TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 416-18 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS. OFFICIL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR.

Vol. LV. Dallas, Texas, Thursday, January 14, 1909 No. 22

Editorial.

KINDNESS AS A MEANS OF REACHING MEN.

The old saying is still true, "You can not catch flies with vinegar." The reason is very apparent; there is nothing in vinegar to attract flies. On the other hand, there is that in this fluid to repel them. Hence, they shun it. But syrup attracts them, and often you find them entangled in it. They are so anxious to partake of it that they will venture to permit their feet to touch it, because it is sweet to their taste. The same is true with reference to men. An ill temper, a fault-finding habit, a sour disposition have no attraction for the average man. He avoids them. But a sunny disposition, an even temper, a conciliatory spirit, a kindly heart, attract and hold mankind. Christ was possessed of these traits, and the multitudes flocked about him and followed him. Only the critical and the self-righteous found fault with him, and finally put him to death. The great heart of the humanity of his day loved him. When passing through Jericho, with the crowds surging about him, a little man named Zaccheus was anxious to see him, but he was small of stature and the attending throng were unkind toward him. But not willing to be outdone, he ran before and climbed into a tree so as to be able to see him as he passed. Then it was that Christ beheld him and told him to come down, and then and there invited himself to go to his home and dine with him. He showed to this much-hated man a kindness of heart that won him. He became a convert and changed his whole habit of life. So it is with almost every man, however low and depraved he may be in life and instinct. There is a key to his heart, and if persistently used that heart can be unlocked and that life changed. There is enough good in every man to which an appeal can be made, and kindness is the surest medium through which this appeal is to be conveyed. Unkindness will lock the heart of a bad man even tighter against all entrance. Love will come more nearly breaking it open than any means at our command. Upon this the gospel is largely dependent for its influence and power over men.

An illustration: In an East Tennessee city our Sunday-school went on a picnic fifty miles out in a mountainous region, not far from the coal mines of that section. It was a wild, weird locality, but the shade was fine and the water clear, cool and abundant. We were soon in the midst of recreation and enjoyment. Directly a rude, rough-looking mountaineer, on horseback, rode among us, using ugly language and forcing many to get out of his way or be trampled upon by the horse. This outraged a number of the young men, and they held a council of war. Their conclusion was to knock him from his horse and administer such punishment as he seemed to deserve. They started on their mission, and more than one of them was armed. But we had with us one of the finest characters in the form of a stately old gentleman, whose very benign face commanded respect. He told the young men that their course would not do; that it would result in violence. So he went to the man on horseback, spoke to him kindly, engaged him by and by in conversation, and directly told him that we had gone out there to spend the day quietly; that we had a great deal that was nice to eat, and that if he would get down, hitch his horse and join us, we would be glad to have him spend the day with us and share our picnic dinner. Though the fellow was drinking a little, which was really the cause of his trying to make trouble with the "town folks," yet he became tame, dismounted, made himself agreeable and actually spent the entire day in a moderately civil manner. Resentment toward him would have resulted disastrously, either to him or to some of the party; but kindness subdued him. The human heart is easily touched by generous tratment, but it is hardened by rough language and harsh conduct. It is sometimes a tremendous stress upon our patience and pride to be kind and serene under some circumstances, but it pays in the end. It pays in the consciousness of having tried to do right toward some man with an unfortunate temper or an uncouth disposition, and it pays in that the results are beneficial on the character and life of the man with whom we exercise forbearance. "Be kindly affectioned one toward another," says Paul; and he understood this question perfectly.

THE INTEREST OF THE INDIVIDUAL.

We are prone to overlook the interest of the individual in our effort to save the masses. A great congregation appeals to us and when standing before such a gathering it inspires the best that is within us. We are moved with compassion when we behold the waiting multitude, but we pass the individual daily in the walks of life without ever giving to him much thought. Christ did not neglect the multitudes, and when he beheld them as sheep without a shepherd he was moved with compassion toward them; but his most successful preaching and his most successul work were accomplished when he stood face to face with the individual or with the few. His great sermon on the mount was preached to his disciples. The call to his disciples was an individual call. His wonderful sermon at Jacob's well was to one lone and outcast woman. In the house of Zaccheus he had but few hearers, but marvelous results followed. His great work of healing was never upon the large gathering of the afflicted, but upon the individual. The fact is the most of his permanent work was with the individual or with the few. We need, therefore, in our Christian work to emphasize more thoroughly our effort to reach and influence the individual. Every day affords an opportunity of this character. We meet the man in his business, or along the highway or in the social walks of life; and under such circumstances we can speak the word or exert the influence that will put a nail in a sure place. When he calls at our office, or study, we have him within our grasp, and can turn the occasion to the good of his soul. In this way many a man can be brought to Christ and into the Church whom we can not always reach in the large congregation. And the results of this sort of work are usually more permanent and abiding. Such work ought not to be overlooked by us as ministers and Church workers.

OUR UNIVERSITY CHURCH AT AUSTIN.

All our conference sessions adopted a uniform resolution expressing the Methodist interest in Texas in the success of our University Church at Austin, also pledging the membership of these respective conferences to render financial aid to this enterprise, and fixing the second Sunday in March as the day to be known as "University Church Day." The purpose of this uniform resolution is to call the attention of all our Texas Methodists to this connectional enterprise, and to have every pastor in the State, on this day, to present the claims of this Church to his people, asking for a contribution to go toward finishing and furnishing this needed church. This year we have two hundred more Methodist boys and girls in the State University than any other one Church in the State, and all the effort we are putting forth to look after their spiritual welfare is through the medium of this Church enterprise. Other Church organizations are not nearly so well represented in the student body as we are, and yet they are very diligent in providing for the needs of their following. The Church of the Disciples has inaugurated what they call a Texas Bible Chair, putting into it a large sum of money and placing over it a special man, well qualified, to give his whole attention to it, unincumbered by any pastoral work. And he is making his impression. His effort is, of course, outside of the University. The Paulist Fathers are near the campus, and within a month their chapel will be ready for occupancy. The Episcopalians are doing effective work with their chapel service near by. Their girls' dormitory is well patronized. More than a dozen Methodist girls, including two daughters of Methodist ministers, are boarding there, and they are well provided for. The Presbyterians have just moved into their new University Church, and are at work. The Baptists have recently bought property near by and have already organized a strong work. All these denominations throughout the State have aided in these respective enterprises now in operation in behalf of the University students. Therefore, it is imperative that the Methodists throughout the State continue to help our new enterprise so as to give our pastor there the proper facilities for looking after our own young men and young women sent there from all over Texas. We are pushing to completion one of the handsomest church houses anywhere within the vicinity of the campus. The outside work is about finished, but the inside finish is yet to be completed, and then will follow the furnishing. On our $35,000 contract we have paid $20,000, and to this we are about ready to add a payment of $5,000 more; and to bring the entire plant to a final completion, including furnishing, we will need to add about $20,000 to the original subscription. Every dollar of this ought to be secured by our pastors and people on the second Sunday in March; and if all our pastors will do their full duty in the presentation of this great cause, it will be secured without trouble.

All these several facilities, being furnished and prosecuted by the different Church organizations, will give spiritual aid to our University students, and we are glad to say that the University authorities are giving special encouragement to the Churches in these worthy efforts. The management of this great institution is in sympathy with the Christian religion and want the students brought effectively under its benign influence. Nearly all the members of the faculty, in its various departments, are members of the different Churches. We hope it will never be otherwise. They respect the sentiment of the State in wanting to inculcate good morals and wholesome religious instruction to the student body, in so far as they can do so in connection with the work of the University. In this they are to be commended, and if we give to them our Christian encouragement and co-operation our great State University will be kept in line with high moral and Christian ideals. Let the Methodists, therefore, do their part in this great work, and this University Church is our one medium through which to deliver our influence.

There are times in the life of us all when the provocation to speak the unkind word is almost irresistible. It seems that temper will get the best of us in spite of our utmost endeavor. But when we have conquered and come off victor there is a peace that the world can not give and that the world can not take away.

Christ did not reveal himself to his disciples at first with one full stroke of complete knowledge. It was by degrees that his Messianic nature gradually dawned upon them. They were not able to take it in at first, and it had to come to them as they were able to understand and appreciate it. It was really after his death and resurrection that they came to fully realize what and who he was as the Savior of men, the Hope of Israel.

Heredity has much to do with character. It is a blessing to be well born. Environment also gives color to character. Good surroundings are to be sought and coveted. But after all grace is the hope of character and of life. Heredity and environment never did save the soul of man, but grace has saved them by the million. Grace will more than offset the barriers of unfortunate birth and bad surroundings. It can reach down and save to the uttermost all who will come by faith to God through Jesus Christ. Were this not true, humanity would be hopeless.

HELL AND HEAVEN.

The Three Periods of Human Existence.

By Rev. W. J. Joyce.

1. This period extends from birth to death—the period of mercy and grace when men may escape hell and gain heaven.

2. The second period, between death and the general judgment; in which an account is kept of the influence that the conduct in life has had on succeeding generations.

3. A period of conscious existence that never ends—the soul happy or unhappy forever.

I. The period of grace in which men are to escape hell and gain heaven.

In defining hell, we trust God will direct. What is hell? It is not fire. As heaven begins, when the soul first believes in Jesus, so hell begins with the first conscious transgression.

A few examples of what men have said under a sense of guilt, as follows:

"My punishment is greater than I can bear."—Cain.

"The sorrows of hell compass me."—David.

"If we had only spared the women and children," cried Charles the IX, King of France, as he wiped the blood sweat from his horror-stricken face.

"Remorse, remorse, remorse!"—The dying Randolph.

"I have betrayed the innocent blood."—Judas.

"Take him away, take him away," the dying murderer.

Millions of our hopeless race are breathing to themselves words of similar import at this very moment; or expressing them to bosom friends, with the hope of a little sympathy. And these frightful conditions—unforgiven—to continue forever! Is "fire," is outer darkness, is eternal death, always dying, and never to die, is weeping, wailing and gnashing of teeth illustrations of Jesus, too strong for such conditions? Can the vindictive man desire a more fearful hell for his enemy?

The reason why Jesus uses fire so often is because we can test its terrors in this life. We have never experienced the pangs of eternal death, and we have only an indefinite idea of outer darkness; but at any time, and in any place we can know the effects of fire. Thrust your hand in the flame and you are ready to scream, "My God, will my soul writhe in hell like my body suffers in this flame?" Men are restrained more or less in their lawlessness by the assurance of speedy and certain punishment. And if we can show men, without contradicting the Bible, that hell begins here (and prove it by men blowing out their own brains to escape it), that they are forging a chain with which to bind themselves, digging a pit to entomb all their hopes of future bliss, we have strengthened the restraint. Sinners are in hell now. Who made these conditions possible? God our Father? No. Who put the stripe of the felon on the thief in the penitentiary; the rope around the neck of the murderer? The law? No. The jury? No. The judge who passes the sentence? No. The culprit himself did it himself! God is a sovereign, a far-seeing sovereign, and he saw that all things must be governed by law. The law which was to govern intelligent beings was cradled to sleep at once, and could be waked only by the touch—easy touch—of transgression. Who waked the law in your case? Dare you charge God with it? Who? There are some things that a man may have, may do, independent of all law. Gal. 5:22-23: "Blessed be the purchaser of a freedom that all mankind may have for the asking, and thus escape hell here and hereafter."

II. Heaven—What is it?

As hell begins with the first transgression, so heaven begins where the soul first believes in Jesus.

That part of human life from birth to conscious, personal accountability to God will not be discussed. It will be left to contending Churchmen. This text is given: "He that believeth on Me hath everlasting life." (John 6:47.) Many others like it. It has but one meaning. Every other Scripture that seems to conflict, must stand aside. That which is proposed here is not to explain, but to show what it carries with it. The tenses of the verbs in the text shall not be changed to suit any theory. Jesus promises the burdened and weary soul rest. When such soul comes it is no longer a promise but a possession; the soul has its rest in the moment of believing; very simple it may appear, but absolutely satisfying right now.

The sinner is not on trial. He has been tried, and stands condemned; he waits the execution of the sentence. Jesus promises him everlasting life. He believes there is no longer a promise, but a possession. He possesses what he came for. He is now in a state or condition—a very happy one—and if he were to die an hour after believing, he will at once go to that place his Lord has promised. (John 14:2.) Having one promise verified, he feels safe in trusting his Lord for the fulfillment of another. Even if the man is dying he can utilize his Lord's promise, and have his soul thrilling with everlasting life, even if he dies the next hour. (Luke 23:42-43.)

What else does this belief in Christ give? Love, joy, peace, coupled with the power to control the Christian graces, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22, 23.)

And further, finding the door open, He comes in, sits down at our table and sups with us, and lets us sup with Him. (Rev. 3:20.)

The father and the son comes and lives with us in our homes, and the friend God enthrones himself in our bodies. (John 14.22; 1 Cor. 3:16, 6:19.)

He takes an interest in our temporal affairs; tells us not to worry; tells us we shall have something to eat, drink and wear. He is present all the time to see to it. (Matt. 6:32-33.)

How can a man sin in such a presence? We control ourselves and that without any difficulty before distinguished and cultivated company. How we weigh every word and guard every temper; why can we not do it in God's presence? The only way that sin is possible is to forget ourselves and close our eyes; we do not see Him, and the waiting devils rush in and play havoc with our peace. What are we to do when we open our eyes, find the house full of devils and God looking at us? What do? Why, open our Bibles and see what God has done in similar cases of blindness and forgetfulness. Take David's case. His sin was one of the blackest ever committed. But when God sent Nathan to open his eyes to what he had done, his head went down. He did not try to excuse himself; he did not say, "I was tempted," but he said, with a degree of sorrow, that God knew to be sincere, "I have sinned against the Lord," and the words of his deep confession were scarcely out of his mouth before Nathan was authorized to say, "The Lord also hath put away thy sin; thou shalt not die." The world has yet to find out the length, breadth and depth of God's forgiving love. If God could forgive David, he can forgive anybody coming to him with David's penitence. He will forgive you, my brother, four hundred and ninety times a day, if you will come and say, "I repent, O forgive for the sake of my divine Lord." He will not require of Peter what he will not do himself. (Matt. 18:22.)

And now, greedy man, what more do you want? If you believe in the Son of God, what more do you want? You have soul rest; you have everlasting life; you have love, joy and peace; you have Him at your table; you have Him abiding in your house and taking charge of the commissary department, and you find Him taking pleasure in forgiving you, when you turn fool and sin.

"Yes, yes, all that is true, gloriously true, but my soul cries out for a place, a location." Well, but you do not need it now, that is, in the future, and He has promised that. (John 14:2.)

You have a big beginning of heaven, the place is the completion of it. How He labors to show you by illustrations the safety, the bigness and beauty of it. To assure you of your safety He builds a wall 2600 feet high, and garnishes the twelve foundations with the most beautiful and costly gem of earth, leaving to your most extravagant imagination the blazing brilliancy and beauty the wall itself.

"The city lieth four square," 1500 miles on each side and 216 feet high; a great place of "many mansions." That which men most highly prize on earth is trodden under foot there. A pure river of water flows through the city, lined on each side with monthly-bearing fruit trees, and even the leaves of the trees are valuable, as they furnish an antidote for the ills of the nations. There we shall see His human face, just as it was on earth, blooming with eternal youth, and the print of nails in the hands that were once weepingly stretched out over the doomed Jerusalem.

A great reunion is in store for you; be faithful, show your obedient disposition by obedience. You have nothing to fear but God, and that is a filial fear, like the fear of a child for a good father.

2. The second period is not well defined in the Bible.

The orthodox view is, that there is to be a general judgment. That all human beings will be raised from the dead. That the soul will have a conscious existence till that day. That being united with the body again, will stand before the Judge to give an account of the deeds done in this life, individual account. Do not disturb yourself in speculating on the length of time it will take to go through the record of the whole human family, for when the judgment trumpet shall sound, time will be no more; God will vindicate himself from the charge of injustice, in administering the affairs of this world, and will give every complaning soul a chance to defend himself, if it takes millions of years of what we call time. (Matt. 25:44.)

The convicted will then pass into that state and place prepared for the "devil and (all those from earth who have, in spite of all God could do for them, made themselves) his angels." A place prepared by themselves; for, blot God out of existence, and punishment would still follow transgression. Don't you know it?

III. The third period never ends. It is known at the beginning of this period what men have done and the extent of their influence.

The good man will be amazed at the amount of interest that has accrued on the capital invested in his active life. With an incredulous but wonderfully satisfactory smile he will exclaim, "Is all this mine?" And the bad men will be equally surprised. Take Cain's case. According to Archbishop Ussher's chronology, Cain killed Abel about 5500 years ago. Admitting the immortality of the soul, and its consciousness after death, Cain has borne up to date a burden he said he was not able to bear, when he was in the vigor of young manhood. Weighed down with the unbearable crime of murder for 5500 years! What would Cain's bitterest enemy at the time want with fire, material fire, to satisfy his revengeful spirit? If he knew at the time that Cain would carry that load 5500 years, would he not say, "Well, poor devil, that satisfies the heavy grudge I have against him."

And this may go on 5000 years more before the judgment day comes. Now, add to this the influence of his murderous act had on succeeding generations! His own grandson was a murderer, and from Lemech's own statement he had less excuse for his crime than Cain had for his. What will Cain have to answer for in that day? You may say "these are speculations." They are not speculations if the Bible be true; if the Christian religion be true, and we have some ground for believing it true, for it has stood the test of the profoundest investigation by the greatest minds that the world has produced for 1800 years, then it is the most important subject that ever engaged the atention of the human family. If it can be proven false, then nobody will ever know it. Death closes up the whole matter. If it is a huge delusion, the Christian loses nothing by it. He has led a sweeter and happier life, and died in hope and not in despair. If it be true, my God, what has the unbeliever lost!

THE GOSPEL OF THE OLD TESTAMENT.

The Old Testament Scriptures are under a hot fire in these modern days of the twentieth century. Some assert that they have been antiquated by the discoveries of science and are therefore useless. Others affirm that it contains sublime truths "comparable only to the inimitable parables of our Lord." But they nevertheless deny that it is a record of facts or a divinely inspired body of truth. They say it is historical, however, because "true to human experience."

Some of our own theological teachers who claim to believe in its inspiration yet, by constant reference to its imperfections, moral difficulties and mistakes, make the impression that we could very well dispense with its use especially since we have such a full, complete and perfect revelation in the New Testament. The way in which the excellences of this later revelation is being contrasted with the former arouses our suspicion that some are drifting from the ancient moorings.

It is true that all we know of God has been learned through the revelation of Jesus Christ. But it is also true that much of this revelation was made through Moses and the prophets. However, the world at large was not greatly impressed with many of the truths of this older revelation. It is doubtful if many of the Jews even knew much about it. I think some of the doctors of the law had come to discredit it and to teach instead metaphysical refinements of their own.

Some declared that it did not teach the immortality of the soul and a future judgment. Doubtless they did not like the idea of a future punishment. They had twisted the law to justify themselves in their greed of gold, loose morals and hatred of their enemies. They still prayed long prayers and preached great missionary sermons. Christ said of them, that they compassed sea and land to make one proselyte, and as might have been expected they made him more a child of hell than themselves. But when Christ, who is the rightful heir and proper owner of all things, came in the flesh and performed a few first-class miracles and made a few pointed remarks on the certainty of a judgment to come and future endless punishment, the world began to rub its drowsy eyes and to reconsider some things that had been said on a former memorable occasion near a certain mountain in Arabia. In other words, he did what the prophets declared that he would do—he magnified the law and made it honorable.

And herein Christ's teaching differs from that of some modern theologians. They seem bent on minifying the law and on rendering it despicable. But before they can do that they first have to misrepresent it, and this they generally do in great shape.

Our Bro. E. W. Goldering thinks that I am poisoning the minds of all the thoughtful readers of the Texas Christian Advocate." I am confident that he is laboring under a misapprehension. Most people understand clearly that I am endeavoring to counteract certain poisonous influences exerted by some of our connectional literature. Perhaps Bro. Goldering is partly right in concluding that my articles have appealed to the thoughtful intelligence of all the readers of the Texas Christian Advocate. In a quiet way some of them have intimated as much to me. But I will say here to Bro. Goldering what I have not said to any other. I am not so much concerned for the thoughtful readers of the Texas Advocate as I am for certain "theological fledglings" who do not really think much. Their extreme danger appears to be in an overdeveloped appetite for some "new thing." I am afraid that in their eagerness they may gulp down something that will ruin their theological digestion forever. It is no crime if I say to these, all is not well that sounds well; all is not theology that is called thelogical, and all that is boasted to be "modern" is not, therefore, new.

Bro. Goldering asks: "Why is it that Christian nations have regarded so highly the dignity of human life? Is it not on account of the teaching of Jesus?" I am not real sure that I understand just what Bro. Goldering means by the "dignity" of human life, but assuming that I do I will say in reply, not necessarily so.

If Bro. Goldering still has a whole Bible (and I judge from his quotations that he still has one), and will turn to the fourth chapter of Genesis, he will find a sad yet graphic account of the first murder and the awful judgment pronounced against the murderer. He will find that in this case there were no appeals, rehearings nor reversals, but that the judgment was really executed according to law and without the intervention of a "law and order" committee at that.

Whether this account be considered a myth, a legend, a fable, a parable or an historical fact, it must be admitted that it has had a very wholesome effect on the universal mind of man. In fact, it is doubtful if there is in the New Testament anything on the same subject comparable to it.

If Bro. Goldering will now turn to the twentieth chapter of Exodus and to the thirteenth verse of said chapter, he may read these significant words: "Thout shalt not kill." It must also be admitted that this brief statement has had some slight influence in formulating the laws and customs of Christian nations and in molding their conception of the "dignity of human life." Of course, we owe all this to the teaching of Jesus, but it was given to the world through his honored servant and inspired law-giver, Moses.

If Bro. Goldering had said so much, his statement might not have sounded so "modern," but it would have been more nearly the truth, and not half so misleading.

Perhaps, after all, the question would have been more practical if put in the following form: Do Christian nations so highly regard the dignity of human life? The vast number of murders and homicides committed in this country during the last few years and the fact that so few are ever punished for these crimes would indicate that this is still an unsettled question, at least in the United States.

As an illustration of the misrepresentation of the Old Testament Scriptures I have seen nothing to surpass the following quoted from the editorial page of the Christian Advocate, Nashville:

"One of our Baptist exchanges is shocked because we said some weeks ago that Christ corrected and expanded the morality of the Old Testament. It calls such language 'heresy.' Whether it be heresy or not, it exactly describes Christ's attitude toward such laws as an 'eye for an eye, and a tooth for a tooth,' the regulation concerning adultery, divorce, hatred of enemies, etc. Indeed, it is a fair characterization of the whole attitude of the Sermon on the Mount, to say nothing of Christ's explanation on another occasion of the law of divorce. He did not express himself on polygamy, but does our Baptist brother think that he approved it? Certainly Abraham, Jacob and other Old Testament saints practiced it."

The above rejoinder does not appear self-consistent. If the Old Testament permitted polygamy and Christ failed to express himself on the subject, then he failed to correct a very important defect. The error into which Dr. Winton and some others of our Nashville teachers have fallen seems to be in not drawing a line of distinction between the moral teaching of the Old Testament and the moral practice of some Old Testament saints. No one thinks of judging the moral teaching of the New Testament by the practice of professed Christians. The morality of Christ is expressed in the Sermon on the Mount, and the morality of the Old Testament is expressed in the Decalogue. There is no sort of con-

flict between the two. We are not left to speculate as to the attitude of the Sermon on the Mount to the morality of the Old Testament. If Dr. Winton will turn his New Testament to Matt. 5:17, he may read: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I saw unto you, Till heaven and earth pass, one jot or on tittle shall in no wise pass from the law till all be fulfilled." There is no suggestion here that Christ had any thought of expanding or correcting the morality of the Old Testament. He proposed to provide for its fulfillment, which is all that the world now needs or ever did need. If Christ did not express himself on the question of polygamy directly, the explanation is quite easy: When certain critics came to him with the question of divorce he simply referred them to the primitive law contained in the second chapter of Genesis, which sets forth briefly, but clearly, the true marriage relation and not only so, but the proper relation of the sexes generally.

This Scripture places the doctrine of monogamy on a foundation as enduring as the everlasting hills. Where Moses placed the doctrine here Christ left it, and all the higher critics on earth cannot cut it out.

It is unworthy of Dr. Winton to intimate that the polygamy of Abraham, Jacob and other Old Testament saints represents the morality of the Old Testament. The Old Testament condemned the practice, and that is sufficient. Doubtless some of them were as ignorant of the content of the Old Testament Scripture as are many of our modern teachers.

Instead of Christ's correcting the morality of the Old Testament, he simply referred to that ancient book to correct the misconceptions of some modern Jews. Instead of giving them "new theology," he referred them to ancient law. As to the civil statute enacted by Moses granting a writing of divorcement, Christ declared that it was out of harmony with the constitutional law contained in Genesis. But he had no criticism for Moses, but appears rather as his apologist. So says J. W. Dawson, one of the greatest scholars of modern times. He said: "Moses permitted it because of the hardness of your hearts." For the same reason the civil law of Christian nations still find it necessary to permit it. The twentieth century has not improved much on Moses in this respect. As to such laws as "an eye for an eye, and a tooth for a tooth," Christ's criticism referred rather to the perversion of this law than to the law itself. Christ condemned the spirit of resentment for private injuries, but he did not propose carrying the principle of returning good for evil into the domain of civil law. He says: "If a man sue thee at the law, and take away thy coat, let him have thy cloak also." This is not intended to condemn the judgment of the magistrate, but to illustrate the Christian spirit and the Christian method of overcoming evil with good.

It may seem strange that a man of Dr. Winton's standing should have fallen into such a mistake, but this is the inevitable fate of any one who undertakes to prove the assumption that the Old Testament represents a low state of morals and that, on the other hand, the New Testament represents the highest possible ethical development.

I can not close without referring to an article by our good Dr. Tillett in the November number of our Sunday-School Magazine. And let me say by way of parenthesis that I read the Magazine from cover to cover and consider it one of our greatest publications. The December, 1908, and January, 1909, numbers deserve unstinted praise.

In the article referred to we have the question: "What now, let us ask, are the truths about God which are peculiar and special revelations of Christ to the world?" He then enumerates ten particulars which he says were revealed only in part or not at all in the Old Testament. The seventh of these he states thus: "God is human." Last year the Doctor explained to us that modern scholars have come to "recognize a larger human element in the Old Testament than was formerly admitted." If Christ taught that "God is human," it is strange that they have not recognized a larger human element in the New Testament than was formerly admitted. But when we reflect that this human element was made to account for certain misconceptions, misunderstandings and mistakes, we are led to wonder if the term "human" conveys the same idea of weakness, misconception and misunderstanding when applied to God by our modern theologians!

If it should ever come to pass that Southern Methodists make a restatement of our faith, may the Lord save us from an article declaring our faith in a human Godhead.

The statement that "God is human" may, perchance, be good English, but it doubtless says what neither our revered Dr. Tillett nor any other Southern Methodist believes.

JOHN D. MAJOR.

Brookston, Texas.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, serious results are sure to follow.



Your other organs may need attention—but your kidneys most, because they do most and should have attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health.

Prevalency of Kidney Disease.

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

A Trial Will Convince Anyone.

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.

Symptoms of Kidney Trouble.

Swamp-Root is not recommended for everything, but if you are obliged to pass your water frequently night and day, smarting or irritation in passing, brickdust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, lumbago, bloating, irritability, worn-out feeling, lack of ambition, may be loss of flesh, sallow complexion, or Bright's disease may be stealing upon you, which is the worst form of kidney trouble.

Swamp-Root is Pleasant to Take.

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 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.

If You Need a Medicine You Should Have the Best.

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

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 Dallas Christian Advocate.

Devotional—Spiritual

THE NEW YEAR.

How swift the torrent rolls
That bears us to the sea.

Thinking of the swiftness of the passing years and the shortness of life, we are often startled. At the beginning of a new year it is well to stop and think about the journey. As the tired traveler sits down by the side of the road and considers his way, we may well pause for a moment and inquire how we are getting on. But chiefly we should consider how we shall proceed. The past is gone with all its mistakes and defeats, and nothing we can do will remedy the evil. But the year upon which we have entered is before us. How shall we walk so that at its close we shall not be ashamed?

For one thing we must be diligent. Time is short. To one looking back upon a life of three score and ten years it is but a span. To him the evening shadows are gathering, and what he does must be done quickly. The purpose to be diligent is still more important to one who is in middle life. He may never reach the advanced stage. If he should it is all-important that the years should be filled with good deeds. Even to the young the call to diligence is pressing. They are enjoying the morning now, but too soon noonday will be upon them, and the evening will creep on apace. Be diligent. There is much land to be possessed. Work while the day lasts. In the world to which we go there will be no rising and setting of suns. There one eternal day shall reign. But here we measure time by hours and minutes and seconds. The hands of the clock move slowly, yet they hasten. In this world we have but a fragment of time. Haste thee! The night cometh.

We must walk by faith. Who can venture into the future without faith in God? The years are full of disappointment. What we plan at the beginning of the year is seldom finished at the close. Carr purposes and dreams in youth are seldom realized. It is a way we knew not. Had all the experiences of life been clearly revealed to us at the outset we could hardly have survived the shock produced by the revelation. It has been a rough way. But if we had been permitted to choose our way we could not have improved upon the choice which has been made for us. Rough as the way has been we have journeyed on through it all. Something has supported us. Some hand has cleared our way and supplied all our need. So we will go on. We know not what a day may bring forth. But we will not be afraid. God is round about us, and our times are in His hand. We will trust and not be afraid. Commit thy way unto Him and He will direct thy steps.

Do not worry. It is anxious care that breaks men and women down more than hard work. Why worry? "Thou canst not make one hair white or black." Thou canst not add one cubit to thy stature. Why worry about the government of the universe? If the wicked prosper and the righteous suffer, if injustice and wickedness appear to triumph, do not imagine that God has forgotten His word or that He has been outwitted. If things are not according to your mind be content.

No profit canst thou gain
By self-consuming care;
To him commend thy cause; his ear
Attends they softest prayer.

Be careful for nothing. Fretfulness is needless, useless, harmful, and displeasing to God who rules the world. Unruffled, calm, tranquillity of soul in this world of uncertainty and change, can only be found in God. He is as a shadow of a great rock in a weary land. In this age of breathless activity, of towering ambition, of daily and hourly interruption, frequent contradiction, sudden calmity, and cruel disappointment, the soul can rest in peace only in Him who said, "My peace I give unto you."

What though thou rulest not?
Yet heaven and earth and hell
Proclaim, God sitteth on the throne,
And ruleth all things well.

—Selected.

THE RADIANT NEW YEAR.

There is no jar in the pinions as the world swings out of the old year into the new. The day dies—the day is born; the old is gone and the new is come. No shock perceptible to mortals marks the transition. Yet in the marking of the flight of time in human life, the passing of the old and the coming of the new is in some way a crisis. The years are God's signal bells, reminding us of the flight of time, and calling us back to life's unfinished tasks. Death and birth are seriously suggestive; the one inviting to retrospection, the other to prospection.

There lies the past, a finished volume; the record of its months and days, of its hours and minutes, is made up. We cannot re-write a syllable or change a letter. The record is not what we hoped to make it when we began to write. There are many changes, erasures and additions we would like to make; but what we have written we have written. Yet it is not all bad. Let us thank God for that. At some moments we did rise to noble heights of motive and spirit In some crises we did wisely and well. Some duties we performed happily. Some temptations we battled against successfully. Some weaknesses we overcame, some defects we remedied. Some tears we wiped away, some hearts we did cheer. Some songs we sang, even in the night watches. Let us not morbidly forget that. There is no virtue in canting pessimism, nor in spectacular self-denunciation. As we look back over the year, then, let us mingle praise with penitence; for while our success was only partial, our failure was not absolute.

