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## Editorial.

### CHRISTIANITY THE HOPE OF SOCIETY.

Society rests upon the virtue and intelligence of its members, and all true virtue and intelligence find their inspiration in Christianity. The ordinary morals of the world can not conserve society, to say nothing of preserving it. Ancient Athens, Carthage and Rome had strong governments, and they had their system of ethics. They developed a religion of their own, and their literature was of a high order. No nation of modern times has ever surpassed them in art. Their prowess in war is still the wonder of the world. As to their architecture, we have never surpassed it. Yet their forms of government perished and their social structure went to pieces because the virtue of a true religion was lacking in their peoples. We only know of them in their history and literature.

It takes more than natural ethics, literature, science, art and a strong form of government to give perpetuity to individual, social and national life. Were this untrue, the nations of which we have just spoken would have survived indefinitely. In order to live and flourish as a people, a true idea of God, his nature, his relation to mankind, and a true idea of humanity and our relation to each other, are absolutely necessary. Only this knowledge gives to us genuine patriotism, true ideas of individual and social life, and a correct conception of the duty we owe to God, to mankind and to secular government. Out of this conviction and out of this intelligence comes true religion. To know God and Jesus Christ whom he has sent is life eternal. Christ gives us our only correct and satisfactory knowledge of God. When we know Him, there comes into the heart a change and into the mind a transforming energy which result in clean desires, noble purposes, right understanding of duty and the loftiest ideals of faith and practice. Virtue and intelligence characterize the people who embody these moral and spiritual forces; and society thus formed possesses indestructible elements. It is self-perpetuating.

Our own society and our own government are dependent upon our simple Christianity for their solidarity and continuance. Only to the extent that we have a stable character and a righteous faith can we hope to abide. And at this particular time we need to emphasize these truths. In all our centers of population there are destructive elements at work. The social evil is alarming. Men in high places are coming to regard this social vice as a necessary evil, and they think and speak lightly of it. In nearly all our centers certain localities are marked off and designated as suitable places, where the evil is carried on unmolested. This shows to what extent it is condoned by the public sentiment of our cities.

Also the greed for wealth is dominant in the public mind. Getting rich quick is commending itself to many adventurers in business. The methods adopted by those who practice this form of avarice are not always praiseworthy and laudable. They are usually very questionable. As a result individuals and corporations are seeking to crush out the competitions in trade in order to monopolize their related interests and thereby accumulate fortunes at the expense of the many. Such is the progress that this form of evil has made that we have coined a few brand-new terms. They are "trusts, graft, multi-millionaire." Such words were unknown in their application to business methods in the days of our fathers. They have come into vogue in these latter times. They mean all that is implied or expresed in the abnormal spirit of commercialism now prevalent in the financial circles of our day. Great wealth invariably results in corruption and moral decay. The Golden Rule is thrown to the wind and the greed for gain, regardless of the rights or the needs of others, is the rule followed by so-called business men.

These are the evils that are threatening our Christian civilization. They are eating the virtue out of the morals of city life and undermining our social and business systems. There is but one remedy for them, and that is the old fashioned religion of Jesus Christ. If its doctrines of heaven and hell, of repentance and regeneration, of justice and brotherly love are not sufficient to bring men to their senses, then we have no hope of a better condition. Really, Christianity is the only hope of mankind. Through its power alone the individual, the social and moral life of society can be cleansed and saved. Its truths can not be too severely emphasized. Hence we now need a strong pulpit, one that is courageous, true, bold and masterful. The times demand it, and the claims of society require it. It takes this to save the world from all forms of sin. Let the pulpit cry aloud and spare not. Its trumpet tones will be heard and heeded.

### UNHOLY AMBITION IN THE MINISTRY.

An unholy ambition is detrimental to human character in any sphere of life, but in the ministry it is deplorable. We mean by unholy ambition, that burning desire to fill positions beyond our reach for which we have no natural or acquired qualifications; a desire to gratify selfishness rather than to want the sphere in which we can be more useful to humanity. We have known a few ministers of this sort, and no good ever came of them or of the works they were sent to serve. Thirty-five years ago we were on our way to apply for membership in an Annual Conference in company with two other young men. We traveled more than one hundred miles by private conveyance in order to reach the seat of the conference. As we drove along we naturally talked over our prospects and our hopes, as it was our purpose to devote our lives to the ministry. The youngest one of the three was, perhaps, the brigest and had the largest natural promise of a successful career. He was somewhat lacking in stability, and he was not willing to grow by gradual stages, and he did not hesitate to express himself as anxious to rise to preeminence in the appointments of the conference. The other one was the oldest of the three, had been given good advantages, was a graduate of Emory and Henry College, but the least gifted, perhaps, of the little company. We shall never forget his remarks. He said: "Well, if I could come into the conference and rise to the position of William E. Munsey, I would not mind entering the itinerant ministry, but I fear that mine will be a plodding career, and not very eminent in the end. In my esteem Munsey is the greatest orator in the American pulpit."

