first move the following Sunday at the morning service. We had a most gracious service with a number at the altar. That night we had another good time. On Monday night it was better still; that is, the members and the unconverted were responding beautifully. But, since we were to have two Christmas trees, and were to get ready for them, I thought it best to suspend till the following Friday noon, Christmas Day. But on the following day I came down with tonsillitis, so the meeting had to be indefinitely suspended. I was sorry of this, but there was no remedy. Six persons presented themselves as candidates for membership the last Sunday of the meeting, and others will follow. If we could have continued we would have had a great time.

On New Year's night Brother S. G. Figueroa, pastor of the Second Church, where we had the good meeting—of which I spoke in my other letter—received nine members into his Church, eight of these on profession of faith and one by letter. He still has four or five more to receive before conference next month.

One very notable feature of our work is the Chinese Sunday-school, which is being conducted by the teachers of our Mary Keener Institute in this city. This has been going on for about seven years. Since the school year opened up the middle of last February one hundred and thirty-nine Chinamen have enrolled in this Sunday-school. We are greatly in need of either a native Chinaman who is a Christian minister, or of an American missionary who speaks the Chinese language. There are about a thousand adult Chinamen in this city. From this Sunday-school we have received five into our Church, and there are now five probationers, whom our American pastor is teaching and getting ready for their reception into our Church. I do not know the facts, but suspect that there are missionaries in China who have not had better results in their work than our Mary Keener teachers have had in winning Chinamen to Christ during these seven years. It seems to me that the field is white unto harvest among these men.

On Christmas night the members of this Sunday-school prepared us a dinner that would have done credit to a first-class hotel. They did this in order to show their appreciation of the work being done for them. The teachers of Mary Keener Institute and a few of the young lady pupils who assist in the Sunday-school, the pastor of our American Church, my wife and I were the guests of honor. There were about forty Chinamen present. After dinner, a little after eleven o'clock at night, Bro. Butler gave them a short sermon at the earnest request of the few Christians among them. I was under the necessity of withdrawing because of my previous tonsillitis. I am forced to the conclusion that

when a few men will go to the expense that they did to give us that dinner, and then at that hour of the night insist on having a sermon, that they are interested in the souls of their countrymen.

And while all is not smooth sailing in our Mexican work, yet I am fully persuaded that by pressing the battle at this time along all lines, we are in a fair way to do great things for the Lord and for our fellowmen. But, lest this letter drag itself out, I close with the promise to come again sometime in the future.

JACKSON B. COX.

HOME MISSIONS.

St. John in his second Epistle exhorts the Church (the Elect Lady) as follows:

"Look to yourselves that ye lose not those things that ye have wrought (gained), but that ye receive a full reward." Failure to observe this counsel has often resulted disastrously to the Church. China was once largely under Christian influence. Persia was almost Christian. Palestine and Asia Minor were dominated to a great extent by Christian influences. But the Nineteenth Century Christians had to begin the work over again and we are, in the Twentieth Century only fairly started in missions to countries where once they had the gospel. I suppose there were ethical and philosophical causes for the decadence and passing of Christianity from those lands. But it was not right. The same thing has often been repeated on a smaller scale right here at home. Every presiding elder hears of neighborhood where once we were strong, but now have a small or no following. In Texas we have an object lesson which we are trying to lay to heart. I refer to the large and increasing number of communities and sections of our State where Methodism, once a mighty power, is almost in innocuous desuetude. Foreign immigration is steadily driving back the sons and daughters of the heroes who made and brought into the Union the State of Texas. They are doing it, not by force of arms, but by energy, enterprise and indomitable tenacity.

Our people seem to love wealth better than home and country, and when the Bohemian offers the big price he gets the good land, and the American moves on. This is a condition, not a theory. The German, the Bohemian and the Italian are advancing on us continually. Their colonies are taking the prairies and the plains. South Texas has for some years been the scene of their triumphs, but now Central and North Texas feel their breath. The Mexican in the Southwest, and the Scandinavian each furnish a different problem, perhaps much easier to deal with. But "the incoming millions" are the spectacle that dazes us. They present a problem that has not been solved by any Church in any part of our country. During the last few years numbers of books have been written on the subject, for the most part in an academic way; but it is gratifying that to those concerned on the subject, that such books have been written. Good people are studying the situation and there is encouragement in that. Such books as Steiner, Howard Grose, S. L. Morris, Samuel McLanahan, Catherine Crowell, and others, are sending out into the Christian world are likely to awaken more interest and perhaps enlist many workers. But in the meantime the immigration comes on. Sears and his little Spartan band stand at the port of entry and with Christian kindness help the people of a strange speech to adjust themselves momentarily to their new environment. But they soon pass from under his influence into other hands. By his persistent correspondence he seeks to affiliate them properly in their new homes, but his task is enormous, crushing. "And the cry is still they come."

Our Southwestern University has done what no other University in the country has. At the request of the Board of Missions of the Northwest Texas Conference they have established a professorship of Bohemian. A

consecrated and experienced man, Prof. Cener, is there and is doing what he can with small means and limited opportunities to win these people from the land of John Huss to the true evangelical religion. But how meager are our supplies and how poor is our equipment.

The Board of Missions, at Nashville, Tenn., has assigned to our own J. R. Nelson the work of helping to care for the foreigner in our midst. But men and means are both very scarce. But I believe the means are to be had. The laymen's movement means this. But when you get the money the problem is not solved. We need men—men—men—men capable of any amount of unconscious heroism. Pauline men. Men like Barnabas. Men to consecrate their lives to Bohemia in our midst as Bector has given his life to work among the Germans. (God bless Bector through the ages of ages.) We need men like the Haystack band. Men who never write letters to presiding elders telling how much I am getting in my present station; what can you promise me if I transfer? Men who love God and the souls for whom our Lord has died. I am thinking of Williams College and the haystack prayer-meeting. Can not our student volunteers study this question? Can not a band of our young preachers at Southwestern University give themselves to this work? Can we not have a university band who will do as much for these as the greatest hero in Southern Methodism, George Williams Walker, is doing for the negroes. In self-forgetfulness and Christ-like sacrifice that cultured Christian gentleman of truest Southern blood is continuously submerging himself, yea, effacing himself, that the Son of man be glorified. Let us have a Southwestern band of consecrated missionaries to the home as well as to the foreign field, and let the motto of that noble band be found in Paul's letter to the Philippians, third chapter, and at the eighth verse: "Yea, verily, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." More anon.

HORACE BISHOP.

RELEASE TO THE CAPTIVES.

P. E. Riley.

In the long ago, in a synagogue at Nazareth, Isaiah's prophecy, "Release to the captives" was fulfilled. Jesus Christ proclaimed its fulfillment. A short time before this event he had met and foiled the tempter. Memory of this trial may have influenced his message—one of hope and expectation. At any rate, he declared freedom to those in bondage to sin, and in so doing gave utterance to a truth worldwide in its significance. Mercy was extended to all. The gift was not for the Jewish race alone. On the contrary, it was to be universal in extent. The message is potent to-day. It abides because the messenger lives and because God's promises are certain. Its ringing melody is heard and its vitalizing power is seen in the lives of those whom Christ has made free.

The man of sinful habits is in bondage. Not all captives have violated social or civil laws. Self-indulgence has a multitude in its grasp; these are captives indeed. Day after day this insidious enemy undermines the powers of resistance. Steadily it weakens the will; continuously mars the graces of life and effectually mars evil desires forward. It becomes an "old man of the sea," and it is well-nigh impossible to shake him off. Selfishness, apparently, is going to ride and guide us through life. Happily this is not the close of the chapter. There is One who says: "He hath sent me to proclaim release to the captives." Wonderful message! Glorious hope! Are you in bondage? Do the lower qualities of your life rule at the expense of the better? Then turn and listen to the Messenger. He will help you unseat your enemy and he has adequate power to save when self-indulgence is destroying the life.

The mark of sin is on all who are in its service. This is seen in the deadening power of habit; in prejudices which warp the judgment; in petty

jealousies which embitter the life, and in evil thoughts which poison the mind. Those people who fall into this snare are in veritable bondage. Freedom goes, peace vanishes, and evil, the master, holds the life in control. The way of a sinner is not enviable—it is pitiable. The fancied pleasures of such an existence prove to be delusions, and he who has tried to make the most of them has only remorse for consolation. At this extremity man, in the pride of his strength, resolves to have done with sin, to break with evil habit and to overcome the temptations peculiar to his own life. With this in view he may even imagine that the time is near when his vices will fall away as leaves fall from a tree. Instead of a great moral change, however, he has found that his own strength is weakness, that his efforts are failures, and that his freedom from sin and evil is in effect captivity. It is not in man's power to free himself from the curse of sin. He needs help, and this assistance must come from some source other than his own strength. In escaping from the stronghold of sin, the means of escape must be found in the Savior. Otherwise the effort is futile. Strength to break the bands of evil habit must be drawn from the unfailing powers of Christ, else the striving is vain.

Whoever you may be to whom these words come—whether humble or great, admired or unthought of, loved or uncared for—the message is to you. Christ has freedom for the captive of sin. He will enable you to break the shackles of evil habit. Whatever the sin that besets you, whatever the passion, prejudice or indulgence, he will make you free. More, if the cares of daily life are burdensome he can show you a way of ease in service, and will give you a song of gladness in labor. In his presence the secret faults of life will reveal themselves, and the power to cast them out will be given. The poor man whom Jesus met at Jericho prayed for bodily eyesight. May we not also pray that our spiritual eyes be opened? Will we not then be able to discern? The bands of captivity will be broken. Sin will have lost its power. This will be freedom indeed.

Love should give wings to the feet of service, and strength to the arms of labor.

The human animal has neither horns nor tusks and doesn't miss them since it has a tongue.

GLASSES UNNECESSARY

Eye Strain Relieved by Quitting Coffee. Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia, where coffee is used in large quantities, many lose their eyesight at about fifty.

A N. J. woman writes to the point concerning eye trouble and coffee. She says:

"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit it and began to use Postum. That was three years ago, he has not had to wear glasses and has had no trouble with his eyes since.

"I was always fond of tea and coffee and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die any time.

"Medicine did not give me any relief and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

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

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

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GOSPEL SINGER.

I am now closing engagements for spring and summer meetings. Will those desiring my services please make their dates as early as possible? W. G. WALTERMIRE, Honey Grove, Texas.

REVIVAL SINGER.

Will spend the time from January 26 to March 15 in Texas, and will make engagements to sing in revivals. Address me Cartersville, Mo., until January 20; after that, San Marcos, Texas.

EMMETT G. ROUNTREE.

"READY TO SING."

I am ready for engagements to sing in revival meetings after January 20. Have had two years' experience. I give as reference my pastor, Rev. W. J. Heaton, of Temple. I can be had at any time by addressing me at 713 S. Ninth St., Temple, Texas.

J. EDWARD BUTTRILL.

THE CHILDREN

will eat anything that is good, but they have their preferences, as their elders do. They all like

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FOR ONE ANOTHER.

Let us live for one another;
Count every man as an only brother.
While we our ease are thoughtlessly
taking,

How many hearts are longing, break-
ing,
For love and sympathy, by us with-
held.

Pour in the oil of consolation,
In weal or woe, in every condition;
Some word of cheer thy brother give,
Let it be today, yea, while they live,
For the sands of life are falling,
falling.

The hours are swiftly passing by,
We may never do good unless we try.
Cheer the weary ones, stay the fall-
ing,
The time to the judgment is calling,
calling.

Strict account of thy life to give.
Today's work should be done today;
"for as we pass this way but once,"
therefore whatever good we can do,
let us do it now, escaping all after-
regrets.

T. H. YARBROUGH,
Ennis, Texas.

NOTES FROM SUNDAY-SCHOOL FIELD SECRETARY OF TEXAS CONFERENCE.

Since conference I have been extremely busy; so much so that I have neglected to write to the Advocate on account of my work so far. I find it one thing to be a Sunday-school pastor and quite another to be a Sunday-school Field Secretary. The work of preparing programs, attractive and thoroughly practical, is no small labor; but the trying part of the whole matter is making out an itinerary. The brethren could help me very much, indeed, in this, if all those who expect to have a Sunday-school Institute this year would write me immediately, and let me fix a time when I can be with them. (Brother Pastor, note the above and write me now). I have succeeded, so far, by the help of the presiding elders and some of the pastors, in arranging dates reaching to the end of April. I have already held three very gratifying Institutes—one at Alvin, the others at McAshan, McKee Street, and Trinity Churches, Houston. The attendance was excellent and deep interest was manifested. The expressions of appreciation for the work done, from the pastors, superintendents and teachers, were indeed encouraging. Spiritually, the Institutes closed with revival fires burning.