But there lies also the unmarred year that is come, beautiful as a smile of love from God. It is radiant with hopes, it is rich in promises, it is sublime in its possibilities. With the accumulated experiences and strength of the past we should make it the best of all our years. No one can tell what it may bring. For, wrapped in the folds of its days and weeks, lie graves and cradles, crosses and crowns, Gethsemanes and transfigurations, Calvaries and ascensions, fears and hopes, failures and triumphs. But if we will rightly live and love and trust, it will bring compensation for every loss, joy for every sorrow, strength for every weakness. For God is in the year he gives. So let us enter it bravely, humbly, trusting, singing with the sweet-spirited Quaker poet:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.
I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—R. P. Johnson, in the Examiner.

O Thou whose love is not confined to temples made with hands, enlarge my heart to worship thee. Help me to see thee where men see only the world, to hear thee where men hear only the voices of the crowd. Enlarge the range of my reverence. Teach me to realize the awful solemnity of things which I call common. May I indeed see thee everywhere.

The employee who is always afraid a little bit more will be got out of him, in time or effort, than he engaged to do or is paid to do, will not get on nearly so well, other things being equal, as the employee who is willing to go beyond his engagement. The employer sees in the one a mere hireling and in the other an interested co-operator.

It is not the lot of men to live perfectly happy; the only thing which remains to us is to make the best of what we receive and obtain, being as comfortable and happy as our circumstances allow.—George Forster.

"Every call to self-denial is a call to a new Easter. The lower is to be sacrificed for the sake of obtaining the higher. As in the grain of wheat is hidden a secret of value and growth which can be realized only through the dying of the grain in the earth, so in every fragment of human happiness and comfort there is covered up a secret of blessing and of good which can be brought out only through the giving it up."

The best of men, that e'er wore earth about him, was a sufferer. A soft, meek, patient, humble, tranquil spirit, the first true gentleman that ever breathed.—Decker.

Cures Woman's Weaknesses.

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

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

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

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

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

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

Prof. John M. Scudder, M. D., late of Cincinnati, says of Golden Seal root:

"In relation to its general effects on the system, *there is no medicine in use about which there is such general unanimity of opinion.* It is *universally* regarded as *the* tonic useful in all debilitated states."

Prof. R. Bartholow, M. D., of Jefferson Medical College, says of Golden Seal:

"Valuable in uterine hemorrhage, menorrhagia (flooding) and congestive dysmenorrhœa (painful menstruation)."

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

METHODIST ORPHANAGE.

Christmas has come and gone. We had an enjoyable time—made possible by contributions from kind, thoughtful friends. We had the usual Christmas tree laden with presents for all, and such a tooting of discordant horns, fusillade of firecrackers, displaying of presents and munching of fruits, nuts and candies, is seldom seen. It was all quite home-like, and rendered more so by our unfailing, unforgetting friend, Abe Mulkey, who furnished well-filled stockings for each child to be hung by the bedside as a Christmas morning surprise. All for very joy were unconscious of their orphanage. And then the turkey dinner, furnished by the kindest of friends at Blanket and Lorena, following the example of Bro. Fuller and the good people of Bells, who furnished the birds for Thanksgiving Day. And right here let me tell the friends that it takes fourteen for a meal.

Life is more than meat and raiment, and should be hallowed with memories like these in thoughtful provision that brings glad surprise to young, expectant hearts. Such experiences sweeten and beautify life, and who would have them eliminated from his own life and with them their mellowing, melting memories? All I trust are happier and better for the happy occasion and its sacred services.

About one-fifth of the pastors have sent in their assessments, and a few have gone beyond the bare allowance, thus providing an excess that may be used in needful improvements and repairs. The assessment, remember, can only be used in the maintenance of ten children, and only the surplus may be used in material improvements. Living is high and our expenses are heavy, particularly so at this season of the year. So, hurry up, brethren, with the collection, and get it out of the way of others to follow, and let no pastor be content with the bare assessment; go beyond and give us a margin for material improvements greatly needed.

We are still anxious to uniform the children for public occasions, and several ladies and Home Mission Societies have sent us funds for this purpose, but not enough. Will not others respond right away and give us the joy of having the children make a nice appearance in public, at Church and on other special occasions? If the Home Mission Societies of the State would only take the matter up, it would soon be an accomplished fact. Try it, sisters!

It gives us great pain to say, both on their account and ours as well, that the rich are not coming to our relief and responding to the claims of the Orphange. Even the richer pastoral charges have not yet responded. Why is this? Is it not a worthy cause? Did not the Master impersonate himself in the helpless and needy, and say, that in ministering to them, we minister to Him? To what better cause could the rich devote a part of their means than in caring for, rearing and educating the fatherless and motherless boys and girls under most gracious religious influences? Is any cause more Christlike and divine? Will not the rich help us with their hundreds and thousands? Only one person has given us as much as one hundred dollars since we have been in charge, and a few twenty-five. We have an excellent plant and a nice lot of boys and girls, and can see no reason why they may not be reared to useful manhood and womanhood. We hope at an early day to have suitable equipment for giving instruction in the industrial arts. If people want to do good with their money, and to a most deserving and needy class, and who give promise of good returns to Church and State, we know of no better opportunity than is afforded in the Methodist Orphanage of Waco.

JNO. H. McLEAN.

GOOD-BYE TO SUPERFLUOUS HAIR

A Lady Subscriber Will Send Free to Any Sufferer the Secret Which Cured Her

One of our lady subscribers asks us to announce that she will send free to any reader of this magazine the means which gave her permanent relief from all traces of superfluous hair, after every other known remedy had failed. She states that the method used is harmless, simple and painless, and makes electric needles entirely unnecessary. She will send entirely free, full particulars to enable any other sufferer to achieve the same happy results privately at home. All she asks is a 2-cent stamp for reply. Address Mrs. Caroline Lyon, 1311 D., Vaughan Bldg., Providence, R. I.

OUR FIELD EDITOR HAS RESTED.

A full month's rest has renewed my physical strength. Some good reading has replenished my mental store and considerable rustling has helped the Advocate in its subscription list. My resting, reading and rustling will likely bring results. Our "beloved" used me as supply in a few of the city pulpits pending the arrival of the newly appointed preachers. My rest has been simply a change of work—perhaps the best kind of rest. The new pastors are fully in harness and are working well. Good reports are heard of Montgomery at Houston Heights, Whaling at McKee Street Church, Nelson at Trinity and Williams at McAshan. From personal knowledge—no hearsay evidence—I can testify that Dr. Wray completely captured the Shearn congregation the first Sunday. As he preached his initial sermon on "The Faith of Moses" from the text: "He endured as seeing him who is invisible," he seemed to have the "inward eye," the "sixth sense," and to stand in full view of the invisible and thereby to be ready to endure the service and sacrifice necessary to build the new church and to pastor this great people. He has evidently made the Church members more willing to be led out of their wilderness wandering of many months on to Canaan and to the erection of a temple. Many believe Wray is a providential man. He is evidently the right man in the right place. The new Shearn church will rapidly materialize and will take her rightful place as the leading Church in Houston. Behind this great movement is a splendid body of business men, who, under the intelligent and inspiring leadership of their new pastor, can and will do something great.

It's hardly necessary to tell that Sexton, King, Crum and Bell are still doing business at their old stands and doing it rightly. St. Paul Church is practically completed, a few finishing touches are being put on and the fine furniture is being placed. Comparisons may be odious, but I dare say no church in Texas equals it, and none in the South surpasses it. There is nothing shoddy about the building or furnishings. Everything is par excellent.

As the old year closes I am little inclined to reminiscence. Twenty-two years ago I came to Houston and have been here nearly all the time since. During these years the city has tripled her population and Methodism has multiplied till we have eleven instead of four churches. Houston has grown from a big, muddy town to a paved, proud, prosperous city and the end is not yet. Our Church has never had a brighter outlook. With her competent leaders and many high privates signal victory may be expected. Our own Bishop Ward lends a helping hand and is ever ready to assist in the local work when not taken up by the duties of the general superintendency. Bro. C. F. Smith, presiding elder, is quietly but effectively working among and directly over us. Bro. Oxley, the Secretary of Sunday-schools, makes Houston his home. He is indeed a live wire and will flash light and put force in the work of our Sunday-schools.

Last, but not least, is Bro. Rector, who works heroically and successfully among our German people. We all honor and love Bro. Rector. Houston is to be congratulated. A fine body of men are her pastors, and doubtless the new year will be a record breaker. On the first Sunday in January I expect to start a meeting in Valentine, a town in the far West, a division point on the Southern Pacific. There I hope to win the souls of a few railroad men and others of that growing population. Happy new year to all readers of the Advocate.

JOHN E. GREEN.

Houston, Texas.

"Awls and needles work best when bright."

ANTI-SALOON LEAGUE.

Dallas, Texas, Jan. 1, 1909.

To Whom It May Concern:

We give herewith a list of field workers who have been appointed by the Headquarters Committee of the Anti-Saloon League: Rev. Arthur W. Jones, Rev. J. A. Maples, Rev. G. B. Russell, Rev. H. G. Scudday, Rev. J. D. Odom, Rev. G. W. Eichelberger, Rev. S. D. Crouch, Rev. J. V. Loveless, Rev. W. C. Dunn, Rev. N. J. Wright, Rev. I. W. Lowman, Rev. B. F. Riley, Rev. H. L. Walker, Mrs. A. C. Zehner, Mrs. Nannie Curtis, Prof. H. A. Ivy.

No one else is authorized to go before the public and solicit funds for the Anti-Saloon League, unless such person or persons shall hereafter be appointed and bear credentials from me.

This statement is not intended to injure in the least any temperance worker in the State, but we are compelled to make the statement to protect our treasury and to protect the people, the Churches and the preachers from irresponsible persons and grafters who may come into the field. Money given to any other persons will not come into our treasury for the State-wide work.

STERLING P. STRONG,
State Superintendent.
REV. C. W. CROOKE,
Assist. Superintendent.

WEATHERFORD DISTRICT.

The Pastors' Conference and Missionary Institute for Weatherford District will be held at Weatherford, Texas, beginning Wednesday, January 27, at 7 p. m., and lasting two days. Rev. M. S. Hotchkiss, our Conference Missionary Evangelist, will be with us, as well as other entertaining speakers. Let all who are interested be promptly on hand.

M. K. LITTLE, P. E.

THE SOUTHERN METHODIST HAND-BOOK.

The Southern Methodist Hand-book for 1909 will be out in a few days. The editor in preparing the Hand-book has striven to carry out the motto, "The best yet." Send all orders to Smith & Lamar, Nashville, Tenn.

Fraternally,
THOS. N. IVEY, Editor.

TEACHERS, ATTENTION.

As schools are making up their faculties for next year, or soon will be, now is the time for a teacher who wants a place to register with the Teachers' Bureau of the M. E. Church, South. This bureau is conducted by the General Board of Education of our Church and its service never costs a cent beyond the registration fee of $2. For particulars, address our Secretary of Education, the Rev. J. D. Hammond, Nashville, Tennessee, care Methodist Publishing House.

AN EARNEST CALL.

Will all persons who subscribed to the fund for the purchase of the Mexican Mission Church at Eagle Pass, Texas, and who have not yet paid, please forward the amount subscribed at once and greatly oblige the undersigned. The Mexican Border Mission Conference meets at Laredo, February 4, and it is desired to close up this matter by that date.

DAVID W. CARTER.

649 W. Va. Ave., West End, San Antonio, Texas.

HOUSTON DISTRICT—CHANGE IN DATES.

The meetings, notice of which appeared in Advocate January 7, page 16, is hereby changed, from Tuesday and Wednesday, 19 and 20, to Thursday and Friday, 21 and 22 instant. The preachers will meet Thursday, 10 a. m.

Bishop Ward will speak on the Laymen's Movement Thursday night.

Friday morning the preachers and laymen will consider the missionary interests of the district.

At 12 o'clock the District Stewards will meet.

To the preacher: Please remind your District Steward of the Friday meeting.

To the District Steward: Please remind your pastor of the Thursday meeting.

Place of meeting: St. Paul's Church. On Friday the ladies will serve lunch.

All take the Advocate, but this notice may be overlooked by some.

CHAS. F. SMITH, P. E.

THE DALLAS METHODIST PASTORS' CONFERENCE.

The conference met in regular session at 10 a. m. In the absence of the President and Vice-President, Dr. J. W. Hill presided.

The reports showed sixteen accessions and three conversions for the week. Bro. Glenn Flinn, of the American Bible Society, gave us an interesting report of his work. He reported a donation of $1000 from a lady at Coleman for the endowment fund and an increase in his colporter force.

The new assistant pastor of First Church, Bro. R. R. Orne, was present, and we were glad to welcome him into our conference. We had as a visitor Bro. R. B. Moreland, of Celeste, who reports his work in fine shape. Eleven accessions since conference.

On next Monday morning Bro. J. M. Peterson will read a paper on the "Book of Job."

The conference adjourned with benediction by Bro. R. B. Moreland.

LAWRENCE L. COHEN, JR.,
Secretary.

There has been installed recently a very fine bell in the Evangelical Lutheran St. Jacobus Church, of LaFayette, Ind. Bell was purchased of the well-known firm of the E. W. Vanduzen Co., 458 E. Second St., Cincinnati, O., the largest manufacturers of high-class church bells in America. The bell has that sweet, mellow tone which is characteristic for all bells made by this firm.

SOUTHWESTERN UNIVERSITY NOTES.

We have to-day begun the second term of the this year. Almost all the students are back, and quite a sprinkling of new students have arrived. Some of these are old students who could not be back in the fall, but have returned for the winter and spring terms.

The Annex has held its own, receiving as many new boarders as they have lost. The same is true of Mood Hall. At the Gidding's Hall Prof Burcham has every room full.

Miss Howren, of the Co-operative Home, will have eleven girls this term instead of eight last. This home has been a great success, and all the boarders are delighted.

The University Building is for the first time practically out of debt. The designation of it as the "new building" is now inappropriate, as we have important buildings built since it was finished. When it was completed in spite of every effort it was $10,000 in debt. This debt was in the hands of friends who have been patient most of them for ten years. Now this has all been paid off. The money for this purpose came largely from the sale of our Johnson County farm, given by Bro. and Sister McDonald.

We still have considerable debt, but all of the remainder, practically, was incurred in the building and furnishing of the new wing of the Annex and Mood Hall, and these two institutions owe it, and they are both income producing. So our debt is paid, or its yearly interest provided for by the incomes of the Annex and Mood Hall.

By the way, a fact came out at the meeting of representatives of denominational and private colleges during the recent convention of teachers in Austin that surprised your scribe, as it may some of his readers. This was that the Southwestern University was the only denominational institution in the State that had as much as $100,000 endowment. We have little enough in all conscience. The Methodists of this rich State could and ought to make our endowment at least $500,000. While this is so the above fact shows that our Presbyterian, Baptists, Christian and Cumberland friends are doing still less. We hope they will soon bestir themselves, and endow well every one of their colleges.

The town of Georgetown is growing and developing as never before in its history. Beautiful cottages are being put up in every quarter. But for one thing Georgetown is the most desirable town for a residence in the State of Texas. That one thing is the running loose of the cattle and horses in its streets. This is an unmitigated and inexcusable nuisance.

JOHN R. ALLEN.

HOUSTON PREACHERS' MEETING.

Monday, January 11, the following brethren were present: Revs. Rector, Crum, King, Bell, Oxley, Wray, Williams, Murray, Lucas, Knolle, Timmons, Smith and Browning. W. H. Crum conducted the opening service of prayer and song.

Washington Street, P. L. King: The attendance at Sunday-school was 154, the highest since Bro. King has been pastor; one addition on profession of faith.

Brunner Avenue, C. C. Bell: Epworth League is doing efficient work. Fifteen or twenty young people take active part; 104 at Sunday-school.

The Sunday-school Secretary of the Texas Conference, C. J. Oxley, reported a Sunday-school Institute at McAshan.

McAshan, J. L. Williams: The Sunday-school work of Bro. Oxley was fine. The Texas Conference has made a wise selection in appointing a field worker for Sunday-schools. Three came forward for prayers at the night service; 146 at Sunday-school, the record attendance; six additions.

Harris County Mission, J. L. Murray: A good service at White Oak.

J. B. Lucas worshiped at Grace Church: a packed house; the pastor preached on "Tithing."

Shearn Church, J. E. Wray: Great congregations; a Building Committee will be appointed in a few days at the first Quarterly Conference.

Ebenezer, German: W. A. Knolle preached to a good congregation in the Fifth Ward.

Tabernacle, W. H. Crum: Two hundred and eighty-five at Sunday-school, the highest attendance in the history of the Church.

First German, A. E. Rector: This Church maintains a Teachers' Training Class which is doing solid work. Quarterly Conference brought out large congregations. The presiding elder, E. A. Konken, preached excellent sermons.

C. J. Oxley spoke on his work.

A motion was carried to meet at 9:30 and to close at 10:30.

A Program Committee was appointed, consisting of J. L. Williams, W. H. Nelson, J. B. Lucas.

C. F. Smith announced a preachers' meeting on Thursday. Bishop Ward will address the laymen Thursday night. Friday morning a missionary institute and District Stewards' meeting. All these meetings will be held at St. Paul's.

Christ changes a leap into the dark into a lift into the light.—Ram's Horn.

ROSY AND PLUMP

Good Health from Right Food.

"It's not a new food to me," remarked a Va. man, in speaking of Grape-Nuts.

"About twelve months ago my wife was in very bad health, could not keep anything on her stomach. The Doctor recommended milk half water but it was not sufficiently nourishing.

"A friend of mine told me one day to try Grape-Nuts and cream. The result was really marvelous. My wife soon regained her usual strength and today is as rosy and plump as when a girl of sixteen.

"These are plain facts and nothing I could say in praise of Grape-Nuts would exaggerate in the least, the value of this great food."

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.

Notes From the Field

Iola Mission.

After spending three very pleasant and profitable years on the Minden charge, we were read out by Bishop Candler for Iola Mission. We landed in Iola December 11. When we arrived at the depot we found Bro. Barnes, a local preacher, who assisted us. Uncle John Sallock, the preacher's friend, soon arrived with his wagon and we boarded, driving to his home in the country where we fared sumptuously for three days. There are four Churches on this work, and we have made the round, receiving a hearty reception at them all. Normangee, the last visited, put the finishing touch on by pounding us with all kinds of good edibles. We find lots of work to do. Since arriving we have commenced and have nearly ready for use one church. We are planning to commence another within a short time. Everything looks promising, and with the assistance of the good people, and the help of the Lord, we hope to be able to make a good report.—B. C. Anderson, Jan. 5.

Garrison Station.

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 has reached the parsonage. Willing hands gave and responsive hearts received. We have a noble people to serve. May we prove ourselves worthy of their highest confidence. There is much work to be done in this new station, but I have never met a more willing nor ready folk. We have a band of true and tried women. They have already proven their interest in us by good, substantial work on the parsonage and putting therein some real nice furniture at a cost of about $80. We have a Board of Stewards of whom we are proud. They have provided monthly payments of the presiding elder's and preacher in charge's salary, and they are paying according to the provision. The faithful men and women, together with the pastor, are going to bring things to pass. The brethren of the Texas Conference greeted this preacher most tenderly on his arrival among them. He and his family are delighted with the all-round reception.—W. A. Manly.

Marysville.

We are back for our second year on the Marysville charge. Last year was a most prosperous year with us and we confidently expect this to be a year of greater prosperity. Our first Quarterly Conference is a matter of history. Our presiding elder was on hand and the occasion was a delightful one, and since the conference the stewards have supplemented their report and we are trying to bring things to pass in order to be able to report at the next Quarterly Conference. This is a delightful charge to serve. The people are hopeful and buoyant. Our new parsonage compares well with the best buildings of our town and community. We have two houses of worship; four preaching appointments, with a membership of 175. We have been received cordially. Congregations at preaching services are good and the prospects for a good year are very encouraging.—James H. Averitt, Jan. 5.

Sipe Springs.

Our first Quarterly Conference convened at Sipe Springs January 2 and 3, Rev. J. A. Whitehurst, presiding elder, in the chair. Flattery is contemptible, undue bragging is mockery; but if anyone merits things and does us good, we should, I think, tell them so, and not wait till they are gone. Brother Whitehurst captured us, inspired, enlightened and led us. The charge was well represented. There were Clarence Faulkner and C. H. Hays, from Shrum; Rev. T. A. West, local deacon, I. W. Robertson, J. A. Nations and Maston Robertson, from Macedonia; H. B. Redwine and Mrs. Mamie House (an elect lady), from Okra; W. D. Lusk, W. H. Clark and Rev. U. J. Morton, from Beattie and Sand Hill; A. J. Allgood, G. L. Morris and M. E. Wilkerson, from Sipe Springs. From the depths of our hearts we welcome Rev. U. J. Morton and his most estimable family from Harbin, Erath County, to our charge. These representative men and women delighted our new presiding elder with their presence and the busines-like way they deliberated in the Quarterly Conference. With these brave men and women to stand by us and pray for us, we are led to see the outlines of a victorious year in the work of the Lord. The Advocate and its editor are honored out this way. The pastor as never before is trying to get many more to see what a great Church paper we have. Hope continues to brighten, and we are pressing on. A happy and prosperous New Year to everybody.—Mac M. Smith, Jan. 5.

Tahoka.

The lines have fallen to us in pleasant places again. We left many warm friends in Tulia, but trust we are making others here. I find my predecessor, Rev. Thos. Hanks, did a fine work here, and endeared himself to the people and especially to the children. I envy him his place in the hearts of the children. He, being an incorrigible old bachelor and having no home ties, was enabled to set me a pace in pastoral work that will keep me moving. We have not received a simultaneous pounding, but many good things have found their way to the parsonage, for all of which we are very thankful. I have a fine Board of Stewards, who have provided liberally for us. They know how to lay their pastor under great obligations to do his best. It is needless to say that I need, and am seeking, divine aid to that end. I find the Advocate not taken at Tahoka as it should be, and shall try to remedy this defect. Lynn County is rapidly settling up with a fine citizenship. The climate is milder than on the North Plains, and is better adapted to diversified farming. While just as good, and in many respects better, land is cheaper here than where the railroads have already built. But with several roads building this way, land here will likely double in value within the next two years. If any of you Methodists are thinking of coming to these parts, it will be to your advantage to come soon.—J. T. Howell, Dec. 31.

Center Station.

Ours has been a most cordial reception by the good people of this splendid town and charge. We are the happy recipients of varied and manifest kindnesses. Many words of encouragement have reached us, and the pastor is preaching to large and responsive congregations. The prayer-meeting is, I believe, one of the best in the conference. It is well attended, while the services are indeed spiritual and devotional. I find the Church in its every department well organized and running smoothly. Our predecessors have wrought nobly and well. Our sincere prayer is that we may be partially worthy at least of their labors, and of the loyal people of the charge we now serve. All indications point to a good year. For the glory of God, may it be even so. Our first Quarterly Conference has passed into history. Our good presiding elder, Bro. Tower, preached and presided to the delight and profit of all concerned. He is indeed a "workman that needeth not to be ashamed," and enjoys the confidence and esteem of all in this part of the Master's vineyard. Bro. M. I. Brown has also been kindly received by the good people of his charge. He is a true yoke follow, a consecrated man, and an earnest and efficient preacher. Three of the happiest years of our lives were spent in the service of the good people of New Boston and DeKalb. We can never forget them for their kindness to and care for us. They have our most earnest wishes and prayers for all needed blessings and grace.—W. H. Vance.

We Have Been Pounded.

The Good people of Port Sullivan pounded us last week, and the ladies, old and young, of Maysfield, pounded us in good style yesterday. Yes, we are feasting. The people have received us with open arms, and given us many tokens of welcome. We have never met a kinder people. May the good Lord give us great victory this year.—Mrs. W. T. Ayers, Jan. 6.

Purley.

We were returned to Purley for another year, and we have never received a more cordial welcome anywhere than that given us on our return. "Glad to have you back!" has been heard on every hand. So we take up the work for another year with renewed energy, hoping and praying for a great year in the Master's work. Congregations are increasing at every point, and the watchword is, let the whole line advance. Tokens of love and appreciation have been coming in almost every day since our return, and the clouds continued to lower until the night before Christmas the storm broke in on us in full force. The pounding was on, led by Brother Charlie Williamson. The good people of Purley and Pleasant Hill took possession of the parsonage, and we have had good things for many days. God's blessings on every one of the donors. Our first Quarterly Conference has gone to record. Brother Mountcastle was on hand and preached two soul-stirring sermons. He is the right man in the right place. My people love him. You may expect to hear notes of victory from Sulphur Springs District before this year closes. The stewards for this work decided to make a material raise in the pastor's salary for this yer, so we start out with an advance over last year. The Advocate is in high favor. People in love with preacher in charge and presiding elder. The Lord on our side, so Zion must move.—W. B. Martin.

Wheelock.

We are back at Wheelock for another year. On our return a hearty welcome was shown us by all, so we feel like pushing forward and trying to do our very best. Pounded—I should say so! On the eve of December 24, a loaded wagon stopped at the parsonage gate, and on hearing a gentle tap at the door we opened it and were told by Master Jim Wise that there were some things at the gate sent by the Methodist ladies. Soon the contents of the wagon were deposited upon the back gallery, after which we proceeded to take an inventory. In addition to the regulation pounding, we found a Christmas dinner just ready to set on the table. May God bless the donors. There are no finer people in Texas than reside in and around Wheelock. Happy is the preacher whose lot is cast among them. Truly our women are the salt of the earth. Our Board of Stewards are good and true men, ready to support the Church and stand by their pastor. While this charge made a wonderful advance last year we want to do even better this conference year. During the past year 115 joined the Church, 104 on profession of faith, and we paid for all purposes $1740. This is great for a circuit scattered like this one. The stewards have advanced our salary over last year and say it must be paid. In view of all this, we can but say: Father, help us to be worthy of all their kindness and to give them the best service possible. We have another fine girl at our house. Mother and child doing well and of course we are proud.—D. W. Gardner, Dec. 28.

Putnam Circuit.

On November 23 I left my old charge, the Eliasville Mission, for my new work, the Putnam Circuit, and arrived here Wednesday following. I cherish the kindest of feelings for the people whom I served the last three years and hope to meet many of them in the good world. For my former presiding elder, Bro. Little, I have the highest regard. I have been kindly received on the Putnam Circuit. My people give me a hearty welcome everywhere I go. And they have not been unmindful of my family. We have received two good poundings as tokens of kindness and generosity. Our first Quarterly Conference was held at Atwell, December 8. Our active presiding elder, Bro. Barnes, was in his place and made full proof of his ministry. We think he is the right man in the right place. We had a most excellent quarterly meeting. The brethren made a good report and the women gave us a very fine dinner on the ground. We are hopeful of a prosperous year. The Lord bless all our preachers and people and make this year, 1909, one of the most prosperous of all our history.—H. P. Shrader.

Jewett.

Myself and family arrived in Jewett on Friday after conference. Our reception has been very cordial. Our pounding was immense. The good ladies have been very liberal in furnishing and repairing the parsonage. Our year's work starts off well. A well prepared program was rendered and the usual Christmas tree had at our Church Christmas Eve. Christmas morning I preached to an appreciative congregation. Our watch-night service was profitable. Fifty persons met at the parsonage at 7:30; the W. H. M. Society served refreshments, and a few hours were spent pleasantly in a social way. We then adjourned to the Church where an informal service, consisting of songs, recitations and talks, was held. Just before the old year passed out a large number of those present pledged themselves to try to render more efficient service during the year to come than ever before. We were on our knees in prayer when the old year passed out, and the new one came in. A word personal: After ten years membership in the Texas Conference, while serving as pleasant little station (Chappell Hill) as there is in the conference, a call came through the Advocate for transfers to the Montana Conference. I offered my services, and was accepted. Was first appointed as pastor of St. Paul's Church, in Butte City, and next as presiding elder of the Helena District, which included the whole conference. I believe that during all this time I rendered successful service in this as difficult and needy, but important, mission field as there is in Southern Methodism. Had conditions been such that I could have done so, I would have been glad to give my life to that field. Brethren who labor there will ever have my sympathy and prayers and any assistance that it may be possible for me to render. At the close of my quadrennium on the district, it seemed best for me to transfer. I then came to the Oklahoma Conference where I spent one year for personal reasons. I then returned to the Texas Conference. I certainly appreciated the very warm and cordial welcome that my brethren, who knew me before I left, gave me back to my old conference. I serve a good people and am happy.—J. R. Murray.

Fate.

In accordance with the polity of our great Church we had to move this year, and in obedience to the "powers that be" it was our fate to come to Fate Circuit. We were delayed a few days in moving on account of the weather, but arrived in time to fill appointment first Sunday in December. Moving is expensive as well as it is hard on old clothes. When the family arrived the good ladies had met at the parsonage and had a good, warm dinner prepared which was much enjoyed and appreciated by them. Our household goods were delayed some ten

Continued on Page 15

DOCTOR'S ORDER WAS: 'CUTICURA'

For a Bad Case of Eczema on Child —Suffered for Three Months— Disease Reached a Fearful State —Pain and Itching were Terrible.

CURED AFTER OTHER PRESCRIPTIONS FAILED

"When I was small I was troubled with eczema for about three months. It was all over my face and covered nearly all of my head. It reached such a state that it was just a large scab all over, and the pain and itching were terrible. I doctored with an able physician for some time and was then advised by him to use the Cuticura Remedies which I did and I was entirely cured. I have not been bothered with it since. I used Cuticura Soap and Cuticura Ointment but do not know exactly how much was used to complete the cure. I can safely say that Cuticura did a lot for me. Miss Anabel Wilson, North Branch, Mich., Oct. 20, 1907."

ITCHING CURED

With Cuticura Remedies in Three Days After Six Months of Suffering.

"I suffered fully six months. The trouble began on my arms in little red pimples and it was not long before it was all over my body, limbs, face, and hands. It was so bad that I could not rest night or day and during the six months, I did not get a good night's sleep. I doctored for three or four months and spent at least twenty dollars trying to find a cure but none could be found. Then I saw the Cuticura Remedies advertised, and the next day I purchased some for seventy-five cents at the druggist's. I used them and I was relieved of the itching in three days, and I have never had a sign of any skin disease since. The Cuticura Remedies are the only remedies to use for skin diseases, they have cured me and they will cure others in the same way. J. W. Blegm, R. R. Telegrapher, Holloway, Mich., Nov. 20 and Dec. 29, 1906."

Cuticura Remedies are guaranteed absolutely pure under the United States Food and Drugs Act.

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.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

Beautify Your Complexion

Drive Away Liver Spots, Blotches, Pimples and Make Your Skin Clear and White.

Trial Package Sent Free.

If you want a beautiful complexion, free from liver spots, pimples and freckles and other discolorations, purify your blood.

Stuart's Calcium Wafers cleanse and clear the blood, remove all poisonous and irritating influences and permit it to flow gently and uniformly all through the veins. These little wafers are famous for their beautifying effects and every lady may use them with perfect freedom.

They do their good work remarkably fast, owing to the wonderful power of the ingredients which they contain. Here they are: Calcium Sulphide, Quassia, Eucalyptus, Golden Seal and an alterative and laxative. Ask your doctor what he thinks of these as blood purifiers. He prescribes them many times every year.

The popularity of Stuart's Calcium Wafers is great and growing constantly every year. They do a wonderful work with apparently little effort and do not necessitate suffering and expense as so many complexion cures occasion.

You may enjoy a fair complexion if you will use these little wafers. They are taken after each meal and go into your blood, just like food. They do your entire system a great good. They help your intestines and relieve constipation, thereby giving the system the power to remove and exclude poisonous gases and fluids which filter through the intestines into the system and contaminate it.

Don't despair if your complexion is muddy. Write to-day for a free trial package of Stuart's Calcium Wafers or go to your druggist and buy a box. Price 50c. Simply write your name and address and a trial package will be sent you by mail without cost. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

The Home Circle

FOURSCORE AND TEN.

