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Editorial.

GOVERNOR CAMPBELL ON TEMPERANCE LEGISLATION.

The message of Governor Campbell to the Legislature now in session is a very able and comprehensive document. It covers all matters of interest to the State and it ought to be read by every citizen of the Commonwealth. He takes no backward steps on any part of the ground; but reaffirms all his former positions and even makes advances along special lines of interest. But we did not start out to speak of the message as a whole, only to a few phases of it bearing upon moral legislation do we wish to invite direct attention. Upon these matters he speaks in no uncertain tones.

He asks the Legislature to reinstate the law passed by the last session touching the frosty joints. That law was declared unconstitutional by a majority decision of the court of Criminal Appeals. The Governor points out the weakness of that law and the grounds upon which the court declared it invalid, and shows where the contention of the court can be thoroughly met by the enactment of another one slightly different. That we need a law of this character there can be no doubt.

He also recommends that a law be passed making it a felony for any person to wilfully violate the provisions of the local option law after a conviction for the offense. A bill to this effect was passed by the Senate at its last session but before the lower house could reach it an adjournment was had. A law of this character ought to be enacted. When a man wilfully sells liquor in a territory where the immediate people have said by their votes that they do not want such business done, ought to be sent to the penitentiary for the offense. A few months on the chain gang and a light fine are not adequate to meet the punishment such a person deserves.

Another very important law urged by the Governor is one giving the Chief Executive power to remove persistently neglectful officials from office. As a matter of fact when Sheriffs, County Attorneys and Judges of courts refuse to enforce the laws, such as laws against illicit liquor selling, gambling and the life, they ought to be removed from office, and the Governor makes the following recommendation:

Article 5124E of Chapter 2 of the Acts of the first called session of the Thirtieth Legislature should be amended so that suits for removal from office may be instituted and prosecuted either in the county of such officer's residence or in the district courts of Travis County, at the option of the Attorney General. Laws should also be enacted providing that resignations or expirations of terms of office shall not abate actions for removal from office and the law should further provide that county officers who are removed from office for malfeasance or misfeasance or for any dereliction shall not thereafter hold office in this State until their eligibility is established and restored by act of the Legislature.

But the most important recommendation along the line of reform made by the Governor is with reference to the submission of a State prohibition amendment to a vote of the people in accordance with their instruction in the primaries last July, and the platform demand enacted by the last State Democratic Convention. Upon this question the Governor speaks wisely and plainly. His argument leaves no room for quibbling upon the part of any set of recalcitrant members of the Legislature. After reviewing what the people have said upon this subject by their votes, and what the convention demanded by an overwhelming majority, he says:

Upon the principle that the people should have what they want, and in view of the party pledge the submission of the amendment is respectfully urged. The representatives of both sides of the proposition appeared before the State Democratic Executive Committee and joined in securing the submission by the committee of the question as to whether or not such a demand should be made a Democratic platform demand to the Democratic voters at the July primary election, and at said Democratic primary election a majority of the voters, who voted upon the question favored the incorporation of the demand in the Democratic platform. It was treated as a State proposition and was then admitted to be a question to be determined by the State as a unit. The State convention was made up of duly accredited Democratic delegates from all counties of the State, properly assumed jurisdiction of the question, and, in response to the demand made by the Democratic primary election, the convention, by an overwhelming vote, incorporated a demand that the prohibition amendment demanded by the primary should be submitted to the voters of the State for adoption or rejection.

The platform of the opposition party declared against the submission of a State prohibition amendment, and, with the lines thus clearly drawn upon the question, the people of the State indorsed the Democratic platform by more than 150,000 majority. It, therefore, seems to be that party integrity and party safety demand that Democratic members of this Legislature heed the party command, redeem the party pledge and obey the will of the people of this State.

It is not a question of expediency and it makes no difference how Democrats view the question of State prohibition. A man's position upon State prohibition is not involved in the platform demand, but when Democrats, by their votes, place a demand upon the lawmaking power in the platform of their party, I respectfully urge that such action should bind every man who holds a Democratic commission. I further recommend that the amendment be submitted to the qualified voters of Texas at an election to be held during the present year, to the end that this question may be disposed of without delay.

Now that the Governor has spoken it is the imperative duty of the Legislature to act as instructed. That body can not afford to turn down the will of the people. Their duty is plain and let there be no higgling or hair-splitting over fine points. The people have a right to settle any question of government at the ballot box and no set of men has the right to assume to be their censors and throttle their desire. They are not asking for a law on this subject, but for the privilege of voting upon a matter in which they have a vital interest. Then let the people rule. To do otherwise is to invite a storm the like of which Texas has never encountered. Therefore, let the Legislature heed the wise and earnest words of the Governor and permit the people to determine this question for themselves. On with the battle!

ANIMAL INSTINCT AND HUMAN INTELLIGENCE.

Instinct in the animal is that tendency or law which directs it along certain lines of action. In the animal it takes the place of reason in the man. It is not capable of any large degree of development. True, this instinct, to a limited extent, can be trained either through kindness or fear, but indefinite growth and progress are unknown to it. After all the training you can give to the instinct of the animal it is an animal still. The birds build their nests and seek their food today just as they did in the beginning. They have made no progress. The monkey is just about the same that he was when our acquaintance began with him. The domestic animals are tamed and useful under man's superior intelligence, but they are only domestic animals after all. They will never be anything else. There is a limit beyond which no sort of training can carry them. This is true throughout the whole realm of nature. The boasted law of evolution has never disclosed to us any example or point in the progress of nature where any type of the animal has been changed into a different type of life. So far as history or science has shown us, the bird has remained a bird, the dog has remained a dog, the monkey has remained a monkey from time immemorial. True, there have been and are variations in the types of animals life, but the species remain the same. Nature has never within the knowledge of man made anything but the dog out of the dog, the cow out of the cow, and the monkey out of the monkey. The "missing link" has never been discovered and never will be discovered. It is simply a figment of the imagination, a bald assumption resorted to to boost a theory and to conceal human ignorance. Even Mr. Darwin admitted that his theory was well-nigh fatally weak at this point. But how is it with the human intellect? Here we find an endowment capable of almost indefinite growth and progress. It gives to us proof positive that there is in the human mind something that unalterably differentiates it from anything found in the instinct of the animal. It is a separate and distinct type of being peculiar to itself and almost infinitely removed from the lower orders of life. It could not have come from the animal instinct. The bird and the monkey of Adam's day, so far as we know, are the bird and the monkey of our day. In nature they have not changed. But man has gone on in improvement until the results of his progress in nature, in morals and in intellect are a wonder to himself. He has changed the whole face of the earth, mastered the forces of nature, created great civilizations, and made the world subject to his authority. In his best estate there is something God-like in his genius and character. These are some of the evidences that go to convince us that originally God created him a superior being and endowed him with capabilities closely related to the divine. Here and there, when left to the devices of his own mind and tendencies of his nature, he degenerates and becomes beast-like, but then again under the tuition of moral precept and religion he recovers himself and takes on the image of his Maker. The very fact that he is a man shows that he can descend to the lowest depths and ascend to the highest heights; but throughout the ascending and descending scale he is a man in his capabilities and genius. There is in him the impress of something high and noble and unearthly, for the lowest order of man has been known to change his thought, his purpose and character; and the highest order of man is constantly making progress toward larger ideals and loftier aspirations. We are, therefore, more and more convinced that God is the origin of man; that he is God's best act, and that God has in store for him an indefinite development in this life, and in the world to come eternal progress in virtue, intelligence and attainment. Christ is not only his Savior, but his Exemplar, his greatest moral and spiritual Ideal. To follow him is to get the largest good out of the present life, and to gain access to the secrets and the joys of life eternal. For man is God's child, not the product of evolution from a lower to a higher order of being. He was originally created in the Divine image, and though fallen and marred by sin, under Christ he is struggling to regain that image and to be restored to the Divine likeness. And there is every reason to believe that the results of this struggle are maturing into the Divine purpose and plan, and that by and by man will stand forth the finished product of God's grace and redeeming love.

The man who loves God will never have cause to regret it. God never disappoints those who love him. He never fails them in time of trouble, and when fortune smiles upon them he gives to them his approval. He is their Father, their Friend and their Deliverer.

When we reach heaven we will cease to think seriously of the trials and hardships through which we have passed in this world. Our joy will be so great that the unpleasant experiences of the past will be forever forgotten and the eternal bloom of hope will rest upon our smiles.

The world has advantages and facilities for fully understanding Christ in the height and depth of his nature far in advance of what his followers possessed in the days of his flesh. It is not a matter of surprise that during his earthly life he was misunderstood, suspected and opposed. But today with the accumulated evidence of his divinity in the life and history of several generations of Christians there is no just ground for doubt or infidelity. He demonstrated to the world a thousand times over that he is the Christ, the Son of God and the Savior of sinners.

Mr. Ousley and the Saloon

By Rev. S. A. Steel.

I was in Houston recently, and in one of the leading hotels I got among a group of Northern homeseekers. They were substantial looking men, just the kind to make a country a good one to live in. Judging by appearances they were the sort of Americans Texas needs, and the business men of the State are seeking to bring in. It seems that they had entered Texas at different points, and met in Houston. I heard one of them say: "I spent a day in Fort Worth. We don't want to stop there. I saw more saloons there than I ever saw on the same amount of ground. Fort Worth has Chicago skinned out of sight when it comes to saloons."

I would call Mr. Ousley's attention to the effect the institution he is so vigorously defending has on desirable citizens. It turns away homeseekers. The saloon, while turning away every man who wants to build a home, attracts the very worst class of peopl. It therefore works a double injury to society, keeping the good away, and alluring the bad.

All good people are sad when a man like Mr. Clarence Ousley gets on the wrong side of a great moral and economic issue like the whiskey traffic. It is a most superficial view, which a man like Mr. Ousley cannot afford to take, that regards the wide demand for the abolition of the traffic in intoxicants as a form of moral fanaticism, a sort of civic hysteria, a passing incident. This demand is the result of growing intelligence among the people, and it is based on inherent reasonableness. There is absolutely no force in Mr. Ousley's position that prohibitory laws cannot be enforced, even if his investigations into the working of prohibition in Georgia should establish his claim. The very same thing can be said about every law that deals with crime, whether it be murder of arson or theft. All these laws are necessary for the protection of society, and no one opposes them on the ground that Mr. Ousley opposes prohibition.

As a matter of fact the legalized sale of intoxicating liquors in the United States is as certainly doomed as was negro slavery when Wendell Phillips and the New England Association agitators forced the issue to the front. A hundred reasons could have been found to justify slavery to one that can be found to defend the traffic in men. Yet it had to go. It went because the growth of civilization made it impossible for it to continue. It was not moral causes alone, or chiefly, that swept slavery away. It was the knowledge, wide-spread and earnest, that the institution of slavery was incompatible with the development of our country, in conflict with the economic laws and civic institutions of a republic. This is true a hundred-fold of the liquor traffic. It is the most deadly business in America, works the greatest injury to society, and is absolutely incompatible with civilization. It must cease!

I do not know Mr. Ousley, except as his paper reflects him; nor do I know how far he is at liberty to choose his ground on this issue and retain his place. But I wish I could see him in better company, and on the right side of a great question. I wish he would wield his brilliant pen in advocating truth, instead of exploiting, as he does, the ingenious sophistries of a cause too weak to command the respect of serious men. I wish he could see how unfair it is to send into the thousands of homes where his paper circulates flaring advertisements of a business that turns homeseekers away, and brings pain and sorrow to women and children. I wish Mr. Ousley would align himself on the side of progress, and help and not hinder the cause of righteousness.

I do not mean this as a sermon to Mr. Ousley. I hold him in high respect, while I wonder at his illogical positions and deplore his unfortunate association with the whiskey men. It is simply the expression of an honest regret that so fine a man should champion so bad a cause, and draw his sword in defense of the saloon. If he would join the ranks of prohibition and help to drive the whiskey traffic out of Fort Worth, he might have less money in his pocket, but he would have a sweeter conscience in his bosom and the benediction of ten thousand hearts. It is contrary to all my ideas of the knighthood of the twentieth century for such a chivalrous man to ride at the head of the black-robed columns of the enemies of Christian civilization, a leader of the cohorts of evil, the champion of the vandals that destroy the home, the school and the Church.

"Once to every man and nation comes a moment to decide
In the strife 'twixt truth and falsehood for the good or evil side.
Some great cause, God's new Messiah, offering either bloom or blight,
Parts the goats upon the left hand, from the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."

That "great cause" is here, and we must decide for either "bloom or blight."

Brownwood, Texas.

Methodism When I Was a Boy--No. 2

By Rev. W. H. Hughes.

Class-meetings were one of the primitive institutions of Methodism, and perhaps did more for the spiritual uplift of our fathers than any one institution. The members of each Church were divided into classes of twelve or more and the most pious and exemplary member was appointed what was then called class-leader, which office made him a member of the Quarterly Conference. He was expected to hold class-meeting once a month or oftener and inquire into the spiritual condition of each member and visit the sick and report to the preacher. Attendance upon class was then a condition of Church membership. The leader after inquiring personally into the spiritual condition of each member gave such advice or reproof as the occasion required. Some of the most useful laymen the Church ever had were developed out of these class-leaders, such as Carvosso and others. Some members then, as now, had no religious experience and as a matter of course had no use for a meeting devoted solely to the spiritual life. Such members after protracted absence from the class were expelled. Methodists then had a discipline or law, and it was enforced. If a member were guilty of drunkenness, profanity or any other gross immorality, he was indicted before the Church and tried, and if found guilty and impenitent, he was expelled. The enforcement of healthy discipline kept the Church largely purged of immoral men and women. Members were then received on six months' probation, and if at the end of six months he desired still to continue a member of the Church and his life was such as the Church approved he was received into full membership. Otherwise he was dropped and his name was erased from the Church register. By this course, entrance into the Church was well guarded, and it was difficult for unworthy people to get into the Church. It is a sad day for any Church when the zeal for numbers is more potent than love for moral character. Church pride may easily cause us to prostitute the honor of the Church to get people of wealth and influence among our number. The greatest calamity which can befall any Church is to fill it with an unconverted membership. The Apocalyptic angel said: "They claim to be rich and increased with goods and have need of nothing and knowest not that they are wretched and miserable and poor and blind and naked." It is possible to be theoretically a good Methodist and yet practically a very poor Christian.

Then there was but little form or ceremony in the order of public worship. Mr. Wesley sought largely to eliminate the dead formality of the Church of England by substituting the worship of God in spirit and in truth. The Episcopal form of worship, then as now, had so much prayer-book performance that a man, however devout, could not keep up with the procession unless he was familiar with the prayer-book. These genuflections consumed most of the time and hence there was little time for the preaching of the Word by which Christ proposes to save the world. Therefore a little sermonette was read to quiet the nerves of the impatient. It was not so with our fathers. They with little prefatory formula began preaching the Word. Then the length of a sermon was rarely less than an hour. Efficient and numerous local preachers were the right arm of the itineracy. The great growth of early Methodism was largely attributable to their hearty co-operation in the good work. I am sorry that the time has come when this wing of our army has practically no place among us.

The custom then, as in the apostolic Church, was to send out the preachers two and two. Many circuits contained from ten to twenty-five preaching places to be filled in four weeks. As a rule two preachers were appointed to these large circuits, one of whom was a young man, and the other a man of experience who was in charge of the work. The junior preacher was generally a young man and mayhap could not preach a lick, but the preacher in charge was generally a good preacher and the people bore with the young man until he learned how to preach. Thus no Church was compelled to sit for a whole year exclusively under the ministry of a novice without experience or preaching ability.

The gospel in song was a power with early Methodists. The songs then sung most were the grand old hymns of Watts and Wesley, which are the theology of the Bible written in poetry. These hymns are experimental religion set to music. Then an organ or choir shut out from the congregation to do the singing I never saw in a Methodist Church. The Churches then were not supplied with hymn-books, therefore the preacher lined the hymn and a precentor set and carried the tune. Sometimes the music was delightful, and at other times it was too high or too low and little short of jargon and discord. The whole congregation was expected to join in singing those grand old songs. Ludicrous things, then as now, sometimes occurred even in the Church. A preacher once began to line out a hymn beginning "I love to steal away awhile," etc. An old brother raised the tune and sang as far "I love to steal awhile," when he found that he was too high and tried again, "I love to steal," and found that this time he was entirely too low, when the preacher remarked, "Seeing the brother's propensity, let us pray."

The Church of God was then regarded as a house of prayer and a sacred place. They did not then make the sanctuary of God a place of social and irreverent chit-chat, but when they entered the Church they at once knelt or bowed the head in sincere devotion. When the benediction was pronounced they did not make a Babel of the house of God by meeting in the aisles or altar where only a moment before they had been praying and there peddle out all the gossip of the week before until every good impression made by the sermon was obliterated. Whatever may be the faults of the Roman Church in this respect, Methodists might learn a beautiful lesson. Whenever they enter the house of God they observe an attitude of reverence and devotion until they retire from its sacred portals. The outside world will never properly reverence the house of God while they of the Church lightly esteem it.

Early Methodists believed in perfect love and many groaned after it and some professed to have obtained it. But they did not sound a trumpet to proclaim their own "holiness," but they lived it and let their light "so shine that others, seeing their good works, might glorify their Father which is in heaven." I never knew one of these men of God to get so holy that he could not stay in the Church of God. They were only too glad to testify from personal experience that the "blood of the Crucified cleanses from all sin."

They were not Pharisees with the spirit of "I am holier than thou." They had that charity or love which "suffereth long and is kind, envieth not, is not puffed up, vaunteth not itself and is not easily provoked." Thank God for such possibilities in holy living. But we shall never reach a point in holy living where there will not be heights of love still above to which we may aspire.

Dallas, Texas.

Our Cuban Letter.

By, Rev. Ernest L. Lloyd

Just four hundred years ago the Spanish explorer, Sebastian de Ocampo, sailed around the island of Cuba, and on his voyage discovered the beautiful Havana harbor. It must have presented to him an appearance quite different from the view that it offered to a Methodist preacher just four weeks ago, as early in the morning he stood on the upper deck of a gulf steamer and watched the outline and lights of an ancient city gradually draw near in the distance. It was a morning that I shall never forget. Dull indeed would he be whose soul would not thrill at the sight which steadily and by degrees more clearly met my gaze. It was just at that brief transition from darkness to light when the beauty of the night and the beauty of the day are for a few momens blended together—just enough of darkness to get the full effect of the brilliant electric lights, just enough of daylight to trace the outline of a beautiful harbor and a picturesque city. Nature has done much for this short strip of Cuban coast, and the hand of man has added to its interest. A most graceful inward curve of coast line for about two miles, traced with rich illumination; some four or five electric cars, brilliantly lighted, appearing to us in the distance as mere toys slowly moving into the city; beyond them the background of Havana's lights; on this side the blue billows of the gulf—such was the first view that held our gaze as we glided over the intervening water. But our eyes fall on another scene, the entrance to the harbor, guarded by three ancient forts. On the west is Punta Castle, about one hundred and fifty years old, while on the east, projecting out on a high cliff, is the famous Morro Castle, that for more than three hundred years has held its ceaseless vigil. Just beyond Morro is Cabana, with more than one hundred and twenty-five years of history. We are now sailing through the entrance to the harbor. It is about three hundred yards wide and a half mile long, suddenly widening into Havana Bay, from one and a half to two miles in width. Just as we enter the bay, we see ahead of us, projecting above the water, a rugged mass of rusty iron and a lone mast. It is the wreck of the Maine. There it lies in full view, a standing monument to two hundred and fifty American seamen who perished in their country's service. And at last we are through the custom house and standing in a strange city and on foreign soil.

An American in Havana has no difficulty in finding things to interest him. They are on all sides. Here are the long narrow streets, not bordered by yards, the houses built to the sidewalk and forming one continuous wall from corner to corner. With a few exceptions the streets are barely wide enough for two vehicles to pass. The architecture of the houses, too, is very different from that in the United States.

Havana has about 300,000 people, and its area is smaller than that of any city of the same population in America or Europe. The large majority of the people are of pure Spanish blood. Besides these there are about 50,000 of negro and mixed blood, 6,000 Americans and 3,000 Chinese.

For the past two years the government of Cuba has been administered by the United States, through Governor Charles E. Magoon. But, on January 28th, the government will be committed again to the Cubans at the inauguration of President-elect Gomez. It will be a great occasion with the Cubans, and especially the Liberal party. They are planning a celebration to last five days and to cost $36,000. I find that, with few exceptions, the Americans in Havana also will be pleased with the change. The general opinion among them is that the administration of the Cuban government by the American governor is, in several respects, open to serious criticism, and that it has put the United States in a very unfavorable light with the Cubans. It is claimed that the Cubans now hold more ill feeling toward America and Americans than at any time since the Spanish war.

The conviction grows on me that there is a work here for Protestantism and for Methodism. Havana is a most interesting city, but, morally, a very corrupt one. The city has many commendable features, and its people many admirable traits; but there is very little conception of true godliness, and vice is rampant. For about ten years Protestant churches have been at work here. The Congregationalists, Baptists, Presbyterians and Methodists have organizations in the city.

Our Church has a Spanish congregation of about 200 members under the pastorate of Rev. H. B. Bardwell. Many of them are deeply consecrated to God. Some members of that Church deprive themselves of the necessaries of life that they may give to the cause of Christ. Brother Bardwell is proving an efficient pastor, and the Church is growing both intensively and extensively under his care. Our Church school, Candler College, is under the direction of Rev. E. E. Clements. It has a faculty of seven and about 125 pupils. It is a very valuable and an indispensable part of our work in Cuba. Bro. Clements is also editor of "The Cuban Evangelist," superintendent of this district, and general supply for anything that has to be done. He is a busy man and is giving valuable service to our Church and to the cause of Christ. My part of the work is with the American congregation. We have about sixty-five members; and they are a noble band of Christian men and women. To maintain an English-speaking Church in a foreign land is for many reasons very difficult. All things considered, the progress and work of the American congregation in Havana has been very encouraging, and they give evidence of superior pastoral care in the past.

Next Sunday (Jan. 10th) Bishop Candler will preach for us. This will be a very important day with us, as it will be approximately the tenth anniversary of the beginning of Methodism in Havana.

On January 15th the annual meeting of our missionaries throughout the island will be held in Matanzas, Bishop Candler presiding. We shall then celebrate the tenth anniversary of the beginning of Methodism in Cuba. We are expecting and praying for a gathering great in spiritual power.

Havana, Cuba, 10 Veritudes St.

Devotional—Spiritual

LIFE'S CHANGES.

Everything dies, and nothing dies. That is life's great riddle and God's riddle, and if you do not understand it you have everything to learn yet.

There is decay and death in all things, and imperishable life in all things. God preaches a sermon to us on this text with the coming of every season, and it is but a sample of what he is teaching us every day. When autumn withers all the summer foliage, scatters the damp, joyless leaves at your feet, and leaves nothing of all the past glory but heaps of refuse for the besom to clear and the wind to drive, you hear in every sound a sigh like this, "The things which are seen are temporal." But when you look further and remember that this clearance of decayed stuff is only to prepare for a new suit of nature's clothing not many months hence. I hear men say that the autumn makes them sad. It breathes despondency in every breeze. It is like the melancholy prophet muttering, "All flesh is grass and all the glory of man is as the flower of the field." And I suppose that there is for all of us a touch of depression in the autumn air, a little shiver of fear in the sight of its decaying splendor; yet why should it be so? Even there we hear the other voice, "But the things which are not seen are eternal." It is only the outside that perishes. The tree has life within itself which will break into joyous beauty again when the springtime comes—the very flowers drop their seed and live again—nature only casts its garments and sleeps awhile, and awakes again, when morning comes, as strong and beautiful as ever. If you tell me that everything preaches of death, I answer yes, and everything preaches of immortality—everything dies, and nothing dies. There is the great riddle again of which faith finds the solution in God, "The things which are seen are temporal;" but always in the midst of the seen there is something of the unseen which is eternal. Each human life reads the same lesson if we have only wisdom to receive it. We are always changing as we grow in years; yet there is something deeper in us which changes not. We leave everything behind, yet we carry a great deal with us. We bury everything that we had in childhood, yet the child survives in the man. We are different beings altogether, and yet substantially the same. I meet a friend whom I have not seen for twenty years, and do not recognize him. I start with surprise when I hear his name. In build, complexion, outward appearance, he is another man. Then he speaks to me; the tone of voice, the expression of the eyes, the grasp of the hand, bring back a thousand memories. He is just the man I knew. Everything is gone, yet enough remains. Darby and Joan are the same to each other as when they enjoyed their first stolen kiss in the moonlight. Young poeple smile at the thought. It is difficult to think of those two old people as lovers at the trysting-place. Who would recognize the portraits which they exchanged in the sweet young days? So many trials and storms have worn those faces, so many worries and burdens have bowed their light and sprightly figures, so many experiences have given a new color and texture to their thought; and still they go on singing, "Always the same to your dear old Joan." Everything is changed, and yet there is no change. That is the sweet pathos of life. It is the eternal mystery—the unseen abides in everyone of us. We are always dying, yet behold we live! The immortal breathes through our mortal flesh, and God is always preaching resurrection and renewal to us through our very changes and decay. "The things which are seen are temporal, but the things which are unseen are eternal."

You get the same lesson if you look at human life on a larger scale. The fashions of the world change, and there is perpetual flux, waste and decay. Humanity puts on new garments, takes up new thoughts, opinions, ambitions, and desires, yet there is something everlasting which abides. We say that Jesus Christ is the same yesterday, today and forever. It is the blessed assurance of our faith; but it is almost as true to say that man is the same yesterday, today and forever. It is only the surfaec, fashion and garments that pass away, the deeper life changes not.—From "The Divine Artist."

NEW YEAR'S FORGETTINGS.

Paul, speaking of his religious experiences and his way of doing, said: "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

That was sensible; that was practical. Many things had befallen him in his previous life, the remembrance of which would have been a hindrance to him in his important work. All those he proposed to 'forget.' Among these, no doubt, were his part in the stoning of Stephen, and the many terrible persecutions which had befallen him. To remember and lament over these would only have weakened him in faith, and in health as well; so he resolved to "forget" them.

But there were things the remembrance of which was precious and helpful to him, such as his conversion, the conversion of others under his preaching, and the many kindnesses and words of encouragement bestowed upon him by the brethren. These he remembered with joy, and derived strength and encouragement therefrom.

New Year's Day is a good time to meditate upon and adopt Paul's common-sense plan for ourselves. "Forget" the things to remember which would worry, hinder and cripple us in our religious life. It is a splendid remedy for the blues; it is a guarantee against a pessimistic sorrowful life; it is an effectual remedy for the tendency to look upon the blue side of church-work.—Selected.

IN THE PLACE OF QUIET.

Prayer is the mercy-seat, where requests are made and blessings sought and given. Mercy is love's highest expression. It is love's highest quality. We can only draw pictures of it to understand it. The pictures are the heart of the Master, who "delighteth in mercy"—tender mercy.

Once a man, a rugged soldier in Rome—with a gentle heart, captured a boy in the war-time, and made him his servant. The lad fell sick. Palsy laid hold on him, and grief filled the heart of the gentle soldier. He went to see Jesus. "Lord," he said, "my servant lieth in the house sick of palsy, grievously tormented." And Jesus said unto him, "I will come down."

Mercy does not wait to be asked. All that is needed is to tell the story of the broken heart, the sad grief. "I will come down," said Jesus, the Merciful One, as soon as the words are spoken. Like a physician to whom we go, he knows us. We simply tell him our troubles, and he says, "I will come down." It is that way with mercy. "I will come down," he says; and he comes.

Luke gives us a touching picture: Jesus is in one of the towns. The crowd presses him—a dense crowd. Women are there. One is walking near unto him—no, not walking; she is dragging herself along. Poor woman! She is doubled with pains of agony! Poor, poor woman! Jesus sees her. He call to her—she is close by, dragging herself along; he calls her the poor he sees her, maybe by name, for he knows our names. And Mercy says: "Woman thou art loosed from thine infirmity!"

O Mercy, thou depth of love, and height of love, too, when thou seest thou dost speak. We need not call; we need but come to thy seat, and thou dost loose us. O thou who walkest in thy garden, let me hear thy voice!

John gives us the third picture. A poor blind boy has been restored. He sees, and is happy, and his home is made glad. He and his parents go up to the temple to give thanks and offer sacrifice, according to the law. The Pharisees find him, and because he asks them whether they would be the Master's disciples and because he reasons with them—reasons courteously and wisely—they cast him out of the temple. O sorrowful, stern punishment; cast out of the temple. A castaway! How grievous! What a pitiable thing it is! Cast out! O!!