This office is bound to become popular. Already seven of our conferences have Field Secretaries, and it is in some conferences deemed of such great importance that the salary of the Secretary is placed in the conference assessments.

It is time for our great Southern Methodism to wake up to the full importance of this office, for other denominations have had men in the field for some time and they are accomplishing great things.

One thing we need to dwell on and remember is, that the M. E. Church has a Sunday-school enrollment equal to, if not larger, than its Church roll, while ours is not more than two-thirds that of our Church roll.

Another thing, a large number of our schools do not observe the Sunday-school regulations of our Discipline as to Missions, Normal Classes and Children's Day—especially the lat-

ter. There is room for much improvement in our Sunday-school work, but the spirit of progress is in the air and we note a general forward movement.

I hope the brethren with whom I hold these Institutes will write them up for the Advocate, so that the spirit of enthusiasm may be communicated to other schools.

The response to our Christmas letter asking for a free-will offering for the Sunday-school Board, in view of its taking on a larger work and greater responsibilities, was next door to nothing. But the festivities were on hand, and, no doubt, many forgot.

Now, as the Children's Day offering of last year was far below what it ought to be, and what is was the year before, will not the pastors and superintendents see to it that an offering is made for the board? It would greatly help in the work required by it.

My itinerary (beyond those already held) is as follows:

Harrisburg, January 20-24.
Tabernacle, Houston, January 27-31.
Brunner, Houston, February 3-7.
West End, Galveston, February 10-14.
Wills Point, February 17-21.
First Church, Galveston, March 3-7.
Kirbyville, March 10-14.
Port Arthur, March 17-21.
Mount Pleasant, March 24-28.
Reagan, March 31-April 4.
Jewett, April 7-11.
Cameron, April 14-18.
Carthage, April 22-25.
Garrison, April 26-28.

Timpson, First Church; Beaumont, Longview, Angleton, dates not quite decided on.
C. J. OXLEY,
Field Sec'y Texas Conference.
1518 Austin St., Houston, Texas.

A STEWARD 55 YEARS.

I have been reading with much interest the articles which have been coming out in the Advocate, telling of the long period of time which Bro. Harper and others have served the Methodist Church in the office of steward. Very few men have served a people for forty-four years in any one office, yet, since I came to the Pleasant Mound work, I have found a man, Bro. T. M. Worthington, who is now eighty years old. He was converted and joined the M. E. Church, South, in 1846, and was made a steward in the Church in 1853, which office he has held ever since. He has been living in the Pleasant Mound community since 1862, and has been reading the Texas Christian Advocate for about forty years. He says that never in his life did he swear an oath, dance a step, or go into a saloon and call for whiskey. I hope that every boy or young man who reads this notice and who is able to make these last three statements concerning his own life now, will make the resolution that if he lives to be eighty years old, he, too, will then be able to say I never swore an oath, danced a step, called for whiskey in a saloon. Let others report the lives and work of their men who have served the Church so faithfully for a number of years.

J. H. SCRIMSHIRE.

I HAVE BEEN CHANGED AND WHY.

It is well known in the Texas Conference that I spent a part of last summer at Mineral Wells, Texas, and another part at the Baptist Sanitarium trying to improve the health of my good wife.

At the time of our conference she was at the sanitarium. The question with me was: Shall I be able to take work and give proper attention to the one who has suffered much? My expenses had been great all the year; now to take a lay-off for one year with no salary, I did not know just how I could pull through, and so I made the first request, or asked the first favor of the powers that be that I have ever asked, and it was this, that I be given a little, cheap, station in Houston, and this, that I might care for a sick wife, who has been a faithful worker in the Methodist Church in the State of Texas for 19 years, and in order that I might keep her under the care of Dr. Norsworthy, under whose care she was

improving every day. In this I made an eminent failure. Pardon me if I say I could have filled one of the above mentioned appointments satisfactorily, and there would have been nothing criminal about the matter. My presiding elder did the clean thing about the matter. He is a nice, Christian, warm-hearted gentleman, and much in sympathy with the afflicted preacher. The Bishop did what he could without being arbitrary in the matter, so I failed to accomplish my undertaking. As you know, I was sent to Humble, Katy and Missouri City—17 miles east, 30 miles west and 18 miles southwest. I would have had to live in Houston, rented a house, hired a woman, and be at home every night; the cost would have been immense, so I asked the Bishop for a release or a change. Like a man he gave it. He gave me the appointment of junior preacher at First Church, which is a nominal appointment, without salary. I do not know how I shall pull through. Some way or some how the Lord will provide. I am now at 1418 Broadway Street, Beaumont, Texas, as I think the best little city in Texas. For nineteen years I am in this conference and have asked for one kindness in the way of an appointment, but failed. I do not lay the blame at the door of any brother, but some one is at fault—shall I say cold-hearted or cold-blooded? No—only a mistake!

A. J. ANDERSON.

A TRIBUTE—DR. RINKER'S LAST VISIT.

Dr. Rinker, late professor of Philosophy and German in Polytechnic College, spent the last Sunday of his active life in our home in Alma, Texas.

He took great interest in my children during all the years they have attended school at Polytechnic College. No teacher has had more to do with forming their ambitions for higher education and usefulness in life than Dr. Rinker.

My boys loved him like an elder brother, and his kindness toward them was as such. His influence with them will last through time and eternity. It is indeed profitable to send boys to school where their lives will be molded and their ambitions formed under the influence of such men as Dr. Rinker. This is the great benefit of our Church schools, where the greatest effort possible is made to secure the very cream of character to place our boys and girls as teachers.

On his way to Austin on Saturday after Christmas Dr. Rinker stopped off the train to see us, and his presence and social spirit were very much enjoyed in our home. He conducted the family worship while here, and taught the Bible class in Sunday-school on Sunday morning. He left here on Monday morning for Austin, and the next day fell a victim to that terrible disease, apoplexy.

Truly a good man has gone, and my boys have lost one of their best friends, but his work will abide.

M. W. ROGERS.

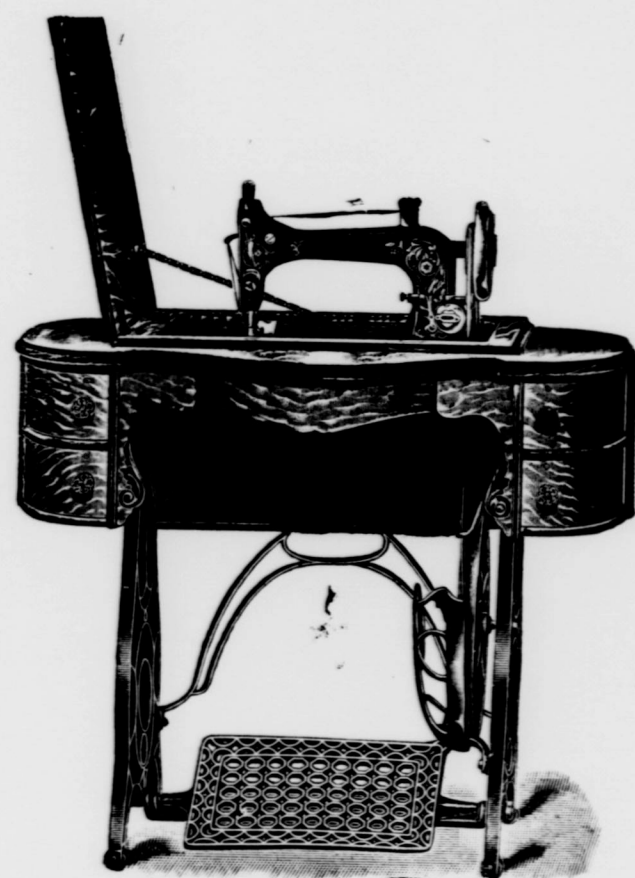
AN EXHORTATION.

Let us ask ourselves the question as Christian people. Have we been as true to the Sabbath-school and to the cottage prayer-meetings during the past year as we could have been, or do we just say let others run the Sabbath-school and cottage prayer-meetings? Some will say: "There are some things about the prayer-meetings that don't suit my feelings. I just stay at home and have nothing to do with it," yet they know the prayer-meetings are doing a great deal of good. There have been several conversions at them and new homes are being opened up for prayer-meetings. Let us as Methodists lay aside any and everything that would hinder the progress of Zion and work together for the salvation of souls. Then Zion will move and sons and daughters be born unto God. The Church should take the world for Christ. A. G. BOWDEN.
Green Chapel, Texas.

IF THE BABY IS CUTTING TEETH.

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

The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years

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

THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8½x5½ inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Take-up, Gear Releasing Device, Automatic Bobbin Winder, Steel Forged, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-Threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

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

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

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

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

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

Why Pay

Three Prices for a Sewing Machine

When one-third the price will buy an equally good Machine?

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

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas.

The Woman's Department

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

THE NEW YEAR.

What bring you here, oh silent year,
Pride of triumph, or failure's fire?
Smiling cheer, or a secret fear?
Or bring you at last our heart's desire?

Oh year of grace, bring what you will
Of joy and sorrow, good and ill.
Our part we know—to see the whole,
And bear ourselves with equal soul.

True worth is in being, not seeming—
In doing each day that goes by,
Some little good—not dreaming
Of great things to do by and bye;

For whatever men say in their blindness
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

—Alice Carey.

TO THE WEST TEXAS CONFERENCE WOMAN'S HOME MISSION SOCIETY.

The last quarter of the fiscal year is half gone. Let me urge each auxiliary officer to use renewed diligence during the next few weeks. The Corresponding Secretaries will please send in correct reports on time, and send names of all officers as soon as elected to me and the District Secretary; this is very important. The Treasurers should see that the finances are all paid in full—dues, conference expense, deaconess fund and extra one dollar. Agents for Our Homes and King's Messenger should be very active at this time.

If you have not observed the Week of Prayer, be sure to do so this quarter. If you fail to do this, you will miss a great blessing and opportunity, and not have any part in the new Mission Home.

Urgent calls are coming in for aid for parsonages. We must try to be able to meet them, by increasing our membership and arousing greater interest in the work.

Wishing you a year full of service to our Master, I am your co-worker,
MRS. T. A. BROWN, Cor. Sec.

TREASURER'S REPORT, W. F. M. SOCIETY, WEST TEXAS CONFERENCE, FOR QUARTER ENDING DECEMBER 1, 1908:

Dues	\$ 243 98
Two conference missionaries	
one quarter	375 00
Tenth St., Austin missionary	187 50
On board debt	100 00
One conference missionary,	
fourth quarter	187 50
Lucy Fant School, Guadala-	
jara, Mexico	20 00

Third and fourth quarter. \$1,113 98

Disbursements.

Sent to General Treasurer..	\$1,113 98
Conference expenses	107 63
Miss Cloud, Mem. fund....	2 96
On hand	479 75

Total \$1,704 32

Receipts.

On hand last quarter.....	\$ 588 06
Received this quarter.....	1,088 07
Received from books sold..	20 15
Money refunded on books..	8 04

Total \$1,704 32

Carried Forward.

Austin missionary	\$ 139 73
Conference missionaries	26 03
Elizabeth Nichols B. W....	35 50
Scarritt scholarship	80 20
Epworth cottage	97 65
Otila Pena scholarship....	34 00
Mary Keener scholarship....	20 10
Texas, Austin scholarship..	25 94
Fanny Crider scholarship...	20 60

Total \$ 479 75

Money sent to Conference Treasurer between quarters is a deal of trouble to both the sender and receiver and availeth nothing. Nothing is re-

mitted to General Treasurer save with quarterly reports.

Do your best to send remittance and report carefully filled to me by the first (or soon after) of March, June, September, December. My books are closed and report off by the 15th of the months mentioned. If you fail one quarter then hold your report until the next quarter. State plainly for what each amount goes.

MRS. W. E. SMITH,

Treasurer Conference Society,
217 Gilbeau St., San Antonio, Tex.

MULKEY MEMORIAL HOME MISSION SOCIETY, FORT WORTH, TEXAS.

The Home Mission Society of Mulkey Memorial Church is entering upon the new year with the most flattering and encouraging prospects. Have received twelve new members already this year. Our honored President, Mrs. J. L. Duff, keeps her hands well on every department of interest to the society, and we will have a full report at our annual meeting in May. We had remarkable success in selling our cook-book; it has met the approval of the very best cooks; we have sold a great many even out of the State. We have about two hundred and fifty copies now on hand of the last edition. If any Home Mission Society will agree to sell fifty or one hundred of them we will send by express and give half the proceeds for the work of disposing of them. The cook-book sells for fifty cents. This will be found a very easy way for some auxiliary to make some money, as we have found the books sell very readily. Of course as we have such few on hand, we will send them out to the first auxiliary wishing to help us dispose of them.