Fourscore and ten, oh, happy day!
Clear shining after sorrow;
For God has wiped my tears away.
His promise gilds the morrow.
The childhood home, and mother dear,
Ah! well do I remember
The springtime bloom and autumn cheer
And festive, crisp December.

Fourscore and ten. Oh, bless the Lord!
How rich is his provision.
He doth my faith and love reward
With clear and clearer vision.
He satisfies my soul with good.
That's sweeter far than honey:
And so my strength I find renewed,
All without price or money.

Fourscore and ten. I'll sing his praise
While I have any being.
He gives long life, the length of days
To those with him agreeing.
So on, and on, I walk with God,
My feet like hind's, he's making
And o'er the way the fathers trod,
Eternal sunlight's breaking.

Fourscore and ten. I'm near the gates,
There's room for me in glory.
Death, "smiling porter," now awaits,
The finis of earth's story:
And when his breath is on my brow
I'll hear the angels singing,
As saved by grace, with hosts I'll bow
Who praise to Christ are bringing.

—Abbie Mills.

MOTHER.

To my mind the most sacred name under heaven or among men is the name of mother. Mother, the author of our being, the one that gave us life and our existence in the world, the one who bore our burdens while we were yet children. She was the one that heard our first cough at night and hastened to our bedside and administered to our necessities.

She gave us the softest downy bed and the best pillow; she never tired fixing for us the best things to eat and to wear. She was the last one to retire at night, after tucking the cover around our feet. She was the first one to hear about our troubles with our playmates, and told us to be nice and kind and in love to prefer one another. We grew to manhood and womanhood. She gave us away in marriage with tears streaming down that careworn and wrinkled face. We were her boys and girls just the same as in childhood. Our happiness and welfare were her supreme thought toward her children.

Our Lord honored motherhood. The Christ, the Son of God, was conceived and born of a pure, virgin woman. I wish every boy and girl in these United States of America would read the life-martyred and sainted William McKinley and learn a beautiful lesson of real filial devotion to one of America's sons. This great man adjourned the Congress of the United States so that he might go home and minister to the necessities of his dear old mother. This mother was now old and wrinkled, and her hands were poor and bony, but she was beautiful to Mr. McKinley.

It was mother's hand that had guided him thus far over life's rugged sea. He loved and honored his mother. She was all this world to him. We are told by sacred writers that God is love, and we believe it. I do not believe our sons and daughters will go very far wrong in this life if they do truly honor father and mother. They can hardly reject the Christ who gave His life a ransom for them.

One of our great statesmen was in Europe as an ambassador for this country, when he was handed a cablegram announcing that his mother was dying. He left his post of duty and hastened home across the broad Atlantic ocean to the bedside of his dear mother. He had loved her when a child and as a grown man and as a statesman, and now he was hastening to her bedside. In after years, when this same man lay dying, his last audible words were "Mother, mother." She was near to him now, and, no doubt in my mind, by an eye of faith he could see her near him at this last hour.

Show me the man or woman, young or old, who honors mother and father, and in that man or woman I will show you the highest type of character and true manhood. I do not believe a person can be a true gentleman or lady who does not honor mother and is not dutiful to her.

The strongest, most lovable characters that ever graced Mother Earth are the ones that show real filial devotion to mother.

An old man lay dying in a foreign battlefield, pierced by a fatal bullet. His life blood was running from his wounded side. He had been honored by his countrymen, and now he was yielding up his life for what he conceived to be just, and now his earthly pilgrimage was nearing a close. His comrades were bending over him, eager to catch his last words in this strange ordeal of death, and in a faint whisper he was heard to say "Mother, mother," and, no doubt in my mind, his mother was there in spirit, administering to her dying son. The finite eye could not see her, but she was there.

Just here the dying words of the sainted Bishop McKendree come to my mind, when this great and good man lay dying:

"Bright angels are from glory come,
They are around my bed, they are in my room;
They wait to waft my spirit home.
All is well. All is well."

Boys and girls, do not look upon mother as "the old woman." You can't be a true gentleman or lady if you do this. Look upon her as a saint of earth. Her ways may not be your ways. Remember that she did not grow up in the same age that you did. She grew to womanhood before you were born.

Think about this and take the advice of one who knows. Honor thy father and thy mother, that thy days may be long upon the earth.

If you are away from your mother, write her a long letter every week. By so doing she will know that you think of her. She perhaps never goes to sleep at night without asking your heavenly Father to take care of you and bring you back home.

If you have not accepted Christ, do so at once, do so this day, and if you get any inspiration out of these words, send me a short note and tell me so. I always rejoice to know that I have said one word that helped any one to a higher plane of Christian living.

A. E. KENNEDY.

Garden City, Texas.

ERIC AND "THE COLONEL."

Eric went slowly out into the garden. For three long, creeping hours the sunshine and the birds and the smell of the clover had been calling, calling, while he lay in bed and wished mother would come and say the words which would show him that he was once more free and forgiven.

"When will my little son learn self-control?" mother said sorrowfully as she led him upstairs and began to unfasten the shoes from a pair of little feet that had taken him again out into the forbidden street and away from home.

"What shall mother do to make him remember not to run away?"

"How would tying him up do?" came Uncle Ben's merry voice from the next room. "I'd drive a peg for him just as I have for the old rooster. He runs away, too, and gets into the next-door neighbor's garden, and makes no end of bother. But the queer thing is that all the little chicks love their mother so much that they won't run away. I'm glad; for I should hate to see the old mother hen wandering about worried and anxious, looking for them. It must be a terrible trouble."

Mother did not smile as she often did at what Uncle Ben said. There was a weary look in her face that went to Eric's heart. He hung his head in shame, and was glad when mother went out softly and left him alone "to think it over."

He was really so sorry. He had not meant to disobey; but it was so hard to keep just where he belonged, and such a little step over the forbidden boundary seemed to make him forget all about his promises.

One day it had been an organ grinder and a monkey, oh, the cutest little monkey with a little red jacket!—a dear little monkey that bowed, and held out his cap for pennies, and that cuddled right down in Eric's arms!

Probably Eric walked miles that day through the hot, dusty streets, and mother was almost sick with anxiety.

Another time it was an unbroken colt that went curveting by, escaped from the stables; and every bound of its light hoofs and toss of its mane and glance of its eye was an irresistible call to Eric to follow.

To-day it was a man who sold patent medicines. There was a chime of bells under his cart. His horses had red tassels on their heads, and he threw out little boxes of tiny bonbons at beguiling intervals.

Now, any one can see that these were real temptations that Eric had to battle, and Eric knew this, and was thinking of it as he went slowly down into the garden and the sunshine and the smell of clover.

Suddenly he stopped: for there, within a few feet of him, was old Colonel, the rooster, tied to a stake and tugging to be freed at sight of Eric. Poor old Colonel!

Then it flashed across Eric what Uncle Ben had said, "The little chicks love their mother too much to run away from her, but the old rooster has to be tied up."

Eric loved mother so! He stood looking down at old Colonel, and then turned and ran back to mother.

"Mamma," he cried, "will you untie old Colonel, and let me have the care of him, and keep him from running away for the rest of the day? I will take a stick to drive him, and some corn to coax him back when I can; but I know if I have to keep something from running away, it will help me remember how you feel, and I do want to stay by you like the little chicks."

There was a soft light in mother's eyes as she untied old Colonel—a light which mothers know about. It is kindled in the heart. It shone all that long, hot afternoon, as she watched a little figure trudging about after a big white rooster—coaxing, driving, feeding.

And glad indeed was Eric that chickens go early to roost.

It was a tired but happy little boy that mother folded in her arms that night.

"Eric," came Uncle Ben's voice from the door, "I have some tickets to the circus to-morrow, which I should like to use if I could find the right sort of a little boy who would like to go and see all the animals."

"For me, mamma? Does he mean me?" and Eric sat up in bed with sparkling eyes.

"Yes, dear, I am sure he means you, but go to sleep now."

The clock struck eight, as mother bent over the flushed little face to give another goodnight kiss to the brave little boy who had tried. He stirred in his sleep and said, "The little chickens loved their mother."—Phila Butler Bowman, in Kindergarten Review.

HAL'S WIRELESS TELEGRAPHY.

Hal Clayton looked very rueful. His mother found him, after the company had gone, sitting on the back steps—alone! Even Emperor William, the big Newfoundland dog, was not with him.

"Why, Hal?" and Mrs. Clayton's tone implied a question.

"It—it's because you said my nose was smutty," explained Hal, struggling hard to keep his voice steady—something that every man, according to Hal's notion, was expected to do. "And made me leave the room and wash the smut off—right before the—the company."

"But my boy wouldn't want to remain in the room looking like that, I hope," replied his mother, gently, "and have the ladies see him."

"No-o," after considering the situation a moment. "But isn't there some—some other way of—than speaking right out, mamma: I mean when I—I ought to leave the room for something?"

"Why, yes, I guess so," answered Mrs. Clayton. "We might use wireless telegraphy."

"Wireless—te-leg-raphy!" exclaimed Hal wonderingly. "You cannot do—that: we'd have to have instruments if we don't need any wire.

"We have—then," and Mrs. Clayton assumed an air of mystery.

"In-struments!" repeated Hal.

"Yes; I have a pair, and you have a pair," and Mrs. Clayton smiled at the incredulous expression on Hal's face.

"Mamma, you're fooling!"

"No, I'm not, dear."

"I—I don't see." Then quickly: "Where are they—the—the instruments?"

"They are our eyes," replied Mrs. Clayton. "Mine will be the transmitter, and yours the receiver."

"I don't see how that can be!" exclaimed Hal, more mystified than ever.

"Don't?"

"No!"

"Let me explain," and Mrs. Clayton held the door open for Hal to come into the house. "We will go into the sitting room now, and learn the code."

"Mamma, I still think you're playing tricks with me," declared Hal.

"Not at all, my dear; in a minute you'll see I'm not."

"I hope—so," doubtfully.

"Now let's imagine I have company, Hal," after they had sat down—Mrs. Clayton by the south window, and Hal directly opposite—"and you have come into the room with soiled hands. Of course I wouldn't want you to remain like that—"

"But how would I know without your telling me—just as you did to-day?" interrupted Hal.

"By using the wireless," replied Mrs Clayton, smiling. "For soiled hands I'll send a message of one wink, with my transmitter. And your eyes—the receiver—will take the message. That will mean for you to hurry out and wash them. You understand so much of the code?"

"Yes," and Hal laughed at the mere idea. "I never thought of that!"

"No? For a dirty face—two winks. Uncombed hair—three winks. Muddy boots—four. Then for—"

"Wait, mamma, please," said Hal, "till I get some paper, so we can write down all the code. Then I won't forget."

"Very well," and Mrs. Clayton went to the library table drawer for a pencil.

"'Twill be just dandy!" exclaimed Hal, enthusiastically.

"There," after the code was written out, "suppose we practice a little, to be sure we have learned the signals," suggested Mrs. Clayton.

"All right!" agreed Hal, happily. "The messages come from you!"

"We'll try the one for uncombed hair first," and Mrs. Clayton immediately flashed a wireless across the room.

Without a word Hal got up and went out, and on his return his hair was neatly combed.

"That was aw-fully easy! And so much better than to—to have all the people," pointing to the empty chairs in the room, "know why I left. Let's try the others," eagerly—"all of them!"

And so they went through the entire code. Not a single message miscarried!

"My! that's splendid—our wireless telegraphy!" exclaimed Hal, in great delight, after the practice was over. "How did you happen to think about it?"

"If I recollect rightly," smiled Mrs. Clayton, "it was you who suggested the plan!"—Albert F. Caldwell, in Zion's Herald.

TAKE IT WITH YOU.

"I hope you'll have a pleasant time, my son," said I, as the latter was starting out to spend the evening.

"Thank you; I always do, for I take it with me," was the reply.

And that is a great big secret. Most people wish to have a good time. And that is right. But so many of them seem to fail. Why don't they take it with them? They can; they should.

Going on an outing with some friends, a young lady before starting out put a spray of sweet eglantine in her bosom. She quite forgot its presence. But all day long she and her intimate companions kept getting the delicious odor of the sweet brier and wondered where it was.

So in all your life. The good time is in you. It is with you as to whether you have good neighbors and find pleasant people everywhere you go. The glory of the heavens, the gorgeousness of the sunrise and the sunset, the sweetness of bird songs, the beauty of waving tress and blooming flowers, the very goodness of God itself—all are in you, all depend on what you are, on what you have brought with you.

What kind of a time do you want to have this new year of 1909? It rests with you. Will you walk in clear light or stumble along in gloom? Will you be strong and joyous or weak and sad? It rests with you. "Take the name of Jesus with you." It is magical. Do it this year and it will be the best year you've ever known.

Colds Colds

Cold after cold, cough after cough. One cold no sooner cured than another one comes. It's a bad habit, this taking-cold habit. What you want is a medicine that will break up this habit, heal inflamed membranes, strengthen weak tissues. J. C. Ayer Co., Lowell, Mass.

Ask your doctor if Ayer's Cherry Pectoral is not just the right medicine for such cases. He knows all about it. Then follow his advice.

The Success Sulky Plow

Here's a plow you can buy at a reasonable price and it will last you your lifetime. And you will have an all-purpose plow, too—does the same work and does it just as well as the really high priced plows and it has none of their complications

It Is Beam Hitch

with no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel boxes, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches.

Just the kind of plow you'd expect to get long, satisfactory service out of. Write for catalog and let us tell you more about it.



The Parlin & Orendorff Imp. Co.
State Agents, Dallas, Texas.

A WOMAN'S APPEAL

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



THE WONDERBERRY

A Luscious Berry Ripening in Three Months from Seed.

Luther Burbank's Greatest Creation.

FRUIT blue-black like an enormous rich blueberry in looks and taste. Unsurpassed for eating raw, cooked, canned or preserved in any form. The greatest garden fruit ever introduced and equally valuable in hot, dry, cold or wet climates. Easiest plant in the world to grow successfully anywhere and yielding great masses of rich fruit all summer and fall and all winter in pots.—(As a pot plant it is both ornamental and useful.) The greatest boon to the family garden ever known. Everybody can and will grow it. We are the sole introducers in all parts of the world and offer thousands of dollars in cash prizes for which see Catalogue.

Seed 20c. per packet, 3 packets for 50c.

Almost Great Catalogue of Seeds, Bulbs, Plants and New Fruits for 1909, free.

JOHN LEWIS CHILDS, Floral Park, N. Y.

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

Metropolitan
BUSINESS COLLEGE
"THE SCHOOL WITH A REPUTATION."

Courses taught: Bookkeeping, Banking, Advanced Accounting, Penmanship, Shorthand, Typewriting, Civil Service and collateral subjects. Write us, stating course desired. Parlin & Orendorff Building, Dallas, Texas.

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

W. D. JONES, M. D.
Practice Limited to
EYE, EAR, NOSE AND THROAT.
615 Wilson Building. Dallas, Texas.

BELLS.

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established
CHURCH, CHIME, SCHOOL & OTHER **BELLS**

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS GUARANTEED, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

IMPARTING VIGOR

to the kidneys, bladder and LIVER. They are adapted to old and young.

Boys' and Girls' Self-Culture Club

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

THE CORONATION CHAIR.

Did you know that the Kings and Queens of England are crowned sitting on a rock? And that they receive their insignia of royalty from the Throne-Chair in Westminster Abbey in London? The bottom of this chair is a granite rock, is called the Stone of Scone, from the fact that it was brought to London from Scone, a locality in Scotland. This stone has a wonderful history—part of it legendary and part of it authentic. Scone was the place of residence and the coronation seat of the old kings of Scotland. The stone, often called the Stone of Destiny, is said in legend to have been Jacob's pillow when he saw the vision of the angels ascending and descending between heaven and earth. Then it was carried by some pious monk to Spain where it became the seat of kings. Then it was taken to Ireland where the Celtic kings used it and a throne-seat. From Ireland it was taken to Scotland, there became the seat of kings, and there its reliable history begins.

In 1296 Edward I, of England, defeated the Scots at Dunbar, compelled Baliol to abdicate the throne, and carried the big stone to London where he placed it in the custody of some monks in Westminster Abbey, and from this time it was known as the Stone of Scone. Now, the coronation chair in Westminster Abbey was made to accommodate this granite stone as its bottom, and thus the stone became and still is the seat of English kings and queens. The chair is a huge structure, its back being perhaps forty feet high, while its legs rest on the backs of lions. It was originally decorated with fine painting, but time has ruined these till it bears little resemblance to its former splendor. This history of this stone, both in legend and in fact, and also its present position and uses, and the big chair where kings and queens and kings are crowned in Westminster Abbey are all worth remembering.

* * *

WHO WOULD BE PRESIDENT.

If the President of the United States should die everybody knows that the Vice-President would become President by virtue of his office. But suppose the Vice-President, after thus becoming President, should die? And then the next successor should die, and so on—who would become President? From 1792 the law of succession to this office in case of the death or removal of the President was that the President was that the President of the Senate should succeed in case the Vice-President should die after becoming President, and then the Speaker of the House would succeed him.

But Vice-President Hendrix died while Cleveland was President, and this left the country without a President to the Senate, as Congress was not in session and could not elect one, and there was no Speaker of the House, as he is elected by that body after assembling. Now, if Cleveland had died there would have been no President of the United States, and no legal way of getting one. In 1886, during Cleveland's first administration, a law was enacted known as the Law of Presidential Succession, under the terms of which the following-named officers become eligible in the order named: Vice-President, Secretary of State, Secretary of the Treasury, Secretary of War, Attorney General, Postmaster General, Secretary of the Navy, Secretary of the Interior, Secretary of Agriculture. It would be difficult to imagine a condition that could really exist in human affairs that would leave the United States without a chief executive instantly upon the death of any President.

* * *

THE HISTORY OF SOME WORDS.

Biscuit—Did you ever look into the etymology of this household word? It is unique in its formation and meaning. It comes from the Latin language, and is made up of two words. "Coquere" is a verb, and means to cook. "Bis" is a prefix, and means twice. The complete word, therefore, means "twice cooked." We must not imagine from this history that this is the reason we have biscuits warmed over for supper. It is not "twice" in that sense. The primitive method of cooking biscuits was to cook them first on one side and then on the other, and hence this gave the word its form and meaning. Biscuits had to be turned over by our ancestors and cooked on both sides. The word was formed before we had stoves and ovens.

Squirrel—This word is from the Greek language. Like "biscuit," it is also made up of two words. The first is "skia," and means "shade." The second is "oura," and means "tail." Hence "shade-tail" was bunny's original name, the idea being that he shaded himself with his long, bushy tail.

Spoon—In the remote and rude civilization of our race, when household utensils were few, people found chips hollowed out where knots had been removed, and these concave chips were used by the people to dip water with. The old Anglo-Saxon word for one of these chips was "spon" (spone), and from this word we have our word for "spoon" today.

Character.—This word is profoundly interesting in the various changes it has had in its career, and on account of the beautiful significance which it has finally attained. There were brick makers in ancient Babylon, but there were so many makers that it became necessary for each man to put a mark on his bricks. This mark was the "character." But some brick were good and some were inferior. Therefore each man became known by the mark on his bricks as a maker of good bricks or inferior bricks, as the case might be. But the makers who sometimes made good brick and sometimes made inferior brick could not be relied upon to make good bricks every time; the man who made inferior brick constantly could be relied on to produce shoddy bricks, and the man who invariably produced first-class bricks could be relied upon absolutely and always to put up just that sort of bricks. Hence the marks on the bricks came to represent that this maker always makes bad brick, this one sometimes makes good bricks and sometimes poor ones, while this man invariably makes excellent bricks. In other words, if you deal with this man, you may expect always to get shoddy bricks. If you deal with this one you may or you may not get first-class bricks. But if you deal with the man whose bricks bear this mark you may confidently depend upon it that you will get the very best bricks every time, and under all circumstances. But the reliability or unreliability of the makers became so closely involved with their dealings with men that the marks on the brick came to represent the integrity or the dishonesty of the men. So that by easy transition the word finally came to mean that a man's mark is upon all that he does, whether it be making bricks or chopping cotton; and you can tell the real nature of each person by the smallest act, and by his secret act as well as by the largest and most public. In this way the word "character" means what a man really is, and this is often found out by the simplest things he does. Whatever is done in a slovenly way stands as a witness of a slovenly nature. Whatever is shoddily done represents a nature that needs training, and self-training is the best training in the world. Whatever is carefully done is a witness for the careful mind, and so on through all manner of doing things. Everything we do lives as testimony to what we really are, and the method of doing a thing is often more important than the thing itself.

MISSIONARY INSTITUTE.

The Preachers' Missionary Institute of the Sherman District met at the call of the presiding elder, Rev. C. M. Harless, in Travis Street Church, Sherman, Texas, December 15 and 16. All the itinerant preachers of the district were present.

Rev. J. M. Bickley and Uncle John Reynolds, as the preachers delight to call him, were with us, blessing us by their presence, prayers, wise counsel and fatherly exhortations. After an earnest, brotherly talk from the presiding elder, setting forth the purpose for which he had called us together, we had a delightful season of prayer and praise, and for awhile considered the best way of promoting the spirit of brotherly love and Christian fellowship, that we may labor together during the year in perfect peace and Christian unity, and be mutually helpful to each other.

P. C. Archer was then elected Secretary, and the program as arranged by Bro. Harless was taken up.

"The Bible as a Missionary Book" was the theme. The missionary idea as found in the different books of the Bible was brought out and discussed by the different pastors who had been assigned their respective parts. The discussions were very interesting and most profitable to all.

Bro. Harless, who presided throughout the session, was filled with the missionary spirit, and all the preachers caught the inspiration, and went home with missionary enthusiasm.

Bro. Harless made a number of suggestions looking to the development of the district on all lines of work, which were embodied in resolutions, unanimously adopted. With such an enthusiastic and laborous leader as Bro. Harless, and the united purpose of his preachers to follow, and to carry out the resolutions adopted, we are expecting a great and glorious forward movement on Sherman District this year.

At the close of the Preachers' Institute a "conference of the stewards" of the district was held, and subjects of the greatest interest, with special reference to the financial matters and obligation on the part of the people to support our institutions, were discussed.

Bro. L. J. Reynolds made a very interesting address to the stewards.

Rev. W. M. Shelton spoke very profitably on "How To Be a Successful Steward."

Bro. C. A. Sanford made a very strong address on "My Financial Obligation to God."

The preachers and stewards unanimously requested its publication in pamphlet form.

The following resolutions were heartily adopted:

To the Preachers' Missionary Institute, Sherman District:

We, your Committee on Resolutions, beg leave to submit the following:

We recommend that a meeting of preachers and laymen of the district be held at least once each quarter, time and place to be determined by the presiding elder.

In order that the laymen of our Church may be represented, we further recommend that two laymen from each pastoral charge be elected by Church Conference as delegates to these meetings.

We further recommend that a Committee on Program, consisting of the presiding elder and two others whom he shall appoint, prepare a program for each of these meetings.

We recommend that each Friday be observed as a day of fasting or abstinance, and that we pray for each other by name.

We recommend that as far as possible brethren assist each other in revival meetings.

We recommend that Sunday, December 20, be observed as Orphanage Day, and that all make every effort possible to pay this assessment by the Christmas holidays.

We further recommend that the assessment for foreign missions be secured early in the year and sent to Bro. A. F. Platter, Treasurer, Denison, Texas, not later than March 31.

We heartily endorse the plan arranged for by the presiding elders at their recent meeting at Dallas for Missionary Institutes in our conference.

We strongly approve the proposed institute for the Bonham, the Sherman and the Gainesville Districts to be held January 21, 22, and we cordially suggest to the presiding elders of these districts that this institute be held at Denison as the most accessible and convenient point in the joint territory for the gathering.

E. L. EGGER,
J. W. CLIFTON,
W. T. WHITESIDE,
Committee.
P. C. ARCHER,
Secretary.

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

AN APPEAL TO METHODISTS.

I came from Kansas City recently to Brownsville, appointed by Bishop Key, with my mind flush with reports about Texas Methodists, what great things they do, and how promptly they do them.

This city of ten thousand is, and will be, the city of the great valley of the Rio Grande, to which the Methodists all over the State should at this time give substantial attention for the reasons that we have a small membership of good, intelligent people worshiping in the Presbyterian Church; but not contented in a borrowed house, yet unable to do otherwise.

One of these reasons is, Americans, many of whom are Methodists, are coming to this place from the North, East and South—good people, many of whom withhold their membership because we are in the borrowed house, which shakes confidence in us being able to build a permanent congregation; but say, if you get to yourselves we will come in.

Our church once owned the lot that the Federal building now occupies, the best point in the city; but somehow this was exchanged for an inside lot which is out of place for a church.

Now we can buy one near the Federal building for three thousand, five hundred dollars, which will give us one of the best locations in the city.

This is the time to get the lot, and also the time to place Methodism on a firm basis. For reference, I give the presiding elder, A. L. Scarborough, of Beeville, Texas, who has been over the ground carefully.

I consider Methodism practically lost to this city as an evangelizing force if you do not help us to this lot, but with this we can apply our lot to the beginning of a fund for the building of the church, which will send Methodism in advance of all others save the Catholics.

We appeal to your love of his kingdom, to your love for the Methodist Church, to your desire for the salvation of souls to not pass this by, but to take stock in this lot from $1 up to any amount that your good hearts move you to take.

Are there not twenty business and professional men who will take $50 stock each? Are there not 50 business and professional men who will take $20 stock each? Are there not 100 tithers who will take $5, or more stock in this? Are there not hundreds of Methodists in this great State who will take $1 stock in this movement for God and men? Are there not 100 Leagues and Sunday-schools, snugly housed, that will take $10 stock that children and young people here in this almost foreign city may have shelter like you? How many pastors who have good churches, well-to-do congregations, and comfortable offices in which to do their work will bring this before their congregations, and earnestly call for an offering that their Churches may have a stock in this? How many presiding elders and Bishops will co-operate with us liberally by taking stock?

Dividends on the stock will be declared by the Head of the Church, Jesus Christ, and paid by him that giveth liberally.

What we do must be done soon. We will receipt you.

A. NOBLE JAMES.
Brownsville, Texas.

A queer little boy who had been to school,
And was well up to all sort of tricks,
Discovered that 9 when upside down
Would pass for the figure 6.
So when asked his age by a good old dame,
This comical youngster said:
"I'm 9 when I stand on my feet like this,
And 6 when I stand on my head."

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO. .....Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

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

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

SUBSCRIPTION—IN ADVANCE.

ONE YEAR $2 00
SIX MONTHS 1 00
THREE MONTHS 50
TO PREACHERS (Half Price) 1 00

For advertising rates address the Publishers.

All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

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.

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

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

TO OUR CORRESPONDENTS.

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

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

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

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

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

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

The pastor ought to make it his duty to visit every member of his charge from once to four times a year. If he has a very large membership he can see them once a year, and in special cases of affliction or disease or distress, see persons of that condition oftener. If his membership is not large he can see them frequently. A house-going preacher makes a Church-going people. No physician can prescribe wisely for his sick people in their homes unless he vists them and makes a personal examination of them. There are a great many physically well people who are religiously sick, and they need the pastor's personal attention. He can not minister to such unless he goes to see them. His pastoral visiting is one of the duties as well as one of the privileges of the industrious pastor.

THE NIGHT RIDERS.

The Reelfoot Lake night riders who killed Captain Quintian Rankin a few months ago have been convicted—at least eight of them. Two were sentenced to twenty years in the penitentiary, and six of them were found guilty of murder in the first degree. A new trial was asked for, but it will be overruled and sentence will be passed upon them. Of course they will have their case appealed; but there is but little show for them. If any set of criminals ever needed the extreme penalty of the law they are the men.

When the sun shines brightly and all nature rejoices, most any man can smile and wear an expression of serenity; but when the tempest howls and the floods sweep threateningly around you, it requires the nerve of a hero to stand at his post and defy all sense of fear.

"'Tis foolish to weed all gardens but our own."

A Tale of Three Cities.

By Bishop Warren A. Candler.

The three cities are Atlanta, Knoxville and Birmingham, and the tale is about how prohibition has worked in those cities. It is a true story based on official records which cannot be questioned. It is not a story of what happened "once upon a time" in fairy land, but a story of what has happened during this year of grace 1908 in our own land. It should end all debate concerning at least some points in the controversy over prohibition; for it amounts to a demonstration that the open saloon is the source of a vast deal of crime and that prohibition prohibits enough to reduce drunkenness to a most remarkable degree and to diminish all other sorts of crime.

"One fact is worth a thousand theories," and any theory which is contradicted by facts none but fools or knaves will seek to maintain. What are the facts as to prohibition in these three cities?

The Facts as to Knoxville.

On November 1, 1907, the saloons of Knoxville were closed. An investigation made recently by a correspondent of the New York Herald and reported in that paper shows the following facts: "Despite a financial disturbance all over this broad land Knoxville has flourished and prospered. It might have prospered more with the saloons and it might have prospered because it was without them, but the undeniable fact is Knoxville has prospered." Again the Herald's correspondent says: "Drunkenness and crime have been very materially decreased. The monthly reports of the Chief of Police are interesting in that they show on an average about three arrests for drunkenness per day during the last year, as against twelve in previous years. It was nothing unusual to have from thirty-five to forty cases on a Saturday night, while now the number ranges from eight to twelve only." Another matter which will attract attention is that there has been a noticeable decrease in the higher crimes. The emergency wagon has been called out only eight or ten times this year to carry persons who had been cut or shot or bruised in quarrels. Chief Chandler says the emergency wagon was called out sixty-six times the first year of his service."

With reference to the effect on the financial condition of wage-earners the reporter of the Herald says: "One of the city bankers says there is more money in the banks to-day to the credit of the men who labor than at any time previous to the coming of the dry time."

The Facts as to Birmingham.

In a recent issue of the Alabama Christian Advocate, a high-toned, reliable paper published in Birmingham, appeared an article in which the following statements are made:

"The campaign of misrepresentation concerning prohibition in Birmingham and Jefferson County continues in certain quarters. Where prohibition fights are on literature is being circulated by the saloon interests showing conclusively that prohibition does not prohibit in this section, and that conditions are even worse than under the saloon regime.

"There is abundant evidence in Birmingham and Jefferson County to disprove such statements, and to any unprejudiced observer there is only one decision possible. Birmingham is more law-abiding, there is less drunkenness and disorder than at any previous period in the city's history.

"During one week in November there was an unusual number of violent deaths in our city, and this fact was heralded far and wide as evidence that prohibition was a failure. Those who were using this unfavorable showing for our city forgot to add that it was an unusual record 'for Birmingham under prohibition.' Compared with the record of even one year ago it is a favorable showing. As it happens, November, 1907, shows the smallest record in violent deaths for that year, while November, 1908, gives the largest record for this year. Even then the figures for that month in 1908 are less than sixty per cent of the number in November, 1907. We are ashamed of the record for the month just closed, but it would have been counted a remarkable record for 1907—remarkable because it was little more than one-half of the number for the best month in 1907.

"Dr. Sutton, Chief Clerk and Statistician in the office of the Sanitary Department of the city, the office wherein are kept the vital statistics of Birmingham, has completed a summary of the first ten months of 1908, as compared with the first ten months of 1907.

"The following are the figures on violent deaths for the two years:

	1907.	1908.
"Gunshot wounds	66	39
"Stab wounds	11	1
"Fractured skulls	25	16
"Unknown violence	96	57
"Railroad accidents	72	15
"Acute alcoholism	11	0
"Opium poison	6	1
"Broken back	16	1
"Total	294	130

"This is the official record. When you hear statements concerning the increased death rate in Birmingham under prohibition, give the saloon advocate these figures which can be verified at any time."

The Facts as to Atlanta.