John tells us that when Jesus hears they had cast him out, he "findeth him." Findeth him—Jesus findeth him! He goes in search "till he findeth." Oh, that is so beautiful! How comforting! The moment the Master hears of the cruelty he goes in search for the castaway, and he searches and searches till he findeth him. That is mercy, and that is the mercy that comes to us, and findeth us.

O Lover of my soul, I come into the garden. Speak, touch, let me hear thy voice! Amen.—New York Observer.

LIFE'S HIGH STANDARD.

What distinguishes absolutely our Lord's judgment from pessimism is that with him the standard is not personal happiness, but the moral value of the life. Those who say that life is not worth living usually mean that it has not enough happiness or too much unhappiness in it. If pleasure fails and peace departs, if days of darkness come and sorrow is the portion, then you may curse the day of birth and be sorry you ever lived. But our Lord had other standards of life than that, and judged the worth or the worthlessness of life by other measures. It might be better never to have lived indeed he held, but for other reasons than because evil days come when a man may say with truth, I have no pleasure in them. Life meant a great gift with opportunites of being something and becoming something, as well as enjoying something. It is the moral value of a life which judges it, not the personal happiness it contained.

Is life a blessing? It depends on what you mean by life. From this standpoint you may have had no success and little of the sunshine, you may have nothing to show for all your years of effort, you may have known pain and tasted sorrow, and yet life may be eminently worth living, and having finished the course you pass out rich with the spoils of life. While you may have had your years filled with success and happiness, have hardly known ache or pain, tasted of every pleasure and joy, drank of the cup of life than ran over, have been quite sure that it was worth your while to live since it brought you so much satisfaction, and yet for the higher ends of life, for the true meaning of living, it may be said that it would have been good for you never to have been born.

If we would escape from the doom of Judas we must take our life solemnly as a great gift, thankfully rejoicing in all that is light and sweet and beautiful in it, but also seriously accepting the great moral responsibility of the gift. Even if the joy of life is gone, its duties remain, and its opportunities for service. This is certain, from Christ's standpoint, that if a man's life has been a curse to others if he has lived to blight and corrupt, it had been good for that man if he had not been born. Remember the stern word of the gentle Christ: "Whoso shall cause one of these little ones which believe on me to stumble it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."—From "The Gift of Influence."

DOING EXPLOITS.

"The people that do know their God shall be strong, and do exploits." Paul said: "I can do all things through Christ which strengtheneth me." It is written also: "As thy days, so shall thy strength be." There are mysterious resources in humanity when they are aroused by the touch of Divinity. Man was never made to be without God. When one sets himself to do right and takes hold of God by faith, his strength is more than the strength of ten.

The same Lord who says, "Love your enemies," also says, "My grace is sufficient for thee." The same God who says "Be perfect as your Father in heaven is perfect," says also, "I am the strength." The man with a withered hand did stretch it forth, although it seemed impossible. Moses did go down into Egypt and lead the children of Israel out of bondage, although it was an impossible task. A camel can go through the eye of a needle, and a rich man can enter into the kingdom of God. Nothing is too hard for God. The lame man doth leap as an hart, and the tongue of the dumb doth sing, when touched by the finger of the Almighty.

You can say you can not pray in your family, or pray in the prayer-meeting, or give one-tenth of your income to the treasury of the Lord, or love your enemy, or pray for those that persecute you, or go into the dark places of the world to teach the heathen the ways of the Lord, or go out after a wanderer and bring him back to God. But you can. You can do all things through Christ. He will go before you. He will stand by your side. He will be round about you. He will come after you. He is in you. He says:

"Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand
Upheld by my gracious, omnipotent hand."

THE CHRISTIAN'S EXPERIENCE.

Temptation is a common experience of man. The Christian man is more keenly conscious of its power than the man of the world. It often happens that in the experience of the soul newly yielded to Christ this fact causes great perplexity; and it may be well, by way of introduction, to say one or two words concerning it.

Why is it, the young Christian, especially, often inquires, that since I yielded my life to Christ I have been more tempted than ever? The explanation always lies in the very fact of that surrender. Directly the human soul ranges itself on the side of Christ it becomes peculiarly the object of enmity on the part of Satan and his emissaries. The devil is ever busy attempting to spoil God's fairest work, and to prevent the perfecting of the life received in the mystery of the new birth.

Another reason arises out of the very nature of the Christian life. With the new life there has come a new consciousness of evil, and a new sensitiveness in its presence. Temptation which came yesterday, but was hardly appreciated, comes again today and it is felt in all its force. It is well to remember this. The holier a man is the more acutely conscious he is of temptation. The stronger a man is in all his moral fiber, the more does temptation appeal to him. It is not the weak man who feels the real force of temptation, for he yields resistlessly to it. It is not the impure man who suffers under temptation, for his moral fibers are no longer sensitive, and the suggestion of evil brings no pain. But the man in whom there has begun to move and thrill the pure strong life of the Christ, the man whose spirit is dominated by the Holy Spirit, he it is who feels the full force and pain of temptation. That thing was temptation to me yesterday ere I had met the Christ; but there was no pain in it, no strain, no tug, only a willing yielding. But when I yielded myself to him, a new force came into my life, ennobling and purifying and when temptation comes there is now resistance; my consciousness of it is keener, not only because the enemy is more earnest in his attack, but because my sensibility is greater. Let me say to the young child of God who is troubled by temptation: Take heart. Be of good courage. The man held fast in the grip of vice knows nothing of the pain of temptation. Take heart, and know that your sensitiveness to temptation is sure evidence of the new life, the new purity and power working dynamically through your personality.—From "The Simple Things of Christian Life."

Can You Tell the Cause of Your Trouble?

Are you sometimes discouraged, and think you'll never be any better?

Can you tell the *cause* of your trouble, or what makes you sick?

Do you know that about nine-tenths of all sickness is caused by kidney trouble?

Have you ever stopped to think that your kidneys may be the cause of your poor health?

Most people do not realize how much work the kidneys are required to do every day.

Every drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day.

How can they do their work well if they are sick?

If your kidneys need treatment, Dr. Kilmer's Swamp-Root, the wonderful kidney remedy, will prove to be just the medicine you need.

If you will write to Dr. Kilmer & Co., Binghamton, N. Y., every reader of this paper, who has not already tried Swamp-Root, the great Kidney, Liver and Bladder Remedy, may receive a sample bottle by mail, absolutely free. You can purchase the regular fifty-cent and one-dollar size bottles at all drug stores.

What Do They Cure?

The above question is often asked concerning Dr. Pierce's two leading medicines, "Golden Medical Discovery" and "Favorite Prescription."

The answer is that "Golden Medical Discovery" is a most potent alterative or blood-purifier, and tonic or invigorator and acts especially favorably in a curative way upon all the mucous lining surfaces, as of the nasal passages, throat, bronchial tubes, stomach, bowels and bladder, curing a large per cent. of catarrhal cases whether the disease affects the nasal passages, the throat, larynx, bronchia, stomach (as catarrhal dyspepsia), bowels (as mucous colitis), bladder, uterus or other pelvic organs. Even in the chronic or ulcerative stages of these affections, it is often successful in affecting cures.

The "Favorite Prescription" is advised for the cure of one class of diseases—those peculiar weaknesses, derangements and irregularities incident to women only. It is a powerful yet gently acting invigorating tonic and nervine. For weak worn-out, over-worked women—no matter what has caused the break-down, "Favorite Prescription" will be found most effective in building up the strength, regulating the womanly functions, subduing pain and bringing about a healthy, vigorous condition of the whole system.

A book of particulars wraps each bottle giving the formulas of both medicines and quoting what scores of eminent medical authors, whose works are consulted by physicians of all the schools of practice as guides in prescribing, say of each ingredient entering into these medicines.

The words of praise bestowed on the several ingredients entering into Doctor Pierce's medicines by such writers should have more weight than any amount of non-professional testimonials, because such men are writing for the guidance of their medical brethren and know whereof they speak.

Both medicines are non-alcoholic, non-secret, and contain no harmful habit-forming drugs, being composed of glyceric extracts of the roots of native, American medicinal forest plants. They are both sold by dealers in medicine. You can't afford to accept as a substitute for one of these medicines of known composition, any secret nostrum.

Dr. Pierce's Pellets, small, sugar-coated, easy to take as candy, regulate and invigorate stomach, liver and bowels.

Boys' and Girls' Self-Culture Club

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

TO DESTROY THE GIANTS' CAUSEWAY.

That there is nothing sacred to human avarice has been demonstrated many times in history. The Giants' Causeway has come in for a new victim of greed, if we are to trust the English papers.

The Giants' Causeway is a group of basaltic columns crystallized into a variety of forms and standing side by side and constituting so wonderful a formation of rock as to make it one of the wonders of the world.

These columns are on the north coast of Antrim, Ireland, and extend from an elevation of 200 feet in one place above the water line to some distance below the water line out in the channel. The responsibility for the name, "Giants' Causeway," rests with an old legend to the effect that giants began to build a causeway across the Irish Channel to Scotland.

The columns are not of uniform size or crystalization. The average diameter is about 18 inches, and the perimeter has a variety of sides from three to nine. They do not stand apart, but are so close together that not even a knifeblade could find a crack to receive it. And yet they are as regular in the formation as if they had been created by art. The Giants' Causeway is an extension of an immense stratum of igneous rock covering about 1200 square miles, and are, aparently, a crystalline deposit from the original rock, or they may have been formed by intense heat.

The columns are not formed in one-piece stones, but they are in segments, and a strange peculiarity is found at the joints or joining places of all the sections, for one end of a section is hollow or concave, while the one fitting to it is convex, forming something of a ball-and-socket joint. These sections are of variable lengths.

The rock is very hard, and when struck with a hammer it will give forth a clear, bell-like sound much like that of hard-burnt bricks when struck together. The color varies from a dull brown to a greenish black, though it is sometimes flecked with olive or bottle green. The rock, being rough and hard, makes one of the best macadam roads in the world. It is stated in some English papers that a syndicate has bought the Giants' Causeway and that they will blast out the rock and then grind it for the pupose of roadmaking. We need not be surprised at this, when, in our own country, movements have been inaugurated to deflect the waters of Niagara River from its bed by means of pipes that lead to machinery which is to be thus operated by water power. The volume of the Niagara River has been much depleted in this way already, and there is no prophesying what further action may be taken. In our country even so solid and apparently indistructible a thing as the Palisades on the Hudson have been much marred by the spirit of avarice and relic hunters. Let us hope that patriotism and good sense may lead to some law or movement that will forestall the proposed destruction of the Giants' Causeway.

* * *

SARCASM.

Sarcasm has always been one of the mightiest weapons in debate and rejoinder, or wherever men wish to be scathing in denunciation. The word is commonly accepted to mean satirical language, jeering, taunting, caustic in retort or attack. The terrible force of the word cannot be felt, however, until we know its derivation and history. It is a Greek word which means to tear flesh, to lacerate flesh as an enraged dog or a hungry wolf would do, thereby mangling the flesh as with teeth even while the animal thus lacerated is living. When we carry this meaning over into spiritual mutilation it is a terrific meaning.

HOW LONG ANIMALS LIVE.

An atempt was made some years ago by would-be biologists to prove that the higher the grade of intelligence the longer the animal lives. But when it was shown by the opponents of the theory that a goose often lives to the age of eighty years, the proposition was exploded.

The elephant, the camel and the crocodile live a century. The tortoise lives from 150 to 200 years. Parrots and ravens and swans live 200 years. The beaver, the stag and certain hawks live about fifty years. The rabbit and the squirrel are very old at seven. The nightingale may reach the age of fifteen, while the meadow lark sings for thirty. It is claimed by old seamen that the whale lives a thousand years.

* * *

RIDING IN A COACH ILLEGAL.

The first coaches were made in England about 1580. The sturdy old Anglo-Saxon descendants looked upon the arrival of the luxurious conveyance as an innovation fraught with harm to the individual and to racial strength, as it would lead to effeminacy. In 1601 the Parliament of England actually passed a law forbidding Englishmen from riding in coaches, lest the effeminate influence of such a luxury might work a depreciation in the physical strength and hardihood of the people.

* * *

THE SHORTEST DRAMA.

A Pacific coast journal offered a substantial prize for the shortest drama that would indeed be a complete drama in three acts. The prize-winner sent in the following: Act I. Maid One. Act II. Maid Won. Act III. Made One.

TO ALL METHODISTS IN THE BOUNDS OF THE NORTH TEXAS CONFERENCE. NOTICE!

At the last session of our conference held at Greenville I was appointed to collect any historical matter possible looking to the publication of a history of Methodism in the State. I would be glad to get any matter pertaining to the history of our Church in North Texas, such as old copies of the minutes, personal reminiscences, journals or diaries of any of our preachers or laymen, or anything pertaining to the history of our Church within our bounds. If any have such matter or know of others who have will you kindly write me? I am making arrangements to secure a place for the deposit of this matter where it will be safe from destruction by fire or otherwise and will see that anything committed to my charge is carefully preserved. Please give this matter your early and constant attention. ROBERT GIBBS MOOD.

Greenville, Texas.

SOME FACTS FROM THE JOURNAL OF NORTH TEXAS ANNUAL CONFERENCE.

In a review of the Journal of the North Texas Annual Conference we find that the Church has made progress along all lines. There was a healthy increase in membership, a large number received on profession of faith and the financial interests of the Church in advance of the previous year. In taking up the work of the conference by districts we find:

Membership.

There were 9,334 additions to the Church. Of this number 4,470 were received on profession of faith and 4,864 by certificate. There was a net gain in membership of 2,106. This was distributed by districts as follows:

Greenville, an increase of 73 members; Terrell, a decrease of 382; McKinney, an increase of 551; Decatur, an increase of 689; Dallas, an increase of 387; Bowie, an increase of 450; Bonham, an increase of 131; Sherman, an increase of 182; Gainesville, a decrease of 500; Sulphur Springs, an increase of 98; Paris, an increase of 427. Thus we find that Decatur, the baby district of the conference, heads the list in the net increase of membership.

Support of Ministry.

For the support of the ministry we find that Greenville District paid $2.38 per member; and an average salary to the pastor of $750; Terrell, $2.68 per member, an average salary for pastor, $683; McKinney, $2.59 per member, an average salary, $716; Decatur, $2.53 per member, an average salary, $517; Dallas, $3.47 per member, an average salary, $1,223; Bowie, $2.52 per member, an average salary, $595; Bonham, $2.24 per member, an average salary, $623; Sherman, $3.01 per member, an average salary, $666; Gainesville, $2.86 per member, an average salary, $725; Sulphur Springs, $1.90 per member, an average salary, $550; Paris, $2.04 per member, an average salary, $567.

Dallas District stands first in support of ministry.

Conference Collections.

For the collections ordered by the Annual Conference, Greenville District paid 75 cents per member; Terrell, 99 cents; McKinney, 82 cents; Decatur, 76 cents; Dallas, $1.01; Bowie, 83 cents; Bonham, 64 cents; Sherman, $1.12; Gainesville, 81 cents; Sulphur Springs, 40 cents; Paris, 66 cents.

Sherman leads the districts for the benevolent causes.

W. F. BRYAN.

Sulphur Springs, Texas.

TO THE PEOPLE OF TEXAS.

Listen! Submission is the paramount issue in Texas to-day. You have spoken once on this and have commanded your Legislature emphatically to submit the amendment for State-wide prohibition to a vote of the whole people. But the most powerful liquor lobby ever gathered in Texas is camped at the Capital to-day. Every scheme possible to the dark and devious ways of these past masters in the art of lobbying is being used to cajole or intimidate your representatives and defeat your will.

Shall these unspeakable hirelings of the arrogant and insolent liquor traffic dominate Texas, or "SHALL THE PEOPLE RULE?" I know your answer! The people will NOT be cheated of the victory they have gained!

I am on the ground in Austin and tell you now that we can win, but can ONLY do it by PROMPT ACTION.

Will you do it? Then here is what you must do: Flood Austin with telegrams and letters AT ONCE. Tell your Senator and Representative to block all legislation of every kind until submission is granted and tell them the people will stay with them in this stand.

Take the street or road and get 25 or 100 of your neighbors to join you in this demand on your Senator and Representative. DO this at once!

I am on the ground and know what is needed.

DO IT NOW!

STERLING P. STRONG,
State Superintendent.

NORTHWEST TEXAS CONFERENCE JOURNAL.

After long and unexpected delay, the journal of the Northwest Texas Conference is off the press, and by the 22nd inst. the last package will have been shipped. If you have an express office call there for your package, otherwise it will come by mail. The packages coming by express are all prepaid. In case you do not receive your package in a reasonable length of time, notify the undersigned, and same will have attention.

Just a word as to the Journal. We have tried to give you the best Journal that has ever been published, and we feel sure that it is above the average, however it is not all that we would like to have. There are some errors and mistakes, and in most instances the editors are not responsible. With the District Editors you will possibly expect correct statistical tables. I am sorry to say that such is not the case. While they are nearer correct than ever, there are some few errors. For instance I recall some errors while reading proof. I knew they were errors, but had no authority or information to make the corrections. The Church at Brownwood is valued at $1200, the parsonage at Abbott at $15, and Venus assessed $1600 and paid $1200 to preacher in charge. I am sure these are all errors, but this is what the copy called for, and the editors publish the Journal as per copy, accepted by the conference.

I am sure that in the main the Journal will be most satisfactory, and highly appreciated, but remember that "mistakes will happen to the best of regulated families." Any corrections that are worthy the attention of the conference, should be sent to Rev. J. M. Barcus, D. D., Georgetown, Texas, and same will have attention through the Advocate in due time.

J. D. YOUNG, Asst. Editor.



SEEDS SOLD ON HONOR

We thank our friends for the splendid patronage accorded us which has increased our business 60 per cent. the past year, in the face of a disastrous panic. We are not satisfied. We have enlarged our facilities so we can give better service and values than ever before.

OUR NEW 1909 CATALOG

FREE for the asking, is a mine of useful information to every man making his living from the soil. No Farmer, Fruit Grower, Truck Gardener or Poultry Raiser can afford to be without it. Contains 128 fully illustrated pages, -- many photographs taken from nature, preventing exaggerations found in many Seed Books. It tells all about the best Seeds, Plants, Bulbs, Incubators, Brooders and Poultry Supplies.

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We send free to each person writing for catalog, a trial packet of our new METEOR BEET, the earliest, tenderest Garden Seed Novelty ever offered. Don't miss it.

No better seeds can be grown than we furnish. Our stock of new Crop Seeds, grown under the supervision of the most exacting experts, selected especially for conditions in the south and west is arriving daily. WRITE FOR CATALOG TODAY

We make a specialty of Pedigreed Seed Corn, High Grade Cotton Seed for Planting, Watermelon Seed, Alfalfa Seed and Roses.

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THE LLANO DISTRICT CONFERENCE.

The Llano District Conference will be held at Lometa, Texas, June 23, 24 and 25. The opening session will be June 23, 9 a. m. Friday will be devoted to missionary interests of the Church, the afternoon will be given to the Women's Foreign and Home Mission Societies. Let the District Secretaries take due notice. The Llano District Epworth League Conference will meet at the same place Friday evening at 8:30 p. m., and continue over through Saturday, June 27. We trust that no pastor will plan a meeting to interfere with this date. Let us all go prepared to take in the whole program from the opening session to the closing League service.

The representatives of all our Church schools are cordially invited to be present. Thursday morning will be devoted to Christian education.

THEOPHILUS LEE

NATIONAL CHURCH RESOLUTIONS.

The Methodist Church: "We endorse the Anti-Saloon League of America as safe and effective."

The Presbyterian Church: "The General Assembly heartily commends the American Anti-Saloon League as a safe, sane and effective agency in the advancement of the great cause of temperance."

The Congregational Church: "Resolved, That we recognize with gratitude the effective work of the Anti-Saloon League."

The United Presbyterian Church: "We heartily endorse the work of all organizations seeking the overthrow of the saloon, and especially the Anti-Saloon League, as a sane and effective method of operating, and in a peculiar sense it is the Church in action against the saloon."

The Baptist Church: "Resolved, That we rejoice in the splendid achievements of the National Anti-Saloon League; that we approve its aims and pledge to it our support."

Catholic Total Abstinence Union of America: "The Anti-Saloon League has struck the key-note of practical opposition to the saloon—it has joined intelligence to zeal and has become the most effective enemy of the saloon. Let all Catholics take their consciences with them to the ballot box and prove the honesty of their profession."

All the Annual Conferences of the Methodist Church, South, in Texas have recently passed strong resolutions commending the work of the Anti-Saloon League, and recommending it as the proper medium through which the fight for State-wide prohibition in Texas should be made.

The Baptist State Convention, which convened at Fort Worth, Texas, November 11, 1908, took a strong stand in favor of State-wide prohibition and strongly endorsed the Anti-Saloon League.

The Anti-Saloon League of Texas has my hearty endorsement, and I believe it is the proper medium through which the Churches of Texas can effectively fight the liquor traffic.—G. A. Faris, Editor Christian Courier.

OLD AT TWENTY

Return of Youth with Proper Food.

Many persons who eat plenty never seem to be properly nourished.

That's because the food is not digested and absorbed. Much that is eaten is never taken up by the system as real food, and so the tissues simply starve and the individual may, as in a recent case, look and feel old in what should be the bloom of life, youth.

"At twenty I was prematurely old. All the health and vigor and brightness of youth had been, as it seemed, stolen from me. I went to work in the morning with slow steps and a dull head.

"My work through the day was unsatisfactory for my breakfast lay in my stomach like a hard lump. I was peevish and the gas in my stomach was very annoying. After supper I usually went to bed to toss half the night from sheer nervousness.

"This was all from indigestion—wrong eating.

"Finally I tried Grape-Nuts and I cannot describe the full benefits received from the food. It gave me back my health. It has completely restored good digestion and relieved me of my ailments. I steadily improved and am now strong and in perfect health."

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

North Marshall.

Substantial mprovements have been made—concrete steps at the church, and brick foundation, also concrete walk to the parsonage door. Sunday-school has more than 100 in attendance. Meeting began Wednesday before new year. Large crowds, and interest growing. Over 100 boys and girls organized against intemperance. A number of professions (18) have given their names for membership, and I have receved eleven since conference. Rev. W. H. Evans, evangelist, of Dallas, is assisting in the meeting and doing some powerful preaching.—Irvin B. Manly, Jan. 11.

Harbin.

Our reception was very cordial. Congregations have been good at all points; old animosities have given way to a more Christian spirit. On December 15 a meeting of the officials was held with more than two-thirds of all the officials present at the parsonage. After a religious service of more than ordinary spiritual interest, in which all took part—even the junior preacher(the pastor's wife)—the work was planned for the year, the local preachers assigned their work and the stewards made the assessment for the support of the preacher in charge and the first installment paid. We have lost heavily by certificate—twenty-three to date—but have gained ten by certificate, one by vows and two by baptism, and baptized two infants. On Christmas night the people of Harbin came en masse, old and young, and gave us a nice pounding, each bringing some package as a token of good will and kind remembrance. The good things brought have helped to fill the parsonage table ever since, and there is enough left to last many days yet. These material things are highly appreciated for their real worth, but best of all was the sweet Christian spirit in which they were given, the words of cheer and hopefulness with the good wishes for the inmates of the parsonage that were spoken, and the smiles and songs of the young men and women, the boys and girls, of whom there were many present. Any preacher that would not be moved to put forth his best efforts by such occasions must be made up of strange material. May God reward abundantly and help us to do the best year's work of our lives and make us a worthy leader of such a people. —D. C. Ellis, Jan. 11.

Telephone.

We served this charge last year under the name of Lamasco charge. We start off very well. Our first Quarterly Conference has come and gone. The new Board of Stewards showed their appreciation by advancing the preacher's salary $75 over last year, so this makes the best salary this work has ever paid any preacher. Our new presiding elder looks for a great year, and a successful one, too. Conference claims one-fifth in hand. We hope that everything will be up in full at conference, Bishop. One church under repair at a cost of $300 just about done, and expecting to have a great revival soon. We received four into the Church and dismissed one by certificate since conference. One new subscription for the Christian Advocate, and one renewal.—L. F. Tannery, Jan. 11.

Lipan.

We are opening up here with Rev. Oswalt under hopeful conditions Brother Oswalt s getting hold of the situation. At close of a fine service this morning a Baptist sister came forward and joined the Methodist Church. We Methodists do not believe in "sheep stealing," and never did practice it, but I do feel and am rather sure we have not preached the doctrines of our Church enough. Our doctrines are common sense doctrines and appeal to the intelligent mind, and need to be preached. In some places our members do not want us to preach these doctrines for fear some one will get his "feelings hurt," etc. Other Churches risk hurting "feelings," and they tell us what they believe, and why do we not get our feelings hurt? We generally say, "Well, they believe that way, of course; let them preach what they believe," etc. A series of sermons on our doctrines will not hurt any one, and they will strengthen the Church. A Church is no stronger than its belief in the doctrines of that Church. I am beng entertained at the hotel by Brother Jones, a faithful man and a subscriber to the Advocate, and he reads the paper and knows what his Church is doing. I am getting more calls than I can respond to. This work is taxing heavy, but the Lord is with us.—J. T. Bloodworth, Jan. 10.

Bailey Circuit.

These people were so good to their pastor, wife and baby last year that we came back from conference resolved to give them the best service within our ability. The year has started off encouragingly. Our new beloved, Rev. J. B. Gober, came and held our Quarterly Conference. He came with fervor and zeal for the Master's work, preached three most helpful sermons, presided at the conference like one long accustomed to the service, and left an abiding blessing when he departed. We were able to report the Orphanage assessment paid in full and $25 collected on foreign missions. The stewards made a good report and each one seemed enthusiastic on doing his part in collecting the salaries assessed. Nice things have been finding their way to the parsonage ever since conference, but on Wednesday before Christmas, two of our girls, Clara Taylor and Gladys Nichols, drove up to the front gate with a liberal pounding. Since then the good people of Hickory Creek have collected an ample supply of provisions, and they would have had them in the parsonage pantry before now but for a storm on the evening appointed for the storming party. The news reached us before the pounding. We were also remembered very kindly during Christmas holidays by several valuable presents.—E. L. Silliman, Jan. 11.

Corsicana Circuit.

Our fourth year commences with promise of being the best of the quadrennium. All of our churches are completed and paid for except the seating of one and that will be seated in one month. We are organizing for a revival year. Our first meeting will begin February 7, with Bro. Wynn, of Blooming Grove, to do the preaching. No preacher in this conference received a warmed welcome than this one. Many tokens of love and good will have come to us. Preachers' Conference met with this circuit at North Corsicana December 14-16. The district was well represented. We were honored by having the laymen of the district to meet with us. Bro. Bishop, our beloved presiding elder, had planned well for the conference, and Zion's Rest had all things ready. Bro. Hotchkiss, of Waco, was with us and stirred our souls with his great message. "The World's Need" (of the gospel) was the great theme he brought to us. The discussions were pointed, good and spiritual. All joined in heartily in the plan for a great year in the Corsicana District. It was delightful the way in which Zion's Rest took care of the conference. Our watchword is a great revival.—W. Vinsant.

Marshall—Harrison Circuit.

Many kindnesses have attended our very pleasant reception on Harrison Circuit; have been to every appointment and something given at every place in a substantial way to prevent hunger. The good ladies led in the pounding and some of our men showed direct interest by inquiry and remuneration. We have accepted invitation to two dinners at Christmas times. Mrs. Hooks received on the side nearly nine dollars, with Sister Wells as a leader in these tokens of good cheer. Stop them? No. Never! Not I! Our motto as a charge will be "Win one" for Christ. This will mean double our strength in one year. Bro. C. H. Adams was much beloved at Marshall and on Harrison charge, and we found him a fine preacher and companionable in his home. United in effort, may this year be our Lord's jubilee, more shouting, praying, witnessing and preaching than the world ever heard, so they may say truly they have turned the world upside down, especially on "State-wide prohibition." Already have the antis put out the scare-crow: "You may loose your local option if you fail on State-wide prohibition." Let all of our preachers give no uncertain sound! On with the battle!—J. T. Hooks, Jan. 11.

Gibtown.

As it has finally gotten cold enough to kill hogs we are getting lots to eat. My, my, at the ribs, backbones and sausage we are getting now! We had a nice, quiet little pounding when we first came to Gibtown and the good things just continue to come in. Our Woman's Home Mission Society has expended several dollars on the parsonage, and still the good women are not satisfied. They put in a new heater, papered the dining room and kitchen and added some kitchen furniture. They are at this writing having a new carpet made for the living room, and have ordered new paper for both the parlor and living room.—S. E. Pritchett, Jan. 9.

Odessa, Texas (N. M. Conference).