Our auxiliary sends love and greetings to all our co-laborers.

MRS. W. H. MATTHEWS,

700 Galveston Ave., Ft. Worth, Tex.

REPORT OF THE TREASURER OF THE WOMAN'S HOME MISSION SOCIETY, TEXAS CONFERENCE, FOR THE THIRD QUARTER:

Dues	\$ 835 30
Life membership	1 75
Baby roll	18 32
Week of Prayer	1,099 22
Scholarship	180 00
Baby mite boxes	24 29
Florine McEachern Brigade	50 60
Conference pledge	239 82
Conference expense fund...	61 95
Immigration, Galveston	2,115 50
By voucher, Houston Board	
City Missions	736 80
Balance from last quarter...	3 40

Total receipts for quarter \$3,466 95

Expenditures.

By check to Mrs. Kirkland.	\$2,484 80
By voucher to Mrs. Kirkland	
from Houston Board City	
Missions	736 80
To conference expenses....	3 75
To Mrs. R. W. MacDonell for	
scholarship	180 00

Total paid out \$3,405 35

Balance in bank, December 20, 1908 \$ 61 60

Cash Receipts by Districts.

First, Beaumont	\$ 466 45
Second, Jacksonville	381 07
Third, Tyler	366 48
Fourth, Houston	315 28
Fifth, Pittsburg	307 41
Sixth, San Augustine	289 32
Seventh, Brenham	223 96
Eighth, Calvert	210 82
Ninth, Huntsville	165 96

Total \$2,726 75

An increase over the corresponding quarter of last year of \$742.65.

Value of supplies reported to Supply Department... \$ 684 50

Local Work.

Value of supplies given locally	\$ 942 74
Amount expended for needy	763 08

Amount expended on parson-	
ages	1,757 09
Amount expended on church	\$3,042 98

Total for local work.....	\$6,505 89
Amount expended for City	
Mission Work	\$ 729-85

Grand total raised and expended for all purposes... 11,383 79
MISS ELIZABETH L. HILL,
Livingston, Texas.

W. H. M. SOCIETY, SILVERTON, TEXAS.

We reorganized at Silverton, December 3, 1908, with the following officers: President, Mrs. Geo. S. Morris; First Vice-President, Mrs. Robert Lee McMurtry; Second Vice-President, Mrs. Harrison; Third Vice-President, Mrs. C. A. Jinkens; Secretary, Mrs. V. A. Gardner; Recording Secretary, Mrs. B. Brawley; Treasurer, Mrs. Fred Biffle; Agent for King's Messenger and Our Homes, Mrs. Cowart; Press Reporter, Mrs. J. A. Laney. There are fifteen members to start with and we expect more. MRS. J. A. LANEY.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

Dear Sisters: The editor of the Woman's Department in the Advocate gladly gives me space for a short article, thinking you would like to see a copy of the splendid report which I sent to the General Treasurer for the third quarter ending December 1, 1908, for which you deserve the credit.

Dues	\$ 264 10
Pledge	795 08
Eliza Bowman School, Cuba	161 87
Board overdraft, or Christ-	
mas offering	50 00
Saltillo School, Mexico....	14 70
Jovata Ortega, board in	
Miss Wynn's School, Mex-	
ico	10 60
Bible woman in China.....	17 75
Bible Woman in Brazil.....	60 00
Miss Gibson, for Misses	
Hickman and Johnson,	
missionary candidates, in	
Scarritt Bible Training	
School	120 00

Total \$1,493 40

I hope you read Miss Tinnin's article in the Advocate of January 7, and hope each one has sent, or will soon send, her dollar to the Auxiliary Treasurer, and the Conference Treasurer will be made to rejoice when she has many, many dollars to send to the General Treasurer for the board overdraft, or the Christmas offering. If you have not sent your dollar, and intend to do so, do not wait until the end of this quarter, but send to me at once, and it will be forwarded to Mrs. McTyeire immediately after receiving it. If each member will give one dollar the deficit of \$50,000 will be met. I hope each member will comply with the request of the Woman's Board and thus help the board to pay the \$50,000 debt.

MRS. R. H. RIVERS,

Treasurer Conference Society,
302 S. Ervay St., Dallas, Tex.

TO THE W. F. M. SOCIETY OF THE WEST TEXAS CONFERENCE.

Dear Sisters—Time has passed rapidly by, and we are well into the last quarter of our year's work. Only one month more in which to round up our finances, and fill in our reports, and our labors from March 1, 1908, to March 1, 1909, will have been finished. Will we regret that we have not worked harder for the success of our loved work of our Lord? Let us not grieve over failures, or neglect in the past, but with our Father's help, put forth every effort to finish up successfully the duties of the year.

Next year we will have new responsibilities, greater obligations. Our work is expanding, the seal of God's blessing is upon it. Let us pray much; first, for a deeper spiritual life; then for our local work, that we may have the co-operation of our pastors and entire Church; for wisdom in the election of our auxiliary officers for the coming year; for our conference offi-

cers and work, and for our Woman's Board with its great responsibilities.

As we pray for our schools and missionaries, not only in general, but as far as we can, individually, we will be more closely drawn to them, and their work will be our work. I wish to commend our District Secretaries for their faithful and efficient service. The Lord is blessing their efforts.

Let us rally to them and help them meet the obligations they have assumed.

Our woman's work in West Texas is moving forward. We have caught step with the mighty army, and are hastening towards the consummation of that great event—the coming of Christ's kingdom upon earth. Yours in Christian love,

MRS. M. Y. STOKES, President,
Lampasas, Texas.

HOME MISSION MEMBERS OF NORTHWEST TEXAS CONFERENCE.

Dear Co-Laborers: As another home mission year draws to a close March 1, and we are about to enter a new year, let us, as it were, take an inventory of our stock in trade and see just how and where we stand in God's sight as "soldiers of the cross," "fit vessels for the Master's use."

The obligations and opportunities of 1908 have come and gone forever; our record for another of our few allotted years has been made.

Had we "been weighed in the balance," I fear many of us would have been "found wanting" in several respects.

May we enter into our closets and reconsecrate ourselves to the divine call as His co-workers renew our covenant with our Heavenly Father, then, with a firm tread, as did Moses at the Red Sea, "move forward" to higher and nobler things, to a definite and specific work for our fellow man.

Let us again read Luke 2:17 and profit by the example given there, of the shepherds, who, having been told of the birth of a Savior of the world—their Savior—went straightway to Bethlehem to see for themselves their Messiah.

We are told that "when they had seen Him they made known abroad the saying which was told them concerning the child."

It behooves us, likewise, to post ourselves thoroughly on all phases of home mission work and tell it to others, for is not this our work for the Christ?

"Out of the fullness of the heart the mouth speaketh" is a true saying. If we are as much interested in our beloved work as we should be, the Methodist women, of whom 700,000 are not enlisted in this great work with us, will be informed concerning our crying needs and great opportunities and thereby becoming interested will unite with us in "saving America to save the world."

Sisters, throughout the rank and file of our great Northwest Texas Conference, I plead with you, that when you elect your new auxiliary officers for 1909 select a bright, capable and consecrated woman, who will faithfully serve to the best of her ability as a Press Reporter.

A wide-awake, zealous Press Reporter is in truth the "key to the situation" as far as a well-posted auxiliary is concerned; for through the combined efforts of herself and the agent for papers, the women will become well-posted and a desire created within them to read for themselves; the result of which will be more enthusiastic and loyal members of our beloved organization.

Asking your prayers and co-operation for the remainder of our conference year and begging you to remember the above request, I am, yours for service.

(MRS.) KATE SIMS,

Press Supt. Conference Society,
Gordon, Texas.

A GREAT DAY IN GARNER.

November 26, 1908, will be long remembered by the people of Garner. The ladies of the Woman's Home Mission Society decided they should spend Thanksgiving Day in a profitable way,

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.

so invited the Baptist ladies to join them. We gave them the forenoon and we took the afternoon.

They asked their pastor to come and preach a Thanksgiving sermon, which he did.

We were honored by the presence of our District Secretary, Mrs. J. B. Price, of Weatherford; our Conference Press Superintendent, Mrs. Kate Sims, of Gordon, and our Missionary at Thurber, Miss Smith.

The preacher being late, the first hour was given to Mrs. Price. After devotional service, led by Miss Smith, Mrs. Price, in her own sweet way, gave a very helpful talk on different parts of the home mission work. Then Miss Smith told of her work at Thurber. How she had given up all to follow Christ. Her talk was highly appreciated by all present. A thank offering was taken which amounted to \$16.40—\$8.20 for each society. A prayer of thanks was offered to our Heavenly Father for the many blessings which he gives us by Rev. G. G. Hamilton, of Glenwood Church, Fort Worth.

Then what? Dinner! And I am sure if any one went away hungry the fault was all their own. I never saw so many good things spread before people as there was on this occasion.

Was that the best of all? Nay, verily. We had still a greater feast in the afternoon. First was a sermon by Rev. Bailey, the Baptist minister.

We then feasted on the good things which Mrs. Sims gave us. She is a regular talking machine for the home mission work. Her talk was enjoyed beyond expression. She told us about our schools, using her pictures of each home mission school. Last, but not least, she came to the picture of our Training School at Dallas. This touched the tender chord in each heart. A collection was taken for this institution, which amounted to \$5.36. We expect to get more for this worthy purpose.

These good women will ever live in the memory of the people of Garner.
MISS MOLLIE HAMILTON.

FROM HUTTO.

Our W. H. M. Society has only been organized two months, and our first report has been sent in for the quarter ending December 1. We have fifteen members, four subscribers to Our Homes, only one member so far pledged to tithing, fifty-five papers and leaflets distributed, Week of Prayer collection \$7.50, seventy-eight visits to sick and strangers, garments in good order distributed 54, \$50 expended for the needy, for local work \$6, amount sent to Conference Treasurer \$13.15. Our women have been drawn closer together and closer to Christ. It is ever thus when we do willingly the will of our Father. MRS. C. G. SHUTT,

Press Reporter.

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NOTES FROM THE FIELD.

(Continued from page 5)

place of one. I have organized a W. H. M. Society and Junior League, and all of our workers in some way are so organized as to help bring up a year with large results for our Lord. This is truly a missionary section, and there are not workers enough to meet the demands. There is a large field here for local preachers, exhorters, singers and all other Methodists that will work for Christ. There are some ranchmen living a way out from town who have grown children that never heard a sermon. These are men of wealth, and not heathens, but they moved out here many years back for cheap land to raise cattle, and in their many wordly cares they drifted from God and forgot. Lockney is in a very beautiful and rich portion of Floyd County, and the large acreage in cultivation of wheat, oats, corn, maize and orchards with so many different varieties of fruits, as apples, peaches, plums, berries, and such large gardens with so many varieties of fine vegetables in season, and the many beautiful homes and windmills, autos, etc. would impress one as a garden spot rather than a western county. But all this makes the situation rather unique for a Methodist preacher, for many of these people are not Methodists nor even believers, but they are refined, cultured and rich, and in order that the truth may have a serious hearing he must use sense and contact as well as love. In charge of such a great field, with such large opportunities and so much responsibility, I feel the need of your prayers.—Thos. Hanks.

DeKalb.

Everything is on the upgrade. Our preacher is a new man in the conference, and we were fearful when he came that we would not have a man so universally popular as the one that left us. But, thanks to our great Methodism, with the regular chain that is never at an end, the new man is the very one that we were needing, and had been needing for many years. On his second visit he sought out all of his membership, and now there are already some who had not been at Church for some time that come every time and are anxious for the next appointment to come. Bro. Schroeder is not only a good preacher, but he is emphatically a pastor as well, and that is more to this people than good preaching only. Some of the results are: The Sunday-school has taken on new life and all other causes are on the increase. And what may be said to be the cause of all of this? One reason is that the preacher shows to all that he has been with Jesus, and that he has communed with him, and we know that he is going again ere he leaves us and will continue to go. His very conduct proves it all the time. Taking his consecration, his varied experience, his general knowledge and his sermons, he is at once the right man for all such people as we are. You may look for something to move on this work this year, as no man can fail who always depends upon the Master for help in time of need like he does. Let all who may chance to read these lines remember us in the time when things go well with them that we may not be disappointed in having a revival that will catch the wayward, bring in the prodigal and cause sinners to come to God. If we can have such a revival as this at both New Boston and DeKalb, G. W. Schroeder will stay the limit of time at this place, and at the end we will

have such a station as any preacher will be glad to fill. His ability now is such that unless some means can be brought to bear that will bring help, we cannot hold him.—A. C. Tisdale, Jan. 25.

Pickton.