The facts as to Atlanta are too well known in our community to be questioned. They were thus succinctly given in the reportial columns of the Journal a few days ago, and that statement of them will bear repetition here. It was as follows:

"The difference in the number of cases handled in the recorder's court for the first nine months of the year 1908 as compared with the corresponding period in the year 1907, shows a diminution in the number of cases, not only with reference to those of drunkenness, but also as regards general disorder, that is very remarkable.

"For the first nine months of 1907 there were 4,352 cases of drunkenness and the total number of cases handled in the court numbered 15,086, while during the like period of this year the number of cases of drunkenness was 1,598, and the total of all cases handled was 9,990.

"Figures are stubborn things, and these statistics give an undoubted proof of the effectiveness of prohibition. In the matter of drunkenness alone, there were about four times as many cases last year as compared with the first nine months of the present year. There is almost a decrease of 50 per cent as regards all cases docketed. To be exact, this measure of decrease would be about 45 per cent."

It must be borne in mind that these three cities were all in easy reach of Chattanooga and Montgomery, where the saloons have been running all the year, and where men have been chuckling over the supposed advantage which those places had over such "dry towns" as Atlanta, Knoxville and Birmingham. In the light of these facts, which cities have most to rejoice over, the "dry towns" or the "wet towns?" If Chattanooga likes her wetness she will have it all to herself next year, for Montgomery will be under prohibition after January 1, 1909. So will Mobile be "dry" also. With each added area of prohibition the law will become easier of enforcement and every passing day will make the reform more complete and permanent. Atlanta, Knoxville and Birmingham will make a better showing in 1909 than in 1908. What will Chattanooga show of drunkenness, crime, poverty, and an increased body of "undesirable citizens?"

The Conclusion from the Facts.

The facts in the case of these three cities show conclusively the soundness of the following propositions:

(1) The temperance people have not overstated the amount of crime and disorder and poverty which is directly traceable to the saloon. They have rather understated the case.

(2) Prohibition can be enforced in a city, and even when imperfectly enforced it so greatly reduces crime that the law should never be repealed for the return of the legalized traffic in liquors unless the State intends to make laws for the production of crime rather than for its prevention and correction.

(3) The fact that near-by towns allow the open saloon does not make prohibition impracticable in cities that wish to close the doggeries.

Some are telling us now of the awful amount of "blind tigers" in these cities. They neglect to tell us that there were more "blind tigers" under the system of legalized saloons than there are under prohibition. This is susceptible of proof. In other days we had both the saloons and the "blind tigers." Now we have only the "blind tigers," and it is easier to catch them now than when they were born in the saloon, nourished at its breast and concealed by its work.

Some are lamenting the dreadful amount of "near-beer" which is sold. The sale of that abominable article is lamentable, but I have learned to discriminate between the lamentation which is made over it. Some lament it in order to make a plea for a lax liquor law, or to argue for the utter overthrow of prohibition. Their tears are not temperance tears. They are not pining for the suppression of the sale of "near-beer," but for the return of the legalized liquor traffic in some form or another. The temperance people will not take counsel from men of this sort. If such men really and sincerely lament the sale of "near-beer," let them join us in an honest effort to suppress it by improving the prohibition laws we have and which have already done so much to diminish drunkenness and reduce crime. If they will not do this, let them stop whining about the wretched results of "near-beer."

Let all parties take notice that the temperance reform is not going backward. It has come to stay. Not to mention other forces which are back of it, the Christian Churches of America are pledged to the overthrow of the enormous evils of the legalized liquor traffic, and they cannot be deceived, bribed, intimidated, nor beaten in this fight. The Liquor Dealers' Club of Chicago at a recent meeting pointed out this fact in words worthy of quotation here. This is their declaration:

"The key to the situation is to drive the ministers out of the fight. If the minister preaches prohibition in the pulpit; if the women, as in Philadelphia, will march the streets with banners, singing 'Onward, Christian soldiers'—and it's a good march—there's no force that can beat a fight like that. The question is not a moral one, although it has moral aspects, and no minister has a right to stand in his pulpit and preach it. If you are going to bump your head into prohibition it is going to win, but there are always ways of sidetracking public issues. The clergy is unable to distinguish betweent crime and sin."

They are right about "the key to the situation," but they will find it impossible to "drive the ministers out of the fight." Nor will it be possible to "sidetrack" the issue. The saloon is doomed, and nothing can save it. There may be temporary and local reverses of the prohibition cause, but it will not on this account recede. The effort to "sidetrack" it, whether such effort is made by parties or persons, will in the end result in the overthrow of such persons or parties. The distillers and brewers will fight it of course, and spend many millions in the fight. They may as well understand that their largest annual expense henceforth must be their contributions to the anti-prohibition campaign fund, and that every year their profits are going to be smaller and their contributions will have to be larger. In the end they will lose their fight. The man in the liquor business to-day who speedily gets out of it will show good business sense. The man who continues in it will do well to use some odd time each day to learn a trade; for in a few years he will have to go out of the business and his estate will be worth then less than it is now.

If the tale of these three cities is not convincing let this passage from the Thanksgiving proclamation of the Governor of Kansas be considered:

"The beneficent effect of our wise public policies is attested by the logic of results. One-third of our counties are without prisoners in their jails or paupers in their poorhouses; one-half of our counties contributed no convicts to our prison population the last year and one-half of our prison inmates never lived in Kansas long enough to gain a residence here. Our educational institutions were never so flourishing, our Churches never so strong, nor the spiritual outlook more hopeful. The saloon has been practically banished from our State and its baneful influence almost entirely eliminated. All these things should touch the chords of our better natures and make them vibrate with the reverent sentiment. 'Praise God from whom all blessings flow.'" Facts thus loudly proclaimed and publicly attested cannot be overcome. The case against the saloon is made out, and it is only a question of a few years when judgment will be entered against it in all the States of the Union as it has been rendered in Kansas, Georgia, Maine, Oklahoma, Alabama, North Carolina, and Mississippi. It is impossible to deceive the people any longer. They are going to carry this reform to speedy culmination. Prohibition is going to be the policy of North America in dealing with the sale of liquor—perhaps the policy of the English-speaking world.

The politicians may not believe this. They are deceiving themselves. They have not dealt with a force like this before, and they do not understand it. It is none of my business to warn them; but they would do well to consider what is here said, and make their plans accordingly—in Georgia at least.

Wherever the saloon is suppressed drunkenness decreases and crime diminishes. When the army saloon, which was called the "canteen" was closed by statute many were the predictions by "bibulous" officers concerning the increased drunkenness which would follow at our military posts; but all their predictions have failed of fulfillment. The report of the Judge-Advocate-General shows the results as follows:

In 1900 the number of cases of drunkenness was 1,645; in 1901 the number was 1,458; in 1902 it fell to 960; in 1903 it was 811; in 1904 it was 616; in 1905 it declined to 508, and in 1906 to 504. Here is a decrease of over a thousand cases annually wrought by this reform in five years. I have not the figures for 1907 and 1908.

The saloon must go. It must go from the country and the town, from the crossroads and the city, from the army and the navy; it cannot much longer find protection where the flags of the English-speaking nations float and their legal systems prevail.

THE WEAL OF THE ENTIRE COMMUNITY.

The civil rights of the individual are securely protected by our laws. He is entitled to life, liberty and the pursuit of happiness to the extent that his life, his liberty and his happiness do not encroach upon the rights of other people. Within proper bounds he can enjoy the fullest liberty and the fullest enjoyment of happiness. This is one of the fundamental principles in our National and State Governments.

But the rights of every man stand related to the rights of other people. If one man's life becomes a menace to society, the State reserves the right to imprison him or even under severe stress to take his life away from him. If in his pursuit of happiness he tramples upon the rights of other people, the State calls him to a just account for his conduct. Under our form of government, this is absolutely necessary. Were it otherwise, the life, the liberty and the

pursuit of happiness of every man would be jeopardized.

Therefore, no one man has absolute claim to life, and to liberty and to the enjoyment of happiness. He only has this right to the extent that he is not to endanger the rights of society, or of other individuals. When he reaches this limit and goes beyond it, he must be taken in hand. Only in this way can organized society exist.

Therefore, when one man wants to do something for his own benefit regardless of the benefit of the community, like opening a gambling den, or running an opium joint, or projecting a place of shame, the community have a right, under the law, to rise up and prevent it. The liquor business comes under the same rule. Where people do not want it, they have a right to appeal to a majority of the people to prohibit it. Every man who goes into that business does it with this understanding. The State delegates to the people of every political subdivision of the county, and to the whole county, to adopt this course. And the people of the entire State can rise up, under the forms of law, and either demand of the Legislature to outlaw the business in the entire commonwealth, or to have this body submit to them an amendment to the constitution and by a majority vote put the business out in this way. Maine, Kansas, Oklahoma and North Carolina have done this by adopting a constitutional amendment. This is the better way to dispose of the question, because it is permanent. But they have the right to ask the Legislature to prohibit the business, as they did in Georgia, Alabama and Mississippi. This method, however, makes every Legislature a repeated battle-ground; but it is working well in the States mentioned. In Texas we are asking for a vote on the amendment, and we hope to have the matter submitted to a vote of the people. When we put prohibition in our constitution, then it will never be menaced by Legislative sessions. And we have reached a period in our progress when the people have the right to thus dispose of the liquor problem. The good of the whole State demands it.

PAY YOUR POLL TAX.

Again let us remind you of your duty to pay your poll tax. Pay it between this and the first day of February. If you wait till the first day of February and then pay it you can not vote during the year. The last day of this month is your last chance to pay and have the privilege of voting. Maybe we will have a prohibition election this year, and we want our people to get ready for it. One of the first steps looking to this privilege is to have your poll tax receipt in your posession before the sun goes down on the last day of this month. PAY NOW.

A GREAT INSTITUTIONAL CHURCH.

Of the 130,000 people in Atlanta, 44,000 are said to be identified with the Churches, while one half the remaining population, 86,000, have or have had, their membership elsewhere. The exceptionally large number of students in the business, dental and medical colleges and other institutions of learning, together with the fact that Atlanta is becoming more and more a great commercial center, the headquarters of a vast army of traveling men, partly accounts for this showing. There are 10,000 students within her borders alone away from home.

The men of Wesley Memorial Church, the great institutional Church projected five years ago, to the pastorate of which Rev. Frank Siler, of the Western North Carolina Conference was transferred last fall, have organized themselves into a brotherhood under the name of "Jonathans."

One of the objects of this organization is to reach and save to the Church this inflowing population. A central office has been opened at 413 Prudential Building with Z. S. Cowan, an active Methodist layman, as Secretary. The pastors and people throughout the Church reading this notice will perform a needed service if they will send names, with their Atlanta addresses when possible, of all persons coming to Atlanta for any length of time, to Mr. Cowan, who wil promptly report them to the several committees representing this movement, who will gladly introduce them to the several Churches of the city.

It ought to be one of the rules of every Board of Stewards to see to it that every member of the Church be given an opportunity to pay something to the support of the Church, however much or however little the amount may be. Poverty is no excuse, for however poor a man or a woman may be, each one can pay five or ten cents per month, and at the end of the year it will amount to from fifty cents to one dollar and twenty cents. Several persons paying these small amounts will make a considerable amount in the aggregate. Every little helps. Besides this, it makes the member paying it feel that he has a personal interest in the Church. And the small amount paid by some people is a greater self-sacrifice than the large amount paid by others.

In this issue of the Advocate Mr. H. L. Piner, of Denison, Texas, opens up a new department, entitled "Boys' and Girls' Self-Culture Column." Our young readers will gain much information by following him closely, for, as he states in a private letter, he will furnish "something every week out of fifty years of 'point-gathering' that will be spicy and attractive, and will at the same time have an undercurrent of good gospel, as well as information which our boys and girls ought to know." We are sure our older readers will also find great interest in his department, as Brother Piner wields a facile pen. Let parents direct the attention of their children to this department. They will be benefited and instructed thereby.

CORSICANA TO BUILD A NEW PARSONAGE.

We take the following notice of a contemplated new parsonage enterprise now under way at First Church, Corsicana, from the Corsicana Daily Sun:

The new year, before it grows old, will find the First Methodist Church enjoying a new parsonage. That matter was settled yesterday and Dr. James Campbell, the pastor, appointed the following Building Committee: C. W. Jester, J. S. Callicutt, J. L. Halbert, J. E. Whiteselle, Dr. J. W. David, W. M. Tatum, Gov. Geo. T. Jester, L. Treadwell and J. M. McCammon. For a long time the question of a new parsonage has been discussed and that it is needed all agree. Therefore the members of the Church and their friends, as well will gladly hear the announcement that the matter has been fully determined upon and that the parsonage is now assured. If there was any doubt in the minds of those who heard Dr. Campbell's introductory remarks on the subject yesterday morning it was all removed when the personnel of the Building Committee was revealed by him. Not one of the members but that is successful in his personal business affairs. All of them have seen the Church grow from a small membership worshiping in a little building to a membership of hundreds with a handsome house of worship. In all of this progress they have taken a prominent part and in those early, struggling days for the Church, Dr. Campbell was the pastor for a season, receiving the meager salary then paid. It is a fitting tribute to these men who stood with him then and have prospered since that he should appoint them a committee to superintend the work of building the new parsonage. And the committee in turn will have paid the pastor a worthy compliment when they have finished the work. An enthusiastic member of the Church after morning service was over was heard to remark with enthusiasm, "Why, we've got back to the old regime," the significance of which was that there was no room for doubt now Dr. Campbell deserves the congratulations of his Church membership and the public at large (for the parsonage will be an ornament to the town) for the speedy and happy consummation of this important matter. The building will cost $6000.

We congratulate Dr. Campbell and his good people on this enterprise. First Church in that city is one of the best in the Northwest Texas Conference. Their church building is a credit to the city and to our Methodism; and now we rejoice to see that they are to have a parsonage in keeping with their place of worship. We trust, and we feel sure, that they will build a first-class, up-to-date parsonage, one in every way worthy the ability and good taste of that excellent congregation. The house for the preacher is God's house, just as much so as the Church edifice; and the effort bestowed upon it is just as sacred. What the people do for the misister, the Lord regards as being done for himself. There is no argument for a modern and beautiful place of worship that will not hold good for the parsonage also. Our people ought to build parsonages that are a credit to their taste and to their religion. Sometimes our wealthiest people do not look at this matter in this light. But it is the truth nevertheless. We have often wondered why the old parsonage at Corsicana had not been replaced by a good one, as it stood in such sharp contrast with their splendid church. But the wonder now ceases. They have made up their minds to do their duty. Dr. Campbell has appointed a committee of big-hearted, large-brained and successful business men to put the enterprise through. That they will do so, we have no shadow of doubt. Our Methodism is making great progress in church and parsonage buildings, and Corsicana proposes to stay in the front of the procession.

PERSONAL.

Rev. C. B. Fladger, of Plano, has secured the services of Rev. J. W. Anderson, the noted evangelist, and he and his people are in the midst of a good meeting. May all their expectations be realized.

Rev. V. A. Godbey, of Tenth Street, Austin, was in the city last week to attend a meeting of the Interdenominational Sunday-school workers in Fort Worth, and he made the Advocate a brotherly visit.

Rev. W. T. McDonald, of the Texas Conference, has been appointed chaplain of the penitentiary at Huntsville, Texas. He served in that position under former administrations and is well qualified for its duties. His friends will address him at Huntsville, Texas.

Rev. R. G. Mood, Secretary of the North Texas Conference, the third one held, is the first to send us a copy of the printed minutes. It is a handsomely gotten up annual and we appreciate the promptness with which he has put this copy in our hand.

Rev. Abe Mulkey was in to see us last week. He is ready for another year's campaign. He will hold meetings soon at the following places and dates: Memphis, Texas, Jan. 8-18; Abilene, Jan. 29 to Feb. 8; and at Teague, Feb. 19 to March 1.

Bishop E. E. Hoss recently was called upon to attend the funeral of his only brother, Dr. Archy Hoss, of Jonesboro, Tenn. This is a sad blow to the Bishop and his many Texas brethren will sympathize deeply with him in his affliction.

J. T. McKenzie, only son of the late Dr. McKenzie, the noted preacher and educator of other days, was in the city to attend the funeral of the late Prof. Smith Ragsdale, and called to see the Advocate force. He lives at the old McKenzie homestead near Clarksville.

The Epworth Leaguers of the Church are going to erect a statue to Rev. Sam P. Jones, the great Southern evangelist. It is to stand in the yard of St. Luke Church, Oklahoma City, the place where he held his last meeting. Contributions sent to Dr. H. M. DuBose at Nashville, Tenn., will be properly acknowledged.

Rev. Thomas Reece, who is now living in Fort Worth, writes us a brotherly letter. He is happy and cheerful with the advance of age; preaches often and holds good revivals where he has converts in the good old-fashioned way. Last summer he made a visit to Alabama among relatives and friends, preached a number of times, and had a delightful experience.

We had a delightful visit from the Hon. W. E. Hawkins, First Assistant in the Attorney General's office at Austin. He is not only an efficient official, but he is also a good Methodist, and the son of a Methodist preacher.

Rev. Leonard Rea, of Couts Memorial, Weatherford, looked in on the Advocate this week. He is happier than the general run of preachers in that he has secured in cash all the conference assessments. The track is clear and he anticipates, and is already enjoying, a successful year.

Rev. J. T. Bloodworth, one of the conference evangelists for the Northwest Texas Conference, was in to see us last week. His work is within the Gatesville, the Dublin and the Brownwood Districts, and he is already actively in the field. He is a strong, useful man and good results will follow his labors.

Our old friend, R. C. Dial, who for years was in the newspaper business in Greenvile, has moved to Carendon and bought the Banner-Stockman, and is now the editor and proprietor of that paper. We wish him success in his new field. There is no cleaner or truer newspaper man in Texas than R. C. Dial.

We are sorry to see that Rev. G. S. Hardy was recently thrown from his buggy and received injuries in the way of a broken rib and a bruised shoulder that will confine him to his room for a few days. He is the energetic presiding elder of the Plainview District, and we hope for his speedy recovery.

We are in receipt of a special invitation to attend the dedicatory service of our new church building in Midland, January 17. Bishop Joseph S. Key will have charge of the services. We congratulate our Midland friends upon their liberality and enterprise in finishing and paying for such a handsome structure. Midland Methodism is to the front in our Western section.

We had a very pleasant visit this week from Mr. Champ Traylor, of Plemons, Texas. Being a native of Texas, and spending his youth on the frontier of this State amid trying scenes and times, he is exceedingly interesting and entertaining. He is in hearty accord with the State-wide prohibition movement, and is using his influence in its behalf.

Rev. J. E. Wray, of Shearn Church, Houston, is winning good opinions from his people. We are not surprised at this, for he is able, trained, devout and a large success in every field to which the Church has sent him. In a recent issue of Zion's Herald, one of the ablest of our Northern exchanges, there appeared a fine cut of Dr. Wray and the full text of his last sermon to his former congregation in New Orleans. In a private note recently from Dr. W. C. Lovett, of the Wesleyan Christian Advocate, published in Atlanta, Ga., he speaks in the highest terms of Dr. Wray as a preacher of great strength and a brother of most commendable traits. He has fallen in good hands in Texas and his work gives rich promise of fine success.

Buy a Home In the Best Part of West Texas

We have 12,000 acres 8 miles of Abilene, Texas, cut into tracts of 50 acres and up. We can sell you any quantity you want. Terms 1-5 cash, balance in 8 annual notes if land is improved. Come and see it. No trades considered.

Abdon Holt, Abilene, Texas.

JERUSALEM: FROM THE EARLIEST TIMES TO A. D. 70.

The above is the title to a most valuable book in two large volumes, by George Smith, D. D., and published by A. C. Armstrong & Son. Dr. Smith is a Biblical scholar of world-wide reputation, and the announcement that he has prepared and given to the public these two magnificent volumes is sufficient to give the reader the proper impression of their merit. They contain everything that research has brought to light concerning the city of Jerusalem, with just such expositions as might be expected from a man of Dr. Smith's character as an author of great erudition and almost boundless information. However, the reader must bear in mind that he is one of the advanced thinkers in matters of Scripture, belonging to the higher critic department of Biblical interpretation; but if read with discrimination, these volumes will enrich the stock of one's information concerning the extended matters he here undertakes to treat.

The first volume comprises nearly five hundred pages. It embraces the topography of the city, and the various questions which this raises, of position, nomenclature, geology and earthquakes, and the origin, progress, development and early populations of the city, together with its water supply, and the changes through which the city passed in its early stages.

The second volume deals largely with the history, moral, religious and secular, of the city and the ages and times through which it passed.

It has illustrations and maps and every data necessary to obtain a correct knowledge of this most wonderful city, in many respects, in the history of the world. A suitable review of these volumes in a newspaper notice is impossible, but we have tried to give the reader some idea of the importance of the work. To appreciate it, it will be necessary for you to possess the volumes and read them at your leisure.

DEDICATION.

Rev. L. S. Barton will dedicate the Willow Point Methodist Church on the fifth Sunday in this month (January). Former pastors are invited to attend the occasion. S. E. PRITCHETT.

GOOD OPENINGS.

A live newspaper man has an opportunity to take charge of a paper. He can either lease or buy the plant.

A Methodist dentist can also find a good opening.

Both applicants will receive full particulars by addressing the undersigned. J. F. ARCHER.

Nevada, Texas.

POSTOFFICE ADDRESSES.

Rev. W. H. Moss, San Angelo, Texas.

Rev. F. Pilley, Cisco, Texas.

Rev. A. Nolan, Nacogdoches, Texas, Route 3.

MARSHALL DISTRICT.

The following changes have been made in first round:

Harleton, at Ashland, Jan. 16, 17.

Beckville, Jan. 30, 31.

H. T. CUNNINGHAM, P. E.

LIFE INSURANCE.

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.

TOM C. SWOPE. **Houston, Texas.**

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO. .....Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

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

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

SUBSCRIPTION—IN ADVANCE.

ONE YEAR $2 00
SIX MONTHS 1 00
THREE MONTHS 50
TO PREACHERS (Half Price) 1 00

For advertising rates address the Publishers.

All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

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.

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

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

TO OUR CORRESPONDENTS.

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

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

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

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

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

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

The pastor ought to make it his duty to visit every member of his charge from once to four times a year. If he has a very large membership he can see them once a year, and in special cases of affliction or disease or distress, see persons of that condition oftener. If his membership is not large he can see them frequently. A house-going preacher makes a Church-going people. No physician can prescribe wisely for his sick people in their homes unless he vists them and makes a personal examination of them. There are a great many physically well people who are religiously sick, and they need the pastor's personal attention. He can not minister to such unless he goes to see them. His pastoral visiting is one of the duties as well as one of the privileges of the industrious pastor.

THE NIGHT RIDERS.

The Reelfoot Lake night riders who killed Captain Quintian Rankin a few months ago have been convicted—at least eight of them. Two were sentenced to twenty years in the penitentiary, and six of them were found guilty of murder in the first degree. A new trial was asked for, but it will be overruled and sentence will be passed upon them. Of course they will have their case appealed; but there is but little show for them. If any set of criminals ever needed the extreme penalty of the law they are the men.

When the sun shines brightly and all nature rejoices, most any man can smile and wear an expression of serenity; but when the tempest howls and the floods sweep threateningly around you, it requires the nerve of a hero to stand at his post and defy all sense of fear.

"'Tis foolish to weed all gardens but our own."

A Tale of Three Cities.

By Bishop Warren A. Candler.

The three cities are Atlanta, Knoxville and Birmingham, and the tale is about how prohibition has worked in those cities. It is a true story based on official records which cannot be questioned. It is not a story of what happened "once upon a time" in fairy land, but a story of what has happened during this year of grace 1908 in our own land. It should end all debate concerning at least some points in the controversy over prohibition; for it amounts to a demonstration that the open saloon is the source of a vast deal of crime and that prohibition prohibits enough to reduce drunkenness to a most remarkable degree and to diminish all other sorts of crime.

"One fact is worth a thousand theories," and any theory which is contradicted by facts none but fools or knaves will seek to maintain. What are the facts as to prohibition in these three cities?

The Facts as to Knoxville.

On November 1, 1907, the saloons of Knoxville were closed. An investigation made recently by a correspondent of the New York Herald and reported in that paper shows the following facts: "Despite a financial disturbance all over this broad land Knoxville has flourished and prospered. It might have prospered more with the saloons and it might have prospered because it was without them, but the undeniable fact is Knoxville has prospered." Again the Herald's correspondent says: "Drunkenness and crime have been very materially decreased. The monthly reports of the Chief of Police are interesting in that they show on an average about three arrests for drunkenness per day during the last year, as against twelve in previous years. It was nothing unusual to have from thirty-five to forty cases on a Saturday night, while now the number ranges from eight to twelve only." Another matter which will attract attention is that there has been a noticeable decrease in the higher crimes. The emergency wagon has been called out only eight or ten times this year to carry persons who had been cut or shot or bruised in quarrels. Chief Chandler says the emergency wagon was called out sixty-six times the first year of his service."

With reference to the effect on the financial condition of wage-earners the reporter of the Herald says: "One of the city bankers says there is more money in the banks to-day to the credit of the men who labor than at any time previous to the coming of the dry time."

The Facts as to Birmingham.

In a recent issue of the Alabama Christian Advocate, a high-toned, reliable paper published in Birmingham, appeared an article in which the following statements are made:

"The campaign of misrepresentation concerning prohibition in Birmingham and Jefferson County continues in certain quarters. Where prohibition fights are on literature is being circulated by the saloon interests showing conclusively that prohibition does not prohibit in this section, and that conditions are even worse than under the saloon regime.

"There is abundant evidence in Birmingham and Jefferson County to disprove such statements, and to any unprejudiced observer there is only one decision possible. Birmingham is more law-abiding, there is less drunkenness and disorder than at any previous period in the city's history.

"During one week in November there was an unusual number of violent deaths in our city, and this fact was heralded far and wide as evidence that prohibition was a failure. Those who were using this unfavorable showing for our city forgot to add that it was an unusual record 'for Birmingham under prohibition.' Compared with the record of even one year ago it is a favorable showing. As it happens, November, 1907, shows the smallest record in violent deaths for that year, while November, 1908, gives the largest record for this year. Even then the figures for that month in 1908 are less than sixty per cent of the number in November, 1907. We are ashamed of the record for the month just closed, but it would have been counted a remarkable record for 1907—remarkable because it was little more than one-half of the number for the best month in 1907.

"Dr. Sutton, Chief Clerk and Statistician in the office of the Sanitary Department of the city, the office wherein are kept the vital statistics of Birmingham, has completed a summary of the first ten months of 1908, as compared with the first ten months of 1907.

"The following are the figures on violent deaths for the two years:

	1907.	1908.
"Gunshot wounds	66	39
"Stab wounds	11	1
"Fractured skulls	25	16
"Unknown violence	96	57
"Railroad accidents	72	15
"Acute alcoholism	11	0
"Opium poison	6	1
"Broken back	16	1
"Total	294	130

"This is the official record. When you hear statements concerning the increased death rate in Birmingham under prohibition, give the saloon advocate these figures which can be verified at any time."

The Facts as to Atlanta.

The facts as to Atlanta are too well known in our community to be questioned. They were thus succinctly given in the reportial columns of the Journal a few days ago, and that statement of them will bear repetition here. It was as follows:

"The difference in the number of cases handled in the recorder's court for the first nine months of the year 1908 as compared with the corresponding period in the year 1907, shows a diminution in the number of cases, not only with reference to those of drunkenness, but also as regards general disorder, that is very remarkable.

"For the first nine months of 1907 there were 4,352 cases of drunkenness and the total number of cases handled in the court numbered 15,086, while during the like period of this year the number of cases of drunkenness was 1,598, and the total of all cases handled was 9,990.

"Figures are stubborn things, and these statistics give an undoubted proof of the effectiveness of prohibition. In the matter of drunkenness alone, there were about four times as many cases last year as compared with the first nine months of the present year. There is almost a decrease of 50 per cent as regards all cases docketed. To be exact, this measure of decrease would be about 45 per cent."

It must be borne in mind that these three cities were all in easy reach of Chattanooga and Montgomery, where the saloons have been running all the year, and where men have been chuckling over the supposed advantage which those places had over such "dry towns" as Atlanta, Knoxville and Birmingham. In the light of these facts, which cities have most to rejoice over, the "dry towns" or the "wet towns?" If Chattanooga likes her wetness she will have it all to herself next year, for Montgomery will be under prohibition after January 1, 1909. So will Mobile be "dry" also. With each added area of prohibition the law will become easier of enforcement and every passing day will make the reform more complete and permanent. Atlanta, Knoxville and Birmingham will make a better showing in 1909 than in 1908. What will Chattanooga show of drunkenness, crime, poverty, and an increased body of "undesirable citizens?"

The Conclusion from the Facts.

The facts in the case of these three cities show conclusively the soundness of the following propositions:

(1) The temperance people have not overstated the amount of crime and disorder and poverty which is directly traceable to the saloon. They have rather understated the case.

(2) Prohibition can be enforced in a city, and even when imperfectly enforced it so greatly reduces crime that the law should never be repealed for the return of the legalized traffic in liquors unless the State intends to make laws for the production of crime rather than for its prevention and correction.

(3) The fact that near-by towns allow the open saloon does not make prohibition impracticable in cities that wish to close the doggeries.

Some are telling us now of the awful amount of "blind tigers" in these cities. They neglect to tell us that there were more "blind tigers" under the system of legalized saloons than there are under prohibition. This is susceptible of proof. In other days we had both the saloons and the "blind tigers." Now we have only the "blind tigers," and it is easier to catch them now than when they were born in the saloon, nourished at its breast and concealed by its work.

Some are lamenting the dreadful amount of "near-beer" which is sold. The sale of that abominable article is lamentable, but I have learned to discriminate between the lamentation which is made over it. Some lament it in order to make a plea for a lax liquor law, or to argue for the utter overthrow of prohibition. Their tears are not temperance tears. They are not pining for the suppression of the sale of "near-beer," but for the return of the legalized liquor traffic in some form or another. The temperance people will not take counsel from men of this sort. If such men really and sincerely lament the sale of "near-beer," let them join us in an honest effort to suppress it by improving the prohibition laws we have and which have already done so much to diminish drunkenness and reduce crime. If they will not do this, let them stop whining about the wretched results of "near-beer."

Let all parties take notice that the temperance reform is not going backward. It has come to stay. Not to mention other forces which are back of it, the Christian Churches of America are pledged to the overthrow of the enormous evils of the legalized liquor traffic, and they cannot be deceived, bribed, intimidated, nor beaten in this fight. The Liquor Dealers' Club of Chicago at a recent meeting pointed out this fact in words worthy of quotation here. This is their declaration:

"The key to the situation is to drive the ministers out of the fight. If the minister preaches prohibition in the pulpit; if the women, as in Philadelphia, will march the streets with banners, singing 'Onward, Christian soldiers'—and it's a good march—there's no force that can beat a fight like that. The question is not a moral one, although it has moral aspects, and no minister has a right to stand in his pulpit and preach it. If you are going to bump your head into prohibition it is going to win, but there are always ways of sidetracking public issues. The clergy is unable to distinguish between crime and sin."

They are right about "the key to the situation," but they will find it impossible to "drive the ministers out of the fight." Nor will it be possible to "sidetrack" the issue. The saloon is doomed, and nothing can save it. There may be temporary and local reverses of the prohibition cause, but it will not on this account recede. The effort to "sidetrack" it, whether such effort is made by parties or persons, will in the end result in the overthrow of such persons or parties. The distillers and brewers will fight it of course, and spend many millions in the fight. They may as well understand that their largest annual expense henceforth must be their contributions to the anti-prohibition campaign fund, and that every year their profits are going to be smaller and their contributions will have to be larger. In the end they will lose their fight. The man in the liquor business to-day who speedily gets out of it will show good business sense. The man who continues in it will do well to use some odd time each day to learn a trade; for in a few years he will have to go out of the business and his estate will be worth then less than it is now.