We were returned to Odessa and our people have stood by us and pounded us, too. We built a neat little church last year, but still owed $800 on it. We have paid all but one note on our pews and have that subscribed, so will soon be clear of debt. We commenced a meeting, conducted by our conference evangelist, Geo. W. Shearer, and his singer, Prof. Edwards, that continued twelve days. Visible results are four conversions, six additions, backslider reclaimed, and the Church strengthened, and the preacher's salary doubled. Odessa paid $300 last year and proposed to pay $600 this year. Bro. Shearer is a forcible speaker and does not spare sin, but loves the sinner. He and Bro. Edwards won many friends and well-wishers. We have a band of home missionary ladies that deserve the most of the honor for this church and parsonage.—J. P. Wheeler.

Byers.

I arrived here in time to fill my appointment the first Sunday after conference. Mrs. Moore and children came in December 1, and found a good, warm supper awaiting their arrival, prepared by the good ladies of Byers. We have been kindly received, and pounded in due time, thanks to the good people. The outlook is good for a great year on this charge. I have filled all of the appointments since conference. Orphanage assessment, Bishops' and foreign missions in hand and subscriptions which will be paid this week and one-half of domestic missions. We are delighted with out work. The Home Mission Society has made some repairs on the parsonage. The Sunday-school has spent about $25 for song books at Byers. So we hope to have good singing when we get so we can sing C. M. to L. M. hymns, as per our hymnals.—J. C. Moore, Jan. 12.

Linden.

Old things are passed away and all things have become new. Linden is a new work, created by our Annual Conference with a new preacher admitted by that same body. For many years there has been a Linden Circuit, but Linden was not the center. Now Linden is the center with the surrounding country our charge. A great country, among a great people, with great opportunities, this new creation necessitated some new things, particularly a parsonage and this need has been met. Our people have purchased a four-room house, with four acres of land, at a cost of $600. We have a new Home Mission Society with fifteen members active at work; have raised about $25 since conference. Our first Quarterly Conference is over; a very fine session indeed. Spirituality prevailed throughout. It was a great feast. No presiding elder is more appreciated than our beloved of the Pittsburg District. Our welcome was of the best. No people can do more. We have been entertained, welcomed, and the latch-string hangs on the outside. The Lord is doing great things for us, whereof we are glad.—C. J. Atkinson.

Taylor Station.

After four years of hard but pleasant work at Seventh Street, Temple, we were read out for this appointment, and as quickly as possible we said good-bye to our dear friends in Temple and turned to our new field of work. We have been received with as cordial a welcome as any one could possibly ask and are comfortably located. Have been pounded in the most up-to-date style, and are now trying to discharge, to the best of our ability and for the glory of God, the varied duties of a Methodist pastor. We find that those who have gone before us have wrought nobly and well and have left their names and good deeds in the grateful memory of an appreciative people. God is blessing us in our ministry at this place by turning the hearts of the people to the ministry of his Word. Splendid audiences fill the house at each service. There is an improvement in the attendance of both the prayer-meeting service and of the Sunday-school. We have organized a Bible Study Class of about 75 members that meet once a week for the special study of God's Word. We are having services for the Bohemian brethren every other Sunday afternoon that we hope will be productive of great good. Our first Quarterly meeting was held on Monday, January 11. Our new "beloved," Bro. W. H. Vaughan, better known to some of us as the "orphan," was with us, preaching a most excellent sermon on Sunday night and giving the benefit of most wise counsel during the quarterly meeting Monday. Our good Board of Stewards have shown their appreciation of the new pastor and his family, and their faith in the progress of God's work in this place, by setting the pastor's salary at $1400, and arranging for the payment of $100 per month of it at the bank. Our music here is worthy of particular mention. While we have no pipe organ, we have something which is not always found with the pipe organ, that is, a fine choir, that is willing to work, led by an expert leader. Our choir leader, Mr. B. F. Jones, late of Jefferson City, Missouri, has been a paid chorister in one of the Churches of that city for several years. He has already won the hearts of the people with his exquisite music. There is a great field of work here, and we are doing our best, looking to God to give the increase.—A. W. Hall, Jan. 13.

Mart.

Saturday night our church and parsonage came near burning. For near two fires showered down on us, and at times it would literally cover the church and parsonage with cinders from a burning opera house, which was not over two hundred feet away, but, by the heroic efforts of the good people, we came through with but little damage. Surely the Lord was with us. More than ever before we appreciate a good warm shelter from the sleet and snow. Our people have very kindly received us for the second year, and are continually showing their ap-

Continued on page 13.)

TWO REMARKABLE CURES OF ECZEMA

Over Twenty-three Years Ago Baby had Severe Attack—Years Later Grandfather Suffered Torments with the Disease—Virulent Sores Developed from Knees to Toes.

BOTH OWE COMPLETE RECOVERY TO CUTICURA



"In 1884 my grandson, a babe, had an attack of eczema, and after trying the doctors to the extent of heavy bills and an increase of the disease and suffering, I recommended Cuticura and in a few weeks the child was well. He is to-day a strong man and absolutely free from the disease. A few years ago I contracted eczema, and became an intense sufferer. A whole winter passed without once ha ing on shoes, my ankles and nearly from the knees to the toes being covered with virulent sores. I tried practitioners, specialists, dermatologists, etc., to no purpose. My daughter-in-law reminded me of having prescribed Cuticura for my grandson more than twenty years ago. I at once procured the Cuticura Remedies and found immediate improvement and final cure, till to-day, though well along in years, I am as though I had never had that disease. I am well known in the vicinity of Louisville and Cincinnati, and all this could be verified by witnesses. M. W. LaRue, 845 Seventh St., Louisville, Ky., April 23 and May 14, 1907."

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalled head; the facial disfigurement, as in acne—all demand remedies of extraordinary virtues to successfully cope with them. That Cuticura Soap, Ointment, and Pills are such stands proven by testimonials of remarkable cures when many remedies and even physicians have failed. One set is often sufficient to cure.

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.

Taste Is Sure Stomach Guide

A Barometer Which Never Fails, Though Seldom Believed.

"Taste is the direct guide to the stomach; and the taste buds are connected by the nerves with the stomach itself, so that they represent its health or disorder. If the stomach or its juices are out of tone, the blood is fermented by a change in the alkaline or acid condition, and these reach the mouth both directly and indirectly.

"The taste buds are in the tongue, and are mounted by hairlike projections called papillae; they cover the surface of the tongue."

"When you taste these buds rise up and absorb the liquid; inform the nerves; the nerves tell the stomach, and the food is acceptable or not, just as the stomach feels."

The above remarks on taste comes from an eminent authority and simply explains why when one smells cooking or sees food one thinks he can eat, but when he tastes he learns the stomach is out of business.

To the person who cannot taste aright, who relishes no food and simply forces himself to eat, Stuart's Dyspepsia Tablets hold the secret of enjoyable eating, perfect digestion and renewed general health.

Most men wait until their stomachs are completely sickened before they think seriously of assisting nature.

When your taste for food is lost it is a certain sign the stomach needs attention. Stuart's Dyspepsia Tablets cure such stomachs. They restore sweetness of breath, renew gastric juices, enrich the blood and give the stomach the strength and rest necessary to general duty.

Forty thousand physicians use Stuart's Dyspepsia Tablets and every druggist carries them in stock; price 50c per box. Send us your name and address and we will send you a trial package free by mail. Address, F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

The Home Circle

GOING ERRANDS.

I started on an errand,
And then that old Jack Frost
He came so fiercely after me
I really 'most got lost.
He gave my face an ugly slap,
And then he nipped my nose;
He pinched my fingers cruelly,
And then he pinched my toes.

He said: "You will be frozen,
You'd better turn right back;
I'll pinch you harder if you don't!"
That mischievous old Jack!
I said: "When I am sent from home
With something I must do,
Just try your very worst with me,
I'll go in spite of you."

—Pearls for the Little Ones.

GOING HALVES.

"Who is that tramping round and around plumb over me?" said Father Fieldmouse, raising his head from his morning nap.

Mother Fieldmouse was getting breakfast ready. "It must be the new family that's just moved into the little brown cottage in the field overhead," said she, taking the biscuits out of the oven.

"Yes, father; a man and a woman and three big boys," cried all the little Fieldmice in one breath. There were six of them, and their names were Blip, Clip, Grip, Kanip and Zip.

"And they're always rampaging round," continued Blip, "and running and jumping and cavorting generally; I know, because 'most every day I sit at our door and watch 'em."

"Well," cried Father Fieldmouse, slipping into his jacket and slapping on his hat, "I'll teach 'em to wake up quiet, orderly folks at this unearthly hour of the morning." And he went and stood at his front door and looked out over the field.

And there was the new family, not just only taking a walk before breakfast, but digging and delving and grubbing and raking and scraping the rich brown earth till it looked just like a thick velvet carpet.

"Now what do you mean?" called Father Fieldmouse, very loud and growly. "What do you mean by making such a racket right plumb over my bedroom? What do you think you are doing, anyway?"

Father Mann—for that was the new family's name—the boys were called Jim, Jack and Dandy—took off his cap and bowed low, for Father Fieldmouse certainly did look fierce. "We are getting our field ready for sowing the crops, Most Worshipful," said he.

"Sowing crops!" cried Father Fieldmouse; "and all summer long, I suppose, we'll have you wandering about and weeding and watering and reaping and picking and gathering overhead!"

"We should be most careful, Your Excellency," said Father Mann, and made another bow, "not to annoy your honored family nor to disturb Your Highborn's slumbers."

"You'd better be!" spluttered Father Fieldmouse; "don't anger me, for when I'm enraged, I'm terrible!" And he showed his sharp white teeth between his stiff and straight mustaches and bristled his hair all up along his back. "And I'll tell you another thing, my good fellow," he continued: "I'm going to have half of whatever you sow in this field—a just and even half, mind you!"

"Surely, surely," cried Father Mann (and his three big sons murmured after him: "Certain, surely, Most High and Worshipful"). "But just to prevent any possible friction or bad feeling in the future, which half will Your Excellency kindly condescend to take?"

"Which half!" sneered Father Fieldmouse; "the topmost half, of course, the very uppermost tiptop half, as becomes my rank and breeding." And he slid back into his little house and sat down to his breakfast, while Mr. Mann and his three sons still stood, cap in hand, bowing and crying, "Surely, Your Honor, surely."

The summer came and the summer went, and the field was filled with waving leaves. And early in the autumn, Father Fieldmouse heard much trampling of feet and rolling of wheelbarrows overhead and immediately went out to investigate, and he saw Father Mann and his three sons tugging at the leaves and pulling them out of the ground, and at the bottom of each leafy bunch there was a root—a turnip, a beet or a carrot; and he saw Father Mann twist off the leaves and throw them—Father Fieldmouse's much desired and expressly-stipulated tiptop upper half—on the rubbish heap, while the lower sweet and succulent half was carefully tied up in bags and loaded on to the wheelbarrows. For a while Father Fieldmouse looked on in silence. Then he made his tiny paw into a fist and shook it at Father Mann. "Wait till next spring!" he cried; "I'll get even with you next spring." And he dived into his little den.

Early next spring, Father Mann and his boys were out again in the field, and so was Father Fieldmouse, who swaggered up to Father Mann and snarled: "I'm going to have half of whatever you're sowing in this field, but this time I want the lower half, the half that's nearest the ground, in and out of it, mind you, the very undermost part of the crop, and make no mistake."

"Your Excellency shall have the lower half," said Father Mann, and his three sons murmured: "Surely, most Worshipful, surely!" And Father Fieldmouse went back to his wife and his six boys and said complacently: "Well, that's settled, anyway."

And the summer came and the summer went, and the field stood full of tall, green stalks with great long leaves that waved in the breez like flags. And after a while, Father Fieldmouse heard them overhead with wheelbarrows gathering their crop, and he hurried out to claim his share. When he came to his door, he saw Father Mann and his sons cut down the stalks and stack them in bunches like tents, but the great, green, leaf-covered ears which had been taken from the stalks were carefully laid in the wheelbarrows. All day long Father Mann and the boys were busy working, and Father Fieldmouse was busy watching. When evening came, the ears of corn were all safely housed, and the evening breeze swept through the useless stubble—Father Fieldmouse's much-desired and expressly-stipulated lower half!—Kate Hudson, in Woman's Home Companion.

SUSIE'S MANNERS.

There was once a little girl, and her name was Susan. She was good on Tuesdays and Fridays, and bad all the rest of the week. And her mother often used to say, "Oh, Susan, Susan, why can't you always have on your Tuesday and Friday manners?"

Susan said: "I can't wear my best manners every day, or I'd wear them all in holes."

So her mother sighed and said, "Yes, I suppose you are right; but I wish I knew a place where I could buy manners that were made out of sailcloth, or awning material, or something that would wear well."

When Susan wasn't wearing her Tuesday and Friday manners, she kept them in a paper box in her top bureau drawer. But one day she forgot to put the box away, and left it on the floor. Bridget thought it was meant to be thrown away, so she carried it off to the kitchen with the rest of the rubbish, and burned it up in the fire next morning.

That day was Friday, and Susan's mother had been looking forward to it since Tuesday. But, when she came down to the breakfast table, there was Susan trying to do juggling tricks with the cups and saucers. Susan's mother sank into a chair.

"Susan!" she cried, "I thought it was Friday."

"It is Friday," said Susan, still playing with the breakfast dishes.

"Then where," said Susan's mother are your manners?"

"Bridget burned them up," said Susan, "I'm so glad. Now I don't have to behave any more," and she threw a breakfast plate at the chandelier.

As soon as Susan's mother had finished breakfast she put on her bonnet and tied the strings firmly under her chin, put her umbrella under her arm and went out.

"I can stand it," she said, "when Susan is good two days in the week, but if she's never going to be good"—and Susan's mother shook her head and walked faster. At last she came to a little brown house and she rapped at the door with the handle of her umbrella.

"Come in," said a voice, and Susan's mother went in. The room was bright and cheery, and before the fire sat a little old woman in a white cap with pink bows on it. She was Susan's fairy godmother, and it was she who had given Susan her manners.

Susan's mother sank into a chair and sighed. "Susan's manners got burned up this morning," she said.

"How careless!" said the little old lady.

Susan's mother shook her head. "I don't know what I'm ever going to do," she sighed.

"There, there," said the little old lady, jumping up and running to a cupboard. "Don't you fret. I'll give her some manners finer and better than she ever had before."

"Oh, please don't," cried her mother. "That was just the trouble. The manners she had were so fine that she couldn't wear them every day. But if you have some manners that are both good and strong, I should be extremely grateful."

"I've just the thing for you," cried the little old lady, and she came out with a box of manners in one hand and a small chain and padlock, like a bracelet, in the other.

"There, now," she said, "you put these manners on Susan, lock them on with the padlock, and keep the key."

So Susan's mother did, and from that time on Susan was the best behaved little girl in town. She was so polite that she always courtesied whenever she spoke to anybody, till at last it got on her mother's nerves so that she had to unlock the padlock and let her out once in a while.—Elizabeth C. Wade, in Children's Magazine.

TOO BEAUTIFUL TO KILL.

In the Pittsburg Post is this story of Fergus, a Scotch lad fourteen years old. His father had given him a new rifle and a new canoe, and now in the Adirondacks, near Upper St. Regis Lake, he was expecting to shoot his first deer. On an August day he went from camp with Calvin, the guide, and was about to embark on the lake.

It was so lovely that Fergus held his breath to look, till all at once he felt Calvin's hand on his shoulder. One look at the guide's face and he knew that something was happening.

At first Fergus heard nothing but his own heart beats. Then, as he recovered himself a little, he could hear a rustle and an occasional crackle, and presently, looking up the bank, he discerned the swaying of a bush. Something was moving there.

Suddenly the bushes parted and a head looked through! It was the head of which Fergus had lovingly and longingly dreamed, a beautiful antlered head held proudly up, the eyes alert, the nostrils wide apart. As the creature broke from cover his mouth was open, he was hot and thirsty and eager to get at the water.

"Does he see us?" whispered Calvin.

Fergus shook his head.

"Let him get well out of the bushes, then raise your rifle," whispered the guide.

Inch by inch Fergus had already lifted his rifle and was now looking along it when the deer advanced, coming twenty feet nearer. Then assuring himself that all was safe, he stood, his ears at a sharp angle, directly facing Fergus.

Fergus could see the beautiful, scared eyes of the deer.

"Fire," said Calvin.

But instead, Fergus dropped his rifle to his side. There was a sudden movement, a crashing of boughs, and the place was empty.

"Why, Fergus!" cried Calvin, disappointed and amazed, "why, Fergus!"

He looked curiously into the boy's face and discovered that each bright eye had a tear in it, and that the under lip was quivering.

"O, Calvin!" cried Fergus, "I couldn't do it. I hadn't the heart to do it. I'd die myself before I'd kill anything so beautiful."—Southern Churchman.

THE ERRAND.

Mr. Willis, who was repairing the two-acre pasture fence, discovered suddenly that he was running out of nails. Somebody must ride to Winthrop, the nearest town, and buy some.

"I can't go, and I can't spare Peter," he said. "We ought to finish this job to-night. Harry, do you think you could go?"

"Yes, sir," said nine-year-old Harry.

His father wiped his hot forehead and looked at the sky. "I d'know as I ..: to let you," he said doubtfully. "This is a kind of a queer day; may be a weather-breeder. But I guess it's all right. You ride Prince; and don't stop anywhere, son."

"I won't," answered Harry. He was usually a solemn little boy, but he capered on his way to the barn; he liked to ride Prince.

It was a queer day. Even the birds seemed too hot to sing, and the chipmunks stayed hidden. Little gusts of wind rattled among the weeds and tossed up dust suddenly before old Prince's nose, who snorted suspiciously, but did not shy; Prince was too staid and dignified to shy. The way was rather lonely. Just before the half-way point to Winthrop, the road crossed a little creek at any easy ford. Harry was approaching this creek when he felt a drop of rain. He looked up and saw a very black and ominous cloud drifting across the sky. A little jagged streak of lightning winked from the edge of it.

Harry did not mind getting wet, but thunder-storms were another matter. And yet it was as far back now as it was to Winthrop, and besides, he hated to admit that he was afraid. So he crossed the creek. The lightning winked and shivered again, and the day grew darker. The big cloud seemed to pitch and roll like water, and the edges of it were silver-bright and odd-looking. Harry kicked old Prince to make him go faster and his heart beat hard. The air grew colder, and the play of lightning was almost continuous. No more rain fell, however, and at last he reached Winthrop, and rode up before the hardware store. He found the proprietor out in front, looking curiously westward, whence Harry had come.

"Something funny happening out your way, son," he said. "You wait here a while."

They had scarcely gone into the shop when the rain came down in a flood, and continued to fall for fifteen minutes as Harry had never seen it. The whole world seemed full of water. This lasted for fifteen minutes; and it was accompanied by a strange roaring noise which puzzled the storekeeper as much as it did Harry. Then the rain ceased; presently it was just a drizzle.

"I think I'll go back now," said Harry. "Father must have the nails."

As the rain seemed over, the storekeeper let him go.

When he left Winthrop he found the road almost washed out. A stream like a small river was running down the middle of it, and all the tall weeds on each side were beaten flat and dirty. But it was when he reached the creek that Harry was most surprised. The trees were down—smashed flat in all sorts of positions; only two or three of the smaller ones had been left standing. And the water, which had been only a few inches deep an hour before, now boiled and rushed along muddily, till Harry was quite frightened. But one thing remained clearly in his mind—his father said he must have these nails. So he urged Prince into the creek, and slipping and sliding, the steady old horse went through. The water came so high that Harry had to draw up his legs, but that was all; and once on the other side, he had a clear road home.

He had not gone more than a quarter of a mile, however, when he saw a man galloping toward him, and when they neared each other, Harry saw that it was his father.

"Harry!" cried Mr. Willis. "Are you safe?" His face was white.

"I think so," said Harry, in a brave voice.

"That was an awful storm," said his father.

"It blew down the west corn-crib, and we thought the house was going. Your mother is almost crazy about you. Did you get to Winthrop?"

"Yes, sir," said Harry. He held out a damp package. Then all at once a funny feeling came into his throat, and his lips twitched and he burst into tears. Then quickly Mr. Willis jumped off his horse and came and put his arms around the little boy. "Why, Harry," he said, "what's the matter? It's all right now."

"Yes, sir!" sobbed Harry. "I was just thinking—how scared I've been!"—Youth's Companion.

AN ARMFUL OF GRANDMOTHER

"Now, ma'am, come if you're coming Car's late. Here, I'll h'ist ye," said the conductor to a hesitating little old woman, whom he promptly proceeded to "h'ist." But she gave a little cry of pain, and he let go his hold.

"I—I guess I'll have to give it up," she murmured. "My rheumatiz is extry bad, and that step does seem extry high!"

As he turned away to attend to a breathless and belated family, laden with babies and bundles, a strapping young fellow in a gay initialed sweater swung down to her side.

"Let me pick you right up, and I can put you aboard easy," he declared, and a moment later she was safely established in her seat, smiling and straightening her bonnet.

"That was real good of ye, and now I'm all right. My son's to meet me t'other end o' the line," she announced gratefully. "Well, boys are mighty nice sometimes, and I guess your ma thinks so."

But she was not all right yet; for there had been a washout on the main line, and it was presently learned that a round-about route was to be followed, involving several changes of cars. "My chum'll see to you," the boy reassured her as he got off, and at the first change the chum did so.

Before the next change, he, too, and all of her fellow-passengers but a few girls had left, and the conductor was small, sickly and cross. She hesitated painfully on the high step, thrusting out a tentative foot, but unable to either jump or scramble so far. Suddenly one of the dispersing girls, a fine, tanned young creature with a golf stick, turned back and held out her arms.

"But you couldn't—I can't—you'll drop me!" gasped the little old lady in transit, then admiringly and amazedly, "Well, who'd ha' thought it? Me carried by a gal!"

"You won't be next time, and you wouldn't this if we'd known," struck in a workman in the new car, leaning forward. "Don't you worry, ma'am. We'll see to her, miss; and if we git off first, we'll pass the word along. Any fellow's willing to tote an armful o' grandmother; that's of course!"

The girl smiled; the old lady waved; the car went on. When at the end of the long trip the interested passengers beheld a six-foot son, with a prancing boy at his coat tails, lift a tired old woman once more and set her carefully on the ground, they also heard him growl something about a stingy company, and old-pattern cars, and steps a mile high, but they caught the answer, too.

"Oh, well, Joe, it didn't matter!" piped the sweet, old high voice. "The steps bein' extra tryin' just made folks extry kind."—Youth's Companion.

HEALTH INSURANCE

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At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

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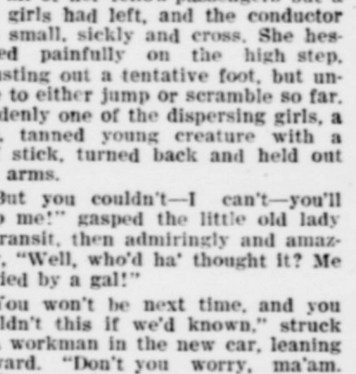
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NOTES FROM GEORGETOWN AND ELSE.

In the Advocate of December 24 I read with surprise and yet with pleasure Rev. J. M. Barcus' "Notes from Georgetown." For thirty-four years I have been reading the Advocate, and have always been glad when there was anything of interest from Georgetown, and almost anything is of interest that comes from the university.

I am sorry that we have not enough preachers at Georgetown to have a weekly meeting, if it takes that to get what is being done by the Church into the Advocate. But I do not think that is really any part of the "preacher's meeting." Of course, where the Secretary sees proper to report to the Advocate, it is all right; but I was surprised to read from him that the district was "startled," "dumbfounded" and "amazed" when they heard that Presiding Elder Bolton had been taken from his charge.

Why, don't they take the Advocate in Georgetown? And didn't they know that the Northwest Texas Conference was going to meet in Waco, and that Brother Bolton was a member of that conference, and that he had been appointed to the Georgetown District for one year only, and that if there ever was a loyal, humble, self-sacrificing man in Texas, B. R. Bolton was the man? And, above all, Bishop Key was going to hold the conference?

And when he was selected by Bishop Key to fill one of the most important stations in the conference, he went right home, went to packing up, and arranging, and I have no doubt singing while doing this work, "We Are Traveling Home to God, in the Way Our Fathers Trod." And yet they were dumbfounded? Amazed?

Look here, Brother Barcus, what sort of Methodists have you got down there at "the hub?" Don't they know the the Bishops in our Church are elected to look after the spiritual and temporal affairs of the Church, and that Bishop Key has been moving around in Texas since the first of May looking after the interest, not of mere presiding elders, station, circuit or mission preachers, but looking for the right man to put in the right place? And he saw he had a Church in Fort Worth that needed a man, a full-grown man, a successful man, and he saw in Brother Bolton a success from the first year he was admitted on trial up to the conference in Waco, and he laid his hands on him and appointed him to Missouri Avenue.

Not that Brother Bolton needed Missouri Avenue. Oh, no. "He had only been two years on the Georgetown District," and was universally beloved. "Under his management the district made the best report in its history." The very kind of man the Missouri Avenue people wanted, and if you could have seen the countenances of the people at Missouri Avenue, and heard their expressions of gratitude and praise of Bishop Key for sending him to them, you would have believed that surely the hand of the Lord was in the appointment. They knew Brother Bolton.

Brother Barcus says that Sister Bolton, by her cheerful, enthusiastic and helpful co-operation in every good work, has especially endeared herself to the people in Georgetown, and they note her going away with sincere regret. Amen, says every woman in Missouri Avenue Church. That is the very kind of a woman we need; the very kind that Bishop Key was looking after to come into our parsonage. So you see, Brother Barcus, you can give a demonstration to the young preachers and the people of Georgetown of the economy of Methodism and the value of the episcopacy.

Our Bishops are not the tools of their personal friends; they have no spleen to vent upon any preacher. They are looking for men for the places, and not places for the men, and don't you see how careful Bishop Key was in finding a man to take Brother Bolton's place? I wish you would name a better man, a better preacher and a better manager than Brother W. H. Vaughan, his successor. And his wife can not be excelled in Texas for a presiding elder's wife.

See what has opened up for Brother Kiker to do at Clarendon? The Missouri Avenue people do not hardly see how the Bishop could have done otherwise than to have sent them Brother Bolton, and Clarendon is the same way, I hear, about Brother Kiker. Ah, Brother Barcus, the economy of Methodism is the best in the world to save the world.

Then, another thing: The Bishop was looking after the entire Church in Fort Worth when he made the Missouri Avenue appointment. Look at them—Hay, Knickerbocker, Matthews, Hamilton, Long, Webb, Chappell, Cartwright, Bickley—all young men. I dare the Church to produce a more active, consecrated set of men than these. What did they need most? A counselor, a leader—and Brother Bolton is the man. Our conference nor any other has a better one.

While I am noticing the "Notes from Georgetown," I confess that I, too, read some other "startling," dumbfounding" things in the same issue of the Advocate. Remember, now, that I am over sixty years old, and if I do not seem to be in harmony with the editor of the Advocate, with his views, and with the Bishops in what some of them write, put it down to that fact; that Morris' head is getting white; he is looking at things strangely. Nevertheless, I think I am right.

On the ninth page of the Advocate I read this:

"Bishop H. C. Morrison held the late session of the North Alabama Conference, and from the list appointments we conclude that he has scattered the brethren right and left over that way. He put a home man in the First Church, Birmingham, sent Dr. Duncan to Athens, rather a small section, and Dr. Dobbs, who was the presiding elder of the Birmingham District, to a small circuit. The Bishop believes in startling changes, and he does not hesitate to make them."

Now, there are some "startling" things in that paragraph. First is, he has put a "home man" in the First Church, Birmingham. Well, I presume of course First Church, Birmingham, is in the bounds of that conference. Bishop Morrison was on the ground during the year, and after a thorough investigation filled it with the man he thought best for the Church. He found him among what Dr. Rankin seems to call a "home man," and I presume after prayerful consideration, when he found his man, he felt it his duty to make the appointment. And, then, another "startling" thing is that he announces that "Dr. Duncan was sent to Athens, rather a small station." Well, I presume he made Dr. Duncan's appointment just like he did the young man who had just been admitted on trial; at least, if he did not he should have done so. I expect Athens needed Dr. Duncan; if so, that settled it with Bishop Morrison, so they say.

Then, he says, Dr. Dobbs, who was presiding elder of the Birmingham District, was sent to a small circuit. Good for that circuit! They have a man who has had experience, and will do them good service. No doubt he has been for four years advising pastors on circuits just how things ought to be done, and that circuit is well filled with a man of Dr. Dobbs' talents. Then Dr. Duncan and Dr. Dobbs both stood at the bar of the conference and stated that they were willing to do any part of the work the Bishop said they ought to do.

Bishop Hoss held the Alabama Conference, and I see from the appointments that he has done some scattering also. It may not have been right and left, though. Ah, brethren! That leads me to call attention to another amazing article in the same issue of the Advocate, and that is from Bishop W. A. Candler. Yes, Bishop Candler.