We closed our meeting at Pickton last night. I think there were more than 100 professed conversion. We had truly a great time. Many old-time shouts.—W. H. Brown, Jan. 25.

Fairlie.

We were kindly received for the second time on Fairlie charge. A regular pounding did not come, but many expressions of love and appreciation have come to us from day to day. Our first Quarterly Conference was the first thing on docket after returning from conference. Bro. Mood, our new presiding elder, came on Friday and his coming was a benediction to us all. He presides with ease and dignity and preaches with power. He is the right man in the right place. Our stewards made assessments for preacher's salary same as last year with reasonably good report to begin with and some has been paid since. We are having better attendance upon Church services than at any time since coming on the charge. Since the beginning of this conference year Fairlie has been made a half station, Wesley Chapel already being so. Our work now consists of two half stations with one afternoon appointment. Our people at Fairlie have gotten busy repairing our church here—repapering, putting carpet on pulpit and aisles, staining seats and finishings, etc. Wesley Chapel also contemplates doing the same in a few weeks. Arrangements have been made for revival meetings; good help has been employed and we are praying for and confidently expect a great revival in each Church this year.—J. W. Slagle, Jan. 25.

Wesley and Bethel.

We are moving along nicely on this charge. We served part of this charge last year, and we have been received kindly. We closed the contract to-day with the workmen to build a new church at Hemming, the work to begin next Monday. That will give us three good church buildings. The congregations are fine up to date. The outlook for a revival of religion all over the work is good. In fact, it seems like the revival fire is already beginning to burn. We have some as good and intelligent people as any preacher in North Texas Conference has to serve. They know just how to make a preacher love them. We have a great field, and the work is great, and we are expecting great things of the Lord. Our first Quarterly Conference has gone to record. Our wide-awake presiding elder, Rev. D. H. Aston, was on hand looking after all the interests of the Church with great care, and his soul on fire for lost souls, and preaching with power and demonstration of the spirit of Christ. Bishop Candler made no mistake in making Aston presiding elder of the Gainesville District. With such men to lead, we expect the Gainesville District to come to the front. May this be the greatest year in the history of the Church.—J. W. Tinscher, Jan. 25.

Piano.

The protracted meeting held in our Church here, conducted by Rev. J. B. Andrews, evangelist, from Siloam Springs, Arkansas, and Bro. R. E. Huston, evangelistic singer, closed Sunday night. In some respects this was the greatest meeting it has ever been my pleasure to attend. The preaching of Bro. Andrews is strong and pointed, and his methods truly Methodist, the altar being used from the beginning to the end of the meeting. We can heartily endorse him as a safe and successful evangelist. The song services were very inspiring, the best musical talent assisting Bro. Huston and entering into the happy, energetic spirit of his singing. The solos rendered by Bro. Huston were very uplifting. Much praise is due Bro. Lucius Anderson, of Greenville,

for his efficient work in the altar and congregation. We have had two hundred or perhaps more conversions and reclamations. All the Churches in the town and community will share in the fruits of the meeting. The people came to Church all through the extremely severe weather. Sleet and snow did not keep them away. On Sunday afternoon at a service held especially for the converts thirty-seven young men and women came forward and consecrated themselves for ministerial and missionary work. Seventy-one have joined our Church, and more will join. Quite a number of those converted were members of the different Churches. Our Church has taken on new life. Every institution will be greatly strengthened. We are "pressing on the upward way," and hope to "plant our feet on higher ground." To God our Father be all the glory and praise.—C. B. Fladger, Jan. 26.

Decatur Circuit.

We left a good people and many good and true friends at Renner, but we have been very kindly received by the people of this charge and while we have not been given a regular pounding by my people, they have brought many good things to us and have been very clever to us in many ways. My congregations have been good and we have had some fine services. The outlook is good on this work for the present year. Some work has been done at the parsonage, and more will be done soon. We feel that we are at home among a good people and start out for a good year. Our presiding elder is a live man; looks after all the interests of the Church.—S. Weaver.

CANADA S. BOLTON.

In the passing of C. S. Bolton, Jacksonville and Cherokee County lose one of their best known and best men. He was born in Jackson County, Alabama, August 2, 1820, and died at his home in Jacksonville, Texas, January 12, 1909, at 4:15 p. m., age 88 years, 5 months and 10 days. He was born during President Monroe's first term of office, and hence had lived under the administration of all our Presidents except George Washington, John Adams, Thomas Jefferson and Jas. Madison. Adams, Jefferson and Madison were still living when he was born. When he was born our nation was but an infant in its swaddling clothes. He saw it grow a giant and to the first place of honor as a world over among the nations. He saw it grow from about nine and a half million to eighty million people. He was here before a railroad engine had ever turned a wheel on this continent or a foot of telegraph wire had been stranded; in fact, he saw the coming of every modern invention. How did he live this long stretch of years? Did he live them well? Emphatically yes. He was a good citizen, always on the right side of every moral question. He was a patriotic citizen, being a veteran of three wars. He enlisted in the Florida War in 1836, presumably under Zachary Taylor, and helped to subdue the Seminole Indians. For this service the United States Government granted him a pension. He professed religion and joined the army of the Lord Jesus Christ (Methodist division) in 1845, the year the M. E. Church, South, was set up as a separate body from the M. E. Church. Then we had about 450,000 members. He saw us grow to more than 1,600,000. In this same year, April 10, 1845, he was happily married to Miss Susanna R. Slaton. Hand in hand, like Zacharius and Elizabeth, they walked and served God together for nearly 62 years, she preceding him to their heavenly home two years, two months and four days. To them eleven children were born—eight boys and three girls—the six youngest of whom are dead. The living children are among our best citizens. One is a banker, one a business man with varied and large interests, and another an independent and prosperous farmer, and B. R. Bolton, pastor of Missouri Avenue Church, at Fort Worth, is an influential and leading member

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sicknes and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 187 - South Bend, Ind., U. S. A.

PREACHER SECURED.

I have secured Rev. C. H. Doak to take charge of Boone Circuit. Let this be answer to inquiries concerning this charge. THEOPHILUS LEE, P. E.

AUSTIN METHODIST PASTORS' CONFERENCE.

The Methodist pastors met in regular session January 11, 1909.

Reports from the Churches:

Tenth Street: Repairs on the church are nearing completion and the seating capacity has been increased 125. We have had a good Quarterly Conference, and the presiding elder has made a good beginning. Rev. George Stuart preached to a packed house yesterday at 11 a. m., and Dr. Rankin at night. Twelve accessions since last report.

University Church: Dr. Rankin preached yesterday at the morning service. New church to be opened by April. Good Sunday-school. Seven additions since last report; two on profession of faith. We now have a total membership of 475.

First Street: Rev. L. J. Ehrlich, the converted Jew, preached for us yesterday, 11 a. m., and Rev. J. Frank Smith at 8 p. m. Our Quarterly Conference was encouraging and the presiding elder preached to the delight of all. The Sunday-school is prospering; a Junior Baraca Class has just been organized and we are hoping soon to begin a class especially for railroad men. Nine accessions since last report. C. C. YOUNG, Secretary.

JOY WORK

And the Other Kind.

Did you ever stand on a prominent corner at an early morning hour and watch the throngs of people on their way to work? Noting the number who were forcing themselves along because it meant their daily bread, and the others cheerfully and eagerly pursuing their way because of love of their work.

It is a fact that one's food has much to do with it. As an example:

If an engine has poor oil, or a boiler is fired with poor coal, a bad result is certain, isn't it?

Treating your stomach right is the keystone that sustains the arch of health's temple and you will find "Grape-Nuts" as a daily food is the most nourishing and beneficial you can use.

We have thousands of testimonials, real genuine little heart throbs, from people who simply tried Grape-Nuts out of curiosity—as a last resort—with the result that prompted the testimonial.

If you have never tried Grape-Nuts it's worth while to give it a fair, impartial trial. Remember there are millions eating Grape-Nuts every day—they know, and we know if you will use Grape-Nuts every morning your work is more likely to be joy-work, because you can keep well, and with the brain well nourished work is a joy. Read the "Road to Wellville" in every package—"There's a Reason."

Children's Charities

Published monthly in the interest of Homeless and Neglected Children. An Illustrated Magazine. \$1.00 per year, 10 cents per copy. Agents wanted. Liberal commission. Address

REV. L. Z. T. MORRIS,
Fort Worth, Texas.

DEPRIVITY—NO. 1.

In these parts of recent months much has been said under the above caption, yet the question is not settled, and by your permission, Mr. Editor, I will venture a few thoughts which may provoke some one who is more capable to shed light upon the subject.

From the view point of some, who think much is involved in a correct solution of the moral status of the infantile world, cannot accept the dogmatic utterances of some who write and speak upon the subject as equal in authority to the word of God.

When persons cite the word of God in support of a proposition, they ought to be sure that the text quoted is relevant to the subject in hand.

If a passage is quoted in support of a given proposition, and the conclusion sought involves absurdities from the context, we think we rightly reject it as irrelevant.

Some who have been giving thought to the subject of the status of the infantile world find but little in the Bible directly upon the subject, but that little is clear and to the point, and many other passages may be found which inferentially support the conclusion that the infant is not morally polluted and unfit for the kingdom of heaven.

In the light of this being true, we are saved much of what some think as absurd and inconsistent.

In addition we have a rational basis for man's accountability, and good sense and reason supporting the gospel message to all men.

We know that the gospel is addressed to all men, the children not exempted. We know this address must be based upon the fact of existing life, otherwise the appeal would be worse than folly.

It is admitted that all fell in Adam, and that, left in that condition, he could not have produced a son better than himself from the nature and constitution of things.

Sin, as we think, is to-day what it was in the garden. It is the product of the will, and depravity is the effect, and does not effect any one but the sinner under the gospel.

A necessitated sin involving a penalty is an unmitigated cruelty.

There was no depravity to account for the first sin by Adam (and that is original sin), and now to try to account for the sins that have cursed and blighted our world for all the past centuries as the product of depravity is not conclusive.

No man can affirm that any one of a universe of men like Adam would have done better than he did; no one can say that he, with his favorable surroundings, maintained his integrity twenty-four hours after he and Mother Eve were turned loose in the garden of fruits.

About all that I have seen, heard, or read upon this subject, by unavoidable logical sequence, give us only a provisional or conditional Savior. We think, however, that God was a complete Savior, and that the race was as completely saved as it was totally lost.

If I have enmity towards my fellows, is there not a likelihood of my antagonizing them?

So God in his interview with Satan and the woman in the garden said: "And I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head and thou shalt bruise his head."

Now, before this interview, from the time of the fall, Adam and Eve stood at one with his Satanic majesty. But from this time on the woman at least has an element antagonistic to that of Satan.

Is not "This the grace of God that bringeth salvation to all men?" (Titus 2:11.)

Is it not true that all races have given evidence of the worshiping spirit? Can this be accounted for only as we attribute to God?

Is not the 15th verse of Genesis 3 sufficient to justify the belief that, then and there, universal salvation was effected and extended?

It seems that when men undertake

to write or speak on the moral state of infants, in order to show that they are corrupt and defile, they will refer you to those passages of Scripture which in greater or less degree detail to us the wretched conduct of those who are renegades from God, and have no relevancy to the moral state of infants.

To illustrate this fact I call your attention to a communication under the above caption from Rev. R. L. Snyder, of Huckaby, Texas, in the Texas Advocate a few weeks ago. He cites to Rom. 3:13 to 18 to prove that children are born sinners, which reads: "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of the asp is under their lip; whose mouth is full of curings and bitterness; destruction and misery are in their way, and the way of truth they have not known; there is no fear of God before their eyes."

Will Bro. Snyder tell us where he was when he heard infant tongues using deceit? and how he found out that "the poison of asp was under their lips?" and that "their feet are swift to shed blood" and that "destruction and misery are in their ways?"

Now it does seem that the average man, capable of intelligent reflection, would not allow that the above has any relevancy to infants, and yet Bro. Snyder says "Well, we are making a pretty good start," and continues to the end of his article to make the same misapplication of the Word of God in support of the notion that children are morally infected.

We said above that the Bible said but little directly touching the status of infants, but what it did say was to the point.

The elements of enmity in the heart of the woman to that of Satan, and their respective seed, was the work of God after the fall. (See Gen. 3:15.)

May we not allow that then and there the lost life of the soul was graciously restored to the race, and that through natural generations the race comes into the world with that moral or spiritual life which was lost by the act of disobedience, thus furnishing the moral capability and inclination to righteousness which was lost to the race by the act of disobedience?

In creation man was endowed with both moral capability and inclination to righteousness. But that did not make him righteous in character, for that is to depend on conformity to righteous law, and in restraint of another set of impulses based on his physical nature.