If the tale of these three cities is not convincing let this passage from the Thanksgiving proclamation of the Governor of Kansas be considered:

"The beneficent effect of our wise public policies is attested by the logic of results. One-third of our counties are without prisoners in their jails or paupers in their poorhouses; one-half of our counties contributed no convicts to our prison population the last year and one-half of our prison inmates never lived in Kansas long enough to gain a residence here. Our educational institutions were never so flourishing, our Churches never so strong, nor the spiritual outlook more hopeful. The saloon has been practically banished from our State and its baneful influence almost entirely eliminated. All these things should touch the chords of our better natures and make them vibrate with the reverent sentiment. 'Praise God from whom all blessings flow.'" Facts thus loudly proclaimed and publicly attested cannot be overcome. The case against the saloon is made out, and it is only a question of a few years when judgment will be entered against it in all the States of the Union as it has been rendered in Kansas, Georgia, Maine, Oklahoma, Alabama, North Carolina, and Mississippi. It is impossible to deceive the people any longer. They are going to carry this reform to speedy culmination. Prohibition is going to be the policy of North America in dealing with the sale of liquor—perhaps the policy of the English-speaking world.

The politicians may not believe this. They are deceiving themselves. They have not dealt with a force like this before, and they do not understand it. It is none of my business to warn them; but they would do well to consider what is here said, and make their plans accordingly—in Georgia at least.

Wherever the saloon is suppressed drunkenness decreases and crime diminishes. When the army saloon, which was called the "canteen" was closed by statute many were the predictions by "bibulous" officers concerning the increased drunkenness which would follow at our military posts; but all their predictions have failed of fulfillment. The report of the Judge-Advocate-General shows the results as follows:

In 1900 the number of cases of drunkenness was 1,645; in 1901 the number was 1,458; in 1902 it fell to 960; in 1903 it was 811; in 1904 it was 616; in 1905 it declined to 508, and in 1906 to 504. Here is a decrease of over a thousand cases annually wrought by this reform in five years. I have not the figures for 1907 and 1908.

The saloon must go. It must go from the country and the town, from the crossroads and the city, from the army and the navy; it cannot much longer find protection where the flags of the English-speaking nations float and their legal systems prevail.

THE WEAL OF THE ENTIRE COMMUNITY.

The civil rights of the individual are securely protected by our laws. He is entitled to life, liberty and the pursuit of happiness to the extent that his life, his liberty and his happiness do not encroach upon the rights of other people. Within proper bounds he can enjoy the fullest liberty and the fullest enjoyment of happiness. This is one of the fundamental principles in our National and State Governments.

But the rights of every man stand related to the rights of other people. If one man's life becomes a menace to society, the State reserves the right to imprison him or even under severe stress to take his life away from him. If in his pursuit of happiness he tramples upon the rights of other people, the State calls him to a just account for his conduct. Under our form of government, this is absolutely necessary. Were it otherwise, the life, the liberty and the

pursuit of happiness of every man would be jeopardized.

Therefore, no one man has absolute claim to life, and to liberty and to the enjoyment of happiness. He only has this right to the extent that he is not to endanger the rights of society, or of other individuals. When he reaches this limit and goes beyond it, he must be taken in hand. Only in this way can organized society exist.

Therefore, when one man wants to do something for his own benefit regardless of the benefit of the community, like opening a gambling den, or running an opium joint, or projecting a place of shame, the community have a right, under the law, to rise up and prevent it. The liquor business comes under the same rule. Where people do not want it, they have a right to appeal to a majority of the people to prohibit it. Every man who goes into that business does it with this understanding. The State delegates to the people of every political subdivision of the county, and to the whole county, to adopt this course. And the people of the entire State can rise up, under the forms of law, and either demand of the Legislature to outlaw the business in the entire commonwealth, or to have this body submit to them an amendment to the constitution and by a majority vote put the business out in this way. Maine, Kansas, Oklahoma and North Carolina have done this by adopting a constitutional amendment. This is the better way to dispose of the question, because it is permanent. But they have the right to ask the Legislature to prohibit the business, as they did in Georgia, Alabama and Mississippi. This method, however, makes every Legislature a repeated battle-ground; but it is working well in the States mentioned. In Texas we are asking for a vote on the amendment, and we hope to have the matter submitted to a vote of the people. When we put prohibition in our constitution, then it will never be menaced by Legislative sessions. And we have reached a period in our progress when the people have the right to thus dispose of the liquor problem. The good of the whole State demands it.

PAY YOUR POLL TAX.

Again let us remind you of your duty to pay your poll tax. Pay it between this and the first day of February. If you wait till the first day of February and then pay it you can not vote during the year. The last day of this month is your last chance to pay and have the privilege of voting. Maybe we will have a prohibition election this year, and we want our people to get ready for it. One of the first steps looking to this privilege is to have your poll tax receipt in your posession before the sun goes down on the last day of this month. PAY NOW.

A GREAT INSTITUTIONAL CHURCH.

Of the 130,000 people in Atlanta, 44,000 are said to be identified with the Churches, while one half the remaining population, 86,000, have or have had, their membership elsewhere. The exceptionally large number of students in the business, dental and medical colleges and other institutions of learning, together with the fact that Atlanta is becoming more and more a great commercial center, the headquarters of a vast army of traveling men, partly accounts for this showing. There are 10,000 students within her borders alone away from home.

The men of Wesley Memorial Church, the great institutional Church projected five years ago, to the pastorate of which Rev. Frank Siler, of the Western North Carolina Conference was transferred last fall, have organized themselves into a brotherhood under the name of "Jonathans."

One of the objects of this organization is to reach and save to the Church this inflowing population. A central office has been opened at 413 Prudential Building with Z. S. Cowan, an active Methodist layman, as Secretary. The pastors and people throughout the Church reading this notice will perform a needed service if they will send names, with their Atlanta addresses when possible, of all persons coming to Atlanta for any length of time, to Mr. Cowan, who wil promptly report them to the several committees representing this movement, who will gladly introduce them to the several Churches of the city.

It ought to be one of the rules of every Board of Stewards to see to it that every member of the Church be given an opportunity to pay something to the support of the Church, however much or however little the amount may be. Poverty is no excuse, for however poor a man or a woman may be, each one can pay five or ten cents per month, and at the end of the year it will amount to from fifty cents to one dollar and twenty cents. Several persons paying these small amounts will make a considerable amount in the aggregate. Every little helps. Besides this, it makes the member paying it feel that he has a personal interest in the Church. And the small amount paid by some people is a greater self-sacrifice than the large amount paid by others.

In this issue of the Advocate Mr. H. L. Piner, of Denison, Texas, opens up a new department, entitled "Boys' and Girls' Self-Culture Column." Our young readers will gain much information by following him closely, for, as he states in a private letter, he will furnish "something every week out of fifty years of 'point-gathering' that will be spicy and attractive, and will at the same time have an undercurrent of good gospel, as well as information which our boys and girls ought to know." We are sure our older readers will also find great interest in his department, as Brother Piner wields a facile pen. Let parents direct the attention of their children to this department. They will be benefited and instructed thereby.

CORSICANA TO BUILD A NEW PARSONAGE.

We take the following notice of a contemplated new parsonage enterprise now under way at First Church, Corsicana, from the Corsicana Daily Sun:

The new year, before it grows old, will find the First Methodist Church enjoying a new parsonage. That matter was settled yesterday and Dr. James Campbell, the pastor, appointed the following Building Committee: C. W. Jester, J. S. Callicutt, J. L. Halbert, J. E. Whiteselle, Dr J. W. David, W. M. Tatum, Gov. Geo. T. Jester, L. Treadwell and J. M. McCammon. For a long time the question of a new parsonage has been discussed and that it is needed all agree. Therefore the members of the Church and their friends, as well will gladly hear the announcement that the matter has been fully determined upon and that the parsonage is now assured. If there was any doubt in the minds of those who heard Dr. Campbell's introductory remarks on the subject yesterday morning it was all removed when the personnel of the Building Committee was revealed by him. Not one of the members but that is successful in his personal business affairs. All of them have seen the Church grow from a small membership worshiping in a little building to a membership of hundreds with a handsome house of worship. In all of this progress they have taken a prominent part and in those early, struggling days for the Church, Dr. Campbell was the pastor for a season, receiving the meager salary then paid. It is a fitting tribute to these men who stood with him then and have prospered since that he should appoint them a committee to superintend the work of building the new parsonage. And the committee in turn will have paid the pastor a worthy compliment when they have finished the work. An enthusiastic member of the Church after morning service was over was heard to remark with enthusiasm, "Why, we've got back to the old regime," the significance of which was that there was no room for doubt now Dr. Campbell deserves the congratulations of his Church membership and the public at large (for the parsonage will be an ornament to the town) for the speedy and happy consummation of this important matter. The building will cost $6000.

We congratulate Dr. Campbell and his good people on this enterprise. First Church in that city is one of the best in the Northwest Texas Conference. Their church building is a credit to the city and to our Methodism; and now we rejoice to see that they are to have a parsonage in keeping with their place of worship. We trust, and we feel sure, that they will build a first-class, up-to-date parsonage, one in every way worthy the ability and good taste of that excellent congregation. The house for the preacher is God's house, just as much so as the Church edifice; and the effort bestowed upon it is just as sacred. What the people do for the misister, the Lord regards as being done for himself. There is no argument for a modern and beautiful place of worship that will not hold good for the parsonage also. Our people ought to build parsonages that are a credit to their taste and to their religion. Sometimes our wealthiest people do not look at this matter in this light. But it is the truth nevertheless. We have often wondered why the old parsonage at Corsicana had not been replaced by a good one, as it stood in such sharp contrast with their splendid church. But the wonder now ceases. They have made up their minds to do their duty. Dr. Campbell has appointed a committee of big-hearted, large-brained and successful business men to put the enterprise through. That they will do so, we have no shadow of doubt. Our Methodism is making great progress in church and parsonage buildings, and Corsicana proposes to stay in the front of the procession.

PERSONAL.

Rev. C. B. Fladger, of Plano, has secured the services of Rev. J. W. Anderson, the noted evangelist, and he and his people are in the midst of a good meeting. May all their expectations be realized.

Rev. V. A. Godbey, of Tenth Street, Austin, was in the city last week to attend a meeting of the Interdenominational Sunday-school workers in Fort Worth, and he made the Advocate a brotherly visit.

Rev. W. T. McDonald, of the Texas Conference, has been appointed chaplain of the penitentiary at Huntsville, Texas. He served in that position under former administrations and is well qualified for its duties. His friends will address him at Huntsville, Texas.

Rev. R. G. Mood, Secretary of the North Texas Conference, the third one held, is the first to send us a copy of the printed minutes. It is a handsomely gotten up annual and we appreciate the promptness with which he has put this copy in our hand.

Rev. Abe Mulkey was in to see us last week. He is ready for another year's campaign. He will hold meetings soon at the following places and dates: Memphis, Texas, Jan. 8-18; Abilene, Jan. 29 to Feb. 8; and at Teague, Feb. 19 to March 1.

Bishop E. E. Hoss recently was called upon to attend the funeral of his only brother, Dr. Archy Hoss, of Jonesboro, Tenn. This is a sad blow to the Bishop and his many Texas brethren will sympathize deeply with him in his affliction.

J. T. McKenzie, only son of the late Dr. McKenzie, the noted preacher and educator of other days, was in the city to attend the funeral of the late Prof. Smith Ragsdale, and called to see the Advocate force. He lives at the old McKenzie homestead near Clarksville.

The Epworth Leaguers of the Church are going to erect a statue to Rev. Sam P. Jones, the great Southern evangelist. It is to stand in the yard of St. Luke Church, Oklahoma City, the place where he held his last meeting. Contributions sent to Dr. H. M. DuBose at Nashville, Tenn., will be properly acknowledged.

Rev. Thomas Reece, who is now living in Fort Worth, writes us a brotherly letter. He is happy and cheerful with the advance of age; preaches often and holds good revivals where he has converts in the good old-fashioned way. Last summer he made a visit to Alabama among relatives and friends, preached a number of times, and had a delightful experience.

We had a delightful visit from the Hon. W. E. Hawkins, First Assistant in the Attorney General's office at Austin. He is not only an efficient official, but he is also a good Methodist, and the son of a Methodist preacher.

Rev. Leonard Rea, of Couts Memorial, Weatherford, looked in on the Advocate this week. He is happier than the general run of preachers in that he has secured in cash all the conference assessments. The track is clear and he anticipates, and is already enjoying, a successful year.

Rev. J. T. Bloodworth, one of the conference evangelists for the Northwest Texas Conference, was in to see us last week. His work is within the Gatesville, the Dublin and the Brownwood Districts, and he is already actively in the field. He is a strong, useful man and good results will follow his labors.

Our old friend, R. C. Dial, who for years was in the newspaper business in Greenvile, has moved to Carendon and bought the Banner-Stockman, and is now the editor and proprietor of that paper. We wish him success in his new field. There is no cleaner or truer newspaper man in Texas than R. C. Dial.

We are sorry to see that Rev. G. S. Hardy was recently thrown from his buggy and received injuries in the way of a broken rib and a bruised shoulder that will confine him to his room for a few days. He is the energetic presiding elder of the Plainview District, and we hope for his speedy recovery.

We are in receipt of a special invitation to attend the dedicatory service of our new church building in Midland, January 17. Bishop Joseph S. Key will have charge of the services. We congratulate our Midland friends upon their liberality and enterprise in finishing and paying for such a handsome structure. Midland Methodism is to the front in our Western section.

We had a very pleasant visit this week from Mr. Champ Traylor, of Plemons, Texas. Being a native of Texas, and spending his youth on the frontier of this State amid trying scenes and times, he is exceedingly interesting and entertaining. He is in hearty accord with the State-wide prohibition movement, and is using his influence in its behalf.

Rev. J. E. Wray, of Shearn Church, Houston, is winning good opinions from his people. We are not surprised at this, for he is able, trained, devout and a large success in every field to which the Church has sent him. In a recent issue of Zion's Herald, one of the ablest of our Northern exchanges, there appeared a fine cut of Dr. Wray and the full text of his last sermon to his former congregation in New Orleans. In a private note recently from Dr. W. C. Lovett, of the Wesleyan Christian Advocate, published in Atlanta, Ga., he speaks in the highest terms of Dr. Wray as a preacher of great strength and a brother of most commendable traits. He has fallen in good hands in Texas and his work gives rich promise of fine success.

Buy a Home In the Best Part of West Texas

We have 12,000 acres 8 miles of Abilene, Texas, cut into tracts of 50 acres and up. We can sell you any quantity you want. Terms 1-5 cash, balance in 8 annual notes if land is improved. Come and see it. No trades considered.

Abdon Holt, Abilene, Texas.

JERUSALEM: FROM THE EARLIEST TIMES TO A. D. 70.

The above is the title to a most valuable book in two large volumes, by George Smith, D. D., and published by A. C. Armstrong & Son. Dr. Smith is a Biblical scholar of world-wide reputation, and the announcement that he has prepared and given to the public these two magnificent volumes is sufficient to give the reader the proper impression of their merit. They contain everything that research has brought to light concerning the city of Jerusalem, with just such expositions as might be expected from a man of Dr. Smith's character as an author of great erudition and almost boundless information. However, the reader must bear in mind that he is one of the advanced thinkers in matters of Scripture, belonging to the higher critic department of Biblical interpretation; but if read with discrimination, these volumes will enrich the stock of one's information concerning the extended matters he here undertakes to treat.

The first volume comprises nearly five hundred pages. It embraces the topography of the city, and the various questions which this raises, of position, nomenclature, geology and earthquakes, and the origin, progress, development and early populations of the city, together with its water supply, and the changes through which the city passed in its early stages.

The second volume deals largely with the history, moral, religious and secular, of the city and the ages and times through which it passed.

It has illustrations and maps and every data necessary to obtain a correct knowledge of this most wonderful city, in many respects, in the history of the world. A suitable review of these volumes in a newspaper notice is impossible, but we have tried to give the reader some idea of the importance of the work. To appreciate it, it will be necessary for you to possess the volumes and read them at your leisure.

DEDICATION.

Rev. L. S. Barton will dedicate the Willow Point Methodist Church on the fifth Sunday in this month (January). Former pastors are invited to attend the occasion. S. E. PRITCHETT.

GOOD OPENINGS.

A live newspaper man has an opportunity to take charge of a paper. He can either lease or buy the plant.

A Methodist dentist can also find a good opening.

Both applicants will receive full particulars by addressing the undersigned. J. F. ARCHER.

Nevada, Texas.

POSTOFFICE ADDRESSES.

Rev. W. H. Moss, San Angelo, Texas.

Rev. F. Pilley, Cisco, Texas.

Rev. A. Nolan, Nacogdoches, Texas, Route 3.

MARSHALL DISTRICT.

The following changes have been made in first round:

Harleton, at Ashland, Jan. 16, 17.

Beckville, Jan. 30, 31.

H. T. CUNNINGHAM, P. E.

LIFE INSURANCE.

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.

TOM C. SWOPE. Houston, Texas.

Epworth League Department

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

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

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

✣

STATE LEAGUE CABINET.

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

✣

MAY DYE TYPEWRITER FUND.

The response to our call for funds with which to purchase a typewriter for Miss May Dye have been coming in very slowly since the first of the year, and we shall not be able to get the machine started on its journey for some time unless there is a prompt revival of interest in this matter. We are persuaded that the call has not been brought to the attention of our League friends except in the instances where responses have been made, so we are publishing this week the complete list of contributions as received by us up to the present time and make the statement for the information of those who are unacquainted with the call that we are raising the sum of $100 with which to buy and send to Miss May Dye in Brazil one of the best typewriters in the United States. We shall be pleased to receive enough contributions within the remainder of the present month to complete the sum asked for, so that we may order the typewriter shipped not later than the first of February. The full list of contributions is as follows, viz:

Gus W. Thomasson, Van Alstyne	$2.00
Ira Huddleston, Waco	2.00
Byron R. Smith, Prosper	2.00
Nealy A. Morton, Roby	2.00
Senior League, Moore	10.00
Miss Hetty May Bridgeport	1.00
Senior Epworth League, Hallettsville	2.50
"Mrs. W. H. H.," Tyler	1.00
J. H. Bowman, Plano	2.00
Mr. and Mrs. W. H. John, Beaumont	2.00
Mrs. V. T. Asbury, Rosebud	2.00
Tom C. Swope, Houston	1.00
Miss Margie Webster, Ennis	1.00
G. W. Bowman, Plano	1.00
Mrs. Claude Fuller, Commerce	.50
Junior Epworth League, Corpus Christi, by Miss Gladys Baker	1.00
Steel's Creek Senior League, by Miss Margaret Lewis	2.50
Senior Epworth League, Stamford, by Miss Eula Haskew	2.25
Miss Mary Ferguson, McKinney	1.00
L. S. Barton, Decatur	2.00
Total	$40.75

In a previous list we credited $3 to to one party who remitted only $2 and $1.50 to another who did not intend it for this fund, so that in all there has been the sum of $2.50 reported erroneously. The list as herewith published is correct.

Rev. L. S. Barton is among the donors this week. He says: "Please find enclosed $2 which you will credit to the May Dye typewriter fund."

Miss Mary Ferguson, of McKinney, also sends us a remittance, saying: "Enclosed find $1 for the May Dye typewriter fund."

The League at Moore, Texas, remits exchange for $10 to cover its subscription to the fund.

Mrs. Dora Bowman, whose letter in the League Department started the call, asks us to say that she is not collecting the money, but that all remittances should be sent to our address. We therefore say, make all remittances to Gus. W. Thomasson, Van Alstyne, Texas.

The impression that truth makes on you may be measured by your expression of it.—Ram's Horn.

THE PICTURE CURSE.

I read with a great deal of pleasure a recent editorial in the Advocate in regard to the trashy and vulgar pictures which are dished out weekly by the Sunday papers. I have been fully convinced for some time that such stuff was a downright shame. Have proven my faith by my works by keeping it out of my home. I wish we could have a symposium on that subject in the Advocate. I regard it as a reflection on the intelligence of the reading public for the publishers of papers to send such "rot" into the homes of the people. There should be a general uprising among the intelligent people all over the country who should demand that the thing be stopped. Let a few thousand readers serve notice on the publishers to stop these vulgar, inhuman, demon-like inferno pictures, or stop the paper, and I will guarantee something will happen. Let the people speak out. Something should be done instanter—the thing is becoming intolerable. The pictures we look at have much to do in building character. It is utterly impossible for a child to look upon these hideous pictures week after week for years and not be affected by them. The result is sure to not be for the betterment of the child. I was passing along the streets of my own town a few deays ago and saw large picture displays of some sort of circus, or troop, where the pictures of women were shown who were fearfully short on clothing; also displays of men shooting each other with revolvers. I remarked that dirty show is serving notice on all decent people to stay at home. I would like to have a law passed making it a felony for anyone to hang out such filth to the gaze of the public. An ounce of prevention is worth a pound of cure. Those shooting displays help to make desperadoes, and those pictures of one-half to seven-eighths nude women help to send the girls to the bad and the boys to hell. C. G. SHUTT.

Hutto, Texas.

AT REST.

The noble spirit of our precious sick boy passed away triumphantly at Tularosa, New Mexico, December 30, 1908. His body was buried at Georgetown, Texas, Jan. 2, 1909. Our grief is great, but the comforts of the gospel are exceedingly precious, and the sympathies of friends have likewise been very helpful. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." The separation will not be long and we turn again to the work of life with renewed determination to make the most of the time that may remain to us. J. M. ARMSTRONG.

Tularosa, N. M.

THE OLDEST STEWARD.

I see that my write-up of Bro. John F. James has brought out a great many of the old heroes, some of whom have served longer than he. This being case, I wish to call attention to Bro. James' record. In the thirty years' continuous service since 1878 he has missed two Quarterly Conferences. Thus you see he has answered roll call 110 times. Who can beat that? Let the old heroes that have "sawed wood and said nothing" so long have a front seat.

WESLEY H. KEENER.

GONE TO HER REWARD.

The ushering in of the New Year—even in the fourth hour after the old year had expired—was marked by the sad death of my only sister, Mrs. A. A. Luthy, which occurred in Amarillo, Texas, January 1. She had been in failing health for some time, and about the middle of last September left her home in Fairmount, West Virginia, and came to Texas, at her physician's direction, in hope of improvement. After spending about two months visiting in our parsonage home she removed to Amarillo, where she died in the prime of womanhood, being 35 years of age. Her remains were shipped to Westmoreland County, Virginia, where she was born, to be interred beside the body of our mother who died last August, also where her only child, an infant, was laid to rest about seven years ago. She was a noble Christian woman, and her memory is blessed. Sleep on, peaceful spirit, no more shall earth's thronging cares molest thee, nor disturb thy calm repose!

(REV.) S. S. McKENNEY.

Rosebud, Texas.

PROMPT WORK.

Rev. Leonard Rea, of Weatherford, is the first name on my book "paid in full" for both foreign and domestic missions. J. H. WISEMAN.

Blooming Grove, Texas.

WHAT ONE WOMAN DID.

The poor and needy of Amarillo are fortunate indeed in having the kindly care, tender sympathy and substantial help of Mrs. J. C. Young, a noble Christian woman of our city.

On Christmas day about forty children from cheerless, comfortless homes gathered by invitation at her pretty home and partook of a sumptuous dinner that would have tempted the appetite of the most fastidious. The gladness expressed in their faces as the hungry ones took their places before the heavily laden tables would have brought a smile even from Dicken's Old Scrooge.

From the dining room the children were conducted into the back parlor, where awaited them a greater treat still—a beautiful Christmas tree laden with presents. No lovelier tree has ever been seen in Amarillo than the one prepared by the hand of Mrs. Young for the city's lowly. After a short talk by Bro. Sensabaugh the presents were distributed, something for each little guest. Bibles, toys, useful articles.

Is this not the true Christian spirit and worthy of emulation?

MRS. EMMA TULLOIS.

A LIVE DISTRICT.

Iowa Park charge, in the Bowie District, is the first to pay the foreign mission assessment. Rev. C. P. Martin is the wide-awake pastor. Several have paid the Immigrant Mission assessment and all have paid the Orphanage assessment.

JNO. E. ROACH.

Bowie, Texas.

A STATEMENT.

Some brethren wrote me for the Church certificates of J. W. and C. E. Robinet, V. A. and A. E. Warren and Mrs. Mabel Chitwood. I wrote them out, was hurriedly called from my study and while away my sexton burned the brethren's letters; so if they will give me their addresses again I will gladly forward the certificates.

ROBT. P. SHULER.

CHANGED NOTIONS.

I used to wonder why the preacher's wife was not at every service, for it looked to me that it was her duty to be there. I used to think that a preacher's wife had a very nice time visiting and going about or at least she ought, it was her privilege; I also wondered why the parsonage wasn't always tidy and everything in its place, and often thought the children could have been kept cleaner. Too, I have thought the preacher's wife was not as social and pleasant all the time as she should be. Yes, I have thought she did not do the Church work she could do, nor as she should have done. For I felt it was her duty to do anything for the Church at any time, for that was all she had to do.

I once thought a preacher's wife had nothing to worry her—but, alas, I have changed my notions; it is quite different now; I see through other glasses.

When I learned the other night when my husband came home through the wind and cold, and over the roughest road in Texas, from one of his appointments, that he was lost and off his road about five miles and ten or twelve miles from home, houses four or five miles apart, in, and around mountains over rocks and in the creeks, it made me study and I finally realized that all of a preacher's wife's life is not pleasure.

Now, some of you who think a preacher's wife has an easy life, just think awhile and I believe you will change your notion as I have. For it takes personal things to make us think. I now understand why she was not perfect. She was as other women—had as many duties if not a great many more than other women. Her responsibilites are great.

Let people consider the preacher's wives. They are in a general way of speaking as fine a class of practical women as you are able to find. They are expected to adopt themselves to all kinds of situations, and some are not very pleasant either. Yet sometime they have some very pleasant occasions which encourage them. Deal with them gently, pray for them more, criticise them less. MRS. CROW.

AN EXHORTATION.

Christmas is past. The old year is gone. Can all the readers of the Advocate look back and say I spent this Christmas as the all-wise God would have me spend it? Have I been faithful to the Sabbath-school and the prayer meetings, or have we spent it mixing and mingling with the gay and giddy? If so, we can never hope to reach the unsaved by our lives and influence. Let each reader of the Advocate resolve that he or she will spend the year 1909 as if it were the last year on earth. We can never hope to reach the unsaved if our lives do not measure up to the true standard. As long as the world can't see any difference in our lives and those of the world, we can't hope to reach them. As long as the Church allows such to be, Zion will never move.

I hope each reader may enjoy a happy New Year and resolve to live higher in the Christian life.

A. G. BOWDEN.

Green Chapel, Texas.

TO THE PASTORS AND MEMBERS OF THE BRENHAM DISTRICT, GREETING.

Dear Brethren:—This happy New Year's morning I greet you in the name of our Lord Jesus Christ. His promise is, that "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Surely His abiding presence renders us invincible. If St. Paul could say, "I can do all things through Christ which strengthenth me," so may we.

With these assurances may we not enter the new year with a larger faith, and a determined spirit, to bring larger results into kingdom than we have hitherto done? I know that we may, and I am persuaded that we will. As your leader and fellow-laborer in the Lord, I appeal to every one of you to project His work on a larger scale, and take higher ground than ever before.

Let us confidently ask Him that we may have at least one thousand happy conversions, and every obligation of the Church met in full. And I am well-assured that one of the best ways of promoting a great revival is to begin at once, and discharge every financial obligation that is upon us as early as possible. His command is: "Bring ye all the tithes into the storehouse and prove me now herewith, and see if I will not pour you out a blessing that there shall not be room enough to receive it." Are we willing to prove God in the manner that he directs, or shall we withhold his tithe and go without his blessing? Surely we cannot afford to barter the blessings of heaven for the sordid pelf of this world.

So I come to you and ask that all of the conference collections be raised and placed in the hands of the Treasurer in the first part of the year. This can, and should be done. I know that we have a way of putting off till the last of the year everything that we can, and then when we fail as fail we must, attempt to put the blame off on the weather, or something else. But when we stand before His throne and give an account of our stewardship, we will have to confess that the failure was our own.

The past year has been one of advancement on almost all lines of our Church work. We are now stronger in the Brenham District than we have been for many years. The harvest is plenteous, the outlook is hopeful, and the whole field invites a forward movement:

With our Lord's command ringing in our hearts, and the Macedonian cry in our ears, can we do less than our utmost, and still claim to be true to Him?

Now, let me say especially to the pastors and stewards, that every dollar of the conference claims that is left to be collected in the latter part of the year makes it just that much harder for the stewards to get up the salary of the preacher.

And besides this, every delay invites failure, and for every failure somebody is responsible and will have to answer to their Lord.

So I beg of you, if you have not already done so, to begin at once with the determination to get all the claims, not simply a part of them. The old idea that we cannot get them till fall is as primitive as its twin brother, that we cannot have a revival except in the summer time, and deserves to be relegated to the past just the same.

My earnest prayer is, that "God, who is able to make all grace abound toward you," may grant "that ye, always having all sufficiency in all things, may abound to every good work."

And may the daily consciousness of the abiding presence of His omnipresent Spirit fill us with a sense of His power, that His love may abound in us. A. A. WAGNON, P. E.

There are no heavenly chariots to those who have not run as God's footmen.—Ram's Horn.

THREE OF A KIND

Dropped Coffee, Picked Up Postum, and Health.

The harmful action of caffeine—the drug in coffee and tea—is the same in all cases; it is only a matter of degree.

One person may suffer more in the way of heart palpitation, sour stomach, nervousness, or insomnia, than another, but the poison is there all the time, if one continues to drink coffee or tea.

A Penn. lady and two friends learned the truth about coffee in the same way. The lady writes:—

"About four years ago I had an attack of nervous prostration and a great deal of trouble with my heart. Sometimes feared I was dying, and my doctor seemed unable to find out the cause of my trouble.

"I would frequently wake at night with these attacks and the doctor said there was some constant irritation of the nerves, and he began to think some organic disease was at work.

One day I was told of a case very similar to mine, and that the woman could find no relief until she stopped using coffee. I did not like the idea of giving up coffee, for I was very fond of it.

"Having read frequently of Postum, I determined to try it. It certainly made a great change in me. Those spells left me entirely.

"My most intimate friend was afflicted as I was. In fact the similarity of our affliction drew us together in the first place. When she saw the great change Postum had made in me she tried it and was benefited as I was.

"The beneficial effects of Postum on us two induced a neighbor to follow our example and so we are three of a kind who can't say enough in praise of Postum."

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.

MEN



do not like fluffy or wishy-washy floating islands desserts.

They want something good to eat—like

Jell-O

7 flavors, at all grocers. 10 cents.

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

SAN ANTONIO PREACHERS' MEETING.

By invitation of Dr. J. E. Harrison the Methodist pastors held their Monday morning session in the reception room of the San Antonio Female College. J. D. Scott presided. J. H. Hunter led the opening prayer.

Present: Weeks, Allbritten, Bergin, Scott, Hardin, Harrison, Carter, Beall, Grosclose, Bourland, McKinnon, Hunter, Harmon, with A. B. Davidson, of Center Point, as visitor.

Reports were as follows:

South Heights: Good week. Good morning service and the best night congregation we have had for months. Forty at League meeting. Foreign and domestic mission assessment provided for: one accession.

San Antonio District, by Weeks: Have held five Quarterly Conferences—Alamo, Prospect Hill, Government Hill, South Heights and was at Moore yesterday. Prospects good for all these Churches. Moore raises pastor's salary $200.

Government Hill: Good day yesterday. Sunday-school doubled as compared with 1908. Swanson preached at night with revival spirit. Four accessions, 2 by certificate, 2 by profession. By invitation I preached to a convention of 800 colored people, with 300 men among them. My speech was followed by an address from the colored woman, Mrs. E. E. Peterson, who is President of the Texas Colored W. C. T. U. She said: "The white American men of this State have settled this question in their minds and hearts. The majority of the American whites are against the saloon. We colored people have helped heretofore to defeat them, but now we must line up with our friends, the American white people."