Now, I had better be careful. I am talking about a Bishop, and I expect I had better refer him to Bishop Key, who was elected twenty-three years ago; but I am talking about a man. Although they be Bishops, they are nothing but men. He says that what he is setting forth is not meant as a "defense" or "explanation." Then, will be please tell us what he means? He goes on to say that there were more changes made than he desired, and that he was not satisfied with the list of appointments; then what is he writing about?

From his article, I must say that I thought that the old Texas Conference needed something, and the Bishop needed something, for he was wrestling with men and things. I judge he needed, more than anything else, sympathy; but think of Bishop Candler needing sympathy! Yet I am told that when you get close to him no man has a bigger heart in him and no man wants to do everything exactly right more than Bishop Candler.

But I am a little surprised at his "reflections." First, "a Methodist preacher who has not served a Church for four years is not justified in saying to his people 'I will not come back next year.'"

Now, remember, I joined the conference forty years ago. There is one expression I remember old Bishop Paine made to a class of young men—"Brethren, always get ready to move before going to conference; then, if you don't have to move, you have not done much extra work; it will not take you long to unpack; but if you do have to move, you can reach your appointment by the next Sunday."

I do not think there were as many four-year men, and, if you will allow the expression, eight-hundred-dollar-men and one-thousand-dollar-men, and two-thousand-dollar-men, then as there are now. And then I thought preachers received appointments for one year only, and not for four; but from his "reflections" you would imagine that a man ought to make up his mind to stay four years, and a Church ought to make up its mind to keep a man four years, suitable or unsuitable on the part of either.

If the Bishop will allow, I will venture a suggestion: My! what do I mean, and it is that he ought to have come to the Texas Conference and spent a month or two traveling through the conference, holding District Conferences, preaching, holding protracted meetings, advising, counseling preachers and laymen. Then there would not have been the seeming "restlessness" through his conference there is, judging from the article.

But, now, this is already too long. Especially as all of it seems to be from a member "butting in." Although I have been ten years in the interdenominational work, my heart is in the Church, in the Methodist Church, in the Southern Church, in the Church in Texas.

God bless the Methodist preachers. I love them all. They are all my friends. God bless the institutions of learning, and all other institutions of Methodism. May this be a great year, and may there often be "surprising" and "dumbfounding" things seen and heard.

Write again, Brother Barcus. The entire Church in Texas is looking towards Georgetown. And my opinion is, you are the man to let us know how things are going.

I. Z. T. MORRIS.

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

MEMORIAL TO REV. BUCKNER HARRIS.

Rev. B. Harris, one of the heroes of the Church of God in Texas, died in San Antonio last October, and the session of his conference, the West Texas, which met a month later, passed the following, among other resolutions of honor:

"Whereas, The ministerial and personal life of Rev. Buckner Harris binds the hearts of all Southwest Texas in living bonds to his memory; and

"Whereas, One of his chief services to the Church outside of his pulpit and pastoral duties is found in his Presidency of the Board of Trustees of San Antonio Female College; and

"Whereas, There is a desire on the part of many to erect some suitable monument to his memory; therefore be it

"Resolved, That the West Texas Conference elect Rev. A. L. Scarborough to take charge of the matter, and that he be authorized to raise from the friends of the late Rev. Buckner Harris a sum of not less than ten thousand dollars, and that he, together with the Board of Trustees of said college, be authorized to erect with that ten thousand dollars, on the campus of the San Antonio Female College, a library and auditorium, to be known as The Buckner Harris Memorial Library."

Having been elected as per this resolution, I am now, for the first time since conference, ready to take up this work of love. And, first of all, allow me to say it affords me a very great pleasure to undertake this enterprise to honor this sainted Methodist preacher. He was my father in the gospel, and my friend very dear. My heart is in this work assigned to me, and I fully expect to see the enterprise succeed in my hands.

In the next issue of this Advocate I hope to lay before the friends of Bro. Harris a plan by which we hope to enterprise the matter. In the meantime, as many other friends as have any idea, or cash to offer, I will be more than glad to receive them.

A. L. SCARBOROUGH.

Beeville, Texas.

CHURCH EXTENSION WORK.

At home again after two weeks' absence in the Brownwood District in the interest of Church Extension. Here we found Brother Buchanan hard at work and in high favor with his people.

We preached for him Sunday morning (the last Sunday of the old year) on Church Extension. We trust some good was accomplished. We found the pastor in full sympathy with the work. One old friend, Sid Harris, is still the prince of laymen, and he shows it when a collection is to be taken. If we had space we would mention many of those good people by name. They gave us $31 special on Church Extension.

We spent a night with Lee A. Clark and found him nursing back to health his father-in-law, Uncle Abe Long. While Brother Long is sweet in spirit and full of good cheer he has had a very serious spell of sickness, and at one time all despaired of his recovery. But God was merciful, and the good old man was spared to his friends and the Church a little longer. No busier man, or more faithful worker in the conference than Clark. He is making a fine impression on his people. They declare he is a fine preacher.

We spent the first Sunday of the new year at Ballinger, another old pastoral charge. Here we found the people delighted with their new preacher, Brother Biggs. He is one of the most untiring workers we ever met. He is rapidly getting hold of his work as well as the hearts of his people. He gave us an open door. We preached Sunday morning on Church Extension, of course. We did not press a collection here, as the people have heavy burdens to bare, having just finished some very substantial improvements in their church, making it one of the best in the great west. Then on the Sunday before they had paid $300 on the seats. However, they gave us a nice little special on Church Extension. Here we met Dr. Fowler, Dr. Rape, Frank Gressett, Bob Dickenson (brother to our John), Padgett, Baker and dozens of others, besides many of other Churches, and many of no Church, and all tried to make us have a good time and we had it. No preacher can complain of his treatment at Ballinger. Our only complaint is that they dined us almost to death.

The office of Church Extension Secretaryis a new one and somewhat of a venture. It all depends upon the preachers as to its success. If they are heartily in sympathy with it, and are not afraid for the Secretary to take collections it is an assured success, otherwise it cannot be. Some seem to think that a special on Church Extension may hurt their other collections, but this will do no more hurt in that direction than a special on the Orphanage.

Now just a word to the brethren: My special work for the summer is holding revivals. We are now arranging our State for the year. If you want the service of your Secretary, you better let us hear from you as soon as you can. We want to put in at least eight months of the year holding meetings. We have had several letters from the brethren and are beginning to make dates. Of course we can't help every one, but we will do our best, and so write us at once so we can perfect arrangements for the year.

Next time we will try to say something for the presiding elders who are so cheerfully inviting us into their districts.

C. M. SHUFFLER,
Church Extension Secretary.

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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.

In the rush of a newspaper office, and often very poor manuscript to contend with, it is not surprising that many errors occur; indeed it is remarkable that so few appear. But occasionally one slips in that creates a great deal of confusion. We have one in mind now that has given a preacher no end of trouble in his mail matter. In the appointments of the late Northwest Texas Conference the name of "A. W. Holt" was given as the preacher appointed to Taylor Station. No doubt the writer of the appointments intended to make the name "A. W. Hall," but how easy it is to make an "a" an "o" (and about half the writers do it), and the "l's" were crossed inadvertently by the writer, and hence the much-abused printer "guessed" at the name and read it "Holt." The appointments should have read: "Taylor Station—A. W. Hall." We have been thus explicit in this notice to help Bro. Hall out of the trouble occasioned by the error, and also to impress upon writers for the press the importance of writing plainly, especially when proper names are written. The printer can usually make correct sentences out of very bad grammar, but he cannot guess at names with any hope of correctness.

THE METHODIST REVIEW.

The Methodist Review, edited by Dr. Gross Alexander for the Southern Methodist Church, is before us and it is of unusual interest in its table of contents. Dr. H. N. Snyder has a well written and finely digested article on "The Case of the Denominational College." It presents this important question from most all points of view. "The Intellectual Basis of Religious Mysticism" is carefully prepared by B. C. Ewer, and it is worth a close reading. "The Crisis and the Need in the Church," by J. E. McCulloch, gives a practical treatment to a very practical subject. "The Temperament of Jesus," by J. L. Cunninggim, is a peculiar subject, but it is presented in a most interesting way. We might refer to other valuable contributions to this number of the Review, but the above is sufficient to indicate its value to the thoughtful reader.

SUBMISSION HANGING IN THE BALANCE.

It may be that the fate of submission will be decided by the time this issue reaches our readers. It is, at this writing, being considered by the Legislature. Both branches have it before them on favorable reports from their committees. In the Senate, the antis claim that they have twelve members pledged against it. If this turns out to be true, then it will be defeated; for it only requires eleven votes to block its passage before that body. It requires forty-four to block it in the lower house. All amendments to the Constitution have to receive two-thirds majority before they can reach the people for a vote. In this instance the people, by their direct vote, instructed the Legislature to submit this question, and the platform of the dominant party demanded its submission by the Legislature. Now, if the anti prediction shall come true, a dozen men can stand and will stand in the Senate and strike down the will of the people expressed at the ballot box. Will they obey the behest of the brewers and the liquor dealers and deny the people the right to settle this question by their votes? Will they have the hardihood to slap the people in the face? Well, we will soon see what they will do. If they do it, then let the people rise up all over Texas and hold indignation meetings and give expression to their resentment at such driveling conduct. Let all Texas give to those would-be beer and liquor bosses in the two branches of the Legislature such a jar in public sentiment that they will remember it the rest of their days. The time is upon us when either the people must rule, or be ruled by the liquor, brewer business of this country. If this business has the power to control one-third of the two branches of the Legislature, then let the people understand it, and govern themselves accordingly. On with the battle!

BOOK COMMITTEE TO MEET IN DALLAS.

The Book Committee of the Methodist Episcopal Church, South, will hold its next annual meeting in Dallas, May 7 and 8. This is the first time in the history of the Church that Texas has been honored with an annual meeting of one of our connectional committees, except when the General Conference met here some years ago. This committee is composed of the leading ministers and laymen of the entire Church, and their coming means something to us on this side of the Mississippi. By that time the new Branch House will be under way, and the members of the committee will give an impetus to its progress. We congratulate our Texas Methodism upon the fact that we are to have these distinguished brethren with us in their annual gathering.

METHODIST LAYMEN'S COUNSEL.

The above is the name of a chartered association in Dallas. It has its regular constitution and by-laws, and it elects its officers. The objects of the organization are praiseworthy and laudable. It seeks to bring Methodist laymen in this city into closer relations, to stimulate and harmonize their religious work upon intelligent lines, and thereby become a united, efficient force, in the accomplishment of the mission of the Methodist Episcopal Church, South, in Dallas. It furthermore aims to assist the several pastors in every practical way to advance the interests of the several Churches in every possible way, and to co-operate with the presiding elder in all his efforts to promote the welfare of the Church in the city. It will enable its members to inquire into the work and mission of the Church as an organized body and seek the realization of that mission by organized effort. It will also seek to aid its members by lectures and addresses and to keep them informed as to the best methods of administering the trust committed to the modern Christian Church. There are fifty-two charter members and others are coming into it. It promises to be a great force in the Methodism of this city. Their next regular meeting will be held at the Oriental Hotel on the evening of the 29th instant, at which time they have a banquet, and Bishop Joseph S. Key, Bishop Seth Ward and the Hon. Cone Johnson are invited to be the guests of that occasion. The members are looking forward to it with much interest. Meetings of this character will be had three or four times a year.

WE CONGRATULATE THE DAILY NEWS.

Months ago a negro committed a nameless crime in Southwest Texas. He was captured, tried, convicted, appealed the case and it was affirmed, and a few days ago he was hanged at LaGrange. All the daily papers coming to this office had a minute account of the hanging, with a history of the crime and the details of the trial, except the Daily News. This paper gave the fact of the execution under modest headlines, with none of the details of the crime or of the hanging. We congratulate the News on its good taste and on its respect for the moral class of its readers. Why daily papers persist in giving the sickening and filthy details of such affairs is more than we can understand. It is revolting to good taste and a refined sense of propriety. It feeds all that is groveling and low in human nature, and forces upon our cultured and religious homes a style of salacious reading matter out of keeping with this age of education and moral enlightenment. The course of the Daily News in the instance referred to is praiseworthy and commendable.

WEST LEE STREET, GREENVILLE, TO THE FRONT.

Rev. L. G. White is getting things in good shape at West Lee Street Church, Greenville, and in proof of this statement we copy below an item from one of our Greenville exchanges:

Rev. R. G. Mood held Quarterly Conference with West Lee Street Church Saturday and the Church Officials raised their pastor's salary $200, appointed a Building Committee for the erection of a handsome new church in the near future and made a splendid showing on attendance and increased membership under the pastorate of Rev. White.

West Lee and Jacobia are each half stations, the same pastor serving both, and these two Churches have made rapid progress for the past few years until they are taking high rank in the conference work.

The following named gentlemen were appointed as a Building Committee to erect a handsome $6000 church for West Lee: L. N. Byrd, Geo. B. Hall, R. D. Waddle, W. M. Bond, O. H. Pippin and R. E. O'Neal.

A FEW AUSTIN NOTES.

It was our pleasure to spend Sunday, the 10th instant, in the city of Austin. Our visit had two objects in view—to give Sunday, along with other devoted workers, to the cause of the Anti-Saloon League, and to witness the opening of the Legislature and see that body start off in its work.

All the evangelical Churches, save one, were open to the temperance workers. It was my privilege to speak to our University Church in the morning and to the Tenth Street congregation at night. We had packed congregations at both places and I trust some good was done. Rev. C. H. Booth and Rev. V. A. Godbey, the two pastors, are deeply interested in the work for prohibition and their people are generally in line also.

Rev. George R. Stuart, the noted evangelist, was also among the workers, and he spoke at Tenth Street in the morning and at the Hancock Opera House in the afternoon. His morning deliverance was spoken of in unqualified terms by those who heard him, and their number was limited only to the capacity of the building. In the afternoon we heard him at the Opera House. It was packed with an immense audience of men, and his address was a masterful effort. Most of the Legislators were present.

Other prominent workers occupied the different Churches at the two hours, among them Rev. W. D. Bradfield, D. D., and he rendered valuable service. It was a notable day in the Capital city, and a profound impression for good was made. The daily papers of the city are all on the side of the saloon, and but little space was given in their Monday's columns to the addresses. The Statesman gave nearly as much space to the Bar Tenders' banquet as to the temperance services in all the Churches—and in the same issue, too. Yet Austin is the city of the State and the day's proceedings were of an extraordinary kind. But those papers attach great importance to the saloon business and some importance to the Church services.

The Tenth Street choir, under the leadership of General Stacy, is one of the best in the State. It has many trained voices in it, but they are trained for religious music and spiritual edification. Such music is an inspiration to the congregation and a great uplift to the minister. General Stacy is the son of a South Carolina Methodist minister, and he is devoted to the work of his Church. He is one of the successful business men of the city.

We saw much of Jno. W. Robbins and his family. Where is the preacher in Texas who does not know John Robbins? He knows them all and he is the friend of them all. For years he was the honored Treasurer of the State; but he is now in private life and in business in Austin. No layman has a deeper love for the Church and its ministers than he. This writer, along with Dr. Bradfield, shared the whole-souled hospitality of Brother Robbins and his excellent family. They are all Methodists.

Judge E. T. Moore and family showed us kindness while in the city. They now live in a beautiful suburban home, with about twenty acres of ground around it, and their hospitality abounds. He is one of the leading lawyers of the city, and he and his family are devout members of Tenth Street Church. For a number of years Judge Moore was the efficient superintendent of the Sunday-school. He has been a citizen of Austin since the late sixties. To meet him and his good family in their delightful home was a great pleasure.

Rev. N. B. Read, the presiding elder, Rev. V. A. Godbey, pastor of Tenth Street, and Rev. C. N. Booth, of University, extended to us many brotherly favors. They all keep open homes to their brethren, and more pleasant and devoted households would be hard to find. They are all doing good work and the people are delighted with them. Brother Booth has his fine old father, a superannuate minister, spending the winter with him. We enjoyed his fellowship. We got to shake hands with the other pastors, but did not get to see much of them in the rush of the few days we spent in the city.

We were greatly pleased to meet our old friend of other days, Judge James Robertson, for a long time the law partner of the late Gov. Hogg. We knew him in the long ago as a boy in Sweetwater, East Tennessee. He was a bright, promising young fellow then, but he has developed into one of the most prominent lawyers of Texas, and without doubt he is the ablest member of the Lower House of the Legislature. During the Stuart meeting in that city a few months ago, Judge Robertson made a profession of religion and joined Tenth Street Church. Our young friend, Sam Sparks, Treasurer of the State, also was converted and joined University Church. He is a son-in-law of Rev. Abe Mulkey, and he is now an earnest Church worker. So is Captain Billy McDonald, the Revenue Agent of the State. All three of these strong men, with many others, are the fruits of the Stuart meeting.

We saw the Legislature open its first session. The contest for Speaker in the Lower House was close, spirited and exciting. There were two candidates in the round-up—Kenedy, of Waco, and Mobley, of Athens. The former won by six votes. Both men are strong submissionists. The prohibition question, therefore, did not cut much figure. The pros and the antis were mixed on the question of Speaker. Mr. Kennedy is comparatively a young man, an experienced parliamentarian and has long been a member of that body. He appointed a strong committee on submission, with a large majority favoring it. Lieutenant-Governor A. B. Davidson, President of the Senate, did likewise—though personally he has no sympathy with any form of prohibition. But as President of that body he was absolutely fair and impartial in his appointment of the committee—in fact, he put a majority of them on it favorable to the proposition.

The contest for Chaplains in the Lower and Upper Houses was warm. But the Senate re-elected Rev. H. M. Sears by a good majority on the first ballot. This is the third time he has filled this position, yet he had a blind man against him in this last contest. In the Lower House, there were several candidates, and one of them was a blind man. It took several ballots to elect, but Rev. W. J. Joyce finally won out. This is his second term. The readers all recognize these two brethren as venerable Methodist ministers. We congratulate them and the Legislature on their election.

Promptly after the Legislature organized, bills for a State-wide prohibition amendment were jointly introduced into both branches and they were referred to their appropriate committees. The committees acted favorably at once and reported the bills back for action. Minority bills were also reported asking that submission be not granted. An active fight is being made in both Houses against submission. The anti leaders are on hand in full force and they are mustering their strength for all it's worth. The brewers are keeping their eye on the situation, and they have pliant tools on the ground to do their bidding. It is a death struggle with them, and no effort will be withheld to block the passage of the submission bill.

Ex-Governor Joseph Sayers is a resident of Austin and a regular attender upon our Church services. All his life he has been a devoted Methodist, but he has never formally connected himself with the Church. Yet he is a man of deep religious nature and supports the institutions of the Church persistently and faithfully. At one time in the years gone by he was superintendent of our Sunday-school at Bastrop. It was a pleasure to meet him again and take counsel with him. Having spent his life, a large portion of it, in the service of the people, he retired four years ago a poor man, yet with his faith in God and in humanity unimpaired. Not one shadow has ever fallen across his record for honesty and integrity, either as a private citizen or a public servant. His hair is now as white as the driven snow, but his interest in the affairs of his country is as keen as when he held office. All in all, he is one of the most interesting personalities in the city of Austin.

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.

Preaching without life will only result in living without practice.

PUBLISHERS' DEPARTMENT

The postal ruling whereby publishers are forbidden to carry subscribers on their lists when more than one year in arrears has caused papers which have not conducted their subscription departments on the "pay-in-advance" plan to adopt strenuous measures to bring up delinquents. The Advocate is on the list of papers that have implicitly trusted their patrons and carried their accounts indefinitely, feeling assured that sooner or later we would lose nothing thereby. But the time has arrived when we can no longer accommodate our subscribers in this way. Some who had "neglected"—and that is the proper word—to renew were about to be stricken from the list and were so notified. In response we are receiving many letters containing remittances which not only square acounts, but contain words of encouragement to those who are endeavoring to send good literature into the Methodist homes of Texas. We feel our readers will pardon us if we reproduce a few of them:

I don't want to miss a copy of the Advocate. My file has been unbroken for many years, and can't permit it to be.
T. J. STOVALL.
Rusk, Texas.

Do not want you to cut us off, for wife and I couldn't keep house well without it. W. C. BROWN.
Gainesville, Texas.

The Advocate has been coming to me for fifty years, and I can't do without it.
W. L. SELF.
Big Springs, Texas.

We have been taking the Advocate for about twenty years, and it has become an essential in our family.
R. C. MARSHALL.
Lincoln, Ark.

I can not do without the Advocate. My father and I have been taking it ever since it was published. I am 78 years old; came to Texas in 1836.
W. H. BROWN.
Leesville, Texas.

I can't do without the dear old Advocate. It is next to the Bible and Sunday-school book in our home. May we live to see Texas rid of the whiskey curse, for which the Advocate is making so valiant a fight. In Dawson County we have neither saloons nor negroes, and we are going to help every other county in the State to be rid of saloons. J. J. HAMILTON.
LaMesa, Texas.

I hope to be able to take the Advocate the balance of my life. It has been my Sabbath afternoon reading for thirty-three years, and I would feel very lonesome without it.
O. F. ANSLEY.
Dallas, Texas.

PERSONALS

Brother Champ Traylor, of Plemons, greeted us with a brotherly visit last week.

Rev. L. S. Barton, presiding elder of the Decatur District, stopped in long enough to speak a few brotherly words with us the other day.

Brother J. F. Barlow, of Nocona, remembered the Advocate force the other day. He is one of the most faithful laymen in the North Texas Conference.

Rev. Chas. A. Spragins, of Oak Cliff, has started off well with his work. He gave the Advocate sanctum the benefit of a pleasant visit recently and he is hopeful of good results for the coming year.

Brother W. A. Cowan, of Panhandle City, spent a week or so in the city awhile back, and dropped in to see the Advocate family. He reads the paper and finds great help in its columns.

Rev. S. T. Francis, of Blue Ridge, was in the city this week and looked in for a while upon the Advocate household. He reports things in encouraging shape with his charge, and he is expecting a year of good results.

We deeply sympathize with Rev. and Mrs. J. M. Armstrong, of Tularosa, New Mexico, in the recent death of their oldest son—a promising young man. Brother Armstrong was formerly a member of the Northwest Texas Conference, but went to the New Mexico Conference not long since in the hope of seeing his son regain his health. But he passed away in faith and submission on December 30, 1908. May the good Father above comfort and sustain them.

Rev. R. S. Armstrong, D. D., of Fort Worth, Texas, made the Advocate a delightful visit last week. He is deeply interested in the improvement of the laws protecting our Sunday, and he is at work on matters looking to that end.

Rev. R. G. Mood has something to say in this issue to the brethren of the North Texas Conference anent the importance of gathering data for a history of Texas Methodism. Read it and act accordingly, for this is an important matter.

Brother J. H. Matthews, of Bowie, one of our most active laymen, is in the city and has been for some weeks undergoing medical treatment. He is now able to be up and about his room, and we hope his recovery will soon be complete.

Rev. and Mrs. I. E. Hightower, of Grapevine, have given in marriage their daughter, Miss Leon R., to Mr. Fleet McDaniel, and the happy event came off the 20th instant. The Advocate extends to the happy couple a most cordial congratulation.

Rev. Gus Barnes, the presiding elder of the Abilene District, is making things move out his way. And he is pushing the Advocate's claims in his quarterly meetings and among the people. Things will come to pass under his administration.

Rev. E. B. Thompson and daughter, of Commerce, made the Advocate a good social visit recently. He says it is a hard matter for him to adjust himself to a nominal relation. No wonder, for he was one of our most active men for many years in the past.

In a private note from Rev. O. F. Sensabaugh, now stationed at Amarillo, we learn that he is having a promising beginning in his new field. His big auditorium is filled at all the services when the weather is favorable, and he is very much pleased with his charge.

S. F. Carter, of Houston, has been appointed Chairman of the Building Committee for the new Shearn Memorial Church. He is a most capable business man, and that splendid congregation has done well to put at the head of their important committee Brother Carter.

Rev. C. A. Tower, the indefatigable presiding elder of the San Augustine District, has recently undergone a very delicate surgical operation. He is rallying, but is still very sick. Will the many friends of Bro. Tower join in prayer to the great Head of the Church to restore this faithful servant to health and to his loved employ?

Recently the Methodists of Marshall tendered a beautiful reception to Dr. W. F. Packard and Rev. H. T. Cunningham, the presiding elder of that new district. Those people know how to treat their ministers, and they do things of this sort up in good style. It was a delightful occasion.

Rev. W. B. Wilson, agent for the San Angelo Collegiate Institute, has been in San Antonio for some time with Mrs. Wilson, who has been very ill. She is improving and will soon be herself again. Brother Wilson will be in the field actively for the institute in a short time.

Rev. Houston M. Pirtle, of the North Texas Conference, is now on the superannuate list, and he is living at Argyle. Brother Pirtle is so situated that he can aid the brethren in meetings, and especially where our doctrines need to be defended against those who attack them. And we hope that our brethren will use him wherever they have need of him. It will help them and it will also help a worthy brother who is now out of regular work.

Rev. J. B. Andrews, the evangelist, and his singer, Mr. R. E. Huston, called pleasantly on the Advocate force last week. They are now engaged in a great meeting at Plano, and the finest results are following their efforts. It is said to be one of the best meetings in the history of that good town.

Rev. D. F. Fuller is making a good start in his new charge at Collinsville and Tioga. We have no better preacher of Methodist doctrine than he, and no more devoted pastor. To whatever work he is sent, he gives to it his energy, his mind and his soul. Collinsville and Tioga will get the best that is in his thoughtful brain and generous heart.

In a private note from Rev. J. T. H. Miller, of Palacios, he expresses himself greatly pleased with his work. Is having conversions and accessions. He also tells us that his good wife is in better health than for twenty years, and he is one of the happiest men in the West Texas Conference. Miller is pure gold, and when he is sent to a work he invests his life in its welfare.

Bishop Ward recently spent a Sunday in Galveston and addressed our people there on phases of his recent trip to Japan, Korea and China. He and Mrs. Ward were tendered a warm reception. On Sunday he preached a great sermon to a full house at First Church, and at night to a union gathering at the First Presbyterian Church. As a Bishop and as a preacher, Bishop Ward is making good everywhere he goes throughout the Church.

Rev. G. R. Bryce, of Waco, one of our oldest superannuates, died recently. From some cause we failed to hear of it until the past week. For a great many years he was an active preacher and rendered valuable service to the Church. Sometime ago, however, his health became infirm and he had to retire from the active service. Since then he has been living religiously still in his home at Waco. Last summer he and his devoted wife celebrated their golden wedding; but now they are temporarily divided by the narrow stream of death. By and by they will join hands again in a perpetual union.

Mr. M. N. Shive, who for many years resided in Goliad, Texas, and was one of the stanchest Methodists in that section—scarcely ever missing a session of the West Texas Conference—is now located in El Paso, Texas. A private note from him says: "I am now hard at work starting a new church building in my part of the city." Brother Shive has passed under the rod in late years. His good wife has preceded him to the other shore and he has nearly lost his sight. He adds: "But He only chastens for the good of His children. I am satisfied; can kiss the rod." We are glad to hear from him again.

PASSED TO HIS REWARD.

My wife's father, W. S. West, of Joshua, Texas, died at his home, January 13, at 11 o'clock. Father West was a member of the Primitive Baptist Church. He loved his Church, but he loved all Christian people. He was the friend of the Methodist preacher, and every pastor who has served the Joshua Circuit have found in him a warm and true friend. Some of the pastors of the Methodist Church he loved tenderly. Among them are Rev. J. E. Walker, of Gorman; Rev. W. H. Moss, Hubbard City, and Rev. J. P. Mussett, of Fort Worth. A truly good man has gone to his reward.
W. T. GRAY.
Joshua, Texas.

POSTOFFICE ADDRESS.

Rev. T. G. Whitten, Dayton, Texas.
Rev. W. H. Moss, San Angelo, Tex.

LEAGUE AND SUNDAY-SCHOOL CONFERENCE.

We have arranged to hold the League and Sunday-school Conference at Oglesby, Texas, April 6 and 7, 1909. A suitable program will be gotten out in the near future, and I trust that every preacher in the district will be loyal to this work and put forth a special effort to make it a success. Good talent will be secured, and we hope to make it a delightful occasion to all who attend.
C. C. HIGHTOWER,
District President.

TEXAS CONFERENCE JOURNAL.

To the Members of the Texas Conference:

The publication of the journal of our conference has been delayed by the critical and dangerous illness of my wife, which has continued unabated through nearly three months, and which has claimed almost every moment of my time.

She is no better now. But through it all I have pressed the work of getting out the journal as best I could.

The work is well-nigh completed and I hope to have the journal in your hands by February 1.
GUS GARRISON.

NOTICE!