He was dual. His bodily senses were innocent and are to-day. It was yielding his will in obedience to the senses, or the inclinations of the fleshly nature to indulge that which had been forbidden that produced death.

It was not wrong to have the feeling or inclination to sensual pleasure that was and is his nature.

In the garden he would have vindicated his claim to righteousness if he had by his imperial will obeyed the impulses to righteousness which was a constituent element of his nature, and is to-day by the grace of God.

It is upon this condition of things that we rest personal responsibility and obligation. That which was lost in Adam was regained in Christ.

R. A. ELLIS.

Yazoo City, Miss.

AN ACROSTIC.

Elsie Malone McCollum.
Silent as the snow flakes fall,
And distinct as mother's call,
Mandates from the heart throne fall.
List the voice of conscience, dear—
Every warning heed, nor fear
E'en when danger lurks most near.
Pleasure sings a siren song—
Ever tempting youth along.
Ending oft where sorrows throng.
Put each evil thought aside—
Let pure love your actions guide.
Everyday, may sunset see
Some good deed that's done by thee.

Sound doctrine does not depend on the volume of sound.—Ram's Horn.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Ordinary 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.

PROCTOR.—John R. Proctor was born in Jessamine County, Kentucky, November 4, 1819, and died at his home in Bells, Texas, December 26, 1908. He emigrated to Missouri about 1841, and in 1843 was married to Sarah C. Johnson, near Caledonia, Mo. Of this union were born seven children—four sons and three daughters—three of whom are still living. In 1853 he moved to Texas and located at Kentucky Town, in Grayson County. On May 10, 1860, he was married to Rebecca E. Kidd. One son and daughter were born of this union. The son still survives. He married Veleria Greer, May 27, 1866, of Grayson County. Eleven children were born of this union, eight of whom are still living. He was a devoted member of the Methodist Church seventy-two years. I have known Bro. Proctor intimately ever since he has been in Texas, being licensed to preach in his house, May 1, 1855. Kentucky Town was then on the Bonham Circuit of the East Texas Conference, Bro. J. W. Chalk being preacher in charge. Bro. Proctor was the last living member of said Quarterly Conference, excepting myself. He was faithful in all the relations of life—as a husband, father, neighbor and citizen. A thorough Methodist of the old-fashioned type, and was a class-leader for many years, loving the class meeting. He was a great believer in thorough regeneration and the witness of the Holy Spirit. He was also a faithful steward for many years, taking great interest in his pastor and looking after his temporal interests. It was a delight to entertain the traveling preacher in his home. I have visited him frequently and always found a most cordial welcome, and was of great help to me when I was first licensed to preach, counseling me to faithfulness, study and prayer. He has left a good name, which is better than great riches. May his mantle fall on his children and may they follow him as he followed Christ. The writer was called on to preach his funeral, with the assistance of the pastor, Brother Clifton. The congregation was made up of many of his relatives and friends, filling the house to its utmost capacity. We then laid him away in the Bells Cemetery to sleep his last sleep, to wait the resurrection morn, which, doubtless, will be one of glory and happiness to him forever.

J. M. BINKLEY.

Sherman, Texas, Jan. 18, 1909.

BURNETT.—Mrs. Merle Dudley Burnett was born January 24, 1890, in Hutcheson, Kansas. She was married in Temple, Okla., June 9, 1907, to Mr. Rich Franklin Burnett. They made Granbury, Texas, their home for quite a while and then moved to Greenville, Texas. She was converted in Temple, Okla., and at once joined the Methodist Church. She was taken sick with pneumonia January 3, 1909, and died January 12, 1909, at Greenville, Texas. She seemed to have a premonition of her oncoming death at the beginning of her sickness, and remarked that she did not expect to live, and requested that she be buried among her husband's people. So she was tenderly laid to rest in the cemetery at Granbury, Texas, January 14, 1909. A sweet little babe and the memory of a loving, sweet wife is left behind to cheer the lonesome husband. To one and all of the stricken ones we tender our sympathy.

E. V. COX.

RAPE.—Mrs. Sarah Rape (nee Laney) was born in Mecklinberg County (now Union County), North Carolina (the same spot where Andrew Jackson was born), in February, 1827. She was married to John Rape, moved to Arkansas and thence to Texas in 1861. A bit of history as it was given to me by letter: "John Rape was shot down on the skirmish line at Jonesboro, Ga., in 1862, about 100 yards in our front. We fell back to the main line soon after he was shot, and we could see him get up and try to walk. After two or three attempts, he fell to the ground, probably hit again. We held the position till night and fell back. We never saw him any more. The Yankees buried the dead, and my idea is his bones now lie on the north side of Jonesboro, Ga., battle ground." Sister Rape joined the Methodist Church when a girl. She died at the home of her daughter, Mrs. McGuire, near Osceola, Texas, Hill County, November 28, 1908. Her

grandfather, John Secrest, was captain in the war of the Revolution, and was badly wounded in the Battle of King's Mountain, under that indomitable hero, Gen. Rogers Clarke, and carried the bullet to his grave. Sister Rape was the mother of six children, four of whom went before her. She left a number of grandchildren and some great-grandchildren, and a host of friends and relatives to mourn their loss. She was a good woman and her works do follow her. Peace be to her ashes and comfort to them that mourn.

W. H. CRAWFORD.

Covington, Texas.

WHITSETT.—Mrs. Jane Whitsett, one of the oldest, best-known and most universally loved women of her community, died at the home of her daughter, Mrs. C. W. Wafford, Bello, Texas, January 1, 1909. Had she lived until July 24 next, she would have reached the ripe old age of 81 years. She leaves one son, Mr. T. Whitsett, of Atascosa, Texas; two daughters, Mrs. C. W. Wafford, Bello, Texas, and Mrs. Sallie Watts, Beaumont, Texas, several grandchildren and great-grandchildren and a host of friends to mourn her departure. Her faithful husband, Mr. R. G. Whitsett, to whom she was happily married in her young womanhood, preceded her to the spirit land twenty-six years ago. Mrs. Whitsett was a faithful and devoted member of the Methodist Church all of her life. She was dedicated to God in holy baptism in infancy and trained by Christian parents to love, serve and glorify God. At an early age she assumed the obligations of Church membership and was ever afterward faithful to her obligations. She was a woman of great faith and true piety, and her life was filled with golden deeds. May the grace of the God whom she served and loved be all-sufficient for the bereaved ones.

J. W. COWAN.

Cuero, Texas, Jan. 18, 1909.

HORNBERGER.—On the evening of July 25, 1908, the death angel came into the home of Mrs. W. Hornberger and claimed her youngest child, Dorothy was a sweet, bright and affectionate child of seven summers, and loved by all with whom she came in contact. As the broken-hearted mother and relatives looked upon the golden tresses and tiny folded hands of their loved one for the last time, they knew she had passed to the realms of peace and joined the heavenly throng. She was a flower too fair for earth's ruthless gale. With the sad realization that she had passed away came the comforting thought of: One less on earth its pain, its sorrow and its toil to share; one more the daily crown of life to wear at home in heaven. At her funeral was sung the song, "I'm going home," which she liked and often sang and played. It was, indeed, impressive to hear "Nor pain, nor death can enter there." How glorious a place heaven must be where such can never enter! To the bereaved ones I extend my deep and heartfelt sympathy and hope their loss may only cause heaven to seem more near and dear to them. A friend.

EMMA JOHNSON.

TAYLOR.—Henry Vernon, son of Brother and Sister A. V. Taylor, was born in Comanche County, Texas, October 7, 1896; moved with his parents to Terry County in January, 1906, where he lived till December 25, 1908. On the night of the 23d he was attacked by that awful disease, appendicitis, from which he never recovered. He was taken to the hospital at Fort Worth, and after having been operated on, died December 31, 1908. His remains were accompanied back by his heart-broken father and were laid to rest in the Brownfield Cemetery January 1, 1909. Vernon was a promising boy, smart, kind and obedient, and was loved by all who knew him. To the loved ones I would say: Look up! This dark cloud that is breaking upon your heads shall soon be rolled away and you shall see the smiling face of Jesus with your darling boy safely folded in his arms. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions." His pastor.

C. E. JAMESON.

PAGE.—Mrs. L. D. Page was born March 3, 1872; was converted at the age of 13 years and joined the Baptist Church, and remained in this Church till her marriage to W. B. Page, October 13, 1889, when she joined the Methodist Church with her husband. In both of these Churches she was a faithful Christian worker. Sister Page was a member of the Home Mission Society, and was faithful everywhere; kind and gentle in her home, in her Church, in her Society. She leaves a husband and three little girls, while she goes to be with the little boy and girl gone before.

J. A. BIGGS.

"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, Bruise, 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.

W. H. CRAWFORD.

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.

MERRIETT.—Pauline Merriett, the daughter of A. T. and Martha Scott, was born in Cherokee County, Georgia, June 7, 1884; was converted and joined the M. E. Church, South, in 1896; was married to Dr. Merriett, April 12, 1904; departed this life November 10, 1908. Sister Merriett was a dutiful child, loved by her brothers and sisters and had many friends. Her parents moved near Childress several years ago, when the country was thinly settled. She made many acquaintances in the town of Childress, and to know her was to love her. She was sick but a short time; was taken by loving hands to Fort Worth for treatment, but soon she went to be with God. She leaves two little children and a husband, also father and mother and brothers and sisters. To all we would say, love and serve God, and by and by we shall meet to be at rest. Her pastor. J. T. HICKS.

WALLACE.—Sallie Cage Wallace (nee Carr) was born in Sumner County, Tennessee, February 24, 1818; was baptized by Bishop McKindree at 3 years of age. She was the youngest daughter of John and Sallie Carr, who were pioneers of the above State and county. She was converted and joined the M. E. Church, South, in early life. She loved the Church and through the Church she honored Him who said to Peter: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." She was married to Samuel S. Wallace, August 23, 1838; settled in Grayson County, Texas, in 1849 (then called the Wild West). She ever made herself useful in building up the Church of Christ. All the pioneer preachers of that part of Texas remember Aunt Sallie, as she was familiarly called. She was the mother of two children—a son and a daughter—who still live to mourn their loss. The son lives in the State of Illinois; the daughter, Mrs. Lou A. English, lives in Gainesville, Texas. She lived a long and useful life and went home to God, June 12, 1906. All who knew her know where to find her.

J. M. HOLT, Relative.

BOOKER.—Sister E. A. Booker was born in Itawamba County, Mississippi, July 20, 1855; died at Center City, Mills County, Texas, December 16, 1908. She was married to J. P. Booker November 20, 1875. To this union were born ten children, one of whom preceded Sister Booker to the better world. She moved to Hamilton County, Texas, with her husband, December, 1881. She professed religion and joined the M. E. Church, South, in 1874. Hers was a consistent Christian life. During her last affliction, which lasted for about eight months, her suffering at times was intense, yet she bore this suffering with an exemplary patience. She "endured as seeing Him who is invisible," patiently waiting for the time when she should be absent from the body and present with the Lord. The devotion of the family to this mother was touchingly beautiful. Sister Booker has gone to live with God and the angels, and if faithful unto the end the father and children may meet mother "to part no never" in the home over there.

N. G. OZMENT.

FREE BOOK ABOUT CANCER.

CANCEROL has proved its merit in the treatment of cancer. It is not in an experimental stage. Hundreds of uncurable cases of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, DR. L. T. LEACH, Box 147, Indianapolis, Indiana.

BLASSINGAME.—Died at her home in China Springs, Texas, January 2, 1909. Mrs. Martha Blassingame, wife of W. A. Blassingame, aged about 62 years. She had been married about twenty-five years. Two children preceded her to the better land, both dying in infancy. She professed faith in Christ when a little child and joined the M. E. Church, South, and lived a very devoted Christian all her life. I never saw a better woman in my life. She was sick about six months before her death with a cancer, and suffered untold agony, but she never complained; was always cheerful, saying: "God's will be done." I was with her when the end came. Her last words to her friends were: "I am going, but I have a sweet home in heaven." May the blessings of God rest on the bereaved husband and loved one. Funeral services were held at Wortham Bend Church, a large audience being present. **MRS. N. M. ROBERTS.**
China Springs, Texas.