We reached the seat of the conference, passed the examination and were admitted on trial. These thirty-five years have sped by, and as we look back to those far-off days we realize how completely those talks revealed the character of those two young men. The younger one went to his appointment, during the year became discouraged, and was discontinued at the next session. He even ceased to be a local preacher. He died out of the Church a few years later. Yet he had the native ability sufficient to have risen to distinction; but he had an improper view of the ministry. The oldest one also went to his work, was dissatisfied with it, thought he had not gotten what his attainments and education entitled him to, and made only a very meager success. For five or six years he continued to go to ordinary pastoral charges, but always went complaining of his lot, and of the fact that he was not appreciated. His success was always very moderate and no appointment to which he was sent was what he wanted or had a right, as he thought, to expect. By and by no presiding elder in the conference wanted him in his district and it was a difficult matter to place him. He put all the blame on those in authority, and never once seemed to locate any of the cause in himself. By and by the brethren located him. He soon got out of the Church, and the last we heard of him he was a sort of a moral rake. It all came of an unholy and selfish ambition. He was not a humble and a consecrated man. He wanted to rise high in his appointments without being willing to pay the price for such advancement. He had the ambition, but he did not have the earnest, self-sacrificing application. He wanted to be a Munsey without any of Munsey's genius, or any of Munsey's consecutive and persistent labor as a student of books and of thought-problems. It is well for every young man to strive to make the most out of his natural and acquired advantages for the sake of doing all the good of which he is capable, but when he wants to rise to eminence in order to gratify worldly ambition, or merely with a view of filling a large place in the public eye, then he had better surrender his claim to the ministry and go into some other vocation. His will be a misapplied life, and he will ultimately retire from it not only disappointed, but a blighted man. The one motive to the ministry is to consecrate all that we have upon God's altar as a means of doing good to mankind, and let whatever is to come to us in the way of what we call promotion take care of itself. If there is anything in us, the Church will find it out and the authorities will never be put to their wits' end to make provision for us. There is always an open door to the humble, studious, prayerful, earnest and progressive minister of the gospel. Such a man does not have to indulge an unholy ambition in order to secure recognition. If he will love God, love humanity and do his level best to accomplish the ends of his high calling, he will never be a complainer at his lot, neither will he be put to the necessity of bewailing the lack of his appreciation by his brethren. The future of a devout and studious young minister will take care of itself.

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It is well for us to remember that when the clouds hover us and shut out the light, and when the billows overwhelm us with their terror, that above all these disturbances God is not far away, carefully guarding our interests. His eye marks our progress and his hand directs the events that enter into our experiences. Under such circumstances no real ill can betide us and no sorrow can submerge us.

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The inequalities of life and the injustice often practiced upon the unfortunate only find their recompense in the thought that there is a day coming when these things will be rectified and every man will be judged according to the deeds done in the body. In his own good time and in his own good way, God will see to it that every one will get his just dues. He may move slowly in such matters, but he will move surely and his righteous judgments will certainly come to pass.

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This world is not naturally a bad world. It has many attractions and many expressions of the true, the beautiful and the good. The world is only bad when bad men control it and bring it into their way of thinking. When men live right and love God, this world is the home of virtue, sobriety, integrity and kindliness of heart. But bad men bring about the reign of cruelty, oppression, and inhumanity. But this is not the fault of the world, but the fault of the people who live in it. Christ came to make it a happy and a loving world. When men love him, the world is radiant with light and immortality.

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Often amid the thick darkness we retreat to the inner chamber of our desolate hearts and sometimes feel that we are alone with none to help. And then we are often startled by the sound of a voice, or by the touch of an unseen hand. God dwells, even amid the gloom of life, and ministers to those who trust him. "Let not your heart be troubled," is the voice of the Master and how often we have heard it and recognized its source! God always comes closer to us in the midst of our trial than at any other time. It was when the little ship was being tossed that the Savior was seen approaching his troubled and terrified disciples. And it is always thus.