Rev. H. M. Pirtle, a superannuate member of the North Texas Conference, whose home is in Argyle, Texas, is open for dates to preach doctrinal sermons at any point in Texas or Oklahoma. Bro. Pirtle is a very strong exponent of our doctrine. He is now quite well and will be able to do the Church great service, where doctrine is especially needed. The attention of the young men of the conferences is especially called to this notice. He should be written at once if he is to be secured. There is no question but that the people will come to hear him. L. S. BARTON.

THE DALLAS METHODIST PASTORS' CONFERENCE.

The conference met in regular session in the parlors of the Methodist Publishing House, January 18, at 10 a. m. Bro. Jas. H. Griffin presided in the absence of any of the officers. Had good attendance.

Reports from the different charges evidenced much progress being made. Three conversions for the week. We were glad to have Bro. M. R. T. Davis, of Wheatland Station, with us.

Dr. J. M. Peterson read one of the best papers we have ever heard on the "Book of Job." In speaking of the character of Job, he said, "That his only strength was a consciousness of his own integrity and faith in God." The brethren greatly enjoyed the treat.

It was announced that Dr. A. L. Andrews next Monday morning would read a paper on a "Study of Current Review Articles."

It was the sentiment of the conference that we only publish a portion of the minutes, covering such matters as will be of interest to the general public. Conference adjourned with benediction by Bro. R. W. Thompson.
LAWRENCE L. COHEN, JR.,
Secretary.

STAMFORD COLLEGIATE INSTITUTE.

The spring term of Stamford Collegiate Institute has opened with an increased enrollment, and work in all departments is advancing encouragingly. Bishop Seth Ward, D. D., will preach the commencement sermon, Sunday, May 23, and Central Texas will give our new Texas Bishop a cordial welcome. JEROME DUNCAN.

TO THE PASTORS OF THE CLEBURNE DISTRICT.

Brethren, keep in mind the Missionary and Pastors' Institute that will open February 2, at 7 p. m., in Main Street Church, Cleburne, and close with the 7 p. m. service, February 3, 1909. Please send to Rev. Jno. R. Morris at once names of all that will attend that he may provide entertainment. Pray for a great meeting. Bro. Hotchkiss will have charge of the missionary program. E. A. SMITH.

THAT "PREACHER'S FILING CASE."

Will some one be so kind as to furnish me the address of the man who advertised a filing case for sermons last fall? I think it is somewhere in South Carolina. The filing case I refer to is a small one, I believe in three departments, and costs about three dollars. Oblige, M. I. BROWN,
Center, Texas.

San Angelo District—Second Round.

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

MARRIED.

Bailey-Marchbanks. — On Sunday morning, January 10, 1909, at Blakeny, Texas, Dr. P. C. Bailey and Miss Lylan Marchbanks, Rev. A. C. Sterling officiating.

Nance-Fox.—At the home of the bride's father, Rev. Henry Fox, of the Prairie View community, Mr. W. F. Nance and Miss Vesta Fox, Rev. J. O. Jorden officiating.

Davis-Bates.—At the home of the bride's father, six miles south of Pittsburg, Texas, January 10, 1909, Mr. C. F. Davis and Miss Annie Bates, Rev. S. N. Allen officiating.

Hasty-Thomas.—At the home of the bride's parents, Smithland, Texas, Jan. 5, 1909, Mr. John H. Hasty and Miss Fannie Thomas, Rev. E. C. Escoe officiating.

REVIVAL SINGER.

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

THE COLUMBIAN WOODMEN OF ATLANTA, Ga.

A clean, safe, secure insurance order, giving Life, Accident, Partial and Total Disability and Old Age Insurance at cost. The best for the insured and the best for agents. Congenial and profitable employment for retired and disabled ministers. Attractive contracts for agents in the State of Texas. Call on or address I. S. ASHBURN.
Detroit, Texas

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.**

$350 EUROPEAN TOUR $350
For Texas People.
Wanted—A few to finish party.
For particulars address
MRS. DELLA HENDRICKS, 193 Second Ave.,
Dallas, Texas.
Representative Thos. Cook & Son.
Intelligent European travel demands expert, cultured leadership, leisurely itineraries, first class, every expense, every care.

FOR SALE—A large paying mercantile business located at Georgetown, Texas. The owner desires to retire from business. This offers a good opportunity for someone to engage in business and at same time get the advantages of this great educational center. The owner will sell for cash, or part cash and a good farm or farms. Address BOX 131, Georgetown, Texas.

GOSPEL SINGER.

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

"READY TO SING."

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

FOR SALE.

260 acres fine melon and cotton land, 75 miles south of San Antonio on I. & G. N. Ry., 1¼ miles from depot of small town; good school, Churches, etc., in a growing country. Thirty acres now in cultivation, and all good tillable land. Good water to be had in surface wells. Finest climate in the West. Come and see it. Abstract furnished and title guaranteed. This is a bargain at $25.00 per acre, one-third down and balance on easy terms. Further particulars write Box 171, Dilley, Texas.

Rice! 100 Pounds
BEAUTIFUL WHOLE GRAIN RICE
Delivered to your Railroad Station, freight prepaid, for $4.50. Great bargain in Rice, Fig and Orange Lands. Address
J. ED. CABANISS,
RICE FARMER.
Katy, Texas.

TEXAS CHRISTIAN ADVOCATE

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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.

In the rush of a newspaper office, and often very poor manuscript to contend with, it is not surprising that many errors occur; indeed it is remarkable that so few appear. But occasionally one slips in that creates a great deal of confusion. We have one in mind now that has given a preacher no end of trouble in his mail matter. In the appointments of the late Northwest Texas Conference the name of "A. W. Holt" was given as the preacher appointed to Taylor Station. No doubt the writer of the appointments intended to make the name "A. W. Hall," but how easy it is to make an "a" an "o" (and about half the writers do it), and the "l's" were crossed inadvertently by the writer, and hence the much-abused printer "guessed" at the name and read it "Holt." The appointments should have read: "Taylor Station—A. W. Hall." We have been thus explicit in this notice to help Bro. Hall out of the trouble occasioned by the error, and also to impress upon writers for the press the importance of writing plainly, especially when proper names are written. The printer can usually make correct sentences out of very bad grammar, but he cannot guess at names with any hope of correctness.

THE METHODIST REVIEW.

The Methodist Review, edited by Dr. Gross Alexander for the Southern Methodist Church, is before us and it is of unusual interest in its table of contents. Dr. H. N. Snyder has a well written and finely digested article on "The Case of the Denominational College." It presents this important question from most all points of view. "The Intellectual Basis of Religious Mysticism" is carefully prepared by B. C. Ewer, and it is worth a close reading. "The Crisis and the Need in the Church," by J. E. McCulloch, gives a practical treatment to a very practical subject. "The Temperament of Jesus," by J. L. Cunninggim, is a peculiar subject, but it is presented in a most interesting way. We might refer to other valuable contributions to this number of the Review, but the above is sufficient to indicate its value to the thoughtful reader.

SUBMISSION HANGING IN THE BALANCE.

It may be that the fate of submission will be decided by the time this issue reaches our readers. It is, at this writing, being considered by the Legislature. Both branches have it before them on favorable reports from their committees. In the Senate, the antis claim that they have twelve members pledged against it. If this turns out to be true, then it will be defeated; for it only requires eleven votes to block its passage before that body. It requires forty-four to block it in the lower house. All amendments to the Constitution have to receive two-thirds majority before they can reach the people for a vote. In this instance the people, by their direct vote, instructed the Legislature to submit this question, and the platform of the dominant party demanded its submission by the Legislature. Now, if the anti prediction shall come true, a dozen men can stand and will stand in the Senate and strike down the will of the people expressed at the ballot box. Will they obey the behest of the brewers and the liquor dealers and deny the people the right to settle this question by their votes? Will they have the hardihood to slap the people in the face? Well, we will soon see what they will do. If they do it, then let the people rise up all over Texas and hold indignation meetings and give expression to their resentment at such driveling conduct. Let all Texas give to those would-be beer and liquor bosses in the two branches of the Legislature such a jar in public sentiment that they will remember it the rest of their days. The time is upon us when either the people must rule, or be ruled by the liquor, brewer business of this country. If this business has the power to control one-third of the two branches of the Legislature, then let the people understand it, and govern themselves accordingly. On with the battle!

BOOK COMMITTEE TO MEET IN DALLAS.

The Book Committee of the Methodist Episcopal Church, South, will hold its next annual meeting in Dallas, May 7 and 8. This is the first time in the history of the Church that Texas has been honored with an annual meeting of one of our connectional committees, except when the General Conference met here some years ago. This committee is composed of the leading ministers and laymen of the entire Church, and their coming means something to us on this side of the Mississippi. By that time the new Branch House will be under way, and the members of the committee will give an impetus to its progress. We congratulate our Texas Methodism upon the fact that we are to have these distinguished brethren with us in their annual gathering.

METHODIST LAYMEN'S COUNSEL.

The above is the name of a chartered association in Dallas. It has its regular constitution and by-laws, and it elects its officers. The objects of the organization are praiseworthy and laudable. It seeks to bring Methodist laymen in this city into closer relations, to stimulate and harmonize their religious work upon intelligent lines, and thereby become a united, efficient force, in the accomplishment of the mission of the Methodist Episcopal Church, South, in Dallas. It furthermore aims to assist the several pastors in every practical way to advance the interests of the several Churches in every possible way, and to co-operate with the presiding elder in all his efforts to promote the welfare of the Church in the city. It will enable its members to inquire into the work and mission of the Church as an organized body and seek the realization of that mission by organized effort. It will also seek to aid its members by lectures and addresses and to keep them informed as to the best methods of administering the trust committed to the modern Christian Church. There are fifty-two charter members and others are coming into it. It promises to be a great force in the Methodism of this city. Their next regular meeting will be held at the Oriental Hotel on the evening of the 29th instant, at which time they have a banquet, and Bishop Joseph S. Key, Bishop Seth Ward and the Hon. Cone Johnson are invited to be the guests of that occasion. The members are looking forward to it with much interest. Meetings of this character will be had three or four times a year.

WE CONGRATULATE THE DAILY NEWS.

Months ago a negro committed a nameless crime in Southwest Texas. He was captured, tried, convicted, appealed the case and it was affirmed, and a few days ago he was hanged at LaGrange. All the daily papers coming to this office had a minute account of the hanging, with a history of the crime and the details of the trial, except the Daily News. This paper gave the fact of the execution under modest headlines, with none of the details of the crime or of the hanging. We congratulate the News on its good taste and on its respect for the moral class of its readers. Why daily papers persist in giving the sickening and filthy details of such affairs is more than we can understand. It is revolting to good taste and a refined sense of propriety. It feeds all that is groveling and low in human nature, and forces upon our cultured and religious homes a style of salacious reading matter out of keeping with this age of education and moral enlightenment. The course of the Daily News in the instance referred to is praiseworthy and commendable.

WEST LEE STREET, GREENVILLE, TO THE FRONT.

Rev. L. G. White is getting things in good shape at West Lee Street Church, Greenville, and in proof of this statement we copy below an item from one of our Greenville exchanges:

Rev. R. G. Mood held Quarterly Conference with West Lee Street Church Saturday and the Church Officials raised their pastor's salary $200, appointed a Building Committee for the erection of a handsome new church in the near future and made a splendid showing on attendance and increased membership under the pastorate of Rev. White.

West Lee and Jacobia are each half stations, the same pastor serving both, and these two Churches have made rapid progress for the past few years until they are taking high rank in the conference work.

The following named gentlemen were appointed as a Building Committee to erect a handsome $6000 church for West Lee: L. N. Byrd, Geo. B. Hall, R. D. Waddle, W. M. Bond, O. H. Pippin and R. E. O'Neal.

A FEW AUSTIN NOTES.

It was our pleasure to spend Sunday, the 10th instant, in the city of Austin. Our visit had two objects in view—to give Sunday, along with other devoted workers, to the cause of the Anti-Saloon League, and to witness the opening of the Legislature and see that body start off in its work.

All the evangelical Churches, save one, were open to the temperance workers. It was my privilege to speak to our University Church in the morning and to the Tenth Street congregation at night. We had packed congregations at both places and I trust some good was done. Rev. C. H. Booth and Rev. V. A. Godbey, the two pastors, are deeply interested in the work for prohibition and their people are generally in line also.

Rev. George R. Stuart, the noted evangelist, was also among the workers, and he spoke at Tenth Street in the morning and at the Hancock Opera House in the afternoon. His morning deliverance was spoken of in unqualified terms by those who heard him, and their number was limited only to the capacity of the building. In the afternoon we heard him at the Opera House. It was packed with an immense audience of men, and his address was a masterful effort. Most of the Legislators were present.

Other prominent workers occupied the different Churches at the two hours, among them Rev. W. D. Bradfield, D. D., and he rendered valuable service. It was a notable day in the Capital city, and a profound impression for good was made. The daily papers of the city are all on the side of the saloon, and but little space was given in their Monday's columns to the addresses. The Statesman gave nearly as much space to the Bar Tenders' banquet as to the temperance services in all the Churches—and in the same issue, too. Yet Austin is the city of the State and the day's proceedings were of an extraordinary kind. But those papers attach great importance to the saloon business and some importance to the Church services.

The Tenth Street choir, under the leadership of General Stacy, is one of the best in the State. It has many trained voices in it, but they are trained for religious music and spiritual edification. Such music is an inspiration to the congregation and a great uplift to the minister. General Stacy is the son of a South Carolina Methodist minister, and he is devoted to the work of his Church. He is one of the successful business men of the city.

We saw much of Jno. W. Robbins and his family. Where is the preacher in Texas who does not know John Robbins? He knows them all and he is the friend of them all. For years he was the honored Treasurer of the State; but he is now in private life and in business in Austin. No layman has a deeper love for the Church and its ministers than he. This writer, along with Dr. Bradfield, shared the whole-souled hospitality of Brother Robbins and his excellent family. They are all Methodists.

Judge E. T. Moore and family showed us kindness while in the city. They now live in a beautiful suburban home, with about twenty acres of ground around it, and their hospitality abounds. He is one of the leading lawyers of the city, and he and his family are devout members of Tenth Street Church. For a number of years Judge Moore was the efficient superintendent of the Sunday-school. He has been a citizen of Austin since the late sixties. To meet him and his good family in their delightful home was a great pleasure.

Rev. N. B. Read, the presiding elder, Rev. V. A. Godbey, pastor of Tenth Street, and Rev. C. N. Booth, of University, extended to us many brotherly favors. They all keep open homes to their brethren, and more pleasant and devoted households would be hard to find. They are all doing good work and the people are delighted with them. Brother Booth has his fine old father, a superannuate minister, spending the winter with him. We enjoyed his fellowship. We got to shake hands with the other pastors, but did not get to see much of them in the rush of the few days we spent in the city.

We were greatly pleased to meet our old friend of other days, Judge James Robertson, for a long time the law partner of the late Gov. Hogg. We knew him in the long ago as a boy in Sweetwater, East Tennessee. He was a bright, promising young fellow then, but he has developed into one of the most prominent lawyers of Texas, and without doubt he is the ablest member of the Lower House of the Legislature. During the Stuart meeting in that city a few months ago, Judge Robertson made a profession of religion and joined Tenth Street Church. Our young friend, Sam Sparks, Treasurer of the State, also was converted and joined University Church. He is a son-in-law of Rev. Abe Mulkey, and he is now an earnest Church worker. So is Captain Billy McDonald, the Revenue Agent of the State. All three of these strong men, with many others, are the fruits of the Stuart meeting.

We saw the Legislature open its first session. The contest for Speaker in the Lower House was close, spirited and exciting. There were two candidates in the round-up—Kenedy, of Waco, and Mobley, of Athens. The former won by six votes. Both men are strong submissionists. The prohibition question, therefore, did not cut much figure. The pros and the antis were mixed on the question of Speaker. Mr. Kennedy is comparatively a young man, an experienced parliamentarian and has long been a member of that body. He appointed a strong committee on submission, with a large majority favoring it. Lieutenant-Governor A. B. Davidson, President of the Senate, did likewise—though personally he has no sympathy with any form of prohibition. But as President of that body he was absolutely fair and impartial in his appointment of the committee—in fact, he put a majority of them on it favorable to the proposition.

The contest for Chaplains in the Lower and Upper Houses was warm. But the Senate re-elected Rev. H. M. Sears by a good majority on the first ballot. This is the third time he has filled this position, yet he had a blind man against him in this last contest. In the Lower House, there were several candidates, and one of them was a blind man. It took several ballots to elect, but Rev. W. J. Joyce finally won out. This is his second term. The readers all recognize these two brethren as venerable Methodist ministers. We congratulate them and the Legislature on their election.

Promptly after the Legislature organized, bills for a State-wide prohibition amendment were jointly introduced into both branches and they were referred to their appropriate committees. The committees acted favorably at once and reported the bills back for action. Minority bills were also reported asking that submission be not granted. An active fight is being made in both Houses against submission. The anti leaders are on hand in full force and they are mustering their strength for all it's worth. The brewers are keeping their eye on the situation, and they have pliant tools on the ground to do their bidding. It is a death struggle with them, and no effort will be withheld to block the passage of the submission bill.

Ex-Governor Joseph Sayers is a resident of Austin and a regular attender upon our Church services. All his life he has been a devoted Methodist, but he has never formally connected himself with the Church. Yet he is a man of deep religious nature and supports the institutions of the Church persistently and faithfully. At one time in the years gone by he was superintendent of our Sunday-school at Bastrop. It was a pleasure to meet him again and take counsel with him. Having spent his life, a large portion of it, in the service of the people, he retired four years ago a poor man, yet with his faith in God and in humanity unimpaired. Not one shadow has ever fallen across his record for honesty and integrity, either as a private citizen or a public servant. His hair is now as white as the driven snow, but his interest in the affairs of his country is as keen as when he held office. All in all, he is one of the most interesting personalities in the city of Austin.

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.

Preaching without life will only result in living without practice.

PUBLISHERS' DEPARTMENT

The postal ruling whereby publishers are forbidden to carry subscribers on their lists when more than one year in arrears has caused papers which have not conducted their subscription departments on the "pay-in-advance" plan to adopt strenuous measures to bring up delinquents. The Advocate is on the list of papers that have implicitly trusted their patrons and carried their accounts indefinitely, feeling assured that sooner or later we would lose nothing thereby. But the time has arrived when we can no longer accommodate our subscribers in this way. Some who had "neglected"—and that is the proper word—to renew were about to be stricken from the list and were so notified. In response we are receiving many letters containing remittances which not only square acounts, but contain words of encouragement to those who are endeavoring to send good literature into the Methodist homes of Texas. We feel our readers will pardon us if we reproduce a few of them:

I don't want to miss a copy of the Advocate. My file has been unbroken for many years, and can't permit it to be.
T. J. STOVALL.
Rusk, Texas.

Do not want you to cut us off, for wife and I couldn't keep house well without it. W. C. BROWN.
Gainesville, Texas.

The Advocate has been coming to me for fifty years, and I can't do without it.
W. L. SELF.
Big Springs, Texas.

We have been taking the Advocate for about twenty years, and it has become an essential in our family.
R. C. MARSHALL.
Lincoln, Ark.

I can not do without the Advocate. My father and I have been taking it ever since it was published. I am 78 years old; came to Texas in 1836.
W. H. BROWN.
Leesville, Texas.

I can't do without the dear old Advocate. It is next to the Bible and Sunday-school book in our home. May we live to see Texas rid of the whiskey curse, for which the Advocate is making so valiant a fight. In Dawson County we have neither saloons nor negroes, and we are going to help every other county in the State to be rid of saloons. J. J. HAMILTON.
LaMesa, Texas.

I hope to be able to take the Advocate the balance of my life. It has been my Sabbath afternoon reading for thirty-three years, and I would feel very lonesome without it.
O. F. ANSLEY.
Dallas, Texas.

PERSONALS

Brother Champ Traylor, of Plemons, greeted us with a brotherly visit last week.

Rev. L. S. Barton, presiding elder of the Decatur District, stopped in long enough to speak a few brotherly words with us the other day.

Brother J. F. Barlow, of Nocona, remembered the Advocate force the other day. He is one of the most faithful laymen in the North Texas Conference.

Rev. Chas. A. Spragins, of Oak Cliff, has started off well with his work. He gave the Advocate sanctum the benefit of a pleasant visit recently and he is hopeful of good results for the coming year.

Brother W. A. Cowan, of Panhandle City, spent a week or so in the city awhile back, and dropped in to see the Advocate family. He reads the paper and finds great help in its columns.

Rev. S. T. Francis, of Blue Ridge, was in the city this week and looked in for a while upon the Advocate household. He reports things in encouraging shape with his charge, and he is expecting a year of good results.

We deeply sympathize with Rev. and Mrs. J. M. Armstrong, of Tularosa, New Mexico, in the recent death of their oldest son—a promising young man. Brother Armstrong was formerly a member of the Northwest Texas Conference, but went to the New Mexico Conference not long since in the hope of seeing his son regain his health. But he passed away in faith and submission on December 30, 1908. May the good Father above comfort and sustain them.

Rev. R. S. Armstrong, D. D., of Fort Worth, Texas, made the Advocate a delightful visit last week. He is deeply interested in the improvement of the laws protecting our Sunday, and he is at work on matters looking to that end.

Rev. R. G. Mood has something to say in this issue to the brethren of the North Texas Conference anent the importance of gathering data for a history of Texas Methodism. Read it and act accordingly, for this is an important matter.

Brother J. H. Matthews, of Bowie, one of our most active laymen, is in the city and has been for some weeks undergoing medical treatment. He is now able to be up and about his room, and we hope his recovery will soon be complete.

Rev. and Mrs. I. E. Hightower, of Grapevine, have given in marriage their daughter, Miss Leon R., to Mr. Fleet McDaniel, and the happy event came off the 20th instant. The Advocate extends to the happy couple a most cordial congratulation.

Rev. Gus Barnes, the presiding elder of the Abilene District, is making things move out his way. And he is pushing the Advocate's claims in his quarterly meetings and among the people. Things will come to pass under his administration.

Rev. E. B. Thompson and daughter, of Commerce, made the Advocate a good social visit recently. He says it is a hard matter for him to adjust himself to a nominal relation. No wonder, for he was one of our most active men for many years in the past.

In a private note from Rev. O. F. Sensabaugh, now stationed at Amarillo, we learn that he is having a promising beginning in his new field. His big auditorium is filled at all the services when the weather is favorable, and he is very much pleased with his charge.

S. F. Carter, of Houston, has been appointed Chairman of the Building Committee for the new Shearn Memorial Church. He is a most capable business man, and that splendid congregation has done well to put at the head of their important committee Brother Carter.

Rev. C. A. Tower, the indefatigable presiding elder of the San Augustine District, has recently undergone a very delicate surgical operation. He is rallying, but is still very sick. Will the many friends of Bro. Tower join in prayer to the great Head of the Church to restore this faithful servant to health and to his loved employ?

Recently the Methodists of Marshall tendered a beautiful reception to Dr. W. F. Packard and Rev. H. T. Cunningham, the presiding elder of that new district. Those people know how to treat their ministers, and they do things of this sort up in good style. It was a delightful occasion.

Rev. W. B. Wilson, agent for the San Angelo Collegiate Institute, has been in San Antonio for some time with Mrs. Wilson, who has been very ill. She is improving and will soon be herself again. Brother Wilson will be in the field actively for the institute in a short time.

Rev. Houston M. Pirtle, of the North Texas Conference, is now on the superannuate list, and he is living at Argyle. Brother Pirtle is so situated that he can aid the brethren in meetings, and especially where our doctrines need to be defended against those who attack them. And we hope that our brethren will use him wherever they have need of him. It will help them and it will also help a worthy brother who is now out of regular work.

Rev. J. B. Andrews, the evangelist, and his singer, Mr. R. E. Huston, called pleasantly on the Advocate force last week. They are now engaged in a great meeting at Plano, and the finest results are following their efforts. It is said to be one of the best meetings in the history of that good town.

Rev. D. F. Fuller is making a good start in his new charge at Collinsville and Tioga. We have no better preacher of Methodist doctrine than he, and no more devoted pastor. To whatever work he is sent, he gives to it his energy, his mind and his soul. Collinsville and Tioga will get the best that is in his thoughtful brain and generous heart.

In a private note from Rev. J. T. H. Miller, of Palacios, he expresses himself greatly pleased with his work. Is having conversions and accessions. He also tells us that his good wife is in better health than for twenty years, and he is one of the happiest men in the West Texas Conference. Miller is pure gold, and when he is sent to a work he invests his life in its welfare.

Bishop Ward recently spent a Sunday in Galveston and addressed our people there on phases of his recent trip to Japan, Korea and China. He and Mrs. Ward were tendered a warm reception. On Sunday he preached a great sermon to a full house at First Church, and at night to a union gathering at the First Presbyterian Church. As a Bishop and as a preacher, Bishop Ward is making good everywhere he goes throughout the Church.

Rev. G. R. Bryce, of Waco, one of our oldest superannuates, died recently. From some cause we failed to hear of it until the past week. For a great many years he was an active preacher and rendered valuable service to the Church. Sometime ago, however, his health became infirm and he had to retire from the active service. Since then he has been living religiously still in his home at Waco. Last summer he and his devoted wife celebrated their golden wedding; but now they are temporarily divided by the narrow stream of death. By and by they will join hands again in a perpetual union.

Mr. M. N. Shive, who for many years resided in Goliad, Texas, and was one of the stanchest Methodists in that section—scarcely ever missing a session of the West Texas Conference—is now located in El Paso, Texas. A private note from him says: "I am now hard at work starting a new church building in my part of the city." Brother Shive has passed under the rod in late years. His good wife has preceded him to the other shore and he has nearly lost his sight. He adds: "But He only chastens for the good of His children. I am satisfied; can kiss the rod." We are glad to hear from him again.

PASSED TO HIS REWARD.

My wife's father, W. S. West, of Joshua, Texas, died at his home, January 13, at 11 o'clock. Father West was a member of the Primitive Baptist Church. He loved his Church, but he loved all Christian people. He was the friend of the Methodist preacher, and every pastor who has served the Joshua Circuit have found in him a warm and true friend. Some of the pastors of the Methodist Church he loved tenderly. Among them are Rev. J. E. Walker, of Gorman; Rev. W. H. Moss, Hubbard City, and Rev. J. P. Mussett, of Fort Worth. A truly good man has gone to his reward.
W. T. GRAY.
Joshua, Texas.

POSTOFFICE ADDRESS.

Rev. T. G. Whitten, Dayton, Texas.
Rev. W. H. Moss, San Angelo, Tex.

LEAGUE AND SUNDAY-SCHOOL CONFERENCE.

We have arranged to hold the League and Sunday-school Conference at Oglesby, Texas, April 6 and 7, 1909. A suitable program will be gotten out in the near future, and I trust that every preacher in the district will be loyal to this work and put forth a special effort to make it a success. Good talent will be secured, and we hope to make it a delightful occasion to all who attend.
C. C. HIGHTOWER,
District President.

TEXAS CONFERENCE JOURNAL.

To the Members of the Texas Conference:

The publication of the journal of our conference has been delayed by the critical and dangerous illness of my wife, which has continued unabated through nearly three months, and which has claimed almost every moment of my time.

She is no better now. But through it all I have pressed the work of getting out the journal as best I could.

The work is well-nigh completed and I hope to have the journal in your hands by February 1.
GUS GARRISON.

NOTICE!

Rev. H. M. Pirtle, a superannuate member of the North Texas Conference, whose home is in Argyle, Texas, is open for dates to preach doctrinal sermons at any point in Texas or Oklahoma. Bro. Pirtle is a very strong exponent of our doctrine. He is now quite well and will be able to do the Church great service, where doctrine is especially needed. The attention of the young men of the conferences is especially called to this notice. He should be written at once if he is to be secured. There is no question but that the people will come to hear him. L. S. BARTON.

THE DALLAS METHODIST PASTORS' CONFERENCE.

The conference met in regular session in the parlors of the Methodist Publishing House, January 18, at 10 a. m. Bro. Jas. H. Griffin presided in the absence of any of the officers. Had good attendance.

Reports from the different charges evidenced much progress being made. Three conversions for the week. We were glad to have Bro. M. R. T. Davis, of Wheatland Station, with us.

Dr. J. M. Peterson read one of the best papers we have ever heard on the "Book of Job." In speaking of the character of Job, he said, "That his only strength was a consciousness of his own integrity and faith in God." The brethren greatly enjoyed the treat.

It was announced that Dr. A. L. Andrews next Monday morning would read a paper on a "Study of Current Review Articles."

It was the sentiment of the conference that we only publish a portion of the minutes, covering such matters as will be of interest to the general public. Conference adjourned with benediction by Bro. R. W. Thompson.
LAWRENCE L. COHEN, JR.,
Secretary.