CARDWELL.—J. A. Cardwell was born in Tennessee, August 27, 1827; was married to a Miss Watkins. They moved to Texas in 1855, and settled in Caldwell County, and remained a resident of that county until his death, which occurred December 7, 1908. He leaves a son, two daughters, eighteen grandchildren and eleven great-grandchildren, his wife having preceded him to the better world. He was converted and joined the Methodist Church in 1861, and lived a consistent member until the death summons called him home. The principles of nobility and true greatness characterized his whole life. He was ever kind and generous-hearted, and very much devoted to the cause of the Savior, in whom he put his trust, and upon whose loving bosom he reclined his weary head and passed peacefully away. He is gone, but not dead; was only taken from the common walks of life and transplanted to the evergreen shores of eternity. His life has enriched the world, and his influence still abides as a rich heritage to his offspring. **J. T. OSBORN, P. C.**

WHITESIDES.—E. B. Whitesides was born November 2, 1874, in Holly Bend, Pope County, Arkansas. He was married to Lillian Edwards November 28, 1895. Four children were born to this union, one of whom, at the age of 9 months, preceded her father to heaven. He professed religion and joined the M. E. Church, South, in 1897. He moved to Runge, Karnes County, Texas, January, 1898, and moved from there to Kiowa County, Oklahoma, in 1901, where he lived till December 25, 1908, when God called him home. His was a beautiful Christian life, submissive to God's will; perfectly resigned to the afflictions that were upon him, and had a child-like faith in the good God whom he delighted to serve. We verily believe it impossible to exaggerate in saying good things of him. He was one of the most godly men we ever knew. He suffered much here, but God said it's enough, come home, and his spirit went home to God who gave it. His body was laid away in the cemetery at Snyder, Okla., December 27, 1908. Rev. W. S. Woodard preached the funeral. He leaves a wife, three children, a number of relatives and a host of friends to mourn their loss. May the God of all grace comfort the bereaved.

CHAS. H. ARMSTRONG.
Lone Wolf, Okla.

DAVIS.—Gus Davis, aged 17 years and 8 months, was called from his earthly home on January 6, 1909. Gus was a bright boy and a faithful member of the M. E. Church, South. He leaves a father, brothers and sisters and a host of schoolmates to mourn until we meet to part no more. **(REV.) R. H. WILSON.**
Eustace, Texas.

COLLIER.—Mrs. Elsie Collier, daughter of Judge and Mrs. H. G. McConnell, was born July 4, 1888, and died in Haskell, Texas, January 14, 1909. She was married to Mr. Killebrew Collier, April 21, 1906. In early life she joined the M. E. Church, South. At a revival held by the pastor, Rev. C. B. Meador, during last year, she renewed her covenant with God, bringing to bear an influence on her husband that led him into the Church. Since that time she has lived a life of greater devotion to the Master. It was the privilege of the writer to officiate at her marriage; also the sad duty to conduct the funeral services at her burial. We laid the body away to await its resurrection. A great grief has come to the home of the parents and to the heart of the young husband, but the light of hope penetrates the gloom. An infant son will never know a mother's love, yet loving hearts will teach him the way to the mother's home. May God's blessing rest on all who grieve her loss.

J. H. CHAMBLISS.

WEST TEXAS CONFERENCE.

Cuero District—First Round.
Shiner, Jan. 30, 31.
R. A. ROWLAND, P. E.

Austin District—Second Round.
Elgin, Jan. 30, 31.
Manchaca, at Pleasant Hill, Feb. 6, 7.
Liberty Hill & Leander, at L. H., 2:30 p. m., Feb. 10.
Bertram, at Mount Horeb, Feb. 13, 14.
Webberville, at Colorado Chapel, Feb. 20, 21.
Cedar Park, at Cedar P., Feb. 27, 28.
Manor, at Manor, March 6, 7.
West Point, at Muldoon, 2:30 p. m., March 10.
Weimar, at Weimar, Mar. 13, 14.
LaGrange, at LaGrange, Mar. 20, 21.
McDade, at Alum Creek, Mar. 27, 28.
Columbus, at Columbus, April 3, 4.
Smithville, at Smithville, Apr. 10, 11.
Walnut, at Merrittown, Apr. 17, 18.
Eagle Lake, at Rock Island, Apr. 24, 25.
University Church, Austin, 11 a. m., May 2.
First Street, Austin, 7:30 p. m., May 2.
Tenth Street, Austin, 11 a. m., May 9.
South Austin, Austin, 7:30 p. m., May 9.
District Conference at Smithville, April 6-9. **N. B. READ, P. E.**

San Marcos District—First Round.
Belmont Cir., at Nixon, Jan. 30, 31.
Harwood Cir., at Harwood, Feb. 6, 7.
San Marcos, Feb. 13, 14.
D. K. PORTER, P. E.

Llano District—First Round.
Willow, at Willow, Jan. 30, 31.
Blanco, at Blanco, Feb. 2.
Johnson City, at Round M., Feb. 4.
THEOPHILUS LEE, P. E.

San Antonio District—First Round.
Carrizo and Batesville, Jan. 23, 24.
Atascosa, Jan. 30, 31.
A. J. WEEKS, P. E.

Beeville District—Second Round.
Mercedes Cir., at Mercedes, Feb. 5.
Brownsville, Feb. 7, 8.
Falfurrias Cir., at San Diego, Feb. 13, 14.
Alice, Feb. 19-21.
Mathis Cir., at Skidmore, Feb. 26-28.
Kenedy, at Kenedy, Mar. 4.
Goliad, at Goliad, Mar. 5-7.
Karnes City Cir., at Charco, Mar. 12-14.
Kingsville Cir., at K., Mar. 19-21.
Rockport Cir., at Ingleside, Mar. 26-28.
Runge, Apr. 2-4.
Floresville, Apr. 9-11.
Pleasanton Cir., at Fairview, Apr. 16-18.
Oakville Cir., at Oakville, Apr. 23-25.
Corpus Christi, May 1, 2.
Sinton Cir., at Gregory, May 7-9.
District Conference at Kenedy, May 11-16. **A. L. SCARBOROUGH, P. E.**

San Angelo District—Second Round.
Miles, Feb. 6, 7.
N. San Angelo, Feb. 11.
Water Valley, Feb. 12.
Sonora, Feb. 18.
Eldorado, Feb. 20, 21.
Ozona, Feb. 22.
Rochelle, March 6, 7, 11 a. m.
Brady, March 7, 7 p. m.
Milburn, March 9, 10.
Fredonia, March 13, 14.
Mason, March 15, 16.
Eden, March 20, 21.
Paint Rock, March 27, 28.
Sherwood, March 30.
Sterling City, April 3, 4.
San Angelo, First Church, Apr. 10, 11.
Garden City, April 17, 18.
Midland, April 24, 25.
Junction City, May 6.
Menardville, May 7.
W. T. RENFRO, P. E.

NORTHWEST TEX. CONFERENCE.

Georgetown District—First Round.
Temple, First Church, Jan. 30, 31.
Temple, Seventh St., Jan. 31, Feb. 1.
Granger, at Granger, Feb. 6, 7.
W. H. VAUGHAN, P. E.

Waco District—First Round.
Bosqueville, at Greenwood, Jan. 30, 31.
West, at West, Feb. 7.
Axtell, at Axtell, Feb. 10.
Reisel at Battle, Feb. 13, 14.
Mt. Calm, at Mt. Calm, Feb. 20, 21.
W. L. NELMS, P. E.

Gatesville District—First Round.
Crawford, at Crawford, Jan. 30, 31.
China Springs, at China Springs, Jan. 31 and Feb. 1.
Fairy and Lanham, at Fairy, Feb. 6, 7.
Copperas Cove, at Reece's Creek, Feb. 13, 14.
Evant, at Blue Ridge, Feb. 20, 21.
Hamilton Sta., Feb. 21, 22.
Pearl, Feb. 27, 28.
J. M. SHERMAN, P. E.

Brownwood District—First Round.
Brownwood Sta., Jan. 29, 31.
Brownwood Cir., Jan. 30, 31.
J. A. WHITEHURST, P. E.

Clarendon District—First Round.
Canyon City Sta., Jan. 29, 30.
McLean Cir., at McLean, Feb. 6, 7.
Shamrock Cir., Feb. 8.
Wheeler Mis., at Wheeler, Feb. 10.

Groom Miss., at Goodnight, Feb. 13, 14.
Dumas Cir., at Middlewell, Feb. 14.
Channing Sta., Feb. 14, 15.
J. G. MILLER, P. E.

Stamford District—First Round.
Weinert, at Weinert, Jan. 29.
Knox City, Jan. 30, 31.
Rule, at Rule, Feb. 6, 7.
Monday Sta., Feb. 13, 14.
Pinkerton, at P., Feb. 19.
Goree, at Goree, Feb. 20, 21.
Bohnerton, at B., Feb. 27, 28.
J. T. GRISWOLD, P. E.

Vernon District—First Round.
Crowell Mis., Jan. 30, 31.
Crowell Sta., Jan. 31-Feb. 1.
Estelline, Feb. 6, 7.
J. H. STEWART, P. E.

Cleburne District—First Round.
Joshua, Jan. 30, 31.
Glen Rose, Feb. 6, 7.
Glen Rose Mission, Feb. 8.
Blum, Feb. 13, 14.
Burleson, Feb. 20, 21.
Godley, Feb. 27, 28.
E. A. SMITH, P. E.

Plainview District—First Round.
Hale Center, at H. C., Jan. 30, 31.
Dimmitt, Feb. 6, 7.
Wildorado, at W., Feb. 13, 14.
G. S. HARDY, P. E.

Dublin District—First Round.
Tolar & Lipan, Jan. 30, 31.
Bluff Dale, Jan. 31, Feb. 1.
DeLeon Miss., Feb. 6, 7.
DeLeon Sta., Feb. 7, 8.
Harbin, Feb. 13, 14.
Duffau, Feb. 13, 14.
Cisco Mis., at C., Feb. 20, at 11 a. m.
Cisco Sta., Feb. 20, 21.
Carbon, Feb. 27, 28.
J. G. PUTMAN, P. E.

Fort Worth District—First Round.
Riverside, Jan. 31, 11 a. m.
Brooklyn Heights, Jan. 31, 7 p. m.
Kennedale, Feb. 6, 7.
Mansfield, Feb. 13, 14.
Smithfield, Feb. 20, 21.
Grapevine, Feb. 27, 28.
SAM R. HAY, P. E.

Corsicana District—First Round.
Kerens, at Kerens, Jan. 30, 31.
HORACE BISHOP, P. E.

Colorado District—First Round.
Colorado Mis., at Herbert, Saturday, Jan. 30.
Colorado Sta., Sunday, 11 a. m., and Monday, Jan. 31, Feb. 2.
Clairemont, at Clairemont, Thursday, Feb. 4.
Camp Springs, at Hobbs, Saturday and Sunday, Feb. 6, 7.
SIMEON SHAW, P. E.

Weatherford District—First Round.
Peaster, at Peaster, Jan. 30, 31.
Whitt, at Bethesda, Feb. 3.
Grafard, at Grafard, Feb. 6, 7.
Mineral Wells, Feb. 8.
Eliasville, at Eliasville, Feb. 13, 14.
Graham Mis., at Briar Branch, Feb. 16.
Farmer, at Hawkins Ch., Feb. 17.
Graham Sta., Feb. 18.
Throckmorton, at Throckmorton, Feb. 20, 21.
Davis, Mis., Feb. 21, 22.
M. K. LITTLE, P. E.

Abilene District—Second Round.
Merkel, Jan. 30, 31.
Trent, at C. R., Feb. 6, 7.
Abilene, Feb. 17.
Putnam, at P., Feb. 20, 21.
Baird, Feb. 22.
Nugent, at Hawley, Feb. 27, 28.
Anson, March 6, 7.
Clyde, at Potosi, March 13, 14.
Truby, at Comper, March 20, 21.
Lawn, at Lemon's Gap, March 27, 28.
Albany, April 3, 4.
Caps, at Caps, April 10, 11.
Nubia, at Elm Grove, April 17, 18.
Tye, at Rock Crossing, Apr. 24, 25.
Escota, at Newman, May 1, 2.
Dudley, at Elmdale, May 8, 9.
Cross Plains, at Dressy, May 15, 16.
Sabanno, May 16, 17.
Moran, May 18, 19.
District Conference at Anson, May 28-31. **GUS BARNES, P. E.**

NORTH TEXAS CONFERENCE.

Vernon District—Second Round.
Vernon Station, Feb. 13, 14.
Chillicothe Mis., at Elm Grove, Feb. 17.
Chillicothe Station, Feb. 20, 21.
Tolbert, at Bells, Feb. 24.
Crowell Mission, Feb. 27, 28.
Vernon Mis., at Wesley Chapel, March 6, 7.
Quannah Station, March 10.
Kirkland, March 13, 14.
Paducah, at Dunlap, March 19.
Guthrie, at Plainview, March 20, 21.
Spring Creek, March 27, 28.
Olney, at Olney, March 29.
Quail, at Quail, April 3, 4.
Wellington Mis., at Fresno, April 10.
Wellington Station, April 10, 11.
Childress Mis., at Carey, April 17.
Childress Station, April 17, 18.
Seymour Mission, April 23.
Seymour Station, April 24, 25.
Crowell Station, April 28.
Vera, May 1, 2.
Estelline, May 4.