West End: Usual prayer meeting. Teachers' meeting organized. Good congregations, with a fine consecration service at night by Bro. Beall. Five accessions, 4 by certificate and one restored.

San Antonio District, Mexican Mission Conference, by D. W. Carter: Was at Seguin yesterday. Good meetings with the Mexicans in the morning and afternoon. The Mexican people live in the country and come prepared to spend the day. Preached for Bro. Hartsfield at night. The independent movement among the Mexican Protestants has not hurt so much in the loss of members as in checking progress.

Prospect Hill: Two hundred and twenty-five at Sunday-school, with fine morning and night congregations; 2 accessions, 1 by certificate and one on profession of faith.

Alamo: Good day. Sunday-school growing in interest. Swanson preached at the morning hour. Organized a Mission Sunday-school on South Flores Street with 30 members; 6 new members yesterday.

Travis Park: Good prayer meeting. Growing in numbers and spirit. Fine audiences. Dr. Bourland preached a strong, uplifting sermon. Fourteen accession yesterday, with 6 the Sunday previous. We are getting in touch with a great many people from the North. Had a good hearing in an evangelistic service last night.

S. B. Beall: Have had two meetings—Runge and Dilley. Two young men surrendered for the ministry and one young lady for the foreign field. Twenty-seven conversions at Dilley.

J. E. Harrison: Preached twice at Lockhart yesterday. Bro. Alexander took in several new members.

Dr. H. A. Bourland: Preached to an inspiring congregation at Travis Park in the morning; 400 or 500 communed; saw 75 present at Travis Park League and heard a most charming talk by Miss Shaw. H. D. McKennon and J. H. Hunter spoke of the good services they attended.

Weeks, Bergin and Harmon were appointed a committee to correspond with the Governor concerning the question of race track gambling, as outlined in the Dallas pastors' communication. Bro. A. B. Davidson, after telling of his visit to the bedside of his sick father, spoke of the bright prospects of his work at Center Point.

The meeting adjourned with prayer by Bro. Davidson. Dr. J. E. Harrison, the host of the occasion, then invited the entire body of ministers out to the dining room, where an elegant course dinner was served.

Blessings upon the President of the San Antonio Female College. The fellowship of such occasions makes us all better men and equips us better for our work.

NOLAN B. HARMON, Sec'y.

IF THE BABY IS CUTTING TEETH,

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

MARRIAGES.

Davenport-Hurt. — At the bride's father, near Dewville, Gonzales County, Texas, Dec. 23, 1908, Mr. W. E. Davenport and Miss Virginia Hurt, Rev. H. M. Glass officiating.

Holeyfield-Kely.—At the Methodist parsonage in Albany, Texas, Dec. 23, 1908, Mr. W. H. Holeyfield and Miss Pinkey Kely, Rev. J. H. Chambliss officiating.

Saylor-Karnes.—At the home of the bride's father, Mr. Chas. Karnes, Sunday, Dec. 27, 1908, at 11 o'clock, Mr. Wellie Saylor and Miss Jessie Karnes, Rev. G. W. Templin officiating.

Squibb-Hill.—At the residence of the bride's parents, four miles west of Garland, Texas, Dec. 23, 1908, Mr. M. E. Squibb and Miss Mary G. Hill, Rev. J. E. Vinson officiating.

Mathis-Mathis.—At the residence of the bride's father, Mr. Joe Mathis, in Lexington, Texas, Dec. 27, 1908, Mr. Fred Mathis and Miss Eula Lee Mathis, Rev. W. W. Horner officiating.

Bass-Eaton.—At the home of the bride, near Martin's Mill, Van Zandt County, Texas, Dec. 27, 1908, at 11:30 a. m., Mr J. E. Bass and Miss Ida Eaton, Rev. Frank Everitt officiating.

Shurbet-Brown.—At the home of the bride, near Ben Wheeler, Van Zandt County, Texas, Dec. 27, 1908, at 2:30 p. m., Mr. Charlie Shubert and Miss Mary Brown, Rev. Frank Everitt officiating.

Bulls-Bailey.—At the parsonage, Dec. 20, 1908, Mr. Jas. Bulls and Miss Victoria Bailey, Rev. W. L. Brandon officiating.

Christian-Lester.—At the home of the bride's parents, Dec. 20, 1908, Mr. E. E. Christian and Miss Fannie Lester, Rev. W. L. Brandon officiating.

Gunn-Long.—At H. Newton's, Dec. 27, 1908, Mr. Jas. Gunn and Miss Luetta Long, Rev. W. L. Brandon officiating.

Martin-Rogers.—At the home of the bride's parents, Mr. and Mrs. F. W. Rogers, in Edna, Texas, Mr. E. F. Martin, of San Francisco, California, and Miss Pearl Rogers, December 27, 1908, Rev. A. Y. Old officiating.

Simons-Wharton.—At the parsonage gate, in Edna, Texas, December 30, 1908, Mr. E. H. Simons and Miss Willie Clay Wharton, both of Edna, Rev. A. Y. Old officiating.

Fuller-Stewart.—On December 31, 1908, in Stamford, Texas, Mr. Dot Fuller and Miss Eva Stewart, Rev. Ira C. Kiker officiating.

Minchew-Spratt.—In the Methodist Church, Reeves Chapel, four miles southwest of Pittsburg, Texas, December 20, 1908, Mr. Albert M. Minchew and Miss Vance Spratt, Rev. S. N. Allen officiating.

Phillips-Laney.—At the home of the bride's father, near Ebenezer, Texas, December 27, 1908, Mr. Nat Phillips and Miss Jewel Laney, Rev. S. N. Allen officiating.

Dawkins-Brashear.—At the home of the bride, near Evan's Chapel, December 23, 1908, Mr. T. J. Dawkins and Mrs. Esther Brashear, Rev. T. S. Williford officiating.

Burleson-Smith.—At the parsonage in Centerville, Texas, December 24, 1908, Mr. J. R. Burleson and Miss Stella Smith, Rev. T. S. Williford officiating.

House-McRee.—At the parsonage in Centerville, Texas, December 30, 1908, Mr. R. M. House and Miss Florence McRee, Rev. T. S. Williford officiating.

Montgomery-Freeman.—At the home of the bride's parents, near Redland, Texas, December 30, 1908, Mr. T. C. Montgomery and Miss Mamie Freeman, Rev. T. S. Williford officiating.

Powell-Chatham.—At the home of the bride's parents, near Redland, Texas, December 31, 1908, Mr. J. O. Powell and Miss Maggie Chatham, Rev. T. S. Williford officiating.

Ussery-Blisard.—At the home of the bride, three miles south of Carbon, December 25, 1908, Mr. W. R. Ussery and Miss Gertrude Blisard, Rev. Eustace P. Swindall officiating.

Lanham-Rowe.—At the bride's home, in Austin, Texas, October 27, 1908, Mr. Fritz G. Lanham, of Weatherford, Texas, and Miss Beulah Rowe, of Austin, Texas, Rev. V. A. Godbey officiating.

Walker-Simmons.—At the Tenth Street parsonage, in Austin, Texas, November 18, 1908, Mr. Alexander Walker and Mrs. Minnie Simmons, Rev. V. A. Godbey officiating.

Cooley-Biggs.—At the home of the bride's brother, in Austin, Texas, November 25, 1908, Mr. Chas. Cooley and Miss Susie E. Biggs, Rev. V. A. Godbey officiating.

King-Hill.—At the Tenth Street M. E. Church, South, in Austin, Texas, December 24, 1908, Mr. C. D. King and Miss Altie L. Hill, Rev. V. A. Godbey officiating.

Thompson-Gilliam.—In Austin, Texas, December 24, 1908, Mr. R. E. Thompson and Miss Daisy M. Gilliam, Rev. V. A. Godbey officiating.

Browning-Wynne.—At the home of the bride's parents, Poetry, Texas, December, 23, 1908, Mr. L. H. Browning and Miss Lillian Wynne, Rev. Ralph S. Kerr officiating.

Welch-Jones.—At the home of the bride's mother, five miles from Forney, near Allen's Chapel, December 23, 1908, Mr. L. F. Welch and Miss Ida Jones, Rev. Ralph S. Kerr officiating

Caughran-Wofford.—At the home of the bride's mother, Chisholm, Texas, December 24, 1908, Mr. D. E. Caughran and Miss Maggie Wofford, Rev. Ralph S. Kerr officiating.

Thornell-Massey.—At the home of the bride's parents, Rev. and Mrs. G. M. Massey, Rose Hill, Texas, December 24, 1908, Mr. O. H. Thornell and Miss Emma Massey, Rev. Ralph S. Kerr officiating.

Gant-Taylor.—At the home of the bride's parents, in Houston County, Texas, December 23, 1908, Prof. N. A. Gant, of Rio Vista, Texas, and Miss Leila V. Taylor, Rev. Jas. W. Allbritten officiatiing.

Hunter-Allen. — At South Heights Methodist Church, San Antonio, Texas, Mr. M. T. Hunter, of Cedar Falls, Iowa, and Miss Sarah H. Allen, Rev. Jas. W. Allbritten officiating.

Carroll-Carter.—At the home of the officiating minister, Goldthwaite, Texas, January 4, 1909, Mr. J. W. Carroll and Miss Josie Carter, Rev. G. W. Templin officiating.

Bell-Garner.—On December 24, 1908, Mr. Marvin L. Bell and Miss Fannie Garner, of Center Mills community, Rev. J. M. McCarter officiating.

Harden-Kelley.—On December 27, 1908, Mr. W. A. Harden and Miss Tennie Kelley, of Acton community, Rev. J. M. McCarter officiating.

A Minister's Indigestion

Rev. Fletcher of Tennessee Suggests a Remedy Based on Personal Experience—You Can Get It Free.

There is nothing that is so much sought after as a remedy for stomach trouble, and hence you will be interested to know how the Rev. A. J. Fletcher of Rutherford, Tenn., whose picture we present herewith, cured his indigestion. To use his own words, he says, in part:

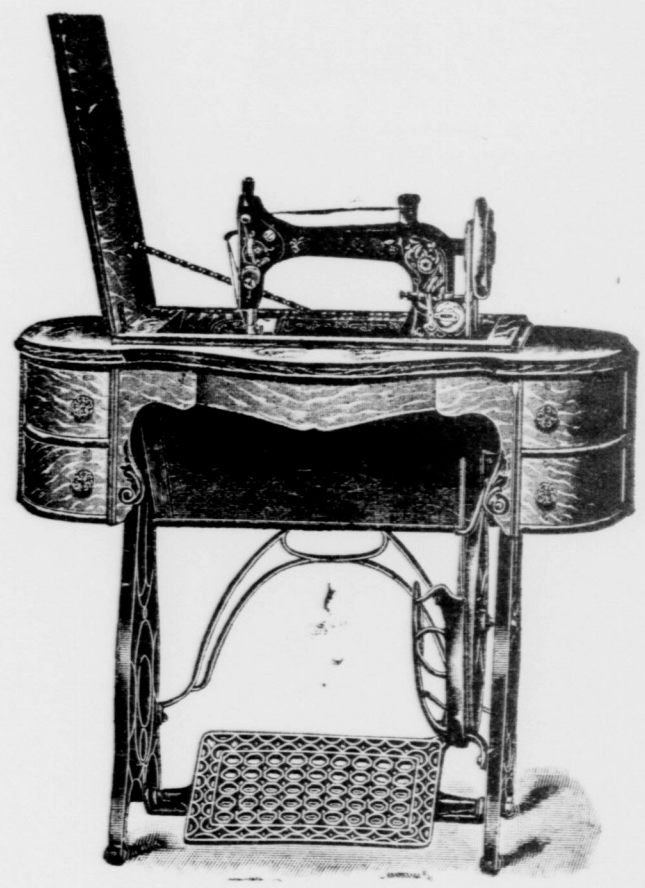


Rev. A. J. Fletcher

"I received the sample bottle of Dr. Caldwell's Syrup Pepsin that I asked you to send me, and I made no mistake in ordering it. I have been troubled with dyspepsia and indigestion more or less for about sixty years, and have taken many remedies, but Dr. Caldwell's Syrup Pepsin has done me more good than anything else. I am 79."

Dr. Caldwell's Syrup Pepsin has been sold in drug stores for twenty years. The price is only 50 cents or $1 a bottle. It is especially adapted to the uses of babies, children, women and old folks. Its purity is vouched to the Government, and results from its use are guaranteed. If you have never tried it, send name and address for a free trial bottle, which will be cheerfully sent to your home prepaid. If there is any medical advice that you want, or anything about your condition that you don't understand, write the doctor. Address your letter, Dr. W. B. Caldwell, 651 Caldwell Bldg., Monticello, Ill.

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 unqualified 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 8⅜x5½ 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-sawed, 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, Braider, 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 money 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. Hotwell, 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.

FOR THE LIVING.

You remember the woman who broke the alabaster box for the head of the Savior while he was living—the most beautiful of all appreciations? And you know what we do? Let our fellow-being carry their crosses to their Calvaries, and after each has suffered his agony and entered into his peace we go out to him and break our alabaster boxes above his stiff, cold feet. I have always hoped that my religion might enable me to break my alabaster box for the living, who alone need it.—James Lane Allen.

CHANGE IN DISTRICT SECRETARIES, W. H. M. SOCIETY.

Mrs. Ed. Wynne, of Temple, has been appointed Secretary of the Georgetown District in place of Mrs. H. T. Kimbrough, resigned.

Mrs. A. L. Moore, of Vernon, has been appointed Secretary of Vernon District in place of Mrs. S. A. Barnes, who has moved to another district.

Let all auxiliaries in the above named districts govern themselves accordingly in making reports, etc.

MRS. J. T. BLOODWORTH,
Conf. Pres. W. H. M. Society, Northwest Texas Conference.

HOME MISSION RECEPTION AT POLYTECHNIC COLLEGE, FORT WORTH, TEXAS.

The Woman's Home Mission Society of Polytechnic M. E. Church, South, enjoyed a most delightful afternoon on January 1, 1909.

Some time ago a contest was inaugurated in this society to secure new members and extend the spirit of home mission work. The two sides were known as the "Lavenders" and "Golds," respectively. It was decided that at the close of the contest the losing side should entertain the winners. The contest resulted in a victory for the "Golds."

Both sides worked hard, and the membership was increased from a little over 80 to 225.

The reception of New Year's day marked the close of this contest, and the "Golds" were royally entertained in the parlors of the Young Ladies' Home at Polytechnic College.

An orchestra discoursed sweet music while a delicious buffet luncheon was served. The rooms were artistically decorated in lavender and gold and Christmas lilies. Some beautiful tableaux were given, and a very pleasant and appropriate little talk by the President, Mrs. H. A. Boaz.

The ladies departed wishing the "Lavenders" as happy a New Year as the afternoon had been delightful.

REPORTER.

"Wherever there is a child to be brought up the question must be answered, 'Shall he be taught religion from his earliest years?'" says the Outlook (New York) editorially.

"The careless or unbelieving parent answers it in the negative. The devout Christan parent answers it in the affirmative. But between the two there are various grades of feeling and practice in the matter, and some parents argue, quite seriously, that children should not be taught religion until they are in their teens and old enough to discern spiritual things for themselves to some extent. This statement sounds conscientious, it sounds logical; and it convinces some who ought to think a little further.

"Is religion a theory or a life? There are countless theories that it is not necessary for a little child to know anything about. The nebular hypothesis could not possibly benefit a child of 6. But the alphabet does benefit him. If religion is life, fundamental and essential, it can no more be left out in childhood than the alphabet. It is not to be expected that a child of 7 will have definite religious conceptions, any more than that he will have a definite grasp of the science of numbers. But he is laying foundations, and necessary foundations, for his whole life. True religion is more important than arithmetic, if the parent really believes in immortality.

"The trouble with those who advocate this holding-off process for young minds is that, whether they call themselves Christians or not, religion to them is a hypothesis and not a daily vital fact. No one with a deep personal love for Christ ever yet hesitated a moment to teach his infant children to love the Savior of the world. No parent whose daily prayer is actual communion with God ever failed to teach prayer to the youngest of baby lips. If religion is life, it belongs to the children. If it is only theory it is of little use to teach it to them, whether in their teens or their twenties. 'The life of God in the soul of man' is the most fundamental heritage of the race, and it was the Great Teacher of the wisest who said, 'Suffer little children to come unto me.'"

YOUNG PEOPLE AND MISSIONS.

A recent publication contains the names of 275 student volunteers who left America during 1907 for missionary service in foreign lands. Among the fields to which they have gone are China, Mexico, India, Japan, Brazil, Colombia, Peru, Cuba, Africa, Korea, Turkey, Philippine Islands, Egypt, Persia, Chile, Assam, Malaysia, Burma, Syria. Reports from all the mission boards of the United States and Canada show that 547 new foreign missionaries were sent out by them during 1907. Of this number 332 were student volunteers.

Report of Superintendent of Supplies and Rescue Home, W. H. M. Society, West Texas Conference, December 1, 1908:

Rescue Home, San Antonio, Texas—Prospect Hill, San Antonio, one box, $18; Llano, two boxes, $100; Corpus Christi, one box, $25; Brownsville, —; South Austin, one box, $6; Cuero, one box, $39.75; Cuero, box pecans and other things, $6; Seguin, one box, $23; Kerrville, one box, $6.60; Travis Park, groceries and trunk, $12.75; Travis Park, cash, $30; Seguin, cash, $3. Total, $270.10.

Waco Orphanage—Corpus Christi, $25; Lampasas, $22.45; Cuero, $28.30. Total, $75.75.

Rebecca Sparks Home, Waco—Lampasas, $20.

Supplies and Cash to Poor—Travis Park, $26.05. Grand total, $391.90.

Any person or auxiliary sending boxes please direct plainly, prepay charges and so mark in red ink (preferable). Those for Rescue Home of San Antonio should be directed to Mrs. H. M. Schoolfield, 223 S. San Saba Street, San Antonio.

Do not address to me. It causes delay and trouble.

Report the value of the box to me, and that only. Notify Mrs. Schoolfield and send her the bill of lading. Please let this notice bear fruit.

MRS. W. E. SMITH.
Supt. Supplies and Rescue Work.
217 Gilbeau St., San Antonio, Texas.

PRESS REPORTERS W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

Dear Sisters: As the second month of our last quarter draws near, let us begin 1909 by doing our full duty as Press Reporters. Please keep a record of your work and report on blanks I send at close of quarter; also all items you have published in all papers.

If you have done much, little, or nothing at all, won't you please write me about it?

Am greatly encouraged by the way in which my reporters have responded this third quarter; still, others have never responded in any manner.

I hope to hear from each reporter this quarter, which began with December and closes with February.

A report from every auxiliary reporter is my motto for the next three months.

When dear Sister C. A. Lace, of Burleson, who is 72 years of age, sends her report and a letter to me, cannot every reporter do as much? Will you not do your part toward the accomplishment of this motto?

Mrs. L. M. Crockett, of Salado, has given a fine example of loyalty to home mission work.

Mrs. Kimbro wrote me while she was still District Secretary for Georgetown District, that Mrs. Crockett has a society within herself, inasmuch as she paid dues and the $1 extra for schools for seven members. Surely each of us can do our duty if one member does all this!

I appreciate all reports I have received of Week of Prayer from my reporters, and hope to hear from others. Pass the good news on for the benefit of other auxiliaries.

Asking your prayers and co-operation, I am, yours for service,

(MRS.) KATE SIMS,
Press Supt. Conf. Society.
Gordon, Texas.

"THE MARTHAS."

Last April the President of our Home Mission Society invited thirty young married women to her home and organized them into a Young Woman's Home Mission Society. They differ a little from the regular Home Mission Society, in that they meet only twice a month, and at the homes of the members, where an hour is spent in Bible study, followed by a short social session of music and conversation, during which time the hostess serves light refreshments. They have named their society "The Marthas," from the Bible character of that name. Since their organization eight months ago, they have finished the study of the gospel by St. Luke, taking two chapters for each lesson. They have also completed "The Life of Christ," by Stalker, and Gordon's "Quiet Talks on Power," the latter being given by two of their brightest members as a book review.

One hundred and thirty visits to sick and strangers and the old people of our Church have been made, fourteen bouquets sent to the sick and several cottage prayer meetings held. One, in particular, I must mention. It was in the home of a young telephone girl who was slowly dying with consumption. It was the last Sunday of her life on earth, and she asked that some one might sit beside her and sing the sweet gospel songs of Zion. So three of the "Martha" girls gladly went to her home, and one of them, who has a magnificent voice, sat beside the couch of the pale-faced sufferer and touchingly sang of Jesus and his love, closing with that beautiful old song, "Will there be any stars in my crown?" at the conclusion of which the dying girl turned to her mother, whispered, while tears were flowing down the cheeks of every one present (and the room was filled with young girls, her companions in the telephone office, who had come in to spend an hour with their friend): "Mother, I won't be with you much longer. Since lying here sick upon my bed Jesus has forgiven my sins, and soon he will call me home to heaven; but up there I won't have any stars in my crown, for while I was in health and strength I did not work for him or win one soul from sin." Oh, what a lesson to us all—to work while it is day, "for the night cometh when no man can work!"

Another branch of work the "Marthas" are engaged in is the writing of a story, using Bible names for all the characters, thus familiarizing themselves with the people of the Bible.

In less than eight months they have raised nearly $100, which has been used on the church carpet and parsonage, besides some local work done, and most of this amount has been raised by free-will offering, many of the girls denying themselves to do it.

One service has been held by them at the church, on Sunday, at the close of which many came up and expressed themselves as being greatly benefited and drawn closer to the Master by the service, many gentlemen requesting that their names be placed on the honor roll, which privilege was granted them by the payment of $1 per member, to be used in the connectional work of the regular Home Mission Society.

We feel that these societies for the young people are filling a long felt want in our Church.

The world stands eagerly with many and various attractions and pleasures to allure our young folks away from us. The Church must give them something better, or they will drift into worldliness, for young hearts and lives must be occupied with something, and if the Church will make the work bright and atractive they will enter into it with all the enthusiasm of youth, and almost unconsciously their young hearts and lives will be molded and fitted for the Master's service, and day by day they will be better prepared to take their places in the Church of the old people, as one by one God calls them from earth to heaven.

Let us awake to the interests of the young people! Who will volunteer to help in this important work? I would like to have the name and address of at least one woman in every Church in the North Texas Conference who will help in this work. Write me and I will gladly send plans and an attractive course of Bible study laid out for these young people's societies—which are not for Bible study alone, but also to furnish wholesome entertainment for our young folks.

MRS. B. J. WILLIAMS.
3d Vice-President W. H. M. Society, North Tex. Conf., Greenville, Texas.

(We are glad to give the foregoing article to our readers, and regret that other matter coming in advance of same has prevented the publication earlier. We hope the valuable suggestions and outline of work, as given therein, will inspire others to go and do likewise.—Editor Woman's Department).

FROM KELLER, TEXAS.

I would like to state to the readers of the Texas Christian Advocate that we have a Home Mission Society of the Northwest Texas Conference here at Keller. We were organized in October, 1907, by our presiding elder, Bro. O. F. Sensabaugh. We celebrated the anniversary of our society October 11, 1908, at our Fourth Quarterly Conference with an interesting talk from Sister Bloodworth on home missions. She also addressed the Board of Stewards as to the rights of the Home Mission Society in coming before this board, which was very much appreciated by all present. We were very thankful for Bro. Sensabaugh's encouraging talk, and we appreciated so much the interest of our pastor, Bro. P. H. Willis, and the encouragement he has given us in our work.

We were organized with four members, and enrolled, during the year, twenty. Number of visits to sick, 533; number of garments distributed, 52; number of leaflets distributed, 50; number of subscribers to Our Homes, 3; amount of dues paid in treasury, $12.10; amount expended on church, $12; amount raised on local work, $43; amount raised on the $1 above assessments, $7.25; amount raised during Week of Prayer, $2.31; amount on conference minutes, $160; have in bank, $31. We have held eight cottage prayer meetings.

MRS. C. T. WHITLEY,
Treasurer.

FROM GRAFORD, TEXAS.

The W. H. M. Society here was organized May 8, 1908, by Brother Childress, pastor, with eighteen members. Now we have twenty-nine members, of whom are some of the most enthusiastic workers in Texas. Our President, Mrs. S. A. Wood, cannot be excelled for her Christian example and true devotion to the work of the Home Mission Society. We all love her.

We hold two meetings a month, one devotional, at which time the lesson in Our Homes is taken up; all enjoy them so much. Then one business meeting, which is also a delightful meeting, especially when the collection of dues are taken up, when we are made to feel what a blessed opportunity it is to be able to help with our small assessment each month and to see how readily each members responds with their dues. Total collection of dues since organization, $14.10; for Ann Browder Home, Dallas, $17.10; total for local work, $73.85.

We are raising money to put a fence around our parsonage, and have very near enough.

While the majority of us are new in the work, let us remember to work while it is yet day, "for the night cometh when no man can work."

I want to say "Amen" to every word and suggestion of Sister S. M. Mooney's letter of September. May each one of us, as a band of Christian workers, ask that a continued revival of religion be in our hearts, and to arouse and pray for a sweeping revival in each one of our Churches this new conference year, and may we not forget to pray for our pastor and family. While we think of the material, we also want the spiritual development of our lives to be manifest. We are so glad to be a part of this great home mission movement. Pray for us.

MRS. SAM BRIGANCE,
Press Reporter.

BOXES FOR OUR SCHOOLS.

Prof. E. E. Bishop writes to Mrs. J. H. Yarbrough telling of the great need at Vashti Home of quilts, comforts, blankets and bed and table linen, also outing cloth for garments. No blanks are needed in sending any of these articles, or the carpet which is needed at all the schools, but the gift and its value should always be reported to Mrs. Yarbrough at Nashville, Tenn.

IMMIGRANT HOME, GALVESTON.

Miss Belle H. Bennett, Dr. J. R. Nelson and Mrs. R. W. MacDonell, the committee from the three boards represented in the Gulf Coast immigrant work, visited the new plant at Galveston, November 18-20.

The work under the superintendency of Rev Jos. B. Sears has opened encouragingly. In less than three months nearly five hundred immigrants have been cared for in the home.

"Idle people never have leisure."

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

***Others* have obtained relief, through Cardui. Why not you?**

At least it can do no harm to give Cardui a fair trial.

It *may* be the *very* medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought $5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

NOTES FROM THE FIELD.

Continued from page 5.

days, but the good people of Fate entertained us royally until they came. The good people have papered two rooms of our house and have matting waiting to cover two floors, also have given the kitchen one coat of paint inside and will give it another soon. We have had no regular pounding, but many good things have found their way into our home. Among other things a very fine Christmas turkey and a load of hay. Every norther blows some spare-ribs and sausage into the parsonage. We have a nice new organ in the church at Fate. Our first Quarterly Conference is now a matter of record. Our new presiding elder, M. L. Hamilton, was with us and preached three sermons to the good of all who heard him. He greatly endeared himself to all the people both in the pulpit and in the chair. The preacher's salary was raised twenty-five dollars over last year and almost one-fourth of it was paid. But what encourages us most is we see omens of a great year spiritualy. On last Sunday night there were eight bright, young people who gave their hand for prayer. I pray that I may see many sons and daughters born into His kingdom during the year.—G. W. Whisler, Jan. 8.

Grapevine.

We left many warm friends on the Venus charge, who had endeared themselves to us by their hearty co-operation and many kindnesses, to come to our new field of labor among strangers. When we arrived at the station we were met by my predecessor, Rev. M. S. Leverage, and W. G. Tumage, one of my stewards and Sunday-school superintendent, who carried us to his home and entertained us royally until we could unload and straighten up the next day. Our reception has been all that we could wish for. On the night of Thanksgiving day we received a tremendous pounding, but we have almost recovered. Our official board met and made a liberal allowance for pastor, raising the salary from $800 to $1200. We are also arranging to build a new parsonage right away. We are in the midst of a kind people and the outlook hopeful for a good year. I have preached to large and appreciative congregations. We expect a great year. We will work and pray for the extension of the kingdom. We expect to do all we can for our Texas Christian Advocate, which was never more popular than at present. We expect to stand by our paper and its fearless editor in the great fight for State-wide prohibition.—I. E. Hightower.

McCauley.

A few lines from a late recruit from Arkansas may not be out of order. We remained at Pine Bluff until after the session of the Little Rock Conference as we were putting forth every effort to raise the debt on Hawley Memorial, one of the coming Churches of the Little Rick Conference. Notwithstanding the slow and late trains and a stop-over at Granbury to see a brother, we arrived here in time to fill our appointments the first Sunday of December. Not knowing the name of a person or anything about our charge we were very anxious to get here. The Home Mission ladies were having some work done on the parsonage and were not ready for us to take possession, so we were conducted to the home of Bro. J. H. Anderson, where we remained till the work as finished. We had not been in possession of our new parsonage home till the storm struck it and it has not ceased to blow. The people of McCauley gave us a good pounding, then the people of Sylvester gave us a still heavier pounding and of course Neinda was not going to be a whit behind, so we have had an all-around pounding. The greater part of these people came from the East and have not forgotten what an appetite they acquired soon after coming, so they wanted us to have plenty of good things to satisfy our huge appetites. For all these tokens of kindness we are very grateful. We are delighted with our charge and with the country. We had read a great deal in the papers about what Methodism was accomplishing in Texas and we are glad to find it true, but we have already come to the decision that it deserves no special credit as it has such a large field and such a fertile and beautiful country. Our Church would not be true to itself if it were not bringing things to pass. We have a very easy and pleasant charge to serve, consisting of three Churches near each other. We had not served a station so long as to forget how to serve a circuit. We have invested in a good horse and buggy and shall see to it that Methodism shall be looked after in all the territory assigned to us. Our first Quarterly Conference is a thing of the past. Our presiding elder, Bro. Griswold, was on hand and preached some strong sermons that were appreciated very much. We are expecting a good year along all lines.—J. D. May.

Hallville.

We reached Hallville, December 7, and were met at the depot by the good people of Hallville and cordially recieved. Hallville charge has seven houses of worship, with Hallville a half-station. This is the home of Bro. D. P. Cullen, one of our superannuates who has loved and served our Church for more than sixty years. His experience is rich, and an inspiration to us younger ministers. His health is somewhat feeble, but his faith in God and his love for the Church have never abated. Hallville is noted for good women. There are no better anywhere. These good women are now piecing quilts in order to raise money that we may do some improvements on the parsonage. The Lord bless our good women. What a help they are to the Church and preacher. Pounded? Yes; but no one knows its real meaning better than a Methodist preacher who has spent all his money moving and is now among strangers, with no money or provisions. It is grit, grace and greenbacks that move the world. Pounding is a token of appreciation and love, which moves the very heart of the preacher and brings out all of his best gifts and graces. This pounding came in the fullness of time. Sisters Johnson and Morrison were the leaders. Sister Hill, with many others, deserve to be mentioned, but Dr. Morrison and Bro. Johnson bore the most of the burden—I mean on their shoulders—to the parsonage. Soul, take thine ease; thou hast much goods laid up for many days. God bless the donors.—J. A. Carr, Jan. 6.

Appleby.

I have received as hearty a reception on Appleby Mission as any preacher in the Texas Conference, and have as good, loyal people as there are in East Texas, and they know how to treat a preacher and his family. This scribe surely received a large pounding on the 5th day of January. When the good women get business in their hearts and heads they make things hum. The good sisters and good men of Appleby came rushing in the preacher's home with all kinds of good things to eat too numerous to mention, for which I am thankful. I pray God to bless them abundantly and reward them for their kindness to me. While they administer to my temporal wants, may God help me to administer to them in spiritual things. God grant that this year may be a year of prosperity and uplifting of this people. May many souls be saved.—J. T. Briggs, P. C., Jan. 5.