STAMFORD COLLEGIATE INSTITUTE.

The spring term of Stamford Collegiate Institute has opened with an increased enrollment, and work in all departments is advancing encouragingly. Bishop Seth Ward, D. D., will preach the commencement sermon, Sunday, May 23, and Central Texas will give our new Texas Bishop a cordial welcome. JEROME DUNCAN.

TO THE PASTORS OF THE CLEBURNE DISTRICT.

Brethren, keep in mind the Missionary and Pastors' Institute that will open February 2, at 7 p. m., in Main Street Church, Cleburne, and close with the 7 p. m. service, February 3, 1909. Please send to Rev. Jno. R. Morris at once names of all that will attend that he may provide entertainment. Pray for a great meeting. Bro. Hotchkiss will have charge of the missionary program. E. A. SMITH.

THAT "PREACHER'S FILING CASE."

Will some one be so kind as to furnish me the address of the man who advertised a filing case for sermons last fall? I think it is somewhere in South Carolina. The filing case I refer to is a small one, I believe in three departments, and costs about three dollars. Oblige, M. I. BROWN,
Center, Texas.

San Angelo District—Second Round.

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

MARRIED.

Bailey-Marchbanks. — On Sunday morning, January 10, 1909, at Blakeny, Texas, Dr. P. C. Bailey and Miss Lylan Marchbanks, Rev. A. C. Sterling officiating.

Nance-Fox.—At the home of the bride's father, Rev. Henry Fox, of the Prairie View community, Mr. W. F. Nance and Miss Vesta Fox, Rev. J. O. Jorden officiating.

Davis-Bates.—At the home of the bride's father, six miles south of Pittsburg, Texas, January 10, 1909, Mr. C. F. Davis and Miss Annie Bates, Rev. S. N. Allen officiating.

Hasty-Thomas.—At the home of the bride's parents, Smithland, Texas, Jan. 5, 1909, Mr. John H. Hasty and Miss Fannie Thomas, Rev. E. C. Escoe officiating.

REVIVAL SINGER.

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

THE COLUMBIAN WOODMEN OF ATLANTA, Ga.

A clean, safe, secure insurance order, giving Life, Accident, Partial and Total Disability and Old Age Insurance at cost. The best for the insured and the best for agents. Congenial and profitable employment for retired and disabled ministers. Attractive contracts for agents in the State of Texas. Call on or address I. S. ASHBURN.
Detroit, Texas

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.**

$350 EUROPEAN TOUR $350
For Texas People.
Wanted—A few to finish party.
For particulars address
MRS. DELLA HENDRICKS, 193 Second Ave.,
Dallas, Texas.
Representative Thos. Cook & Son.
Intelligent European travel demands expert, cultured leadership, leisurely itineraries, first class, every expense, every care.

FOR SALE—A large paying mercantile business located at Georgetown, Texas. The owner desires to retire from business. This offers a good opportunity for someone to engage in business and at same time get the advantages of this great educational center. The owner will sell for cash, or part cash and a good farm or farms. Address BOX 131, Georgetown, Texas.

GOSPEL SINGER.

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

"READY TO SING."

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

FOR SALE.

260 acres fine melon and cotton land, 75 miles south of San Antonio on I. & G. N. Ry., 1¼ miles from depot of small town; good school, Churches, etc., in a growing country. Thirty acres now in cultivation, and all good tillable land. Good water to be had in surface wells. Finest climate in the West. Come and see it. Abstract furnished and title guaranteed. This is a bargain at $25.00 per acre, one-third down and balance on easy terms. Further particulars write Box 171, Dilley, Texas.

Rice! 100 Pounds
BEAUTIFUL WHOLE GRAIN RICE
Delivered to your Railroad Station, freight prepaid, for $4.50. Great bargain in Rice, Fig and Orange Lands. Address
J. ED. CABANISS,
RICE FARMER.
Katy, Texas.

THE MEN OF PLYMOUTH.

By Gilbert Patton Brown.

Author of "Memories of Martinique," "The Lodge of Many Tongues," "The Monk of St. Pierre," etc.

In Plymouth, Mass., there is an old-time graveyard on what is known as "Burial Hill." It overlooks the mighty deep and seems to tell of the days in the American past when the souls of men were tried.

Today we find this old graveyard of Plymouth sacred from the creeds, for within its ancient gates rests the Indian and the white man. Here in one sod sleep the Methodist, Quaker, Deist and the Lutheran. They here sleep as the children of God.

This old graveyard is one hundred and seventy feet above the level of the sea. Here sleeps the man-Gods of Mayflower fame.

We will now for a few moments visit this old town of New England life, and before concluding the writer will take his readers with him to Jamestown for comparison.

Of late years among the careless talker there has been many laughable expressions on and lots of fun with "Plymouth Rock," and its "Pilgrims," but the rock is "still there," and the Pilgrims, though dead, still speak to all men with a steadily growing power and authority.

The rock remained where it was when the men of the Mayflower landed upon it, until the year 1774. In that year the descendants of the Pilgrims, then in ugly mood on account of England's tyranny, determined to consecrate anew the stone which their forefathers had hallowed, and some five thousand patriots gathered themselves together for the purpose of moving the rock to the center of the town square.

They applied themselves to their patriotic task with such enthusiasm and energy that they came very near defeating their worthy aim. While they were raising the rock from its bed it split in two, and the patriots jumped back in holy horror!

The sacred rock had fallen asunder, and the omen of it—who could say what it might be?

But a quick-witted patriot came to the rescue of the puzzled and discomfited assemblage. "Fellow citizens," said he, "the splitting of the rock is a sign of the speedy sundering of the British Empire. God is for us, not against us."

The suggestion was hailed with many vociferous cheers, and the upper part of the rock was drawn by twenty yoke of oxen to the public square, in the midst of tumultuous applause and general jubilation.

To the fifty thousand people in our Nation who are descended from one or more of these Pilgrims, this old rock is dear.

On the Fourth of July, 1834, it was removed and placed in front of Pilgrim Hall, where, bearing the names of the forty-one signers of the Mayflower Compact, it rested until the year 1880. Then, with becoming ceremonies, it was taken and reunited to the other portion at the old site.

The famous stone is now covered by an open granite structure, which protects it from the wear and tear of the elements and from the vandalism of relic-hunting tourists.

Yes, the old rock is still there; only a rock, to be sure, but the symbol and reminder of things immortal as God himself.

In this world of ours, quantity has to take the back seat for quality when it comes to the final and highest analysis.

The 100 people who landed at Plymouth constituted but an insignificant company, so far as numbers go, but in the quality of their manhood, in the character of their souls, they outweighed millions of the ordinary run of humanity.

Every one of the signers of the Mayflower Compact was a Man, with brain, and heart, and high, uncompromising principle, and unconquerable faith in the Eternal and its Righteousness; and that is why the landing of that little company on the inhospitable New England shores was such an epoch-making affair.

These brave Men of Plymouth did not found the Nation. The Nation was founded by the Men of Jamestown, while as yet the Men of Plymouth were in Holland. This fact it is well maybe to remember. It is a somewhat important fact, and it is only proper to place the credit where it is due.

The Man-Gods of Plymouth, again, did not originate the gospel of political liberty on this continent. Before the Pilgrims sailed for the New World the Men of Jamestown had announced the basic principles of free government in assuring the "powers that be" that they, the "free born Englishmen of Virginia," were to be governed by laws made by their own duly elected representatives, and by no other.

In that announcement, made two years before the sailing of the Mayflower, lay the germs of the Declaration of Independence and the Constitution of the United States.

And yet, when all is said, the fact is that the Men of Massachusetts were greater than the Men of Virginia—greater not in intellect, not in statesmanship, not in humanity and worldly wisdom, but in Soul, in the spiritual acumen and fire that is at the bottom of all true and lasting human greatness.

The men who founded the "Commonwealth of Massachusetts" were narrow-minded in comparison with the men who founded the "Old Dominion;" in many ways "cranky" and "notional," indisposed to what the world calls a "good time;" somewhat saturine and gloomy in disposition.

But there was a good and sufficient reason for their seriousness and circumspection. They believed in God and in their responsibility to him; a belief that sat much more lightly upon the minds of the Virginia gentlemen.

The Pilgrims and their lineal descendants, the Puritans, were firm and uncompromising believers in Conscience, and in the Right which it so solemnly proclaimed. They were firmly of the opinion that there were some things that they had to do, and some other things from which they had to refrain; and that this was imposed upon them by a Holy and Righteous Law with which they could not afford to trifle.

They tell us today that the men of Plymouth were bigoted, and that those of Jamestown were narrow. Bigoted or narrow, as they may have been, they brought us nothing, but have left us much. Therefore, great are their names to posterity.

In Milton's immortal epic, when the archangel touches Satan with the tip of his spear the Fiend turns about and, beholding the countenance of the celestial one, crouches abashed as he "feels how awful Goodness is."

With all his many shortcomings, the Puritan possessed the soul which enabled him to "feel how awful Goodnes is," and, at the same time, how beautiful it is, and how supremely essential it was that he should shape his life in accordance with its principles.

As a social being, and as an all-round man of the world, the Virginian was, as a rule, the superior of the New Englander; but as a Moral Force, as a builder of permanent Empire, he was far inferior to his more Northern compatriot.

There are foundations and foundations, and the only foundation that is able permanently to uphold a State is the Manhood in its citizens which squares with the Moral Order of the Universe, or, as the Puritan would say, with the "righteousness of God."

May the youth of the Republic ever respect and cherish the lives of the Men of Plymouth as builders in civilization.

Simplicity is one of the first laws of greatness, and another like unto it is humility.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Bentemou, 1249 Walnut St., Kansas City, Mo.

TWO POINTS OF VIEW IN THE STUDY OF THE BIBLE.

Some time since there appeared in the Texas Christian Advocate a very judicious editorial suggesting the two points of view from which the Bible may be studied—the critical and the devotional. The editorial properly recognized both these forms of study of the sacred Scriptures to be legitimate and profitable.

The critical study of the Bible is now to the fore, as it has not been since the age of the antenicene fathers. Questions which were settled by the authority of Church councils are revived for decision at the bar of enlightened reason. A reinvestigation is on for every part of the sacred writings, and men are undertaking to bring to bear upon the record every fact that may be known from history, every suggestion of philology, everything which may throw light upon the sources of these writings as to authorship, time and conditions of production. Literary forms are also studied, and the attempt made to restore the Bible, as nearly as possible, to its original form, in all the varieties of Hebrew poetry, and to bring forward the vast range of personal gifts which the various writers of the Bible display.

It is this intellectual movement which has suggested, especially the study of the Bible in our colleges, and it is manifest that the study must be of the critical rather than the devotional type. To students of all classes, Christian and non-Christian, we present the study of the Bible as a thing too important to be omitted from a college course, because it is essential to every well educated man. The study must deal with those questions which the scholarship of our times has raised, respecting the sacred Book.

There may be a fear in the minds of some that the result of placing the Bible in the curriculum of the schools will, therefore, diminish rather than strengthen the conviction that it is the Word of God. But we must certainly agree that the best scholarship, guided by the desire to know the truth, ought to be employed in this study. We cannot accept the view that the Bible will have less influence upon our lives when we know more about it. That would be to concede to superstition our deep reverence for it as a divine revelation. Every thoughtful thoughtful man, however, no matter how devout, will be sure to have his views modified at some points by every re-examination of this wonderful Book. Very great light is thrown upon the meaning of the Scripture text by scholarly investigation, especially of its literary forms. The breaking of the Scriptures into chapters and verses, together with a false view of inspiration, has led to the use of separate sentences of the Bible as if they were complete deliverances of some truth, like a collection of proverbs. The idea that some spiritual truth must necessarily be couched in every sentence has led men to read into the text meanings not suggested by it, and thus, under the claim of finding the mind of the inspiring spirit, they have only revealed to us what spirit was in themselves, making the sacred text the vehicle for their own fancies.

We must insist upon a devout spirit in all search after truth. But this devoutness is properly defined an unfaltering faith that there is a body of truth pertaining to man's relation to God which it is the highest interest of all men to seek. If a sincere desire to know the truth, and the love of the truth be lacking, the so-called inquiry after truth will lead only to pretenses. The love of truth is much, but it does not consist with the love of reputation as an advanced thinker. Sincere devotees of truth do not make merchandise of it in that way.

But, as to devoutness, we shall have to confess that it has been invoked to cover many follies. A high degree of spiritual enlightenment and attainment has always been claimed by religious fanatics and pretenders. The idea that we may discern the mind of the spirit in every sentence of Scripture makes the Bible a religious scrapbook, out of which every hobbyist or false teacher arms himself with a "thus saith the Lord," to defend his own vagaries. It is equally true of the mystic whose religion is no plan, nor call, nor spirit of beneficence to men, but an experience of emotions and ecstacies manipulated out of solitary meditations on the nature of God and imagined fellowship with him—a religion of enjoyment and not of service.

We must insist upon spiritual communion with God, else religion will decline to a mere system of ethics revealed and fulfilled within the sphere of natural law. But we have even greater need to guard against follies which come in under the guise and claim of devoutness. The desire to hear or tell some new thing is always the characteristic of minds which are so much concerned to make a show of their knowledge that they have no time to acquire knowledge by personal research, or even to test the validity of what they hear. But as to results, such men are comparatively harmless. There are enough sharp-shooters, ready to clip the wing of folly as it flies, to prevent these advanced thinkers from getting far. The Church has always suffered more from pious frauds than from these.

If the revelations of God to our race in his Word, his providence in the past, and the work of his hand in nature, are lights to guide us, let us attend to the lessons thus taught us, and ever hold that the highest type of piety must be gained through a knowledge of the truth thus acquired.

I. E. GODBEY.

NEW YEAR'S GREETING.

Time is swiftly going by. The year 1908 is numbered with the past. What a short, beautiful and happy year it has been to many of us, I hope, with its every-day blessing running through life like golden beads on a silver string. To be sure there have been some beads that were not golden—touches of disappointment, of trouble—that seemed not at all of our own making, and which we were very much inclined to grieve over. But after all, looking back upon the year as a whole, we discover that the dark spots are few and far between; that the blessings as we count them up far outnumber the ills. Isn't this true? And are we not very grateful that it is true?

Are we not thankful that we and all our friends—and this includes everybody we know—are coming into the new year with a brighter way of thinking and doing?

And are we not glad to help bring this good time by every means in our power? Surely we are or should be.

At the beginning of the new year let each of us try to make it brighter and better than the past by making those around us cheerful and pleasant, and by leading some lost soul to Christ, our blessed Savior. A Happy New Year to all. J. T. OWEN.

Polytechnic College, January, 1909.

AN APPEAL TO ARMS.

We are confronted by such conditions as should call for the very best efforts of all who love the right and eschew the evil. Stupendous issues are pending which involve the destiny of many immortal beings. A Titanic battle is now on in this State between the advocates of civic righteousness on the one hand, and the pleasure loving, the covetous, and the lawless on the other. The issue is definite, and the lines are clearly drawn. What are the questions involved? First, shall we elimiate the saloons? Second, shall we preserve intact the sanctity of the Sabbath? Third, shall we deliver this State from the wreckless gamblers who bet on horse races, or who engage in any other kind of gambling? These questions are not antagonistic, but are correlative, and different manifestations of the infection of the body politic. In advocating the one reform we need not, and should not, pass lightly over the other. As for me I am for victory all along the line until this commonwealth is purged from all such blotches on our fair escutcheon. What we need to do is to be alive to the importance of the issue, to stand together and with one supreme effort deliver our great State from these great evils which threaten the integrity of our civilization and corrupt our youths, and which drive multiplied hundreds of our people into dissipation, degradation, and death eternal. It falls to my lot to be in the forefront of the fight in preserving the sanctity of our Christian Sabbath. But while this is true, I am in with all my influence and energy for victory in the other reforms for which we now stand pledged. Will the friends of civic righteousness permit a word of exhortation? Do not wait any longer to procure signatures to the petitions sent out in the interest of the Sabbath. Please attend to this at once. Do not depend on some one else winning the fight. Have some part in the struggle yourself. Register this day your devotion to your race and consequently to God by doing something to further the desired end. If your petitions reach me by the 25th inst. I am sure they will be in time. I am handicapped for the want of funds, but the fight is being waged. Doubtless the opposition will be strong and determined. All must be overcome, and can be by proper effort. What more can I say? Why say anything more? I am receiving by every mail returned petitions bearing the names of many petitioners. Let the good work go on.

R. C. ARMSTRONG.

1436 Eighth Ave., Ft. Worth, Texas.

Pimples on the Face

that mar the beauty of the complexion disappear with the use of warm water and that remarkable skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists.

Hill's Hair and Whisker Dye, Black or Brown, 50c.

HER MOTHER-IN-LAW

Proved a Wise, Good Friend.

A young woman out in Iowa found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"It is two years since we began using Postum in our house. I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I'd quit coffee I'd have a severe headache.

"While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea, but that was just as bad.

"She finally was induced to try Postum, which she has used for over a year. She traveled during the winter over the greater part of Iowa, visiting, something she had not been able to do for years. She says she owes her present good health to 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.

A Pointer.

As a relish with meat, and especially with turkey and other fowl,

LEMON

Jell-O

is delightfully refreshing and appetizing. The clear, clean and agreeable tart flavor is devoid of the tang that an unskillful combination of sugar and fruit juices presents in the *ordinary jellies.* It can be made in a minute.

Jell-O desserts can be prepared from the seven choice flavors in a hundred different ways, each so distinct from any other that they never pall on the appetite.



No other dessert is so relishable, especially after a heavy meat dinner.

10 cents a package, at all grocers.

Illustrated Recipe Book, free on request.

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

THE "TRUST CLAUSE."

Paragraph 466 of the Discipline contains the "trust clause" as follows: "In trust, that said premises shall be used, kept, maintained and disposed of, as a place of divine worship (or for residence, school, orphanage, etc.), for the use of the ministry and membership of the Methodist Episcopal Church, South; subject to the Discipline, usage, and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds the said premises are situated."

In paragraph 465 this clear statement is made also: "In future we will admit no charter, devise, deed or conveyance * * * unless it contains the 'trust clause.'" At the present time I think it is rarely ever the case that a deed is made to our Church that it does not contain the "trust clause," or at least some semblance of it. While this is true, I am persuaded that some of our people do not attach that importance to the "trust clause" that should be given. Sometimes a word or a phrase is omitted; or probably the brother drawing up the deed concluded he can construct a better "trust clause," and so he tries his skill. Let it be understood that the men who framed the "trust clause" in the Discipline knew full well what they were doing, and they were in position to know the value of words and phrases in a court of law. The omission of one word renders the deed defective to that extent, and may render it wholly defective. Suppose the omitted words should be, "disposed of." Then so long as we choose to use, keep, and maintain this property as our own, no question is raised. But let us undertake to dispose of it, and a question may be raised. Deeds made thirty or forty years ago have given trouble in some instances when we undertook to dispose of the property. We usually won the case when it was tested in court. But why should we invite questionings and lawsuits when the insertion of the "trust clause" settles the matter for all time to come? I shall not discuss other phases of the "trust clause," but suffice it to say, that clause has saved us from some very grave embarrassments in the past.

I was led to the above reflections by the fact that at the last session of the Northwest Texas Conference there were a number of applications before the Board of Church Extension which did not give clear and definite information to the board about the "trust clause" in the deeds to Churches seeking aid from the board. Paragraph 465 tells why we must have that information, and why we cannot help a Church where the information is withheld. There is a blank on each of these applications to be filled out by the clerk of the County Court, and then his seal is affixed. Here is what one clerk says in the blank: "As a place use of the ministry and membership of the Methodist Episcopal Church, South." Those are his identical words, and is all he says.

It does not require a critic's eye or head to say that that is not the "trust clause." Another clerk omits the words, "In trust, that the said premises shall be." Another says: "It is a general warranty deed to the trustees." In this last case either the "trust clause" was omitted from the deed entirely, or else the pastor and the clerk did not understand what was wanted by the board. This is a very recent deed, too. Its date is 1907. But why multiply cases. These are sufficient to show that there is carelessness somewhere or else a lack of appreciation of the meaning and importance of the "trust clause."

The law says the "trust clause" shall be inserted in all deeds where Methodist houses are to be built. It says further, that where houses have already been built and this clause omitted from the deed, that the "trust clause" be inserted in those deeds also.

Would it not be well for our pastors to go to the records and personally see if our deeds are properly executed. Sometimes we take it for granted that because the report to the fourth Quarterly Conference says that the "trust clause" is in the deed, that it is really there. When, as a matter of fact, an examination of the records may reveal that the "trust clause" is not there. A little attention now to these details may save as much trouble and expense in the years to come.

W. B. ANDREWS.

Waco, Texas.

PATRIOTISM.

Patriotism is the opposite of selfishness.

A purely selfish man can see the people struggle under great burdens and endure great wrongs without concerning himself about them so long as he can personally steer clear of them.

A real patriot makes the cause of the whole people his cause. If they are burdened he is burdened, if they suffer wrongs he suffers with them.

There is a difference between patriotism and sectionalism. No real patriot will undertake to benefit his section of the country at tne expense of another section. In the opinion of this scribe there is little difference between patriotism and Christian philanthropy. I once heard a Texas orator quote an English statesman approvingly, who said: "Right or wrong, I am for my country." That kind of sentiment is not patriotism. The real patriot is sometimes called upon to oppose his country. He is ready to adopt the sentiments of Athenacius, when he said, "When the world is wrong Athenacius is against the world." It would not be patriotism in Governor Campbell to allow Galveston and San Antonio to disregard the laws of the State. Patriotism requires men to be resolute. No ease-loving man can be a patriot. Editors, civil officers or preachers who see evil coming upon the people and through love of ease or position refuse to contest the evil are not patriotic.

It is notural for a man to love the land of his nativity; but that love, if real, will not help his native land to propagate an evil. Jesus loved Jerusalem, but he lamented and punished her wrongs. Hear him: "O Jerusalem! Jerusalem! How often would I have gathered your children together as a hen gathers her chickens, but ye would not. Behold your house is left unto you desolate." This remarkable text shows that Christ endeavored to turn back the tide of evil that was working the ruin of the city. That was patriotism and patriotic men will do likewise, even if it shortens their lives as it did his. Everybody knows the evil influence of saloons and gambling. It is these two evils that are troubling Governor Campbell now and openly defying the laws of the State. No patriotic men can support their open defiance of law. It seems to one who loves Texas to be a great pity that the Alamo City, where Travis and Crockett and Bowie and Ben Milam fell, should become a supporter of saloons and gambling in defiance of State law.

Some years ago when this writer visited San Antonio he was surprised to find a part of the Alamo occupied by a brewer as a store house. He thought then, and thinks now, that they have not been careful to preserve the position of honor they might easily have maintained among the Texas cities. The Alamo is a great heritage not only to San Antonio, but to every Texas, he will allow two whiskey-rid- every hour. The man who is not proud of such a heritage ought not to be rated as a man.

The whole country is watching Governor Campbell to see whether, as Chief Executive of the great State of Texas, he wil lallow two whiskey-ridden cities to defy the laws of the commonwealth. Those of us who know him expect him to be prudent but firm. He will doubtless tell the cities of their faults as a friend would consel a companion. He will speak as honestly as a physician advises his patient, and then, if necessary, he will enforce the law if it takes every company of State guards at his command to do it. We don't believe Tom Campbell is the man to take a dare from the lawless element of any city.

B. H. GREATHOUSE.

Camp, Ark.

AMERICAN BIBLE SOCIETY.

The American Bible Society announces to all its friends that Mrs. Russell Sage has kindly agreed to extend for one year the time during which subscriptions may be received to make up the half million dollars necessary to meet her offer of another half million, the whole million to be a perpetual endowment for the society.

During the present year very little could be accomplished until autumn, and even then the Presidential election and general business conditions were great hindrances. It is, therefore, very gratifying to know that rather more than one-fourth has been subscribed, of which amount about $60,000 has been paid in. This has been invested, and is kept as a separate fund.

The appeal to the friends of the society has, therefore, brought encouraging response. The Auxiliary Bible Societies, many of them, have undertaken to raise specified sums. Letters addressed to the ministers of the supporting constituency of the society have brought encouraging replies, suggestions and promises of assistance.

A considerable number of five hundred and thousand dollar subscriptions have been made. Christian women have shown a sympathetic appreciation of Mrs. Sage's offer, making generous pledges, and one has subscribed and paid $25,000. A very large number of gifts have been of small amount, but betokening a self-sacrificing spirit, touching beyond words.

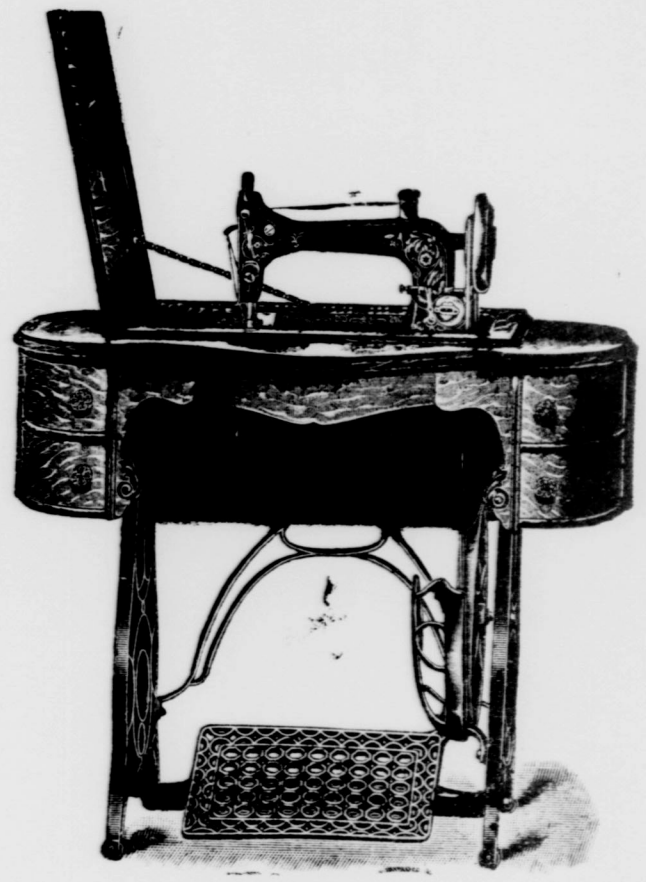
It is evident that Mrs. Sage's offer has awakened among men and women a sense of the necessity for more adequately safeguarding this institution, which stands for the primary duty of the Church of Christ—the translation and circulation of the Bible. The plans for raising the money are far reaching, and it has taken months to get them into operation. Now another "year of grace" is given in which to push them.

A committee of the Board of Managers meets frequently to supervise the campaign. The Managers and officers of the society feel confident that, with the blessing of God, the whole amount can be raised by December 31, 1909.

Let Christian ministers, Churches and people make common cause until the goal is reached.

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 8¾x5½ 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. Hewell, 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.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

I have been requested to have the following address given by Miss Daisy Davies at Grace Church, Dallas, published in the Woman's Department of the Advocate.

It is due Miss Davies, however, to state that this is only a mere outline of her splendid address, and is published pust as it appeared in the Dallas News. Same is in a rather disconnected form as the reporter took only the briefest notes. It will serve, though, to give those who didn't enjoy the rare pleasure of hearing Miss Davies an idea of her address, and of the great inspiration she was to all in the great needs she presented so forcibly, and the glad tidings she brought of work already accomplished. I've been asked, also, to write a brief report of all the institutes, giving summary of work done, etc., and am just waiting to receive the necessary statistics from Miss Davies in order to give same to the Woman's Department. MRS. J. C. MIMMS.

Mexia, Texas.

Story of Foreign Missions.

Miss Davies said: "The story of foreign missions is a marvelous one, datg back a hundred years. There were two memorable meetings held, one in the old country when a man, just an ordinary cobbler, a shoemaker, who, as he cobbled his shoes, studied a map of the world and saw how small a part of it had heard the gospel of the Christ. His heart was fired in the matter, and, taking as his text the forty-second chapter of Isaiah, the second and third verses, he preached a sermon, divided into two parts: 'Attempt great things for God; expect great things of God.' So that year the first mission board was organized, and in about a year five other boards were organized, and then one was formed in America, then only a small colony. The other memorable meeting was the one held by Williams College boys, who, caught in a sudden shower, sought refuge under a haystack. There a prayer-meeting was held, and the needs of the great world for the saving gospel of Christ were discussed. Can we evangelize the world, they thought. 'We can do it, declared Samuel Mills, and from that day the message of Samuel Mills and his friends rang out, until to-day the splendid business men have taken it up, and they are saying, not only can we do it, but we can do it and we will.