TEXAS CONFERENCE.

Pittsburg District—First Round.
Pittsburg Cir., at Union Ridge, Jan. 30, Feb. 1.
Pittsburg Sta., Feb. 1, 2.
Quitman, at Quitman, Feb. 5.
Winsboro, at Webster, Feb. 6, 7.
Daingerfield, at D., Feb. 13, 14.
Hughes' Springs, at L. S., Feb. 20, 21.
Naples & Omaha, at O., Feb. 27, 28.
R. A. BURROUGHS, P. E.

Calvert District—First Round.
Iola, at Iola, Jan. 30, 31.
Maysfield, at Maysfield, Feb. 6, 7.
Rosebud Sta., Feb. 7, 8.
Centerville, at Redland, Feb. 13, 14.
Franklin Sta., Feb. 18.
Wheelock, at W., Feb. 19.
Jewett, at Oakwoods, Feb. 20, 21.
E. L. SHETTLES, P. E.

Brenham District—First Round.
Giddings, Jan. 29.
Lexington, Jan. 30, 31.
Hempstead, Feb. 6, 7.

A District Missionary Institute and Layman's Rally will be held at Quanah February 16-18.

The District Conference will be held at Childress, May 5-9.
J. H. STEWART, P. E.

Sherman District—First Round.
Whitesboro Station, Jan. 29, 31.
Southmayde, Feb. 5, 7, at Southmayde.
Pecan and Friendship, Feb. 12, 14, at Pecan.
Sherman Mission, Jan. 6, 10, and Dec. 24, 27.
C. M. HARLESS, P. E.

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

Greenville District—First Round.
Lone Oak Circuit, at Lone Oak, Jan. 30, 31.
Kingston Circuit, at Kingston, Feb. 6, 7.
Celeste, Feb. 7, 8.
Wesley, Feb. 13, 14.
Kavanaugh, Feb. 13, 14.
Commerce Mission, Feb. 20, 21.
Commerce Station, Feb. 21, 22.
R. G. MOOD, P. E.

Sulphur Springs District—First Round.
Klondike Cir., at Price, Jan. 30, 31.
Yowell Cir., at Massy Chaple, Feb. 6, 7.
Riley Springs Cir., at R. S., Feb. 13, 14.
W. D. MOUNTCASTLE, P. E.

Bonham District—First Round.
Brookston Cir., at High, Jan. 30, 31.
Petty Mis., at Forest Hill, Feb. 6, 7.
Trenton Cir., at Trenton, Feb. 13, 14.
Ladonia Sta., Feb. 20, 21.
South Bonham and Savoy, Feb. 27, 28.
Dodd City Cir., Mar. 6, 7.
Honey Grove Sta., March 13, 14.
J. B. GOBER, P. E.

McKinney District—First Round.
Farmers Branch, Carrollton, Jan. 30, 31.
Blue Ridge Cir., Feb. 6, 7.
Weston Cir., Feb. 13, 14.
Wylie Cir., Feb. 20, 21.
J. F. PIERCE, P. E.

Dallas District—First Round.
Weatland, Jan. 30, 31.
Oak Lawn, 7 p. m., Jan. 31.
Hutchins and Wilmer, at W., Feb. 6, 7.
Oak Cliff, Feb. 14.
J. M. PETERSON, P. E.

Decatur District—First Round.
Bridgeport, Feb. 1.
Mexican Mis., Feb. 1, 2.
Justin, Feb. 6, 7.
Decatur Cir., Feb. 13, 14.
Oakdale Cir., Feb. 20, 21.
Bryson, Feb. 27, 28.
L. S. BARTON, P. E.

Gainesville District—First Round.
Collinsville and Tioga, at Collinsville, Jan. 30, 31.
Denton Sta., Feb. 7, 8.
Pilot Point Sta., Feb. 14, 15.
D. H. ASTON, P. E.

Bowie District—First Round.
Post Oak, at Friendship, Jan. 30, 31.
Wichita Falls Sta., Feb. 6, 7.
Holliday Mis., at Holliday, Feb. 7, 8.
Byers Cir., at Byers, Feb. 13, 14.
Bonita Cir., Feb. 20, 21.
Henrietta Mis., at Willow, Feb. 27, 28.
Henrietta Sta., Feb. 28, March 1.
Bowie Mis., at Stoneburg, March 6, 7.
JNO. E. ROACH, P. E.

Terrell District—First Round.
Kemp Cir., at Kemp, Jan. 30, 31.
Mabank Mis., at Mabank, Feb. 6, 7.
Royse Sta., Feb. 14, 15.
Pleasant Mound Cir., at P. M., Feb. 20, 21.
Mesquite Cir., at Mesquite, Feb. 27, 28.
Chisholm Cir., at Chisholm, Mar. 6, 7.
College Mound, at C. M., Mar. 13, 14.
Terrell Sta., Mar. 21, 22.
M. L. HAMILTON, P. E.

TEXAS CONFERENCE.

Pittsburg District—First Round.
Pittsburg Cir., at Union Ridge, Jan. 30, Feb. 1.
Pittsburg Sta., Feb. 1, 2.
Quitman, at Quitman, Feb. 5.
Winsboro, at Webster, Feb. 6, 7.
Daingerfield, at D., Feb. 13, 14.
Hughes' Springs, at L. S., Feb. 20, 21.
Naples & Omaha, at O., Feb. 27, 28.
R. A. BURROUGHS, P. E.

Calvert District—First Round.
Iola, at Iola, Jan. 30, 31.
Maysfield, at Maysfield, Feb. 6, 7.
Rosebud Sta., Feb. 7, 8.
Centerville, at Redland, Feb. 13, 14.
Franklin Sta., Feb. 18.
Wheelock, at W., Feb. 19.
Jewett, at Oakwoods, Feb. 20, 21.
E. L. SHETTLES, P. E.

Brenham District—First Round.
Giddings, Jan. 29.
Lexington, Jan. 30, 31.
Hempstead, Feb. 6, 7.

Waller, Feb. 13, 14.
Somerville, Feb. 17.
Richmond, Feb. 20, 21.
Rosenberg & Wallis, Feb. 27, 28.
Fulshear & Brookshire, March 6, 7.
A. A. WAGNON, P. E.

San Augustine District—First Round.
Minden, at Redland, Jan. 30, 31.
Geneva, at Rock Springs, Feb. 6, 7.
San Augustine Sta., Feb. 7, 8.
Gary, at Gary, Feb. 12.
Carthage Sta., Feb. 13, 14.
Garrison Sta., Feb. 19.
Melrose, at Melrose, Feb. 20, 21.
Appleby, at Smith's Ch., Feb. 26.
Burke, at Diboll, Feb. 27, 28.
Lufkin Sta., Feb. 28, March 1.
Kenna, at K. C., March 2.
Hen, at H., March 6, 7.
C. A. TOWER, P. E.

Beaumont District—First Round.
Orange, Jan. 30, 31.
Burkeville, at Burkeville, Feb. 6, 7.
Call Cir., at Bessmay, Feb. 8, 9.
Dayton, Feb. 13, 14.
Liberty, Feb. 14, 15.
Cedar Bayou, at C. B., Feb. 20, 21.
Saratoga and Batson, at S., Feb. 27, 28.
Aldridge Mis., at Aldridge, March 3.
Port Arthur, March 6, 7.
D. H. HOTCHKISS, P. E.

Marshall District—First Round.
Beckville, Jan. 30, 31.
Harrison Cir., Feb. 6, 7.
Marshall, First Church, Feb. 7, 8.
Marshall, North Marshall, Feb. 10.
Waskom, Feb. 13, 14.
Kellyville, at Trinity, Feb. 20, 21.
Jefferson Sta., Feb. 21, 22.
H. T. CUNNINGHAM, P. E.

Huntsville District—First Round.
Willis Cir., at New Waverley, Jan. 30, 31.
Cold Springs Miss., at C. S., Feb. 6, 7.
Dodge Miss., at D., Feb. 13, 14.
Huntsville Sta., Feb. 14, 15.
Willard Cir., at Carmona, Feb. 20, 21.
Groveton Sta., Feb. 21, 22.
Shepherd and Cleveland, at C., Feb. 27, 28.
H. C. WILLIS, P. E.

Tyler District—First Round.
Canton, at Morris Chapel, Jan. 30, 31.
Grand Saline Sta., Feb. 2.
Mincola, Feb. 3.
Murchison, at Red Hill, Feb. 6, 7.
Edom, at Ben Wheeler, Feb. 13, 14.
Cedar Street, Tyler, Feb. 17.
Colfax, at Antioch, Feb. 20, 21.
Tyler Cir., at Liberty, Feb. 24.
Alba, at Golden, Feb. 27, 28.
Emory, at Emory, Feb. 28, March 1.
Marvin Church Tyler, March 3.
Whitehouse, at Whitehouse, March 6, 7.
CLYDE B. GARRETT, P. E.

Jacksonville District—First Round.
Kilgore, at Kilgore, Jan. 30, 31.
Troupe & O., at T., Jan. 31, Feb. 1.
Eustace, at Eustace, Feb. 6, 7.
Athens, Feb. 7, 8.
Brushy Creek, at B. C., Feb. 13, 14.
Larue, at Larue, Feb. 14, 15.
Jacksonville Cir., Providence, Feb. 20, 21.
Jacksonville, Feb. 21, 22.
Malakoff, at Malakoff, Feb. 27, 28.
ELLIS SMITH, P. E.

Houston District—First Round.
Harris County, Jan. 30, 31.
Trinity, 11 a. m., Feb. 7.
McAshan, 8 p. m., Feb. 7.
Galveston, West End, 11 a. m., Feb. 14.
Galveston, First Church, 8 p. m., Feb. 14.
McKee, Feb. 21.
Humble, Feb. 28.
A meeting of the preachers of the district is called for January 19, 19 a. m., at St. Paul's. The District Stewards are asked to meet January 20, 12 o'clock, at same place.
CHAS. F. SMITH, P. E.

Greenville District.
Commerce Mission, Feb. 13, 14.
Commerce Station, Feb. 14, 15.
Kavanaugh, Feb. 20, 21.
Wesley, Feb. 21, 22.
The District Conference will be held at Quinlan, May 27 to 31, beginning with the opening sermon on Thursday night, May 27, which will be preached by Rev. W. T. Harris.
Committees, etc., will be announced in due time. **R. G. MOOD, P. E.**

NEW MEXICO CONFERENCE.

El Paso District—Second Round.
Alpine, Jan. 30, 31.
Marfa, Feb. 2.
Sanderson, at Marathon, Feb. 6, 7.
Valentine, Feb. 10.
Alamogordo, Feb. 13, 14.
Tularosa, Feb. 14, 15.
Carrizosa, Feb. 20, 21.
Roswell, Mar. 6, 7.
Hagerman, Mar. 10.
Dexter, at Lake Arthur, Mar. 13, 14.
Hope, Mar. 20, 21.
Artesia, Mar. 21, 22.
Dayton & Lakewood, Mar. 27, 28.
Carlsbad, Apr. 3, 4.
Malaga, Apr. 4, 5.
El Paso, Trinity, Apr. 6.
J. B. COCHRAN, P. E.

Envy is the disappointment of fools.
No man is cured by medicine bottles.—Ram's Horn.

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SUNDAY SERVICE.

Concerning the organization of the Methodist Episcopal Church in America, Asbury wrote: "It was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders and deacons."

Whatcoat said of it: "We agreed to form a Methodist Episcopal Church in which the liturgy (as presented by the Rev. John Wesley) should be read and the sacraments be administered by a superintendent, elders and deacons, etc."

It seems by this statement of Whatcoat that the conference adopted the Sunday service.

Lee says of it: "After a few years the prayerbook was laid aside." And its dropping out was complete.

Why did American Methodism discard the Sunday service? It was prepared by the founder, John Wesley, brought over by Coke and Whatcoat, and probably introduced by the consent of a majority in the Christmas Conference.

Some of the preachers tried to use it—made a faithful effort to use it—but all in a few years recognized that American Methodism was not a liturgical Church, and all of them joined in burying the liturgy.

With Mr. Wesley, Bishop Coke, Mr. Whatcoat, and the other men trained under Wesley as its advocates, American Methodism sat in judgment on the Sunday service and pronounced sentence of banishment against it—and it was banished. Why did they take such a step?

The American preachers of early Methodism were strong men—valiant men. They were not afraid of anybody. They called Bishop Coke to account and arraigned him so specifically that he apologized and promised not to offend again and gave them a written statement to that effect.