Granbury.

For many years I've been rather prejudiced against Granbury. Why, I cannot tell; but I assure you that such a feeling has been entirely eradicated. I have never had such a warm welcome, been treated as cordial, etc., but of all this I'll write later. You remember that Granbury Training School has "come and gone." But last September Rev. A. Webb opened up, and in my life I have never seen more ideal conditions. Granbury comes as near being an ideal town of 2500 people as I've ever known, and this splendid building, with an adequate dormitory, sitting on a high hill about three-fourths of a mile north of the square, with Bro. Webb and his accomplished wife guiding matters to the full satisfaction of the town, is drawing quite a patronage. Mr. M. L. Lefler, teacher of mathematics in the school of the Philathea class in the Sunday-school, is a fine character. H. B. Henry, teacher of the sciences, is a great success in the school room and at Church. Miss Gitchel, teacher of oratory, graduate of Emerson School of Oratory and teacher of a Sunday-school class, is unexcelled. Miss Mollie Brown, teacher of music and leader of the choir with several stringed instruments, compose the faculty. They have about thirty boarding pupils, with an enrollment of about 100, representing about 15 counties. They have lately added apparatus to the amount of $350. On New Year's night Brother Webb and wife gave a six-course luncheon in honor of the trustees, and there were about fifty plates spread. This part was perfect. The toasts were epoch-making and great enthusiasm kindled for Granbury Training School. The citizens are more hopeful than for many years and we all think Bro. Webb is doing a great work. The opening yesterday was fine.—E. V. Cox.

Glen Rose.

Our work is progressing nicely at Glen Rose after a quiet, peaceful and enjoyable holiday season. Our collection for the Orphanage, at Waco, amounted to twenty dollars in cash and a box of clothing, provisions and other good things, gathered and forwarded to them by the good women of our Home Mission Society, all which was duly received at the Orphanage before Christmas. Since our last to the Advocate we have revised our Church register in Church Conference, which it seems had not been done for some time back, with the result that the number of members was decreased thereby from 145, as previously reported, to 130 live members. To these have been added nine taken in since, with more to follow. We hope to almost double our membership before the year closes. We now have plans about perfected to organize a Woman's Foreign Missionary Society. Our women, as well as men, are true and loyal, and are arranging to take up the work of the Mission Study Circle, in conjunction with our Senior Chapter of the Epworth League. We are also planning to organize a Junior League Chapter soon. We are glad to have 12 more Advocates than formerly come to Glen Rose. This pastor finds it a great help in his work and delights to have it go into the homes of his people. May the Lord continue to prosper the paper and bless its editor.—Chas. D. Spann.

Kelleyville.

We are very comfortably domiciled in the parsonage at Kelleyville. We reached here Tuesday after the first Sunday in December, and spent the first night with Bro. M. D. Kelley. Next morning two wagons were sent after our things and in a short while we were unpacking, and it was not very long until the pounding came, and tokens of friendship and appreciation have been making their way to the parsonage ever since. We found the parsonage clean and in good shape to be so old. The well was very much out of order, but it was not long till Bro. Shackleford and Bro. Kelley had it in good condition. As I write this note I am enjoying the comfort that is rendered by a fine "Perfection oil heater," which was presented me on Christmas morning by Bro. R. W. Loomis, of Kelleyville. Santa Claus came along and remembered the family with quite a number of nice things. Sister Loomis came down and invited us to a dining, and, of course, we accepted. I must confess that I never sat down to a better dinner. The good things to eat that were set before us are too numerous to mention. Besides all this, the crowd that we were associated with during the day was enough to make us feel like we had reached at least the suburbs of a better world. I have preached at every appointment on the charge, and so far as I can see, everything is moving off nicely. I have married three couples since conference, and last, but not least, I had the opportunity and pleasure of baptizing the little infant son of Bro. and Sister Drill, of St. Paul, Minnesota, who have now returned to their home after a pleasant visit to their parents, Mr. and Mrs. T. W. Shackleford, of Kelleyville. I must not forget to say that Bro. and Sister Hamblen did a fine work on this charge. I believe that Bro. Hamblen is one of the most popular preachers I ever followed. May God bless him in his work this year. I have not seen my presiding elder since conference, but he is to be with me in February, and I know that we are going to be well pleased with him. I close with greetings to all the brethren.—E. C. Escoe, Jan. 7.

Iowa Park.

It is with profound gratitude that we acknowledge to having been the happy recipient of much kindness and many courtesies since our arrival in Iowa Park. The ladies of the Home Mission Society have overhauled the parsonage, rendering it comfortable enough to live in until a new one is built. Kind and thoughtful brethren have built a new barn for us, for which we are indeed thankful. On the last evening of the old year we were honored with a generous "pounding" from friends both young and old of the community. And almost daily spareribs and sausages find their way to the parsonage. We certainly value very highly these tokens of love and appreciation, and we hope to reciprocate such favors with a life of unselfish devotion to their highest and best welfare while in their midst. We give Iowa Park two Sundays a month and Burkburnet and Denny one each. This charge is capable of a marvelous development, and under God, we hope to lead our people upward to the achievement of what ought to be done. We hear of newcomers almost every day, and at Burkburnet new houses are constantly being built in the town and surrounding country. We will begin a revival meeting there January 31, assisted by Rev. G. A. Marvin, of Sherman. There is certainly a great opportunity before us, and we are going in for victory. There is plenty of work to do and no time for eating idle bread. We are praying for strength and wisdom to meet the demands that are upon us. Rev. C. C. Davis lives here at the Park. He was at one time pastor of this charge for four years. He is in labors abundant as a local preacher. His family is a valuable accession in our Church. On last Saturday our first Quarterly Conference was held at Iowa Park. That indefatigable and prince of presiding elders, Rev. Jno. E. Roach, was on hand promptly, looking after the work of the Church in detail. He preaches with power and unction. His sermon on Sunday was a clear and forceful presentation of the great commission. The collection for missions which followed amounted to $73.50. Everybody seemed to enjoy the Quarterly Conference. There was dinner at the Church on Saturday, and the ladies of Iowa Park did certainly spread a royal feast. Our faithful Board of Stewards is looking after the material needs of pastor and family. The assessment for preacher in charge is $700 and $115 for presiding elder. They reported $159.90 the first quarter. We are delighted with the outlook for the year. Now for some good revivals.—Chas. P. Martin, Jan. 7.

Bullard Station.

On December 3 we arrived at Bullard, and were met at the depot by a large crowd of people, and we were carried to the residence of Bro. C. R. Tindel, where we were made to feel very much at home for a week, waiting for our freight. And when we reached the parsonage we found that the kitchen table was burdened beneath the weight of an orthodox pounding, for all of which the good people of Bullard have our most hearty thanks. Bullard is a thriving little town and it is composed of wide-awake, energetic citizens. Her Methodist people are broadgauged, long-sighted and believe in looking after the interests of the Church on a large scale. There are a few tithers among them, hence the Church does not suffer in matters financial. They pay the preacher monthly, which is always best for the preacher and people. The Church is making progress along all lines. The attendance upon the preaching services has increased about 100 per cent. All denominations are in perfect harmony with each other, and some of our best workers are Presbyterians and Baptists. We have a Woman's Home Mission Society, Junior and Senior Leagues and a good prayer-meeting, all of which are doing good work. We are praying for a revival year. May the Lord lead us! Our predecessor, Rev. E. A. Rippey, did a great work here, and he is loved by every one.—Mark N. Terrell, Jan. 8.

Pittsburg Station.

Our reception by the good people of this place has been very warm-hearted and cordial. A large delegation of brethren met us at the train, and took possession of us, and escorted us to the parsonage, where we found a large number of choice ladies who extended us the glad hand, and made us feel "at home" from the very first. While we waited the arrival of our household goods, we were royally entertained by Bro. J. C. Bailey and his estimable wife, in their elegant home. The orthodox "pounding" arrived on schedule time, and this was duplicated by the members of the Epworth League, who "stormed" the parsonage, under the chaperonage of their worthy First Vice-President, Mrs. J. B. Greer, and left many tokens of hearty welcome and good cheer. The congregations that have greeted me on every fair Sunday have been large and inspiring, and the many good wishes for our happiness and success, and the assurances of help and interest in our work, make me more determined than ever to put heart and life and soul into the ministry "whereunto I am called." The past is full of sweet and tender memories, the present inspiring and joyous, and the future bright and full of promise. We face the future with strong faith and cheerful spirit. A word of explanation: The "L. D." following my name below does not mean "Local Deacon," as some might suppose, but "Long Distance." I said to Bishop Candler, after the appointments were read, that I thought I would sign my name with "L. D." after it from now on. He asked, "What

Continued on page 16.

Luther Burbank

Says: "If I were a young man I would go to Texas and raise pecans. Your pecan is superior to our walnut, and you are standing in your own light; why not develop it?" Let Texans be wise, and profit by the advice of the leading horticulturist of the world. Send for our catalogue for full information. Description, prices, etc. of the improved varieties.

BAKER BROS. CO. Fort Worth, Tex.

Gospel Singing

Is my profession. Have open dates. Any pastor or revivalist desiring such help will address G. P. BLEDSOE, Gilmer, Texas. Reference: Rev. R. J. Birdwell, Weatherford, Texas.

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. I. Z. T. MORRIS,
Fort Worth, Texas.

SCATTERING THOUGHTS AND ELSE.

While in strength and health I have often wondered how the Psalmist could say: "It is good for me that I have been afflicted, but after long years of pain and helplessness, I believe the solution an easy and satisfactory one, at least it is to me. I have been taught many useful and important lessons by the deep, long and increasing afflictions that have been mine to endure so long. First, I have been brought very close to the Lord in a rich, sweet, clear and constant realization of His grace and spiritual aid and comforting presence, never doubting His promises nor becoming impatient or refractory over my condition. Love for mankin and deep sympathy with all who suffe in this life is intensified. Little children afford me great pleasure, and their company is sought. In the nex place my afflictions have revealed to me my real friends, who have and do love me, and are making some sacrifices to show us their love and abiding friendship like the good Samaritan near Jericho.

Most any one can show us friend ship when we are well and prosperous, but when sorrow, affliction and ad versity come then it is that the true and loving stay with us. I do thank God for the multitude of friends who have helped me so much and frequently by their visits, letters and donations of substantial gifts. I wish I was at liberty to name some of these and especially one, and old life-long brother and friend. Many have written encouragingly to me whom I have never met. These were mostly ladies, all of whom have my thanks and prayers. Only a few of those from whom I expected some attention have failed me. I am so thankful for the multitude of friends who cheer and help me fight this last battle in this world that will soon come to every one. I am happy, resigned, submissive, patiently waiting the coming of the chariot. Yes, it is good for me that these light afflictions have come, and are working out so grandly.

I have passed my seventy-second year—fifty-one years as a preacher. This is my sixtieth Christmas in Tex as. Wonderful changes have taken place in Texas. From about 22,000 members of our Church I have lived to see more than 230,000, and from two Annual Conferences we now have five, and just here I will say we ought to have seven. By expansion our great Church has penetrated the wilds of Texas, and any tendency to contraction in our fields of labor or Church work should be opposed. I am for the division of the great Northwest Texas Conference by the next General Conference. We have in the bounds of this conference 88 counties. The Texas Conference has 54, the West Texas 63 and the North Texas 24 counties. All these conferences are too large already, except the North Texas. In the past we have given off much territory and thousands of members to the other three conferences, and I am opposed to any readjustment of all conference lines, and would vote for no man as a delegate who favors readjustment of lines. Let us divide our own conference about equally, and save all the money spent in moving long distances and getting to and from conferences. We have now sixteen districts, three hundred and thirty-one pastoral charges, over three hundred and sixty clerical and sixty-four lay members, with a membership of ninety-eight thousand. It is a burden to any city to entertain such a large body, aside from the heavy yearly expense in attending the sessions.

The body of four hundred and twenty members is unwieldly, and only a few actually participate in its deliberations, and our bright young men are kept back. Yes, divide our conference by all means, and send no delegate to the General Conference who is opposed to division. Of course the other three conferences for whom we have done so much in the past will not ask for more territory, as some of them have more now than they are occupying. I shall always believe that it was a sad mistake when the old East Texas Conference was absorbed or swallowed up. I fear a degree of pride sometimes dominates some of our leaders; even our Bishops, like David, in ordering the numbering of Israel. Later on I may have more to say on division.

I have been a reader of the Texas Advocate from the days of the Wesleyan Banner to the present, and I am free to say at no time and under no other administration was it ever so satisfactory and beneficial to me as it is now. I do not see how any good, sensible man or woman, much less a preacher, can object to it. Strong, clear, forceful, brave and true are your editorials. That is right! Stand up for the doctrines of Methodism and the exposure and suppression of all evil, and forever on with the battle.

The Senator or Legislator who attempts to defeat the already expressed wishes of the voters of Texas is doomed and signs his own political death warrant.

The antis here by some ruse are still running open saloons, but they are doomed. If a vote were taken now the county would go dry by a large majority no doubt. Many who voted anti at the last election are now on the other side, and others who did not vote are now anxious to vote and work for prohibition. I see that my old friend and brother, Rev. Geo. S. Smith, of Georgia, makes inquiry for me in the last Advocate. I will say to him and other friends that I am still able to read and write, though it wearies me greatly to write, and requires hours to write a short letter. I am weak, sight very bad, suffer almost daily with more or less severe pain—pains that often call an involuntary cry; my appetite is very poor, digestion bad, and I spend many almost sleepless nights, yet I am so thankful for so many blessings and favors shown me. How long I will remain here to wait and suffer the Lord only knows. I am ready and resigned. God's will is my pleasure. A joyful Christmas and a Happy New Year to the Advocate and all my friends, and to many who have sent me greetings and presents that have reached me in the last few days. May the Lord bring us in safety to the rest of heaven.

E. L. ARMSTRONG.

Corsicana, Texas.

MISSOURI LETTER.

Now that the Texas Conferences are over, you may have room for another Missouri letter. Our conferences were held three months ago and there was an increase of membership in all these. We number about 115,000 members in the State. These numbers look small to Texans, but Missouri is a border State and we are divided more in Missouri than you are in Texas. Add the members of the M. E. Church, the Methodist Protestant Church and the negroes that are Methodists and we have over 200,000 Methodists of all kinds and colors in the State. The Disciples and Baptists each number nearly as many and the Lutherans are quite strong in this State. St. Louis is probably about one-half Catholic and the older portions of the State the Roman Catholic Church is quite strong.

A Texas preacher spent about two weeks with us in November. His name is S. A. Steel. You may know him. I knew him twenty years ago—was his presiding elder one year. He was a good preacher then. He is a better preacher now. His work at St. Paul Church was very satisfactory. All his sermons were excellent and edifying, and some rank among the greatest sermons I have ever heard. He closed his work here with his lecture on the "Methodist Pioneers," which was much enjoyed by a large audience. I received 25 into St. Paul Church while he was here and have received others since—59 members in all this conference year, of whom 42 were received on profession of faith.

The Oklahoma Conference delivers itself on the subject of Methodist Union. Its plan of union on the basis of further division will meet with general acceptance on the part of our people and general disapproval on the part of the Methodist Episcopal Church.

The Oklahoma Conference has but elaborated the plan proposed by Drs. McAnally and Scarritt more than a quarter of a century ago. Dr. Scarritt's plea was published in the "New York Methodist" about thirty years ago, but although the editor was very courterous to Dr. Scarritt, he did not approve his plan nor did it ever call out a favorable response from that Church. The Bishops of the M. E. Church stated frankly the position of their Church in the Episcopal Address at Baltimore last May: "We ought not to be separated by bulk, geography or color."

We hold that bulk, georgraphy and color, are all proper grounds for divisions into separate autonomies. The only practical result that can follow the promulgation of such plans as our Oklahoma brethren have given to the world is to weaken our hands still more in places when we are weark, and put in the hands of our brethren of the other Church arguments to use against us.

When the M. E. Church shall take steps to organize their colored membership into a separate Church it will be time enough for us to consider whether on other important points of difference a basis for union can be found.

There is hardly a preacher in our Church that is willing to have union come while they hold on to their colored membership. We are sure our plan on that question is the better plan for both races, and we would reject by a practically unanimous vote any plan of union which holds "We ought not to be separated by—— color."

We are putting ourselves in a position to be humiliated when we pass resolutions declaring in favor of union until we have some assurance that they are willing to consider some plan of union which we can accept.

When the Oklahoma resolutions get one favorable response from an official paper of the M. E. Church, will some one kindly tell me the news.

C. H. BRIGGS.

415 E. Walnut St., Springfield, Mo.
December 15, 1908.

IMPRISONED IN A CANNON.

Mons Megs is the name of a large, old-fashioned cannon which stands in the grounds of Edinburgh Castle.

Two little boys were playing around this cannon a summer's day in 1839, when one of them, George Harvey, aged ten, took it into his head to crawl inside the cannon. He managed very well at first, and having reached the touch-hole, he shouted triumphantly through it to his little friend, and then meant to crawl back into the free air again.

Easier said than done! It had been easy to crawl in, but seemed impossible to get out! "'Twas a tight fit, and as human bones are not flexible, my thigh-joints being unbendable," the legs could not help him in his attempt to crawl back.

So there he stuck, till his companion, becoming frightened, ran to George's mother, who happened to be not far off. She came, but being unable herself to help the boy, at once called the sentry.

The sentry did his best to poke out the little fellow with the muzzle of his musket, but as that was useless, he sent for the sergeant of the guard.

The sergeant came and shouted at the boy, and in stentorian tones commanded him to "Come out!" All in vain.

There the child stuck, and it seemed as if he must stick there forever!

In despair the sergeant sent for the Captain of the day. He came at once, bringing with him a squad of soldiers, but one and all could do nothing.

"She proposed that a rope should be procured and passed to me with the aid of a long stick; that I should grasp the end and so be dragged out backward.

"The idea was approved by the Captain. A rope and stick were brought, I hooked myself to one end of it, and was slowly dragged from the cannon, humbled with shame and covered with cobwebs and dust."

This little boy in after life became a celebrated London physician.—The Presbyterian.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

BELL.—Dr. Wm. J. Bell was born November 21, 1849, in Walton County, Georgia, and died in Gainesville, Texas, December 16, 1908. Between those two dates a noble life was lived. Dr. Bell began life on a farm, served through the Civil War in the Confederate service, and practiced medicine from 1879 to the close of his life. These three periods marked off his industrial life. He was no ordinary man in any particular. As a physician he was a marked success, bringing into the science and practice of medicine splendid abilities and employing them enthusiastically in an effort to attain to the highest point of efficiency in his profession. As a citizen he was brave and true in his fidelity to his convictions, being actively interested in all questions of public morality, material improvement, education, philanthropy and religion. He was a man of large social capacity and his friends extended to the boundary of his acquaintance. Dr. Bell began his religious life at the age of fifteen and his religious character and power developed and advanced along with the other phases of his life. I knew only the last few years of his life, but I knew him to be a man of deep piety, ardent religious spirit, and high moral ideals. Before his death he gave every token of a strong assurance of his acceptance with God, and of a blessed hope of heaven. There we expect to find him at the gathering together of the saints.

J. A. OLD.

Gainesville, Texas.

BERRY.—J. L. A. Berry was born November 21, 1824, in Washington County, Virginia. He came to Texas in 1836 and settled in Angelina County. In 1852 he located in Hood County, and has resided here continuously. He was married first to Miss Kizziah Odell, in Angelina County. To this union were born three children. He was married the second time in 1866 to Mrs. Margaret Germany. To this union were born four children. He joined the Methodist Church in 1874. He was a typical Southern Virginian and always met every one joyfully and gladly, and was quite jubilant and pleasant to his death. Courtesy was an extra trait of character with him. He gave every evidence of his perfect willingness to be subject to the Divine will. His daughter-in-law, Mrs. Minnie Berry, left for St. Louis just a day or two before he left for the heavenly world, and on bidding her good-bye, he said, "You'll not see me again, but you know where to find me." His body was tenderly laid to rest in the cemetery at Granbury. Rev. H. B. Owens conducted the service. May heaven's richest blessings attend all the bereaved.

E. V. COX.

SARGENT.—Jno. E. Sargent was born March 8, 1847, in Kelpen, Georgia. He was of the ninth generation of Sargents. He was married first to Miss Cordelia Bruce, and to this union were born nine children. This wife died November 25, 1886. He was in the Civil War and belonged to Company G of the Ninth Battalion of Georgia Volunteers. He was married the second time to Miss Georgie Ann Moore, at Granbury, Texas, April 3, 1888. To this union were born three children. She died February 9, 1894. Was married the third time to Mrs. Nannie M. Edmondson, July 1, 1894. She survives. He was converted soon after the war and joined the Methodist Church and was to his dying day an honorable and consistent Christian. He came to Texas an settled in Hood County December 1, 1875. All the children were present, except one, with him in his last hours. He never left any special message, but his children, relatives and friends say that he is "resting beneath the shade of the trees," and that they expect to meet him in the "sweet by and by." May it be so. He was buried in the neighborhood cemetery, about four miles southwest of Granbury, December 31, 1908, by the Odd Fellows and this writer. We pray God's richest blessings upon all the stricken ones.

E. V. COX.

JONES.—I am entrusted with the sacred task of saying a few words in honor of "Aunt" Sarah Jones, who left her earthly home and went home to heaven November 6, 1908. She was born January 18, 1832, in Hinds County, Mississippi, and was married to W. W. Jones December 26, 1847. Having had the opportunity of knowing this godly woman for so long, I can unhesitatingly say that "Aunt Sarah" was one of the most beautiful Christian characters that I have ever known. Kindness, one of the "purest traits" of the human heart, bringing forth "golden treasures" which harshness keeps sealed forever, was part of her nature. She possessed such a womanly contentment of spirit which forbode murmuring, and her faith in Christ inspiring her to cheerfulness. The most worthy life is the one so unpretentious and so humble as to be unconscious of its own value, and such was her life. She was one of those choice spirits who was content to serve in the back ground in her quiet, unassuming way. We know that all things work together toward those that love the Lord, and of course our treasures are not safe on earth, and therefore we must surrender all to Him who doeth all things well, for eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the glory that will be revealed in heaven. Yes, we know that "Aunt Sarah" is now basking in the sunlight on the sunny banks of sweet deliverance with her sainted companion, "Uncle Billie," who has been beckoning her so long, and her death was but the gentle and noiseless closing of the door upon a life well spent, and a long delayed entrance into the joys of her Lord. Earth has lost a noble woman, but heaven has gained a saint. May his sovereign grace enable us all to so live that we may meet these two sainted companions with other loved ones in the sweet home beyond.

MAMIE DORSETT.

Lavernia, Texas.

WEAVER.—On Dec. 16, 1908, little Velma, the fourteen-months-old baby of Bro. and Sister Lee Weaver, passed from this world of suffering to the bright beyond. Let her bereaved parents, mourning relatives and sorrowing friends not look upon her as forever gone, but as having been removed from earth to heaven, and as waiting there to welcome their coming. And may all those who loved her here "so live that when their summons comes" they, laying aside the cares and troubles of this world may "pass over the river" and meet her "where partings are no more."

EUSTACE P. SWINDALL.

SCURLOCK. — On December 26, 1908, another of our dear members of the Methodist Church, Bro. J. M. Scurlock, left us for a better world. We have the blessed witness that Bro. Scurlock is with God. As his devoted and consecrated wife watched by the bedside he assured her all was well; that his peace was made with God, and as the soul took its flight a peaceful smile remained. Dear Sister Scurlock, if any consolation can be offered under so heavy an affliction as you have just experienced, it must come from a higher power than mine. Let us in

R R R
RADWAY'S READY RELIEF



CURES RHEUMATISM

It never fails to relieve even the most stubborn attacks of Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Chest or Kidneys, Sore Muscles, Sprains and Strains, and will drive away every trace of soreness and stiffness, whether caused by unusual exercise, the strain of toil, or by annoying and painful attacks of inflammatory diseases.

RADWAY'S READY RELIEF is a sure cure for every Pain, Sprains, Bruises, Pain in the Back, Chest and Limbs.

Taken inwardly 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

FREE BOOK ABOUT CANCER.

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures 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.

These trade-mark crisscross lines on every package
Cresco Grits and Barley Crystals
BREAKFAST AND DESSERT CEREAL FOODS
FOR CASES OF STOMACH, INTESTINAL, KIDNEY AND LIVER TROUBLES
Delicious foods for sick or well.
Unlike other foods. Ask grocers. For book or sample, write
FARWELL & RHINES, WATERTOWN, N. Y., U. S. A.

NOTICE.

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

EMMETT G. ROUNTREE.

prayer hasten to your side and seek to assuage the pangs of your overworn spirit, and may that comfort whose source is God, support your soul, both for your own and little sons' sake, and look forward to that brighter and happier world in which we shall go to those who cannot return to us. God has ordained that time shall bring comfort and healing in its wings. Looking to that future where sundered ties of earth are reunited, may God comfort you. MRS. CONSTANTINE.
Beaumont, Texas.

GOLIGHTLY.—John Kenneth Golightly was born April 19, 1908, and was taken by the good Father, December 4. His few days were days of sunshine and loveliness. How dear he was to parents and grandparents! How patient and good he was in his sickness, even often smiling when he was in pain. It was hard to say, "Thy will be done," but we know God doeth all things well. How much brighter our hope and anticipation of heaven when we know that the kingdom of heaven is made up of spirits like this child. He left desolate an earthly home to brighten and add reality to a heavenly mansion. Weep not so bitterly, sorrowing ones, for the Father hears your cry and will make all plain by and by. We laid his body away December 5 to await the triumphant resurrection. J. N. VINCENT.

WILSON.—One of our saintly mothers in Israel passed away January 5, 1909, in the person of Sister Emaline Wilson (nee Mayhew) near Sardis, Texas, in Coryell County. She and her husband were living with their son-in-law and daughter, Bro. and Sister Adams, at the time of her decease. Sister Wilson was born in Lawrence County, Tennessee, December 10, 1845. She moved with her parents to North Mississippi, Pontotoc Countyy, in 1855. On November 1, 1866, she was married to W. J. Wilson, and they moved to Coryell County, Texas, in 1874. There were four children born to them—two sons and two daughters—who still survive her. All four of her children are members of the Methodist Church. She was converted at the age of fourteen and joined the Church, and ever thereafter lived a faithful, consistent Christian. We are not surprised that her children rise up and call her blessed, and that they found a Church home with their father and mother. Her husband and four children, with a large circle of friends, feel that their loss is her eternal gain. Just a day or two before the final end, she shouted aloud God's praises, "Our people still die well." We laid her to rest in the cemetery at Sardis to wait the resurrection of the just. J. M. SHERMAN.

WRIGHT.—Floyd Byron Wright, infant son of J. T. and Mrs. Mattie A. Wright, was born November 25, 1908; died December 3, 1908, in Macedonia community. His little body was laid to rest in the May Cemetery, Rev. Walter B. Brandon conducting the funeral. No one can know without experience how this touches parental hearts, but He who said, "Suffer little children to come." The dews and shades of night cause the flowers of the meadow to bow their heads, but the sun of the morning with his light and splendor lifts them up in the morning. May the Son of righteousness rise with healings in His wings and lift up these broken, bowed down hearts. May the memory of this little first born be as a sunbeam from the skies to draw the minds and hearts of these bereft parents onward and upward.
MAC M. SMITH.

WEST TEXAS CONFERENCE.

Austin District—First Round.

Walnut, at Walnut, Jan. 16, 17.
NAT B. READ, P. E.

Cuero District—First Round.

Hope, at Williamsburg, Jan. 16, 17.
Nursery, Jan. 23, 24.
Port Lavaca, Jan. 25.
Shiner, Jan. 30, 31.
R. A. ROWLAND, P. E.

San Angelo District—First Round.

San Angelo, First Church, Jan. 16. 17.
Menardville, Jan. 26.
Junction City, Jan. 28.
WILL T. RENFRO, P. E.

San Marcos District—First Round.

Lockhart, Jan. 16, 17.
Waelder and Thompsonville, at W., Jan. 23, 24.
Belmont Cir., at Nixon, Jan. 30, 31.
Harwood Cir., at Harwood, Feb. 6, 7.
San Marcos, Feb. 13, 14.
D. K. PORTER, P. E.

Llano District—First Round.

Bandera, at Medina, Jan. 16, 17.
Cherokee, at Cherokee, Jan. 23, 24.
Willow, at Willow, Jan. 30, 31.
Blanco, at Blanco, Feb. 2.
Johnson City, at Round M., Feb. 4.
THEOPHILUS LEE, P. E.

Austin District—Second Round.

Bastrop, Bastrop, 7:30 p. m., Jan. 20.
Elgin, 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 Merrilltown, 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 Antonio District—First Round.

Eagle Pass, Jan. 16, 17.
Carrizo and Batesville, Jan. 23, 24.
Atascosa, Jan. 30, 31.
A. J. WEEKS, P. E.

NORTHWEST TEX. CONFERENCE

Georgetown District—First Round.

Holland, at Little River, Jan. 16, 17.
Bartlett, Jan. 17, 18.
Moody, Jan. 23, 24.
Temple, First Church, Jan. 30, 31.
Temple, Seventh St., Jan. 31, Feb. 1.
Granger, at Granger, Feb. 6, 7.
W. H. VAUGHAN, P. E.

Cleburne District—First Round.

Granbury Mission, Jan. 16.
Granbury Station, Jan. 16, 17.
Cresson, Jan. 23, 24.
Joshua, Jan. 30, 31.
Glen Rose, Feb. 6, 7.
Glen Rose Mission, Feb. 8.
Blum, Feb. 13, 14.
Burleson, Feb. 20, 21.
Godley, Feb. 27, 28.
E. A. SMITH, P. E.

Gatesville District—First Round.

Jonesboro, at Levita, Jan. 23, 24.
Turnersville, at Turnersville, Jan. 16, 17.
Crawford, at Crawford, Jan. 30, 31.
China Springs, at China Springs, Jan. 31 and Feb. 1.
Fairy and Lanham, at Fairy, Feb. 6, 7.
Copperas Cove, at Reece's Creek, Feb. 13, 14.
Evant, at Blue Ridge, Feb. 20, 21.
Hamilton Sta., Feb. 21, 22.
Pearl, Feb. 27, 28.
J. M. SHERMAN, P. E.

Stamford District—First Round.

Tuxedo, at Tuxedo, Jan. 16, 17.
Haskell Mis., Jan. 22.
Haskell Sta., Jan. 23, 24.
Weinert, at Weinert, Jan. 29.
Knox City, Jan. 30, 31.
Rule, at Rule, Feb. 6, 7.
Monday Sta., Feb. 13, 14.
Pinkerton, at P., Feb. 19.
Goree, at Goree, Feb. 20, 21.
Bonnerton, at B., Feb. 27, 28.
J. T. GRISWOLD, P. E.

Vernon District—First Round.

Kirkland, Jan. 15.
Childress Mis., Jan. 16, 17.
Childress Sta., Jan. 17, 18.
Seymour Mis., Jan. 23, 24.
Seymour Sta., Jan. 24, 25.
Vera, Jan. 26.
Crowell Mis., Jan. 30, 31.
Crowell Sta., Jan. 31-Feb. 1.
Estelline, Feb. 6, 7.
J. H. STEWART, P. E.

Clarendon District—First Round.

Ochiltree Miss., Jan. 16, 17.
Hansford Miss., at Hansford, Jan. 19.
Stratford Sta., Jan. 21.
Dalhart Sta., Jan. 22.
Texline Miss., at Texline, Jan. 23, 24.
Canyon City Sta., Jan. 29, 30.
McLean Cir., at McLean, Feb. 6, 7.
Shamrock Cir., Feb. 8.
Wheeler Mis., at Wheeler, Feb. 10.
Groom Miss., at Goodnight, Feb. 13, 14.
Dumas Cir., at Middlewell, Feb. 14.
Channing Sta., Feb. 14, 15.
J. G. MILLER, P. E.