"William Carey said: 'India is a gold mine. I will go there and rescue the precious jewels if you will hold the ropes, and from that time until this the Church of God has been divided into two parts; men and women who go into the mission fields and those who stay at home and hold the ropes.

Difficulty of Early Efforts.

"Early missionary endeavors were attended with many difficulties. Asia and Africa and the sea islands were closed to missonaries. Robert Morrison labored seven years in China before he succeeded in interesting one Chinaman in his soul. William Carey worked for years in India without apparent result. John William labored faithfully fifteen years in the cannibal isles without apparent result. He laid down his life with only a little handful of converts, and I doubt not the Church at home asked if he was worth while. Some ten or fifteen years after the death of Williams (he had been killed by the cannibals) a beautiful memorial Church was erected to his memory on the island where he died, and the man who laid the cornerstone of that Church was the son of the man who killed him, and the man who filled the pulpit of that Church was another son of that cannibal.

"You know tourists get peculiar ideas regarding foreign missions, and, without making any investigation of the work, say: 'I was over there, but didn't see much evidence of the missionaries' work.' One of this sort was, it is related, on a cannibal island, looking at points of interest. 'This,' said the old man, a cannibal formerly, 'is our mission chapel.' 'Oh,' said the tourist, 'I don't care anything about that; there's nothing in Christianity.' The old man said: 'Do you see that stone? Well, that's where your head would be if it were not for Christianity. Do you see the other stone over there? Well, that where you would roast if it were not for Christianity.' It is further related that the tourist became a strong believer in foreign missions."

Speaking of the Korean field, she said it was not infrequently for as many as 1500 persons to attend prayer-meeting at one Church. "That many people attending prayer-meeting in a Dallas Church," she said, "would scare some of you to death, as good Christians as you are. The work in this country, as in others, has progressed marvelously. In 1898 there were 2000 Christians in Korea; in 1908 there are 150,000 Christians in that country.

Thousands Are Unreached.

"What about the unreached people? While I thank God for the many Churches and the numbers of institutions we have been able to build in the foreign field, yet there are hundreds of thousands of people that we haven't touched at all. Imagine the conditions that exist in great cities of China. Move out of Dallas every Church and every school, and take away everybody who ever heard of Christ, take away every preacher and teacher, and let there be in the place of the teachers and preachers and schools men and women who for 4000 years have bowed down to a block of wood. Then you will have a conception of some of the great cities of China and other foreign countries, where women are sold as so many cattle and where men use them for the satisfaction of their lust. Think of the moral condition of Dallas if that were true here.

"Fifteen years ago we had an opporunity to give Japan Christianity. Our missionaries there, when Japan was first beginning to turn from its old religion, said: 'Rush men over here, mass your forces, and we will give you of Japan a Christian Nation in fifteen years.' But we were too busy tearing down our barns and building larger ones and in cushioning our pews and in looking after our personal comfort to heed the call, and to-day Japan is a great, big question mark in the eyes of the mission boards.

"The average Church is paying for its music more than it is paying to evangelize the world. You don't think anything of putting between $60,000 and $75,000 in a church, and are content every year to pay $600 or $700, and sometimes not that, to missions. But I believe the time is coming when a Church that is able to have a pastor and pay a large choir will consider itself forever disgraced if it has not a pastor in the foreign field. The time is coming when not only will the Churches of two or three hundred membership support a foreign missionary, but hundreds of members will gladly support individually missionary representatives in the foreign field."

Prejudice and indifference, mothered by ignorance, account for the expenditure of only $9,000,000 annually by Protestant America for the mission cause, as compared with the expenditure of several millions dollars more than that sum for chewing gum and over a billion dollars annually for whiskey."

The address, which was heard by an audience that overflowed the main auditorium of the church, was considered to have been one of the most notable ever delivered from that pulpit. On invitation, at the close of the service, many men joined the Woman's Foreign Missionary League, and made individual contributions toward the support of that society's missionary work.

One of the notable features of the address was the declaration that missions, considered even from a sordid business standpoint, pay; that civilization follows in the course of evangelization comes a change in fashions and a consequent business activity. However, Miss Davies was careful to state that her appeal was not from, as she termed it, this lowest level, that of commercial aggrandizement. Neither, said she, was the appeal made from the standpoint of self-protection against the corrupting tide of foreign immigration, but the motive of the appeal was, she declared, that the unmistakable command of Jesus Christ, the missionary to earth from the throne of heaven, might be implicitly obeyed.

Must Christianize Immigrants.

"You hear much," she said, "of the millions of aliens that are sweeping down upon our land. Unless they are Christianized they are a menace to us. Evangelize those of them who come to us in America and you will make of them law-abiding, desirable citizens. But it is much easier to purify a stream at its source, and then you will not be troubled with corruption along its channel. It is easier to reach them in their own land with their own people than it is to reach them in their colonies here in America. It is the business of every Christian to go into all the world and preach the gospel unto every human being—not because more money will come into his coffers, not because he needs to protect himself from the throng that annually pours into this land, but because of the command, 'Go ye.' If he cannot go he should send.

"The work is growing most wonderfully. Sometimes people wonder if we really are accomplishing anything. A hundred years ago Asia, Africa and the islands of the sea as well were closed to the gospel message, but to-day there is not a single Nation that does not stand ready to receive the gospel message. It is a marvelous story that we read in the history of missionary operations to-day. Why, actually two, the Philippines and Korea, are crying for the gospel."

Comment was made specially regarding the Korean situation, where, it was stated, the embarrassment was not in finding audiences, but in accommodating them. Koreans, who came a hundred miles to a district rally, the distance being traversed on foot over frozen roads, gave, it was stated, what little funds they had for the furthering of the work among their brethren, and then, in their love for the cause, pledged their time, so many hours or days a week, until a total of 400 days' service had been promised.

Churches Haven't the Spirit.

"How long, think you," inquired the speaker, "would it take for us to evangelize the unevangelized areas in our cities in America if the Church of God in America had the spirit of the Korean Christians, who don't know any better after they have heard the story of Christ than that they must have a part in the evangelization of the world?

"There were two business men who had become Christians in Korea. There came a call from a distant village for a preacher. The call, one of several that had been made, was imperious. The call was a petition fourteen feet long, and the names of Koreans were closely signed on this long parchment. The petition read: 'We pray you to send us a preacher that we may know the good way of living.' The petition could not be ignored. Yet there was no one to send. Already the missionaries were doing each the work of three men. But something had to be done for the people who were crying so for the gospel message. Finally, one of the preachers approached these two Korean business men and explained the matter to them. They were asked if they would heed the call. They asked for time in which to think it over. The next morning, when the preacher came to them, they met him with smiles, and told him they would sell out their business and take up the work. In one year a church had been built in that village, and there were hundreds of Church members, many of them waiting to be received into the Church by an ordained minister."

Need for Missions.

The need for missions was presented. Contrast was made between the suffering and degradation of the people and the exaltation of idols, monkeys and sacred cows in heathen lands and the comparative happiness in Christian lands, with their great benevolences for the aid of the work.

China's activity against opium was declared to afford an example for America in the fight here against the liquor traffic.

"In the edict against opium, the drug," Miss Davies said, "was declared to be a curse. All officials were commanded to immediately cease their use of the drug. Scholars and teachers were given a year in which to discontinue the use of opium. Places selling opium had to obtain a license, and the amount salable by those places must be lessened 20 per cent for five years. Those who use the drug and are addicted to it must decrease their use of it 10 per cent every year for ten years. The acreage of the poppy fields from which the drug is made must be decreased 10 per cent every year for ten years. It is declared that in ten years no opium shall be sold or used."

Miss Davies condemned the conditions she said existed in papal lands, specially referring to the ignorance and degradation of the pulpit.

Miss Davies spoke in caustic terms of those who extended "sympathy" in missionary endeavor, but gave no substantial aid. "Sympathy, without action," she said, "saves no one from suffering."

At some length she referred to the contention that all money should be devoted to home missions to the exclusion of the foreign fields. She declared that in America $6 per member was paid for the support of the home Churches and the home institutions of the Church, whereas only 42 cents per member was sent to the foreign field; that where there was one ordained minister to every 500 persons in the United States there was in the foreign field only one minister to every 200,000. She declared that the complaint against aiding the foreign work almost invariably came from those who aided no missionary enterprise—home or foreign.

THE STATE COLLEGE OF ARTS AND THE DORMITORY.

By Dr. F. B. Carroll.

I wish to call the attention of our people throughout the State whose daughters attend or expect to attend the College of Industrial Arts, at Denton, to the following points in regard to our Methodist Dormitory connected with the college:

1. Our aim is to make the Dormitory as nearly as possible an ideal Christian home for the girls who reside with us while attending the college. This ideal includes a due regard to social, domestic and religious life, and all this so as to be truly educative and helpful to the students in their regular course of study. At present our number is limited to fifty girls. Up to date the dormitory has not been entirely full. This must be due to the fact that our people do not know the dormitory, or do not fully appreciate the noble aim it has in view.

2. Much care is bestowed upon the spiritual life of the students. The aim in this is that while the student is acquiring her education and preparing herself for the work of life, she shall grow and develop as a Christian, become a wiser and more loyal member of the Church, and so return from the college well educated in heart and mind, and ready for the manifold duties that await her in the future. The emphasis we put upon the spiritual life and the intensive means we employ to train and develop that life are not included in the work of the State College. As touching this highest of all interests we claim, therefore, to add something of the greatest value to the work of the college. The faculty of the college cordially concede that we are doing this.

3. We have a chapel in the dormitory; brief devotional services are held every evening just before the study hour. The English Bible is taught by competent Christian teachers. Two of these teachers are from the faculty of the college; Prof. Williams, who teaches the International Sunday-school lesson. An hour on Friday evening is set apart for the preparation of the lesson. Miss Whitten gives a lesson every Sabbath evening in the chapel of the dormitory, making a regular course of studies in the Old Testament. The students speak in the highest terms of the work both of Prof. Williams and Miss Whitten.

Another class takes studies in the Life of St. Paul. These several classes represent only in part what is being done in the dormitory to interest and aid the students in the study of the Scriptures.

4. We have a library in the dormitory of several hundred volumes, which we allow the students to use freely. Many of these books include subjects closely related to the college course of study, and are very helpful to the students. The library is well located in the building, and is open every hour of the day and during the time of study in the evening.

5. Close attention is given to the health and physical comfort of the student. Good, wholesome fare is provided, and, in a word, everything is sought to be done for the intellectual, spiritual and physical well-being of the girls entrusted to the care of the dormitory.

Among the students some are preparing for special missionary work. These receive such special encouragement and help as their cases require. From time to time we have visits from the most distinguished Christian workers in the Church. It is a great opportunity for our students to hear these people and hear their lectures and addresses.—King's Messenger.

ANOTHER DEACONESS.

Miss Adeline Peeples, of Winchester, Ky., daughter of Rev. J. R. Peeples, was consecrated a deaconess in Nashville, November 16, by Bishop O. P. Fitzgerald. Miss Peeples has been appointed to Galveston.

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NOTES FROM THE FIELD.

(Continued from page 5)

preciation of our efforts to serve them. Truly they are showing their faith by their good works. We have been the recipients of a number of nice presents. At our fourth Quarterly Conference the young men presented me with an eighteen-dollar traveling bag, but I did not have to travel. Three large fat turkey gobblers broke into the parsonage coop, then Santa Claus hung a fine gold watch and chain on the Christmas tree from my Church and friends, while several other nice things to wife and children. Last, but not least, on New Year's morning the ladies of the W. H. M. Society gave wife a dinner set of 116 pieces. We are very much encouraged, and are determined to do our best and show our appreciation of their kindness. Our Church is doing well, good interest in all departments of the Church work, Sunday-school is active and well attended. W. H. M. Society is hard at work paying the parsonage debt; recently they cleared $125 on their bazaar. We are having accessions nearly every Sunday; one by baptism Sunday night. I am praying and planning for a great year. Bro. Mulkey will be with us in March, and we are hoping for a great revival. We have not had our Quarterly Conference yet, but the stewards have assessed $1200 for pastor and are active in collecting same. Success to the Advocate.—R. A. Walker.

Princeton Circuit.

Our first Quarterly Conference for this charge was held January 9. Bro. J. F. Pierce, our presiding elder, was on hand and preached three excellent sermons, which were appreciated by all who heard them. We had a full attendance of official brethren, who made a liberal assessment for the preacher in charge. The pounding came in due time and the circuit has put a new cookstove and other furniture in the parsonage, amounting to $35. Bro. Joe Powers brought the Christmas turkey. Rev. W. E. Kirby, our predecessor, is living here and is held in high esteem by all. He is a great help to us. From our viewpoint the outlook for a good year is every way hopeful.—J. W. Blackburn, Jan. 12.

Waskom Circuit.

We are settled in our new home and are hard at work. We have just made our first round in this new field. We are well pleased with our work. Since we came we have received nothing but encouragement and the kindest treatment from all the people from the first day we landed till this present time. We have received numerous tokens of the people's love and appreciation, but on the day of December 28 the climax was reached. When the storm was over we took an inventory of its effects. We found numerous articles and money amounting to something like $12 or $15. We are serving an appreciative people. May we show our appreciation by rendering them faithful service.—M. F. Wells.

Paint Rock.

Last November the Bishop read us out for Paint Rock for the third year on this charge. The people have received us kindly each year. Soon after conference the crowd began to gather at the parsonage and the pounding commenced, but it is like a protracted rainy spell—it has never ceased. Christmas two turkeys found their way to the parsonage and during the holidays when these good people had their best dinners they did not forget to have their pastor and family. We spent a pleasant Christmas. We are planning great things this year for our Lord, and have been so fortunate as to secure the services of Bro. and Sister Lovery in a meeting at two of our appointments. Pray for us that we may have a gracious revival. The Lord was with us last year and we had three good meetings. Since conference a new Epworth organ has been installed in the church and lineoleum put on the dining-room floor. We have a fine band of W. H. M. Society women not afraid to undertake any work and look well after the interest of their pastor and family. Our first Quarterly Conference has been held and pastor's salary assessed above last year. We were sorry not to have our presiding elder with us on account of sickness in his family. We always enjoy having him with us. May we this year hear shouts of praise and see many souls saved in the kingdom of our Lord, to whom we give all praise and glory.—Mrs. J. W. Long.

Hope Circuit.

The people received me back kindly. Our first Quarterly Conference is a thing of the past. Finances up in very good shape. There was a better attendance on the part of the official board than at any other Quarterly Conference since I have been pastor of the charge. They are bringing things to pass, and the preacher in charge is very proud of them. We are praying for and expecting a good year. The pounding of which so many preachers write has not come off down here, as I am still enjoying (?) the bliss (?) of single blesedness. Spiritually, the charge is not as it should be by any means. But there has been a marked increase in the attendance at most of the appointments on the work. The three Sunday-schools on the work are in a very flourishing condition. We have neither Leagues nor Woman's Missionary Societies. Territorially, we keep expanding. This charge now covers part of three counties—Lavaca, Jackson and Wharton. There are nine appointments now, and still they keep crying, "Come over and help us." If the reader will look at a good railroad map of Texas and draw a line from Yoakum on the S. A. & A. P. R. R. to Edna on the S. P. R. R., and then glance at the teritory between these roads, east, to the Colorado River, he will have some idea of the territory in which I am the only Methodist preacher. There is probably one point in the extreme west end of the territory that is in the Shiner Circuit. So all I like being a presiding elder is having the authority of writing "P. E." after my name. Some of this territory, about fifteen or twenty miles from Louise, El Campo and Ganado, is just being developed and bids fair to make a prosperous country. Many people from almost all parts of the United States are coming to this part of the State. I am doing the best I can for them.—J. P. Chambers.

Chisholm Circuit.

Our work starts off nicely on this charge. From the first we were received kindly by these good people. Pounding? Yes, a big one—just the kind a Methodist preacher likes, and still the good work goes on, for every few days we respond to a tap on the door and find a little fellow with bundle in his hands, saying: "Papa killed hogs yesterday." Christmas eve and the day before was a busy time for us, as four times we pronounced the words that united as many of our choice young couples—we trust for long lives of joy and usefulness. Our preaching services have been well attended and seem to increase each service. We have received fourteen members to date. We are taking our Orphanage and foreign mission collection now with gratifying success. We are hopeful of a good year, as there is much to do and God is able to help.—Ralph S. Kerr, Jan. 15.

Roscoe and Loraine.

We were most cordially received and welcomed by a goodly number of the W. H. M. Society ladies, who also superintended a neat little pounding on the day of our arrival. Within a few weeks Bro. S. Shaw, our new presiding elder, was with us, preaching and mixing, much to our delight. Bro. and Sister Phelan had wrought well, and are most highly esteemed by our people here. The Sunday-school, under the management of H. T. Hood, is growing every Sunday. Leagues, Junior and Senior, both live factors; likewise at Loraine we have a good Sunday-school, led by Bro. Thomas, a Senior League and W. H. M. Society; we have received 32 since the first Sunday in December, our first service. The outlook is bright. Our towns are both alive to Church and school interests, and do a good volume of business. This is a beautiful country and has fine water and good soil. West Texas is all right now, but watch her grow! Immigrants are rapidly coming in and welcomed, for they are fine citizens. It really seems easier to be good and generous in West Texas, where the sun shines brighter and wind blows freer, the mill draws your water, and the new plowed soil almost leaps to catch your seed. One good old sister (from the East) said: "God made West Texas for a purpose, and the end would not come until the people found and utilized this goodly land." At any rate, I am glad the end did not come before I had a vision of this country. We are confidently looking for good things this year, and are going to do our best for the Advocate—what could we do without it?—G. J. Irvin, Jan. 18.

Franklin.

Franklin has recently enjoyed the ministry of two of the strongest men in the Southern Methodist Church. On the 10th inst. Dr. E. D. Mouzon, of Southwestern University, came. He preached morning and evening to a large audience. Greater sermons were never preached in Franklin, and I don't know who will preach them if they are equaled. He is simply a master. He is one of the most spiritual preachers I ever knew. I had him in my hame. I have never known a man that knows better how to make things pleasant. He will touch the life of hundreds of young men that will go out in this great State; and in the home, and in the pulpit, and everywhere, they will carry the influence of this great man. The people of Franklin will never forget his sermons. He is where he should be, and I hope the people will rally to his suport. Give him room, brethren. Bishop Ward spent last Friday night, the 15th, with us. Of course, he left his impress upon the whole community. The Bishop loves to come to Franklin, and we love for him to come. He was born and reared near here. He came up to baptize our baby and lecture on his Eastern trip. No man has ever gotten more out of a trip than did this great man. His lecture was fine. We will get more money for the foreign field as a result of his visit. May we have more men like these mentioned that the smaller charges may have them in their midst.—Jesse Lee, Jan. 18.

Collinsville and Tioga.

We have been kindly received by this charge. The home is at Collinsville and the people have been in every way kind. The pounding was royal. Improvements have been made, and at this point I cheerfully mention the good women of Tioga who have placed pretty and good mattings on the floors of two rooms of the parsonage. The stewards at Collinsville have made a liberal assessment and started out to collect the same. Congregations are very good. A number of applicants for prayer—matured men. The signs are promising. Pray for us.—D. F. Fuller.

Elgin Station.

Our new preacher, Rev. Robert Paine, was promptly on hand after conference, and the Building Committee and good women of Elgin Station as promptly put him in a rented cottage and at once broke ground for a new parsonage. The house is completed (except the upper rooms) in the best modern style and furnished with the best modern furniture from parlor to kitchen. On January 4 Bro. Paine moved into this beautiful home and in the evening quite a large number of Church people assembled at the parsonage and gave him and his family a hearty Methodist welcome. After some time spent in pleasant conversation, and the serving of refreshments, Bro. Paine was put under the painful necesity of making a painful speech, and did it well. After an earnest prayer for God's blessings on the builders and occupants the guests retired and left their pastor in comfort. The house is a modern cottage with five finished rooms, hall, bath room, closets and galeries below. After a long and hard struggle we have the best Church and parsonage to be found in any town the size of Elgin in the State. Now we will try to turn the energy and pluck that accomplished all this into labor for the conversion of sinners. Our pastor and presiding elder have both made fine impressions here. They will begin a revival meeting here on January 23. Our beloved means business along this line of work. Oh for more of this class of beloveds.—C. H. Brooks.

Celina.

We have been cordially received and duly pounded. The stewards have made an assessment of one thousand dollars for the preacher. We are planning and will soon begin the building of a new church house. We find ourselves in a rich country, and in the midst of a rich people. What we need is a great revival in our Church. We are praying and working to this end. —F. O. Miller.

Whitt.

On last Monday we closed out one of the most successful meetings in the history of this town. The meeting commenced on December 27, and, notwithstanding the festivities of the Christmas holidays, we pushed the battle day and night. Bro. R. J. Tooley did the preaching. Surely no man can possibly fill the requirements of his high calling better than he. Results: 30 conversions and reclamations; some ten or twelve to join our Church; some six or seven to join the Baptist Church. Our Church greatly revived at this place. Conference collections came in rapidly; easy to go where the heart leads. Conditions are favorable for a raise on pastor's salary. We expect a great year on this charge. Our presiding elder, Bro. Little, is starting off with renewed energy and zeal.—A. P. Lipscomb.

Pickton.

We are having a great revival at Pickton. Scores are turning to God. Last night and to-day were truly great times. Bro. Martin, the pastor, is held in high esteem among all the people. All this country is being stirred as I scarcely have seen, especially in winter time.—W. H. Brown, Jan. 18.

Plano.

Our meeting, conducted by Rev. J. B. Andrews, of Siloam Springs, Arkansas, is still in progress, and will doubtless go on through the week. Up to Sunday night we have had perhaps more than one hundred conversions and reclamations. The Church has taken on new life. Plano for Christ is our watchword. The singing is conducted by Bro. R. E. Huston, and is well done.—C. B. Fladger, Jan. 18.

Lexington.

When we reached the parsonage we found some of the best women of the Church there to welcome us, and they had a good, warm supper waiting for us, which we enjoyed very much. They have made it very pleasant for us from the day we arrived until now. Pounded, did you say? Yes, indeed, they gave us a splendid pounding, consisting of articles too numerous to mention. And the good things have been coming into the parsonage almost every day since. In fact we have had a regular "hog killing" time, for the people, both Methodist and Baptist, have kept us supplied with good things all the time. Although we have been here about six weeks, our table expenses have been less than $3, and we have enough to last us now for several days. Our parsonage is comfortable and cozy, and well supplied with good, substantial furniture, thanks to the good women of the W. H. M. Society, and we have ordered a new cistern to be put in soon, and the good sisters have promised to pay for that also. So we are well fixed and moving along in splendid shape in our new home. Lexington is a three-quarter station and I preach one Sunday at 11 o'clock at Early Chapel, 4 miles away, and one Sunday afternoon at 3 o'clock. This is indeed a delightful work and we have good congregations at all three appointments. We are working and praying for a glorious revival all over the work, and hope to see many souls swept into the kingdom of God. —W. W. Horner, Jan. 18.

Eustace Circuit.

This being my first work as preacher in charge, I hardly know just how to do things. Our people have received us with a very hearty welcome. We are on our second round on the work. Congregations have all been good, and some manifestation. Brethren who know me, please pray for a portion of God's spirit to be upon me this year.—R. H. Wilson.

Sonora.

I had not been in Sonora long till I realized that I had fallen into good hands. There never was a more kind, open-hearted, generous people than the people of this charge. New furniture, matting, carpet and a most generous pounding made the preacher and his family happy. We felt when the Bishop read us out for Sonora that we had a fine charge and a great chance to do work for the Master, and since staying with the people a few weeks we are doubly convinced that we were right. We have organized a Junior League with 54 members, and

Continued on page 16.



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TOBACCO USING: EXPERIENCE AND OBSERVATIONS.

I was born of parents who had acquired the habit of using tobacco, and who, apparently, had as great an appetite for it as for the food which they ate. With such conditions surrounding me in my early childhood I soon began the use of the filthy weed, and kept it up during my period of growth into manhood. Instead of developing strong mental and physical powers, my mental capacity was greatly impaired, and my nerves were shattered to a wonderful extent, thus disqualifying me for the great responsibilities of life. I bore the filth, expense and reproach of this habit until I was twenty-eight years of age, when I found myself the father of two boys with pure eyes looking into my face for counsel and looking upon my actions as an example to follow. Then came one of the greatest struggles of my life. Could I afford to use that filthy weed and recommend it to my offspring, or could I, in the presence of God, to whom I must account for my stewardship, use it and forbid their using it? No, never! So it became the subject of earnest prayer upon my part. The result was a resolution to quit the fifthy and expensive habit and never to taste the stuff again until every child the Lord gave me to rear was educated to the extent of my ability, and until the gospel of Christ had been preached to every creature; and, the Lord being my helper, I have kept my vow for the last twenty-one years.

Since giving up this habit, I have made close observations as to its effects upon others who have been its victims. I knew one boy, in the White River Conference of Arkansas, whose parents did not use tobacco and were bitterly opposed to its use. But, perchance, they got a pastor who was given to the habit, so their boy remarked, "I reckon it isn't so bad as papa thinks, as our preacher uses tobacco."

In a few years this boy came to Texas with his parents. Here he found that the superintendent of the Sunday-school chewed and smoked, and he fully decided that tobacco wasn't so bad after all, so he began its use and is now a nervous wreck as a result of it.

Will anyone stand before the judgment bar of God and have to answer for that wrecked life? If so, pray tell me who it will be.

Another notable instance occurred in the same conference. An unconverted friend of mine had married a noble Christian woman who was striving to lead him to Christ. She took nim one Sunday to hear her presiding elder preach, and he became very much interested in the sermon, as the minister advocated a high standard of Christian living, especially denouncing such evils as the use of tobacco.

Now, it happened that the lady with her husband took dinner in the same home that the minister did on that day. The unsaved man had such regard for the minister's high ideal of decency that he was very careful to remove all traces of tobacco from his mouth before coming into his presence. Imagine his surprise at finding the presiding elder sitting in the parlor with his mouth filled with tobacco. This proved, not only that the reverend minister was preaching one thing and practicing another, but that he was unclean in habit.

This surprise shook my friend's faith in the gospel, and he is yet a sinner. Who is responsible for this?

Then, as pastors and superintendents, let us practice what we preach, and so consecrate our mouths as to both preach and practice a pure, clean gospel, the power of God unto salvation to them that hear.

H. C. PARK,
Supt. Pleasant Hill Sunday-school.
Brookston, Texas.

The Israel Baptist Church, H. C. Cotton, pastor, of Belle Alliance, La., has recently installed a very fine bell, made by the E. W. Vanduzen Co., 458 E. Second St., Cincinnati, O. Rev. Mr. Cotton has purchased several bells for other churches from this well-known bell foundry, all of which have given perfect satisfaction.

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.

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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.

BRYCE.—A tribute to the virtues and life-service of Rev. George Robert Bryce, of Waco, Texas, who departed this life December 1, 1908. He was a minister in the Methodist Church, and a member of Pat Cleburne Camp U. C. V., at Waco. He was born in Carroll County, Georgia, May 23, 1838; was married to Elizabeth Aderhold July 25, 1858, and celebrated the fiftieth anniversary of his wedding at his home in Waco last July. When war between the North and South was imminent, and the resounding clash of arms in Virginia quickened the pulse of Southern chivalry, our brother and comrade enlisted in Cobb's Legion, and was soon on the firing line, eager to do what he could in defense of the South. In most of the battles in which Cobb's Legion, Longstreet's Corps, was engaged Comrade Bryce was a zealous participant, doing duty as a private soldier throughout his entire service. At Seven Pines he first felt the shock of cannon and musketry, but the first lessons of a soldier he soon learned in the battles around Richmond. To second Manassas he made the forced march with his legion in Longstreet's Corps, which, under the direct order of General Robert Lee, fiercely assailed the enemy's flank, and, in conjunction with General Stephen D. Lee's Artillery, checked and put to flight the shouting legions of Pope in their fierce assault upon the hard-pressed lines of Stonewall Jackson! At Sharpsburg he endured the leaden hail through which Longstreet's Corps passed in turning the left wing of McClellan's Army on the Antietam! From the battlefield of Chancellorsville our comrade was sent to the hospital, not wounded, but overcome by incessant marching and fighting. Rest and good nursing being essential to his recovery, he was furloughed to his Georgia home. Barely had he recuperated when Longstreet's Corps was dispatched to Bragg's, in Georgia. In keeping with his patriotic ardor and soldierly devotion, Comrade Bryce quit the comforts of home, surrendered his furlough and hastened to rejoin his company at Chickamauga, and, with the courage and chivalry of a true soldier, helped to drive Rosecrans and his invading hosts back into Chattanooga. At Knoxville our brother and comrade, with Longstreet, assailed the ramparts of that fortified town, and, over tangled wire and deep ravines, through shot and shell, approached the forts; but in vain! Yet made miraculous escape, sheltered by the ravines and fallen timbers that furrowed and blocked the hillside up which the attacking line had charged! All through the winter of '63 and '64 Comrade Bryce, with heroic fortitude, bore the hardships that fell to the lot of Longstreet's Corps, and in the spring of '64 made the forced march to the wilderness, where that corps in nick of time saved Hill's line, and put Hancock to route with musket and bayonet. Here he received a severe wound which practically disabled him for all future field service, yet eschewing the comforts and security of home he attended the sick and wounded in hospital, and with the same fidelity and courage exhibited on battlefield, he served his comrades in the hospital. At the Newman Hospital, in Georgia, he defended his charge against the Federal cavalry that made raid upon it, while Sherman was thundering at the gates of Atlanta, and witnessed the dismay and terror of the Federals as they fled before Wheeler's men, and were captured in their effort to regain Sherman's line above Atlanta. Our comrade never relaxed his duty as a Confederate soldier. He was still at his part of duty in Virginia on the Appomattox at the close of the war, and made his way home on the back of a mule, rejoining his family in Georgia after the hardships and dangers of four years. In 1866 he left the devastated homes and bloodstained fields of his native State, and came to Texas, where he decided to devote his labors and energies to the ministry of the gospel. Joining the Northwest Texas Conference, he served as circuit preacher for a number of years with the same zeal and fidelity that distinguished him as a soldier in the war. Later in life he accepted local charges and continued to preach and cultivate his orchards and farm until called to his final home. Comrade Bryce was a most devout Christian. His life was an open book to saint and sinner. He was scrupulous never to miss an opportunity of doing good. With limited education he was remarkable for the boldness, confidence and zeal exhibited in every pursuit of life. He had the confidence of his people, and his neighbors all. They loved him for his assiduous devotion to principle, his consistent faith and orderly conduct as a minister of the gospel; his unremitting service and kindness exhibited in all the relations of life.