These hardy soldiers of the cross had fighting to do, and they had no time to spend in dress parade. They were here to save the people and they knew that Christ's method of saving them is by preaching to them the gospel. They understood that the gospel of Christ is the power of God unto salvation. They went forth to preach and under their preaching people were saved by the tens of thousands.

They looked at the work to be done, namely: To evangelize America. Then at the methods to be used. First, that proposed by Wesley—the preaching of the gospel hampered by ritualism. And, second, the unhampered preaching of the gospel. And they finally came to a unanimous decision that the way to save America was to preach the gospel to every creature free from all encumbrance. They followed that decision and won. Great preachers like Jesse Lee would have preferred to get up and preach without any preliminary, rather than that it should be liturgical in nature. Those mighty men of Christian valor had a great task before them. It was to get at the men of America, bring them to Christ and see

that they were regenerated. They could not do it hampered with a liturgy. They could do it only by going after them with the preached gospel. They went for them and got them saved by repentance and faith in Christ, and by the washing of regeneration and the renewing of the Holy Ghost.

The reason, therefore, the fathers of American Methodism—those to the manor born—rejected Wesley's Sunday service was that it was an obstacle in the way of reaching and saving men. Responsive service, reciting the creed and singing gloria patri, may soothe worldlings into a carnal security and quiet the agitated conscience, but they never bring a sinner to his knees in deep repentance before the Christ who died to save him. The aim of those preachers was to get men saved, rather than to get them into the Church. The gospel, therefore, was their choice of method, and that gospel without the obscuration of a Sunday service. J. E. HARRISON.

PATENT MEDICINE ADVERTISEMENTS.

BY REV. R. N. PRICE, D. D.

The indiscriminate denunciation of religious papers for the publication of patent medicine advertisements is all wrong.

A medicine is not necessarily bad because it has been patented. It is to the interest of men who prepare medicines to prepare something that will cure. A fraud will not sell well in the long-run; it is destined to failure.

A patent medicine has the seal of the Government on it. The patent office dare not patent a medicine without a knowledge of its ingredients, and to patent a poisonous decoction or other preparation would be a crime.

Publishers of papers are not supposed to be experts in medicine. They can't guard their patrons from imposition. The advertiser is the responsible party. Advertisers as well as correspondents are entitled to some liberty. The publisher is not expected to sanction every opinion he publishes for others or every drug advertised in his columns.

Besides, there are patent medicines that are very valuable. Poor men can't have doctors at will; it costs too much. Hence, the latter are shut up to the necessity of buying medicines labeled with directions, and doing the best they can with them. Even when they get doctors they get fallible men, who, in some cases, are not more reliable than a patent medicine. Even the regular drug has to be taken on faith, whether prescribed by a physician or not.

Medicines should be taken carefully and cautiously, but it is an important fact that in many cases the suggestion of cure has more influence than the drug itself.

Morristown, Tennessee.

CUERO DISTRICT MISSIONARY INSTITUTE.

Rev. R. A. Rowland, presiding elder, called the preachers and laymen of the district together at Cuero, Jan. 18-20, to hold a missionary institute. Of the twenty-one preachers of the district, fourteen answered roll call at the opening session. Mr. R. H. Wester, of San Antonio, lay leader of the West Texas Conference; Bro. John Williams, lay leader in the Cuero district, and several lay leaders from the various charges in the district, were there to contribute to the splendid fellowship and profit of the occasion. Some of the preachers of the district were unavoidably detained and could not get to the meeting; others ignored both the law and the presiding elder's call. The deliberations and discussions at these yearly missionary institutes, confined as they are to the missionary interest of the Church, are important educational factors to preachers and laymen. To these gatherings, under the leadership of Bro. Rowland, must be credited the presence of Bro. Dobes, our own missionary to the Bohemians in the bounds of the Cuero District. In two years the good of these institutes is evidenced by the following results: The plan to evangelize these foreigners has been developed; sup-

port of a missionary among them provided, and the enterprise launched, with a capable Bohemian preacher representing our own Church among them. This missionary was present and took a prominent part in the exercises of the meeting, and, best of all, reported most encouraging items of progress in his work among these Bohemian citizens.

The institute, from the opening sermon by Rev. J. M. Perry, of Yoakum Station, to the closing sermon, by Rev. P. B. Summers, of Flatonia Station, sounded the highest note of intellectual merit, voiced the inspired zeal and enthusiasm of men anointed of God for service, and rang out a clear-toned assurance that God is leading his Church; therefore all is well for the world. All the sermons, discussions and devotional services were up to a high standard of spiritual utterance. For the most part the young men of the district had charge of the devotional services. Each one of them did his part faithfully. The talk of Rev. N. W. Carter, of Stockdale, on "The Imprisonment of John the Baptist and Jesus' Method of Encouraging Him," was full of sweet tenderness and melting love. Bro. Wester delivered a great sermon. Although one of the busiest among successful business men in a large city, this noble layman finds time to do a vast work for the Church. Our own Bro. Williams is behind no man in personal consecration and willingness to serve wherever he is needed. A statement of the doings and sayings of all the brethren would be interesting matter for the Advocate columns, but time and the lack of an exact record of these things make it necessary to curtail these notes.

A. Y. OLD, Secretary.

Edna, Texas, Jan. 21, 1909.

SUNDAY-SCHOOL INSTITUTE.

That's indeed a wonderful book, "The Kingdom in the Cradle," by Bishop Jas. Atkins, D. D. And there is no more and vital subject in the whole realm of Christian thought than the feeding of the lambs, or the training of our children, and the manner of this training in the Sunday-school. The Sunday-school pastor, or the Sunday-school worker, has much to do with the formation of the real character of its training, systematically for God and native land. I have not had in recent years a more efficient Sunday-school worker in my charge than Rev. C. J. Oxley. We have just closed a very profitable "Sunday-school Institute," conducted by Rev. C. J. Oxley and daughter, Miss Constance Oxley. The Sunday-school in McAshan Church, in Houston, derived a very great benefit and uplift. Bro. Oxley's address on "The Modern Sunday-school Idea," with many other good things which were brought out during the four days, was really a feast of good things. Miss Constance Oxley told us how to organize a Baraca and Philathea Class, and this we have already accomplished as one result of the Institute. Miss Oxley, on "Best Methods of Primary Work," was also a great help to our Primary Department.

Bro. Oxley will pardon me if I speak complimentary of him and his work. I do it for the sake of our great cause. In my candid judgment the Texas Conference has one of the wisest awake Sunday-school Secretaries in our connection, and that Miss Constance is an indispensable factor in this great conference work. The best of all, our Institute was a soul-saving institute, and that feature of work was especially emphasized and the people were greatly moved and several manifested a desire to flee from the wrath to come. All in all, the work done was efficient and effective and the spirit abides within.

JOHN L. WILLIAMS, P. C.

SUBSCRIPTIONS TO THE PARKIN FUND.

Rev. R. C. Hicks, of Paris, who has charge of the subscription to this fund for the year 1907-08, tells me that some of these have not been paid as yet. I hope those who have not paid for the above named year will do so

at once. The board needs the money now. When you remit state that it is your subscription for 1908, otherwise it will be credited to 1908-09. I have forwarded to Bro. A. F. Platter, our Treasurer, at Denison, a list of the subscriptions for this year; also Rev. R. C. Hicks, Secretary of the board, Paris, and kept one myself. So you can send the money to either one of us, but I would advise that you send to the Treasurer. I hope each subscriber will pay as early as you can so that the money may be sent to the General Board. J. M. PETERSON, Corresponding Secretary.

UNANSWERED LETTERS.

January 13—O. S. Thomas, sub.
January 14—W. Griffith, subs. H. W. Stanford, sub. E. R. Patterson, sub. has attention. R. F. Brown, sub. L. S. Barton, sub. N. J. Peoples, sub. J. F. Webb, sub. M. K. Fred, sub. J. J. Creed, sub. J. B. Curry, sub. H. Francis, subs. E. Potter, subs. K. S. Van Zandt, sub. G. C. Cravy, sub. J. D. Hudgins, subs. C. D. Montgomery, sub. R. C. Hicks, sub. L. L. Naugle, subs. C. V. Oswalt, subs. E. F. Brown, sub. C. E. Clark, sub. J. W. Cullen, sub. M. J. Allen, sub. T. S. Barcus, sub. J. I. Weatherby, sub. C. S. Cameron, sub. R. Paine, subs.

January 15—E. W. Alderson, subs. C. F. Kiker, sub. C. E. Gallagher, sub. J. C. Huddleston, sub. T. H. Morris, subs. H. Watts, subs. W. C. Hilburn, sub. G. H. McAnally, sub.

January 16—W. B. Martin, sub. G. J. Irvin, subs. J. L. Massey, sub. W. E. Boggs, sub. P. H. Willis, sub. E. W. Potter, sub. R. F. Dunn, sub. has attention. N. W. Turner, subs. H. P. Shrader, subs. M. C. Dickson, sub.

January 18—J. D. Major, sub. J. W. Cullen, sub. J. L. Williams, sub. J. C. Carr, subs have attention. C. W. Dennis, subs. G. A. Nance, sub. V. A. Godbey, sub. W. T. Morrow, sub. O. F. Zimmerman, subs. R. L. Jameson, sub. W. C. Hilburn, sub. Z. B. Pirtle, sub. J. C. Huddins, subs. C. D. Spann, sub. A. E. Carraway, sub. Walter Griffith, sub. W. H. Keener, sub. J. H. Wiseman, sub. M. M. Beavers change. B. C. Anderson, subs.

January 19—W. H. Terry, subs. J. W. R. Bachman, sub. W. H. H. Biggs, sub. T. Gregory, sub. J. F. Pike, sub. E. R. Wallace, sub. W. W. Armstrong, subs. L. O. Lewis, sub. J. D. Young, sub. W. H. Keener, sub. J. M. McCarter, sub. S. L. Habern, sub. has attention. W. W. Armstrong, sub. G. W. Kincheole, subs. W. A. Neill, sub. J. R. Ritchie, sub. has attention. R. B. Moreland, subs. B. R. Goodwin, sub. L. G. Grimes, subs. I. M. Bryce, sub.

January 20—T. Gregory, sub. E. F. Boone, sub. has attention. W. L. Barr, subs. J. T. Howell, sub. J. M. Barcus, sub. C. L. Bounds, subs. J. H. Watts,

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subs. J. A. Walker, sub. C. G. Shutt, subs. R. A. Langston, subs. A. E. Carraway, subs. R. F. Dunn, subs have attention. S. E. Pritchett, sub. J. B. Curry, subs. M. H. Major, sub. R. E. L. Stutts, sub. J. W. Shoemaker, trial subs. W. B. Vaughn, sub. F. P. Hunsucker, sub. J. A. Carr, subs.

CUERO DISTRICT—Second Round.

Victoria, Feb. 6, 7.
Hallettsville, Feb. 13, 14.
Flatonia, Feb. 15.
Pondora, Feb. 20, 21.
Nixon, at Seal's Chap., Feb. 27, 28.
Lavernia, at Sutherland Springs, March 6, 7.
Ganado, March 13, 14.
Edna, March 15.
El Campo, March 20, 21.
Palacios, at Midfield, March 27, 28.
Buckeye, at Markham, March 29.
Cuero, March 31.
Stockdale, at Caddo, April 3, 4.
Leesville, at Hancock's Chap., April 6.
Smiley, at Davy, April 10, 11.
Port Lavaca, April 17, 18.
Nursery, at Thomaston, April 19, 20.
Shiner, April 21.
Yoakum, April 24, 25.
Hope, at Light's Chapel, April 26.
District Conference at Hallettsville, April 27-May 3.
R. A. ROWLAND, P. E.

WAXAHACHIE DISTRICT—Second Round.

Italy, 7, 8.
Waxahachie, Feb. 14.
Forreston, at Falls, Feb. 14, 15.
Palmer, at Trumble, Feb. 20, 21.
Ennis, Feb. 21, 22.
Alma, at Bardwell, Feb. 27, 28.
Hillsboro, 1st Ch., March 7, 8.
Ferris, March 13, 14.
Hillsboro, Line St., March 21, 22.
Britton, at Britton, March 27, 28.
Maypearl, at Maypearl, April 3, 4.
Lillian, at Cahill, April 10, 11.
Ovilla, at Onward, April 17, 18.
Midlothian, April 18, 19.
Venus, at Mountain Peak, Apr. 24, 25.
Bethel, April 25, 26.
Lovelace, at Berry's Chap., May 1, 2.
Milford, at Derr's Chapel, May 2, 3.
Red Oak, at Boyce, May 8, 9.
The Preacher's Missionary Institute will meet at Venus, Feb. 3-4.
T. S. ARMSTRONG, P. E.



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