Waxahachie District—First Round.

Red Oak, at Dixons, Jan. 16, 17.
Ovilla, at Ovilla, Jan. 17, 18.
Bethel, Jan. 23, 24.
T. S. ARMSTRONG, P. E.

Brownwood District—First Round.

Gustine, at Gustine, Jan. 16, 17.
Bangs, Jan. 21, 11 a. m.
Talpa, at Talpa, Jan. 22, 2 p. m.
Valera, at Voss, Jan. 23, 24.
Winchell, at Winchell, Jan. 28, 11 a. m.
Brownwood Sta., Jan. 29, 31.
Brownwood Cir., Jan. 30, 31.
J. A. WHITEHURST, P. E.

Waco District—First Round.

Hewitt, at Stamford, Jan. 16, 17.
Peoria, at Peoria, Jan. 20.
Lorena, at Lorena, Jan. 23, 24.
Abbott, at Abbott, Jan. 27.
Bosqueville, at Greenwood, Jan. 30, 31.
West, at West, Feb. 7.
Axtell, at Axtell, Feb. 10.
Reisel at Battle, Feb. 13, 14.
Mt. Calm, at Mt. Calm, Feb. 20, 21.
W. L. NELMS, P. E.

Plainview District—First Round.

Lubbock Sta., 3d Sat. and Sun. in Jan.
Barton, at Grovesville, Mon, Jan. 18.
Brownfield, at B., Thurs., Jan. 21.
Gomez, at Gomez, 4th Sat. and Sun. in Jan.
Tahoka Sta., Tuesday, Jan. 26.
Post City, at Draw, Wed., Jan. 27.
Hale Center, at H. C., Jan. 30, 31.
Dimmitt, Feb. 6, 7.
Wildorado, at W., Feb. 13, 14.
G. S. HARDY, P. E.

Dublin District—First Round.

Carlton, Jan. 15, at 11 a. m.
Stephenville Cir., Jan. 16, 17.
Huckabay, Jan. 20, at 11 a. m.
Bunyan, Jan. 23, 24.
Tolar & Lipan, Jan. 30, 31.
Bluff Dale, Jan. 31, Feb. 1.
DeLeon Miss., Feb. 6, 7.
DeLeon Sta., Feb. 7, 8.
Duffau, Feb. 13, 14.
Harbin, Feb. 14, 15.
Cisco Mis., at C., Feb. 20, at 11 a. m.
Cisco Sta., Feb. 20, 21.
Carbon, Feb. 27, 28.
J. G. PUTMAN, P. E.

Fort Worth District—First Round.

Azle, Jan. 16, 17.
Missouri Ave., Jan. 24.
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.

Horn Hill, at Horn Hill, Jan. 16, 17, 11 a. m.
Groesbeck, at Groesbeck, Jan. 16, 17, 7 p. m.
Thornton, at T., Jan. 18, 2 p m
Mexia Cir., Shiloh, Jan. 19, 11 a. m.
Purdon, at Mt. Zion, Jan. 23, 24.
Dawson, at Dawson, Jan. 24, 25.
Richland, at Richland, Jan. 27, 2 p. m.
Kerens, at Kerens, Jan. 30, 31.
HORACE BISHOP, P. E.

Colorado District—First Round.

Stanton Mis., at Morita, Saturday and Sunday, 11 a. m., Jan. 16, 17.
Stanton Sta., Sunday, 7 p. m. and Monday, Jan 17, 18
Seminole, at Seminole, Thursday, 11 a m., Jan. 21.
LaMesa, at LaMesa, Saturday and Sunday, Jan. 23, 24.
Colorado Mis,, at Herbert, Saturday, Jan.30.
Colorado Sta., Sunday, 11 a. m., and Monday, Jan. 31, Feb. 2.
Clairemont, at Clairemont, Thursday, Feb. 4.
Camp Springs, at Hobbs, Saturday and Sunday, Feb. 6, 7.
SIMEON SHAW, P. E.

Weatherford District—First Round.

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

NORTH TEXAS CONFERENCE.

Greenville District—First Round.

Floyd Circuit, at Floyd, Jan. 16, 17.
Campbell Circuit, at Campbell, Jan. 23, 24.
Lone Oak Circuit, at Lone Oak, Jan. 30, 31.
Kingston Circuit, at Kingston, Feb. 6, 7.
Celeste, Feb. 7, 8.
Wesley, Feb. 13, 14.
Kavanaugh, Feb. 13, 14.
Commerce Mission, Feb. 20, 21.
Commerce Station, Feb. 21, 22.
R. G. MOOD, P. E.

Paris District—First Round.

White Rock & Williams' Chapel, at Williams' Chapel, Jan. 16, 17.
Annona Cir., at A., Jan. 17, 18.
Blossom & Sylvan, at B., Jan. 23, 24.
Detroit Sta., Jan. 24, 25.
Clarksville Mis., at Liberty, Jan. 30, 31.
Clarksville Sta., Jan. 31-Feb. 1.
Avery Mis., at A., Feb. 6, 7.
Paris Cir., at Hopewell, Feb. 13, 14.
Bonham Street, Feb. 14, 15.
Bagwell Mis., at Robbinsville, Feb. 20, 21.
Lamar Avenue, Feb. 27, 28.
Centenary, Feb. 28-March 1.
JNO. M. SWEETON, P. E.

Sherman District—First Round.

Pottsboro Station, Jan. 15, 17.
Sadler Mission, Jan. 22, 24, at Sadler.
Whitesboro Station, Jan. 29, 31.
Southmayde, Feb. 5, 7, at Southmayde.
Pecan and Friendship, Feb. 12, 14, at Pecan.
Sherman Mission, Jan. 6, 10, and Dec. 24, 27.
C. M. HARLESS, P. E.

Sulphur Springs District—First Round.

Lake Creek Cir, at Enloe, Jan. 16, 17.
Cooper Sta., Jan. 17, 18.
Sulphur Springs Sta., Jan. 24, 25.
Klondike Cir., at Price, Jan. 30, 31.
Yowell Cir., at Massy Chaple, Feb. 6, 7.
Riley Springs Cir., at R. S., Feb. 13, 14.
W. D. MOUNTCASTLE, P. E.

Bonham District—First Round.

Petty and White Rock, at W. R., Jan. 16, 17.
Bonham Sta., Jan. 23, 24.
Brookston Cir., at High, Jan. 30, 31.
Petty Mis., at Forest Hill, Feb. 6, 7.
Trenton Cir., at Trenton, Feb. 13, 14.
Ladonia Sta., Feb. 20, 21.
South Bonham and Savoy, Feb. 27, 28.
Dodd City Cir., Mar. 6, 7.
Honey Grove Sta., March 13, 14.
J. B. GOBER, P. E.

McKinney District—First Round.

Josephine Cir., Jan. 16, 17.
Nevada Sta., Jan. 17, 18.
Anna Cir., Jan. 23, 24.
Farmers Branch, Carrollton, Jan. 30, 31
Blue Ridge Cir., Feb. 6, 7.
Weston Cir., Feb. 13, 14.
Wylie Cir., Feb. 20, 21.
J. F. PIERCE, P. E.

Dallas District—First Round.

Cochran Cir., at Maple Ave., Jan. 16, 17.
Grace, 7:30 p. m., Jan. 17.
Lancaster, Jan. 23, 24.
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.

Argyle, Jan. 16, 17.
Ponder and Krum, Jan. 23, 24.
Institute (Bridgeport), Jan. 29-31.
Bridgeport, Feb. 1.
Mexican Mis., Feb. 1, 2.
Justin, Feb. 6, 7.
Decatur Cir., Feb. 13, 14.
Oakdale Cir., Feb. 20, 21.
Bryson, Feb. 27, 28.
L. S. BARTON, P. E.

Gainesville District—First Round.

Aubrey Cir., at Aubrey, Jan. 16, 17.
St. Jo. Cir., at St. Jo., Jan. 23, 24.
Collinsville and Tioga, at Collinsville, Jan. 30, 31.
Denton Sta., Feb. 7, 8.
Pilot Point Sta., Feb. 14, 15.
D. H. ASTON, P. E.

Bowie District—First Round.

Nocona Cir., at Morris Chap, Jan. 16, 17
Nocona Sta., Jan. 17, 18.
Archer City, at A. C., Jan. 23, 24.
Post Oak, at Friendship, Jan. 30, 31.
Wichita Falls Sta., Feb. 6, 7.
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.

Elmo Mis., at Eden, Jan. 16, 17.
Kaufman Sta., Jan. 24, 25.
Kemp Cir., at Kemp, Jan. 30, 31.
Mabank Mis., at Mabank, Feb. 6, 7.
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.

Dalby Springs, at Godly Prairie, Jan. 9, 10.
New Boston & Dekalb, at New Boston, Jan. 10, 11.
Nash, at Red Lick, Jan. 15.
Texarkana, Hardy Memorial, Jan. 16, 17.
Texarkana, Central, Jan. 17, 18.
Redwater, at Redwater, Jan. 22.
Winfield, at Winfield, Jan. 23, 24.
Mt. Pleasant Sta., Jan. 24, 25.
Pittsburg Cir., at Union Ridge, Jan. 30, Feb. 1.
Pittsburg Sta., Feb. 1, 2.
Quitman, at Quitman, Feb. 5.
Winsboro, at Webster, Feb. 6, 7.
Daingerfield, at D., F b. 13, 14.
Hughes' Springs, at H. S., Feb. 20, 21.
Naples & Omaha, at O., Feb. 27, 28.
R. A. BURROUGHS, P. E.

Calvert District—First Round.

Fairfield & Dew, at F., Jan. 16, 17.
Teague Sta., Jan. 17.
Kosse & Reagan, at Kosse, Jan. 20.
Marlin Sta., Jan. 22.
Lott & Durango, at D., Jan. 23, 24.
Travis, at Travis, Jan. 24, 25.
Iola, at Iola, Jan. 30, 31.
Maysfield, at Maysfield, Feb. 6, 7.
Rosebud Sta., Feb. 7, 8.
Centerville, at Redland, Feb. 14, 15.
Franklin Sta., Feb. 18.
Wheelock, at W., Feb. 19.
Jewett, at Oakwoods, Feb. 20, 21.
E. L. SHETTLES, P. E.

Brenham District—First Round.

Glen Flora, Jan. 16, 17.
Caldwell Mission, Jan. 23, 24.
Caldwell Station, Jan. 25.
Giddings, Jan. 29.
Lexington, Jan. 30, 31.
Hempstead, Feb. 6, 7.
Waller, Feb. 13, 14.
Somerville, Feb. 17.
Richmond, Feb. 20, 21.
Rosenberg & Wallis, Feb. 27, 28.
Fulshear & Brookshire, March 6, 7.
A. A. WAGNON, P. E.

San Augustine District—First Round.

Center Cir., at Mt. Zion, Jan. 16, 17.
Timpson Sta., Jan. 17, 18.
Livingston, at Mt. Rose, Jan. 22.
Corrigan, at Benford, Jan. 23, 24.
Minden, at Redland, Jan. 30, 31.
Geneva, at Rock Springs, Feb. 6, 7.
San Augustine Sta., Feb. 7, 8.
Gary, at Gary, Feb. 12.
Carthage Sta., Feb. 13, 14.
Garrison Sta., Feb. 19.
Melrose, at Melrose, Feb. 20, 21.
Appleby, at Smith's Ch., Feb. 26.
Burke, at Diboll, Feb. 27, 28.
Lufkin Sta., Feb. 28, March 1.
Kennard, at K. C., March 2.
Hemphill & B., at H., March 6, 7.
C. A. TOWER, P. E.

Beaumont District—First Round.

Woodville and C., at Woodville, Jan. 16, 17.
Warren, at Warren, Jan. 18, 19.
Port Bolivar and Amelia, at Pt. B., Jan. 23, 24.
Wallisville, at Wallisville, Jan. 25, 26.
Orange, Jan. 30, 31.
Burkeville, at Burkeville, Feb. 6, 7.
Call Cir., at Bessmay, Feb. 8, 9.
Dayton, Feb. 13, 14.
Liberty, Feb. 14, 15.
Cedar Bayou, at C. B., Feb. 20, 21.
Saratoga and Batson, at S., Feb. 27, 28.
Aldridge Mis., at Aldridge, March 3.
Port Arthur, March 6, 7.
D. H HOTCHKISS, P. E.

Marshall District—First Round.

Beckville, at Beckville, Jan. 16, 17.
Hallville, at Hallville, Jan. 23, 24.
Longview Sta., Jan. 24, 25.
Harleton, Jan. 30, 31.
Harrison Cir., Feb. 6, 7.
Marshall, First Church, Feb. 7, 8.
Marshall, North Marshall, Feb. 10.
Waskom, Feb. 13, 14.
Kellyville, at Trinity, Feb. 20, 21.
Jefferson Sta., Feb. 21, 22.
H. T. CUNNINGHAM, P. E.

Huntsville District—First Round.

San Jacinto Cir., at Farris, Jan. 16, 17.
Bryan Sta., Jan. 20.
Augusta Cir., at Enterprise, Jan. 23, 24.
Crockett Sta., Jan. 24, 25.
Willis Cir., at New Waverley, Jan. 30, 31.
Cold Springs Miss., at C. S., Feb. 6, 7.
Dodge Miss., at D., Feb. 13, 14.
Huntsville Sta., Feb. 14, 15.
Willard Cir., at Carmona, Feb. 20, 21.
Groveton Sta., Feb. 21, 22.
Shepherd and Cleveland, at C., Feb. 27, 28.
H. C. WILLIS, P. E.

Tyler District—First Round.

Edgewood Cir., at Sand Flat, Jan. 16, 17.
Edgewood Sta., Jan. 17, 18.
Mt. Sylvan, at Harris Chapel, Jan. 23, 24.
Lindale Sta., Jan. 24, 25.
Canton, at Morris Chapel, Jan. 30, 31.
Grand Saline Sta., Feb. 2.
Mineola, Feb. 3.
Murchison, at Red Hill, Feb. 6, 7.
Edom, at Ben Wheeler, Feb. 13, 14.
Cedar Street, Tyler, Feb. 17.
Colfax, at Antioch, Feb. 20, 21.
Tyler Cir., at Liberty, Feb. 24.
Alba, at Golden, Feb. 27, 28.
Emory, at Emory, Feb. 28, March 1.
Marvin Church Tyler, March 3.
Whitehouse, at Whitehouse, March 6, 7.
CLYDE B. GARRETT, P. E.

Jacksonville District—First Round.

Neches, at Neches, Jan. 16, 17.
Centenary, Jan. 17, 18.
Mt. Selman, at M. S., Jan. 23, 24.
Bullard, Jan. 24, 25.
Kilgore, at Kilgore, Jan. 30, 31.
Troupe & O., at T., Jan. 31, Feb. 1.
Eustace, at Eustace, Feb. 6, 7.
Athens, Feb. 7, 8.
Brushy Creek, at B. C., Feb. 13, 14.
Larue, at Larue, Feb. 14, 15.
Jacksonville Cir., Providence, Feb. 20, 21.
Jacksonville, Feb. 21, 22.
Malakoff, at Malakoff, Feb. 27, 28.
ELLIS SMITH, P. E.

Houstin District—First Round.

Harrisburg & Pasadena, Jan. 16, 17.
Shearn, Jan. ———
League City & Texas City, Jan. 23, 24.
Harris County, Jan. 30, 31.
Trinity, 11 a. m., Feb. 7.
McAshan, 8 p. m., Feb. 7.
Galveston, West End, 11 a. m., Feb. 14.
Galveston, First Church, 8 p. m., Feb. 14.
McKee, Feb. 21.
Humble, Feb. 28.

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

COMPLETE LIST OF THE NEW

COURSE OF STUDY FOR UNDERGRADUATES

With Price List.

These prices are net. No further discounts are given.

ADMISSION ON TRIAL.	By Express or Freight Not prep'd	By Mail or Express Prepaid
Swinton's Outlines of World's History	$ 1 44	$ 1 55
Banks's Manual of Christian Doctrine	1 13	1 25
Wesley's Sermons on Justification by Faith and The Witness of the Spirit. (Doctrinal Standards, Vol. I.)	94	1 05
Discipline	23	29
FIRST YEAR.		
Cyclopedic Handbook of the Bible, Chapters XVII-XXI. (Angus-Green)	1 35	150
Personal Salvation (Tillett)	1 13	1 25
Ministry to the Congregation (Kern)	1 50	1 66
Wesley's Doctrinal Standards (Vol. I.)	94	1 05
Discipline	23	29
The Apostolic Age (Purves)	1 15	1 25
To Be Read.		
Telford's Life of John Wesley	75	89
Broadus's Preparation and Delivery of Sermons	1 40	1 55
Arthur's Tongue of Fire	45	52
Martin's Ecclesiastical Architecture	1 50	1 66
SECOND YEAR.		
Cyclopedic Handbook of the Bible, Chapters I-X	1 38	1 50
Sheldon's System of Christian Doctrine, Parts I., II., III.	2 00	2 20
Wesley's Doctrinal Standards (Vol. II.)	94	1 05
Lawrance's How to Conduct a Sunday School	1 10	1 20
Atkins's The Kingdom in the Cradle	94	1 04
Bruce's Training of the Twelve	2 00	2 18
To Be Read.		
Schaff's History (Vol. VI.)	3 00	3 25
Kirkpatrick's Doctrines of the Prophets	1 40	1 55
Green's Short History of English People	1 00	1 20
Smith's Life of Alexander Duff	2 00	2 17
Manual of Discipline	45	51
THIRD YEAR.		
Cyclopedic Handbook of the Bible, Chapters XI-XVI.	1 38	1 50
Sheldon's System of Christian Doctrine, Parts IV.-V.	2 00	2 20
McTyeire's History of Methodism	1 50	1 75
Davis's Elements of Psychology	1 80	1 95
Hendrix's Skilled Labor for the Master	94	1 05
Mott's Pastor and Modern Missions	90	1 00
To Be Read.		
Paine's Life of McKendree	94	1 04
Peabody's Christ and Social Question	50	60
Bernard's Progress of Doctrine	1 00	1 10
Sanday's Life of Christ	1 15	1 25
Methodist Review (per year)		2 00
FOURTH YEAR.		
Fisher's History of Christian Church	2 80	3 00
Tigert's Constitutional History of American Methodism	1 50	1 72
Jevons's Elements of Logic	40	45
Davis's Elements of Ethics	1 60	1 75
Fisher's Grounds of Theistic and Christian Belief	2 00	2 16
To Be Read.		
Conybeare and Howson's Life and Epistles of Paul	1 00	1 27
Alexander's Son of Man	75	85
Gregory's The Hymn Book and the Modern Church	1 25	1 35
Fremantle's The World as a Subject of Redemption	1 85	2 00
Methodist Review		2 00

SMITH & LAMAR, Agents,

NASHVILLE, TENN. DALLAS, TEXAS.

NOTES FROM THE FIELD.

Continued from Page 13

for?" I replied, "Long Distance." Our last four moves have been long ones. From Bastrop to Texarkana, 360 miles; Texarkana to Beaumont, 280; Beaumont to Marlin, 240, and from Marlin to Pittsburg, 215. Well, we are seeing lots of the country in our conference, and meeting many of the best people that the sun shines on.—O. T. Hotchkiss, P. E.

Trinity and Preston.

We spent three pleasant years on the Commerce Mission. I want to thank the good ladies of that charge who presented me with a nice conference suit. At Greenville we were read out to the Trinity and Preston charge. When we reached the parsonage at Trinity Church, in Denison, we found everything in order, with a nice supper ready for us. The pounding soon came and was much appreciated. We have had several conversions; five have been received into the Church by ritual, one baptized and nine by certificate. On the last Sunday of the old year we organized two Leagues at Trinity, which bid fair to do well. On the first Sunday of the new year Bro. Harless, our most efficient presiding elder, preached a fine sermon at Trinity at 11 a. m., and at 3 p. m. at Messenger Chapel, an evening appointment. Bro. Sanford, the President of the North Texas Laymen's Movement, made a fine speech at night at Trinity. By the help of these two brethren we have nearly two-thirds of our conference assessment secured; our Orphanage assessment paid; money on hand to pay the Bishops' assessment, and we feel certain that by March 15 we will have our foreign missionary assessment paid.—L. L. Naugle, Jan. 5.

Oakville.

The people have received us back gladly. A new stove has been put in the parsonage by the kindness and efforts of the people at Clareville and Oakville. On Thanksgiving Day the people, of Clareville, pounded us freely. At Oakville good things are always finding their way to the parsonage. The other appointments find plenty of things to divide when the preacher comes around. One gift for Christmas which was highly appreciated was a turkey from an old negro, an ex-slave, who is a member of our Church. The Epworth League at Oakville and Lebanon are taking on new life. The literary and devotional departments in the League at this place are very much alive and at work under the wise leadership of Misses Mamie Reagan and Annie Hinton. Our Sunday-school here has lost its splendid superintendent, Bro. W. T. Sullivan, who has served faithfully for twenty-three years. His age causes him to superannuate. Dr. C. H. Reagan has been elected to fill the office. The Lebanon Sunday-school bids fair to prosper under the new superintendent, Mrs. Maude Bourland. The people, at Ramirena, our new appointment, welcomed us cordially. The outlook there for a prosperous year is encouraging. The people are few in that community, but everyone counts for 100 cents on the dollar. We have just had our first Quarterly Conference with our new presiding elder. He preached us three excellent sermons that had the old-time fire in them. The Holy Spirit was with us. We are well pleased with our beloved. He is a true Christian gentleman, and the main object for this year is to win souls. He is always in close touch with his men. By God's grace we are going to make this the best year of our lives, for ourselves and for others.—Edward W. Morton.

Jordan, N. M.

We organized a Union Sunday-school one year ago, and it has prospered; the average attendance during the past year was 41; we reorganized December 27, electing a full set of officers. Our attendance January 3 was 52. We have a class of 23, and preaching every third Sunday by T. A. Windsor, preacher in charge; preaching on second Sundays by T. F. Suitor, a local preacher. B. T. James is our presiding elder. We are praying for growth in grace and numbers in the present year.—John I. Brown.

Burke.

We were delighted when Bishop Candler read us out for Burke again. So we have begun our second year with fair prospects. Our people have been kind to us and have brought us under many obligations to render them the very best service we possibly can. Our work is a pleasant one. Have one half station; two quarter stations in a radius of four miles. We are fortunate to have the association and counsel of our former friends and pastor, Rev. J. D. Burke and wife. Glad to see Bro. Burke's health improving, and trust he will soon be himself again. We were pleasantly surprised on New Year's when our Diboll people came upon us by wagon loads with groceries and dry goods and presents too numerous to itemize. A thousand blessings upon them and theirs. And now with the help of the good Lord we go forth to conquer. A Happy New Year to all and Texas dry!—W. A. Pounds.

Gomez Mission.

We were admitted on trial at Waco Annual Conference and read out for Gomez Mission. After a 300 miles travel by rail and 200 miles in a single buggy we arrived at Gomez, December 3. People received us very kindly, and we are now hard at work. These are a big-hearted people, which is a characteristic of all true westerners. Our Woman's Home Mission Society are at work painting, papering and refurnishing the parsonage. We are few in number, but are going to "do things," God being our helper. Our trust is in Him, and we will follow our leader and fear no danger. This is our first charge to serve, but "look well to the West." We are going to conference next fall with a good report and a "good year, Bishop."—C. E. Jameson, Jan. 5.

Dripping Springs.

We are 1600 feet above sea level and mountains all around us. Four appointments and among as clever and as appreciative people as it has ever been our good fortune to minister to. We left a good place, good people and lots of good friends and found some more here. Pounded? Yes, and it just keeps coming, never know when something good to eat is going to hit the parsonage, and the pony pounded with two loads of hay. We appreciate such a welcome and will do all we can to make this a good year. First Quarterly Conference yesterday and day before, January 9 and 10. Presiding elder on hand and preached with power to an interesting and large congregation Saturday night and Sunday at 11 o'clock. Brother G. G. Johnson, from San Marcos, made an interesting and very helpful talk on the Laymen's Missionary Movement at 3 o'clock Sunday afternoon. The stewards of this charge—total membership 136—assessed for the preacher in charge $505, and showed they meant business by paying one-fourth the first quarter, and but very few of them own their homes, and when the number of Advocates taken is counted, in proportion to the heads of families, there is a greater number here than anywhere I have ever been. With much love to everybody, I would say to some folks in the Sulphur Springs District, North Texas Conference: Just "sit up and take notice." We have here a splendid school, first-class teachers, two nice churchhouses, five up-to-date merchants, and one of the best blacksmiths in Texas—but somebody will say quit your bragging. Well, love to all old friends in the North Texas Conference; my thoughts turn that way pretty often.—C. F. McKinney, Jan. 11.

Davilla.

No preacher's family has received a more royal welcome than we have received at Davilla. The people have shown their appreciation of us in many ways. We had hardly gotten straightened out at the parsonage until the good people gave us a generous pounding, and it was done in a way that showed they meant it. Our first Quarterly Conference has come and gone. Our beloved presiding elder, E. L. Shettles, was with us in fine shape. He simply caught our people and won them to him. We had a good conference, and the Board of Stewards made a liberal assessment for the preacher and presiding elder. We feel assured that the lines have fallen to us in pleasant places.—W. A. Belcher, Jan. 11.

MISSIONARY MATTERS.

In accordance with the Laymen's Forward Movement, I went to Temple Tuesday and placed Rev. Frank Blazek, Bohemian missionary, in that field. We are building up a Bohemian congregation there, and they worship in First Church the fourth Sunday in each month. This gives us seven missionaries to our neighbor the foreigner, and calls upon our noble laymen to do their best, in prayer and labor and the supply of funds, to meet the demands that are upon us. So far as I know, Hereford, under the leadership of Rev. J. W. Story, leads the conference, having determined to pay to missions an amount equal to the pastor's salary, viz.: $1800. What other charge will follow this worthy example? "Let the whole line advance!"

M. S. HOTCHKISS.

IN MEMORIAM.

Miss Elva May Clark.

Inasmuch as it has pleased the Lord of the harvest to call from our midst our beloved sister and co-worker, Elva Clark, therefore we recommend that the Montague Epworth League, as a tribute of loving esteem, unanimously adopt the following resolutions:

Resolved, 1. That in the death of our beloved sister we, as a society, have suffered a great loss; that because of her constant, efficient service and her bright face and cheerful, kindly smile her place will be hard to fill.

2. That it gives us consolation in our grief to know that she was a true follower of Christ, and that she is not gone from us forever; that we think of her as among those of whom it may be said: "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and lead them to living fountains of water, and God shall wipe all tears from their eyes."

3. That we extend to her bereaved ones our loving sympathy in their great loss and earnestly pray that they may find comfort and solace in the Savior, whom she trusted and served. That they may be able to say: "When the brief years of service on earth are past we will join thee, Elva, and be 'forever with the Lord.'"

4. That a copy of these resolutions be sent to the family, a copy be spread upon the minutes of the League, and a copy furnished the Epworth Era and the Texas Christian Advocate for publication.

MISS WILLIE BLACK,
MISS MAUDE COVEY,
MRS. W. W. COOK,
Committee.

UNANSWERED LETTERS.

December 30.—E. Hightower, sub. O. T. Hotchkiss, subs. B. F. Alsup, subs; 2 cards. M. H. Hudson, sub. A. E Turney, sub. M. M. Beavers, subs. J. H. Wiseman, sub. C. W. Macune, subs. have attention. M. Whaling, subs. E. F. Boone, subs. J. H. Watts, sub. S. J. Rucker, sub. W. B. Bayless, sub. O. S. Thomas, sub. H. P. Shrader, subs. W. Douglass, sub. A. F. Hendrix, sub.

December 31.—C. C. Williams, sub. J. D Young, sub. C. S. Cameron, subs. P. H. Willis, sub. Wm. A. Sampey, subs. F. M. Lowrey, subs. P. H. Willis, sub. J. H. Watts, sub. J. S. Major, sub has attention. T. R. Morehead, sub. J. W. Goodwin, sub has attention. L. G. White, sub. M. J. Vaughan, sub. J. D. Major, sub. A. Guyon, sub. S. B. Johnston, sub. B. W. Allen, subs have attention. J. B. Parr, sub.

January 2.—W. T. McDonald, sub. J. F. Archer, sub. W. H. Harris, subs. L. F. Tannery, sub. E. F. Brown, sub.

January 4.—I. A. Thomas, sub. G. A. Nance, sub. W. Y. Switzer, sub. J. H. Wiseman, sub. S. J. Rucker, sub. C. W. Weatherby, sub. V. G. Thomas, sub. V. H. Trammell, subs. J. M. Barcus, sub. E. V. Cox, sub. A. E. Carraway, sub has attention. E. R. Wallace, subs. F. J. Perrin, sub. N. W. Turner, sub. F. P. Hunsucker, sub. A. C. Smith, sub. R. B. Young, subs. O. S. Thomas, sub. O. E. Moreland, sub. R. B. Moreland, subs. O. T. Swinney, subs.

January 6.—M. F. Daniel, sub. Thomas Gregory, sub. M. A. Turner, sub. L. G. White, sub. F. P. Hunsucker, sub. S. Weaver, sub. A. E. Carraway, sub. S. N. Allen, subs. W. W. Horner, sub. T. W. Taylor, subs. J. A. King, sub. W. A. Pounds, sub. C. E. Statham, sub. M. F. Daniel, subs. J. C. Carr, subs. C. E. Garrett, sub. W. B. Martin, sub. E. F. Boone, sub. J. H. Watts, subs.

January 7.—J. W. Allbritten, sub. M. H. Major, sub. F. L. Giles, sub. C. G. Shutt, sub. C. S. Cameron, subs. O. E. Moreland, sub. M. H. Major, sub. J. A. Moody, sub. W. C. Hilburn, sub. R. F. Dunn, sub. M. F. Daniel, subs. E. G. Hocutt, sub. J. W. Cullen, sub. A. B. Davidson, subs. J. T. Howell, sub. W. P. Garvin, sub. J. M. Mills, sub. J. T. H. Miller, sub. E. L. Egger, sub. J. T. Howell, sub.

January 8.—Jas. Campbell, sub. A. D. Livingston, sub. H. Francis, sub. W. T. Barnhouse, sub. Z. L. Howell, sub. H. T. Cunningham, sub. L. W. Carleton, sub. C. S. Cameron, sub. G. F Boyd, sub has attention. J. M. Barcus, subs. J. C. Huddleston, sub. T. W. Sharp, sub. J. W. Stevens, subs.

January 11.—W. A. Neill, subs. C. R. Wright, sub. O. S. Thomas, sub. J. T. Osborn, sub. S. J. Vaughan, sub. J. P. Lowry, sub. W. H. Vance, sub. S. T. Francis, sub. G. A. Nance, sub has attention. N. W. Turner, sub. J. R. Henson, sub. C. B. Meador, subs. E. W. Potter, sub.

January 12.—G. W. Riley, sub. O. E. Moreland, sub. G. W. Kincheloe, sub. J. W. Rowland, sub. J. M. Barcus, sub.

El Paso District—Second Round.

Lordsburg, Jan. 9, 10.
Deming, Jan. 10, 11.
Las Cruces, Jan. 13.
Odessa, Jan. 16, 17.
Ft. Stockton, Jan. 20.
Pecos, Jan. 23, 24.
Toyah, Jan. 24, 25.
Clint & Laurena, at C., Jan. 25.
Alpine, Jan. 30, 31.
Marfa, Feb. 2.
Sanderson, at Marathon, Feb. 6, 7.
Valentine, Feb. 10.
Alamogordo, Feb. 13, 14.
Tularosa, Feb. 14, 15.
Carrizzo, 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.

Beeville District—Second Round.

Normanna, Jan. 22-24.
Beeville, Jan. 27-31.
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., 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.

Jack, Stallion, Jennetts, Sheep and Goats wanted. Address, Box 433, Dublin, Texas.