Our comrade and brother died as he had lived, in the full assurance of a new life in the home in heaven. Sorrowing fellow citizens, neighbors and friends gathered to deplore his death. All will miss him. They will never forget the unbroken kindness, service and love which he rendered, nor disregard his living example of devotion to principle, to benevolence, to honor and to duty. T. B. COX.

LIPSCOMB.—Wyatt Lipscomb was born in Spartanburg, South Carolina, June 26, 1847, and died in Abilene, Texas, December 4, 1908. There was no truer man than Wyatt Lipscomb. A faithful husband, a kind father and an obliging neighbor, was the verdict of all who knew him. When but a youth he enlisted as a soldier in the Confederate Army, and to the close of that bloody struggle, he fought for the principles of the South. In the year 1866 he came to Texas, settling in Milam County. He was united in marriage to Miss Mildred Streetman in 1876. To this union eight children were born. Two of them and the wife of his youth have preceded him to the home above. He served as Sheriff of Milam County six years. The testimony of friends was that he was a fearless and conscientious officer of the law. In 1886 he gave his heart and life to God, and immediately joined the Methodist Church. His noble spirit has gone to live with God. After service held at Albany, Texas, conducted by his pastor, Bro. Chambless, his Masonic brethren bore his tired body to the cemetery and there deposited it to await the resurrection morning. May a kind Providence care for the fatherless and motherless children. W. P. GARVIN.

McDANIEL.—The subject of this sketch, J. M. McDaniel, was born in Franklin County, Tennessee, December 31, 1822. In October, 1852, he was married to Miss Elizabeth Delzell, and to them ten children were born, six of whom, with the mother, are living. In 1853 he moved with his family to Arkansas, and in 1858 to Texas, where he spent the remainder of his life. He was converted and joined the M. E. Church, South, in 1848, and for a half century his name was never off the official roll of the Quarterly Conference, where he served in the capacity of steward. As a member of the Church he was consistent in his daily life and deeply religious in his personal experience. As an official, he was faithful in the discharge of his duties, and always ready to set aside personal interests to meet his obligations to the Church. He died a triumphant death at the home of his son-in-law, W. R. Little, in Runnels County, Texas, June 8, 1908, at the ripe age of 86 years. C. N. MORTON.

MARCY. — Emily J. Marcy (nee Bull) was born in Mississippi, August 4, 1850. Her father moved to Texas in 1860, settling on Little River, in Bell County. Later he moved to Falls County. There she was married to Z. M. Marcy March 4, 1869. She was converted and joined the M. E. Church, South, in 1870, living thereafter an earnest Christian life. To Bro. and Sister Marcy were born eleven children—five boys and six girls. Three of these preceded her to heaven—one boy and two girls. All the other children were with her during her sickness and death except one daughter, Mrs. Fields, of Haskell County. An accident in transportation kept her from getting home till after her mother was buried. Sister Marcy was confined to her bed for months and suffered intensely at times, but bore her suffering with patience and cheerfulness. Before her release came her suffering ceased, though unable to speak. The lines of pain and suffering passed away and peacefully she went to sleep near Meadow, in Lynn County, Texas, December 23, 1908. On Christmas Day, in the presence of her family and her neighbors, those who knew and loved her, we tenderly laid her away in Lubbock, Texas, by the side of her daughter, who died six years before to the day. She has left her husband and children the best possible heritage, that of an earnest, consecrated Christian life, a simple yet sublime faith in God. BEN HARDY.

NEECE.—Our Church and town have been saddened recently. Miss Sella Neece, the daughter of Brother and Sister C. T. Neece, died November 25, 1908, after a lingering fever. Brother Neece is a local preacher and has, with his wife, been prominent in Church circles here for many years, he having been one of the first settlers in this country and having organized and established the first Methodist Churches in parts of this country. Miss Sella was just 20 years of age at the time of her death, just coming into the glory and beauty of full-grown womanhood. Death is always sad. We are always torn in heart when called upon to say goodbye to some dear one at the grave, but death seems doubly sad when one so young is taken. Miss Sella was possessed of rare and winning traits of character that won for her a host of friends who now weep their loss and will continue to cherish her memory. She was a member of the Methodist Church, had been since she was 12 years of age. She loved her Lord and made him her model in life. Ours is the assurance that she has fallen asleep in Jesus and that she shall awake in His likeness. She is not dead; the stars go down, the flowers fade, but on some other shore the stars will rise and the flowers will come again on the warm, sweet breath of May. C. W. HEARON.
Chillicothe, Texas.

CORNETT. — Fannie Cornett (nee Holston) was born December 3, 1863; was married to G. T. Cornett September 23, 1881, and died December 30, 1908. She joined the Methodist Episcopal Church, South, at the age of 12 and from that time until her death she was an acceptional member. As a woman she was of the highest type; as a wife there was none better; as a mother she cared for her family; as a Christian none excelled her. She did all the good she could. It was said of her she never spoke a harmful word of any one in her life. Sister Cornett bore her afflictions with the greatest "courage, knowing that these light afflictions, which are but for a moment, work out a far more exceeding and eternal weight of glory." It was a great blessing to be with her in her last hours. When I went in she turned to me, shook my hand and said: "I am glad to see you; get the Bible and let's have prayer." I read and we prayed. As I led the prayer she would say: "Bless God, Jesus is my friend." She lived well; she died well. She awaits us over yonder. She leaves a husband and ten children to mourn their loss. May God's blessings be upon them. C. J. ADKINSON.

BLOUNT.—Sarah E. Blount (nee Stewart) was born in Kentucky in the year 1840; came to Mississippi early in life; professed religion at Pine Mountain Church, near Holly Springs, in Mississippi, about the year 1870, and joined the M. E. Church, South, at that time, and lived a pure, good Christian life. Died on January 3, 1909, having been sick ten days with pneumonia. With heaven in sight, several hours before she passed out, she called the family and all present to her bed side, kissing them good-bye, requesting all to be good and meet her in the home above. "Precious in the sight of the Lord is the death of the saints." Loved ones, look up, take courage and be faithful, and meet your precious one in glory by and by. To know grandma was to love her. We regret very much to give her up, but, thank the Lord, she is happy, peaceful, restful in the embrace of our loving Savior. God bless and save the loved ones. T. F. CASEY.
Lockney, Texas.

NORTON.—Mrs. Mary Alena Norton, daughter of W. R. and M. L. Little, was born in Travis County, Texas, April 16, 1879. She was converted at Moors Camp-ground when 12 years old, and joined the M. E. Church, South, of which she remained a faithful and consistent member until the day of her death. An attack of fever at the age of ten years left her a cripple for life, but she bore her affliction with Christian fortitude and patience. Never a word of complaint at her lot passed her lips. As a child in the home of her parents she was reverently obedient and bore her part of the household cares cheerfully, and the same cheerful disposition characterized her as a wife and mother. She was married to A. G. Norton July 20, 1905, and to them was born an infant son, May 14, 1908, and for four brief months the cup of her mother-heart was filled to overflowing with joy. But in the latter part of September she succumbed to an attack of typhoid fever, and for four weeks she battled for her life, but the odds were against her, and on October 12, 1908, she peacefully passed away. A host of relatives and friends followed her remains to the grave, but they mourn not as those who have no hope. She may not return to them, but they may one day greet her again in the mansions above. Her pastor,
C. N. MORTON.

GIBSON.—Mrs. Hattie Gibson (nee Jolley) was born August 14, 1865; married to T. E. Gibson January 13, 1895, at her father's residence, Rhea County, Tennessee; professed religion at the age of 15 years, and joined the Baptist Church, in which Church she lived until she married. She then joined the Methodist Church, South, with her husband, of which she was a faithful and devoted member until her death, which sad event occurred on November 26, 1908. She leaves her husband, three children, two stepchildren, and aged mother, two sisters and three brothers to mourn her absence. Sister Gibson was truly a good woman, deeply pious. She was a devoted wife and mother, a kind neighbor and loved and respected by the entire community in which she lived. It was my privilege to know her in her home life, and to be with her the last day she lived. She talked of her departure as though she was only going to visit some dear friend. And why not? Those of us who knew her did not expect anything else, in fact, it would have been a surprise to us if the end had been anything but peace. Not long before she left us I asked her how it was. Her answer was that the way grew brighter. Then, again, I spoke to her about it. She said that she was tired, but she would soon be at rest, and there is not the shadow of a doubt in my mind but that she is at rest. It is still true that our people die well. I hope some sweet day to see this, my dear friend, again and my prayer is that her family may be an unbroken one in our father's house above where there will be no more sad partings, nor tears, nor sorrow. Her pastor
J. W. BECKHAM.

BARBERS. — Little Edrie Vaughn, daughter of Bro. N. M. and Sister Ira Barbers, was born January 10, 1908. She went from her earthly home at Graveston, Upshur County, Texas, to her heavenly home September 21, of the same year. So her stay with us was short, but long enough for her to be greatly missed. She was a bright, promising child and attracted the attention of every one who saw her. It was so sad to see her two little sisters when her little body was being let down into the grave; it seemed all they could bear. Now to her heart-stricken parents I would say, weep not as those who have no hope, little Edrie shall live again. J. H. WESTMORELAND.

EDWARDS.—Mrs. Susie Edwards was born in Hillsboro, Tennessee, August 5, 1888, and departed this life November 3, 1908. She was the daughter of Mr. and Mrs. J. T. Ganaway, of Venus, Texas. She married Mr. Henry Edwards little more than a year before her death. She joined the M. E. Church in childhood, of which she remained a faithful member until death. She will be greatly missed in her home, and in the community in which she lived, but our loss is her eternal gain. She leaves a broken-hearted husband, parents, three broth-

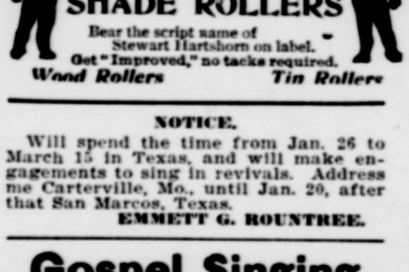
DYSPEPSIA.

Geo. S. Scally, of 75 Nassau Street, New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if anyone so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

Radway's Pills

cure all distorders of the Stomach, Bowels, Kidney, Bladder, Dizziness, Costiveness, Piles, Sick Headache, Female Complaints, Billousness, Indigestion, Constipation and all disorders of the Liver, 25c per box. At druggists or by mail. Radway and Co., New York.

Be sure to get "Radways" and see that the name is on what you buy.



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.

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.

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ers, three sisters and a host of friends to mourn her death. Grieve not for her; she is not dead, but asleep in Jesus. She has only paid the debt we all owe. We cannot bring her back, but we must live so that we may meet her at the beautiful gate, where there will be no more parting or heartaches. While her body was laid to rest in the Mountain Peak Cemetery her spirit took its flight to the world beyond to await the coming of her loved ones. A FRIEND.

BAILEY.—Osa Elsie, the five-weeks-old infant of Mr. and Mrs. C. V. Bailey, passed away the night of January 7, 1909. In the presence of a large company of relatives and neighbors she was put to rest in the Oakwood Cemetery of Jacksboro, Texas, at 4 o'clock p. m., January 8. Her days here were few, yet she lingered long enough to draw the affections of many to her. Her going away was unexpected—yet her permanent abode is sure.
O. T. COOPER, P. C.
Jacksboro, Texas.

ROBINSON. — Isaac E. Robinson was born September 14, 1845, in Alabama; moved to Mississippi in early life and there spent most of his life. He only lived in Texas little over twelve months. Bro. Robinson professed religion at the age of eighteen and joined the M. E. Church, South, in which he lived a faithful and consecrated life until his death, January 9, 1909. His home was near Oran, Palo Pinto County, Texas. Just a few hours before his death he called his family to the bedside and told them he would soon go on to heaven and urged them to meet him there. He leaves a wife and two boys to mourn their loss. Thank God for the life of Bro. Robinson. May God's blessings be on the bereaved family. His pastor,
HENRY FRANCIS.

REDFORD. — Brother James Redford was born in Scotland on September 18, 1821; came to Canada in 1842; came to Texas in 1876. He departed this life December 18, 1908, at 5:15 p. m., at his home in Sandy, Texas. He leaves a wife, Mrs. Elizabeth Redford, and six children to mourn their loss. Bro. Redford lived four-score years and seven. He was a member of the Presbyterian Church for the last 60 years of his life, and we were told that he was a Christian. I am sure that no higher honor could be conferred upon any man than that he lived the life of the righteous, for when the battles of life are over and the victories have all been won, the King of kings and Lord of lords says to His servants, "Well done, enter into the joy of thy Lord." The funeral services were conducted by the writer at the family residence, then the Masons took charge of the body and laid him to rest in the Sandy Graveyard. We can say to the bereaved loved ones, be true to God and meet your husband and father where parting will be no more. W. A. HART.
Johnson City, Texas.

THE NEW LAMB.

A minister of a fashionable Church in Newark had always left the greetings of strangers to be attended to by the ushers until he read the newspaper articles in reference to the matter.

"Suppose a reporter should visit our Church," said his wife. "Wouldn't it be awful?"

"It would," the minister admitted.

The following Sunday evening he noticed a plainly dressed woman in one of the free pews. She sat alone, and was clearly not a member of the flock. After the benediction the minister hastened and intercepted her at the door. "How do you do?" he said, offering his hand. "I am very glad to have you with us."

"Thank you," replied the young woman.

"I hope we may see you often in our Church home," he went on. "We are always glad to welcome new faces."

"Yes, sir."

"Do you live in this parish?" he asked. The girl looked blank. "If you will give me your address, my wife and I will call on you some evening."

"You wouldn't need to go far, sir," said the young woman. "I'm your cook."—Philadelphia Ledger.

WEST TEXAS CONFERENCE.

Cuero District—First Round.
Nursery, Jan. 23, 24.
Port Lavaca, Jan. 25.
Shiner, Jan. 30, 31.
R. A. ROWLAND, P. E.

Austin District—Second Round.
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 Angelo District—First Round.
Menardville, Jan. 26.
Junction City, Jan. 28.
WILL T. RENFRO, P. E.

San Marcos District—First Round.
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.
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.

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

NORTHWEST TEX. CONFERENCE

Georgetown District—First Round.
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.
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.
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.
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.

Waxahachie District—First Round.
Bethel, Jan. 23, 24.
T. S. ARMSTRONG, P. E.

Clarendon District—First Round.
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.

Brownwood District—First Round.
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.
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.
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.
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.
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.
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.
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.
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.

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

NORTH TEXAS CONFERENCE.

Sherman District—First Round.
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.

Paris District—First Round.
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.

Greenville District—First Round.
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.

Sulphur Springs District—First Round.
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.
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.
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.
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.
Ponder and Krum, Jan. 23, 24.
Institute, Bridgeport, Jan. 27-29.
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.
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.
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.
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.
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 L. S., Feb. 20, 21.
Naples & Omaha, at O., Feb. 27, 28.
R. A. BURROUGHS, P. E.

Calvert District—First Round.
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. 13, 14.
Franklin Sta., Feb. 18.
Wheelock, at W., Feb. 19.
Jewett, at Oakwoods, Feb. 20, 21.
E. L. SHETTLES, P. E.

Brenham District—First Round.
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.
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.
Kenn[illegible] at K. C., March 2.
Hen[illegible] B., at H., March 6, 7.
C. A. TOWER, P. E.

B[illegible]ont District—First Round.
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.
Hatleton, at Ashland, Jan. 16, 17.
Hallville, at Hallville, Jan. 23, 24.
Longview Sta., Jan. 24, 25.
Beckville, Jan. 30, 31.
Harrison Cir., Feb. 6, 7.
Marshall, First Church, Feb. 7, 8.
Marshall, North Marshall, Feb. 10.
Waskom, Feb. 13, 14.
Kellyville, at Trinity, Feb. 20, 21.
Jefferson Sta., Feb. 21, 22.
H. T. CUNNINGHAM, P. E.

Huntsville District—First Round.
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.
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.
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.
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.

NEW MEXICO CONFERENCE.

El Paso District—Second Round.
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.

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NOTES FROM THE FIELD.

Continued from page 5.

it is still growing. The children take a great delight in the Bible lessons, and several of them will lead in prayer. There were about 60 present last Sunday. Walter Davis is the superintendent of our Sunday-school, and he is making it a success. The number enrolled is more than that of the Church roll and the attendance is fine. Our Woman's Home Mission Society has done much this year and propose to do more. They have a fine President and are good workers. At our first Quarterly Conference this place was made a station. Our presiding elder, Rev. W. T. Renfro, is in fine favor with the people and it was due to his grasp of the situation and the interest of a few of the members that this wish of the people for preaching every Sunday was accomplished. Rev. Wilson, of the San Angelo Collegiate Institute, came with our elder and did some good preaching. Whenever Renfro comes the people say that there will be a good crowd. These brethren say that there is scarcely a Church in the connection that is paying more for the support of the gospel, according to means and members, than this place. Indeed they thought that it was remarkable. We are praying for a great revival of religion.—C. T. Davis.

Delhi, Okla.

We were glad to be returned, and have been kindly received, but we are expecting a hard time, as the people are oppressed as never before, as crops are very short. Cotton will not average one bale to 75 acres, with all the membership poor, but heroic. The people generally have their feed, teams and tools, so if they can pull through and make a good crop they will come out all right.—J. M. Holt, Jan. 13.

Woodland.

We have been received kindly on this charge; pounded freely, and such kindness as Methodists alone can show have been ours. On our arrival here we found a goodly number of women and children gathered at the parsonage and a most splendid supper awaiting us. Such kindness as this makes a Methodist preacher and family feel that they are appreciated. There is a tender spot in all of us that can be touched with kindness. The next thing in order was the pounding which came the night following. This time young men and boys accompanied the former crowd that received us the night before. The pounding was unique and of such degree as is spoken of above. We hope to be able to render efficient service this year. Our first Quarterly Conference is now in the past. Reports very limited. Hard times over here, so the brethren say. All of the appointments went forward with the assessment of salary to the extent of $65: Woodland assessed $325; Hickory Grove, $75; Albion, $75; Kanawha was left out of the plan and for that reason the salary is not as good as it would have been by $100. We have started off fairly well. Have had splendid services at all of the appointments. Woodland has a good prayer-meeting, and the interest was growing until the bad weather set in. We are praying for and expecting a good year. —A. C. Sterling, Jan. 14.

Mt. Vernon.

We met a cordial reception in our new charge. The pounding came and some things still abide. The women sought to know our needs and soon placed $40 worth of furniture in the parsonage. Bro. Holmes (who was in high favor with his people) had his own furniture. On January 2 our Quarterly Conference convened. Bro. Mountcastle came Friday. He and his wife spent several days with us to the delight and with profit and pleasure to our people. Bro. Mountcastle preached four times. The sermons were full of power and demonstration of the Spirit. And his usual manner of presiding captured our people. We started to work on our collections and raised our Orphanage assessment and $50 on foreign missions, so we will clear the deck this year. The assessment for pastor stands the same as usual—$600—with hope of a raise. We have reorganized our Senior League, and are moving on with flattering prospects. We find here an efficient Board of Stewards and an intelligent and appreciative set of people, most of whom attend Church services, and especially such as read the Texas Christian Advocate. This is pre-eminently a school town of very high grade.—W. J. Bludworth, Jan. 15.

Mount Pleasant.

Our third year has begun under many very promising circumstances. On our return from conference at Beaumont, our people met us with many expressions of appreciation, one of which was not a regulation pounding, for such it rather excelled on many accounts. These differences however it is unnecessary for us to mention, as that would not make the truth "more a truth;" many necessities, accompanied with a few luxuries, found their way to the parsonage. All were brought by hands which seemed accustomed to serve in offices of kindness, for they executed their work like those to the "manor born." Certainly the pastor and his family are being treated all right, and there is no question but that the present reception is but an earnest of what may be expected as the year progresses, for having tried this people two years we know what to expect. That we will do our best for them and their spiritual interest goes without the saying. We assuredly will, and knowing by experience upon whom to depend, we will try to live close to that blessed source of dependence every moment. We have faith in God and therefore expect a great year. It is needless for us to say that we are grateful to our people for the hospitable reception they have tendered us, and we will spare no pains in demonstrating that gratitude by a faithful endeavor to promte their spiritual interest.—G. V. Ridley, Jan. 14.

Thornton.

Bro. Bishop held our first Quarterly Conference for this charge on the 18th. We had a very pleasant conference. All the officials were present. The presiding elder gave us some very good and wholesome advice. We traveled this charge 20 years ago under the guidance of the Rev. Sam P. Wright. We had two good years here. The charge has been divided up and the strong appointments placed on other charges which made Thornton a half station. We are looking forward for a grand year. Our Woman's Home Mission Society gave us a surprise the night after we arrived at the parsonage, by rushing into our dining-room and loading our table with good things. God bless our little band of Christian workers in Thornton. We are preparing to build or rebuild our church, which needs it badly. We expect by our next Quarterly Conference to be comfortably housed in a new church at this place. So mote it be!—J. O. Jorden.

Harbin.

In my former report from Harbin charge I failed to make mention of the fact that about $125 had been paid on parsonage debt since November, 1908. Also another important fact that the ladies of the charge have not been forgetful of our comfort and needs in the way of fixing and furnishing the interior of the parsonage. Those at Harbin have repapered one room, furnished window shades, one bedstead, two sets of springs and a davenport, besides some other small items. Those at Greens Creek have put a nice linoleum on the dining-room. Besides this, they have other work planned for the near future. Too much cannot be said for the work of the women of the Church. May God's blessings rest upon them and their work.—D. C. Ellis, Jan. 23.

Floyd.

We are pleasantly situated, and a good, warm-hearted people to serve. The stewards made a liberal assessment for the preacher's support, and reported for the first quarter $126. The ladies had some work done on the parsonage during conference, and had a pounding laid up for us just before we came, but not with malice aforethought, but love for God's servants. And from the time of our arrival until to-day many things have found their way to the parsonage. I must mention the name of Sister F. I. Davis; she never tires in her zeal for the Church and for the parsonage. God bless her and others that help her. May their sort never grow smaller. Brother Mood, our presiding elder, is little and very modest in the Quarterly Conference, but capable. He is a tower of strength, brainy and a power in the pulpit. He preached a fine sermon on missions yesterday, and raised half of the assessment for foreign missions and Bishops. Next Sunday I expect, under God, to get the balance. I have sent in the Orphanage assessment. I am working for the dear old Advocate and for an extra good year. Happy New Year to everybody. —C. W. Jacob, Jan. 18.

Lee Street, Greenville.

I really think the best charge in the conference was given me this year and we are happy, contented and at work. Jones-Bethel is an ideal country appointment. Where will you find its equal in the State? so say Bros. Sweeton and Roach who have served them. Our people are loyal, generous and kind, and they received us with open arms and hearts. Lee Street called and a small grocery store came with them. My people are delighted with the new presiding elder, Bro. Mood; he has held our first Quarterly Conference; preaching four splendid, earnest sermons. Salary was raised $200 and one-fourth paid. Our W. H. M. Society is one of the best. While only seventeen in number, they do things. Congregations increasing and have received some one into the Church every Sunday since conference. We have the plans for a $6000 church and a wide-awake Building Committee to push it through. With the new site and parsonage, our plant will be worth $12,000. This is the most desirable resident part of town and is building fast. This church means Greenville for Methodism. Bro. Mood has appointed Bro. Dale, of Commerce, assistant pastor, so we have services every Sunday. We have held several extra services and had several requests for prayer. We have adopted as our motto: "Pray as if everything depeaded on God, and work as if everything depended on us." We are praying for a great revival to sweep our way. Prayer-meetings and Sunday-schools splendid and interesting. Expect to organize League soon. So we start with everything promising and are determined, with the Lord's help, to do our best and be worthy of the confidence and co-operation of these good people.—L. G. White, Jan. 14.

Leonard and Orange Grove.

We are very pleasantly situated in our new charge. We have a splendid parsonage, and a handsome new brick church at Leonard. My predecessors have wrought well here, and we are enjoying the fruits of their labors. The people have received us cordially, and have pounded us in the regulation style. Bro. R. G. Mood, our new presiding elder, came to us December 27, 28. He preaches well, and presides with ease and dignity. The official board is looking after our material interest; $200 has been paid on the salaries. I have received 34 members at Leonard—six by certificate, and 28 by ritual, and have received 23 members at Orange Grove—12 by certificate and 11 by ritual; making a total of 57 members received since conference. The Orphanage assessment is paid, and money in hand to pay the Bishops' assessment. We are contented and happy, hard at work, and expecting great things of God this year.—J. P. Lowry, Jan. 18.

Nevada.

Our first Quarterly Conference is just passed. Bro. Pierce came in Sunday afternoon from Josephine and preached a fine sermon that night. No presiding elder is more popular than he with our people, and so, notwithstanding the weather was very unpleasant, he had a good congregation. The business session was held Monday morning and our stewards made a fine showing. Bro. Pierce said the best in the district thus far. Taken as a whole, I have not met with a finer board anywhere. We have organized an Epworth League with some 30 members and it is moving off nicely. The Home Mission women, too, have taken hold of their work with quickened zeal. Yes, we have had the pounding in an "up-to-date" manner. It began with our coming and still continues. We are happy in our work and looking for a most successful year.—J. F. Archer, Jan. 19.

Guthrie Mission.

Guthrie, which is the headquarters both for the Big Four Six Ranch and Guthrie Mission, is the county site of King County, and has a population of about 125 people, which number is nearly a third of the population of the county. Due to the large ranch interests, this country is very thinly settled. Occasionally here and there we find a small bunch of settlers engaged in agricultural pursuits. It is in these settlements our work is chiefly located. Guthrie Mission is scattered over King, Cottle and Dickens Counties, and, while it embraces a broad scope of territory, we have only four regular appointments; three of which are organized with about 85 members, all told. Our people here are loyal to the cause of the Church and are very appreciative. While they have not pounded the preacher, yet they have taken him in and treated him with the welcome that is peculiar only to the western man and home, and I might add right here that this welcome has not been offered exclusively by those of our Church or by members of any Church. King County is on the prohibition list, therefore we have very little use for a jail. Unless I have been misinformed, it has not served its capacity but once or twice in two or three years. We have here a rigid enforcement of the Sunday law. So the readers of the Advocate are enabled to see that we have the advantage of many places in these respects. There are a great many disadvantages connected with the work here. We have to drive from fifteen to twenty-five miles over the roughest roads in reaching each of our appointments. Then after we have reached the point we have only a little handful of the faithful who are ready to engage in the service of worship for the hour. I found the Texas Christian Advocate doing a great work here. Almost every family who are members of the Methodist Church are subscribers. Bro. McCarly, of the Paducah charge, of which this was a part last year, did faithful work along that as well as all other lines. We are praying for advancement and a great revival of higher and grander conceptions of the saving power of Christ, and before this year shall have closed that not a few will be walking in the light who are now walking in the shadowy regions of hopeless night.—M. L. Lathan.

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