## MORE ABOUT NATURAL LAW AND THE LAW OF MIRACLES.

In a former article I endevored to show that the law of miracles was above natural law, because the one only looked at this short life while the other refers to both this life and to the life to come. In that article I defined a miracle to be the deviation from all the known laws of the natural world by the immediate and direct intervention by the supernatural for some specific divine purpose. From this definition I drew two logical conclusions. First, If miracles are supernatural, it would be folly to try to explain them by natural law. Second, If they are an intervention of the supernatural for the immediate and direct accomplishment of some divine purpose, then the object being fully met they need never be repeated. This last conclusion I propose to elaborate a little more fully. Perhaps the fact that miracles are never repeated and have ceased, is of more importance than appears on the surface. Some one may reply that the falling of the manna six days in the week was an exception to this rule. But it does seem that the merest novice ought to be able to see that this was not a repetition of miracle, but a continuation of the same great supernatural manifestation of Divine Providence, which proves that God was with Israel and that he could feed them and supply the wants of his people independent of natural law. Therefore, when this necessity passed away and they had reached ordinary supplies, the miraculous supplies were ended and were never repeated. Natural law addresses itself through the senses to our reason, and, being constantly repeated, becomes a matter of common knowledge. But our religion is a matter of faith or belief of a truth predicated upon evidence addressed through our senses to our spiritual and higher natures by the direct intervention of the Divine Spirit, making it a thing of faith and intensely personal. It brings each individual forward and out of the common herd and makes every one a moral agent and the arbiter of his own destiny. It places him where he may believe and be saved, or doubt and be damned. Hence Christ said of those who had witnessed his miracles, "If I had not done among them works that none other man did they had not had sin, but now have they both seen and hated both me and my Father."

There is something in man's mental make-up which demands the evidence of a direct intervention of divine power before he will believe and obey anything that is supernatural or above natural law. This is a God-given attribute of our reason; therefore, God, in the Old and New Testaments, honored this reasonable demand of our being on all proper occasions by mirculous manifestation. But man, in the perversity of his fallen nature, seeks to break the force of these divine interventions by requiring that they be repeated. These great facts were illustrated in the transaction where the word miracle first occurs in the Bible. Moses went to Pharaoh and demanded the liberation of the Hebrews and told him that God, the "Great I Am that I Am," "hath sent me unto thee." Pharaoh, true to the instinct of our nature, said, "Show a miracle for you." God on all proper occasions honored this reasonable demand. Therefore Moses began working a series of miracles, casting his rod down, which became a serpent. But the wise men, sorcerers and magicians, repeated them as long as they could, but when they could no longer repeat them they said to Pharaoh, "This is the finger of God."

Every miracle wrought by the blessed Lord was for some noble end, and when the specific purpose was accomplished the matter was closed and was never repeated, and the record remains to encourage your faith and mine. Jesus never wrought a miracle to satisfy idle curiosity. Hence he disregarded this desire of King Herod. If the miracle wrought at the proper time and place according to the divine will does not convince men they are hopelessly lost. The rich man, after having closed his eyes to all the light, to his ruin, still begged for another miracle to convince and save his brethren, but Abraham told him if they believe not the evidence they already have, neither "would they be persuaded though one rose from the dead."

The fiendish executioners of Christ while he was up on the cross trifled with this deceptious sin which has damned its thousands by demanding yet another miracle, saying: "If he be the King of Israel let him now come down from the cross and we will believe him." Such is the desperation of sin and unbelief that wicked men in the agonies of death have rejected all the light of God. Like one of the malefactors who was being crucified with him, still demanding another miracle, saying, "If thou be the Christ save thyself and us." They curse God and die. The saddest part of all is that many preachers and members of the Church deny the supernatural in our religion and reduce the whole thing to forms and ceremonies, and, like the "Chief Priest, mocking him with the scribes and elders," make a farce of all that is spiritual and become the greatest obstruction to true religion. Thus the most insidious enemy is found in God's own household.

The greatest trouble with sinful men is they are not willing to submit to God's conditions for salvation, but are always proposing terms of their own. But while the fact is notorious that thousands who personally witnessed the miracles of Christ "which no man could do except God be with him," still asked for more miracles and were lost. Yet every puny little sinner is ready to say, "If I could personally witness a miracle then I would believe." Thus they would have the great God with uplifted hand always in the witness box working miracles for their individual benefit. But not so. There comes a time when the evidence is all in and plenary inspiration and miracles cease and God gives man his ultimatum, "If ye believe not Moses and the prophets neither would ye believe though one rose from the dead." But, thank God, he is not neglecting us in this day, but gives us a better inheritance. With the accumulated light of former dispensations through the patriarchs and prophets and through the life and miracles of Jesus Christ and gift of the Holy Ghost the light is perfect. And now if men are lost it is because their deeds are evil and they love darkness rather than light. Therefore after enumerating a long list of worthies of former dispensation, Paul says: "God has provided some better things for us." Ours is indeed a glorious inheritance. To them the light was through outward signs, but now the light of the Holy Spirit shines directly into the heart of every man. With them the power to work miracles and to prophesy belonged to but few, but to us "a portion of the spirit is given to every man to profit withal." Now without outward signs Jesus Christ gives us a practical rule by which every man's faith may become absolute knowledge. He says if any man will do of these things he shall know of the doctrine." This makes religion absolutely personal and experimental, and no other sort is worth the name. It is "old-time religion, and it's good enough for me."

W. H. HUGHES.

Dallas, Texas.

## GOD'S ETERNAL QUEST.

By J. C. Wilson.

"I sought for a man * * * to stand in the gap."

Man was the first concept in the divine mind. Every other thought of God is incidental to the first. The first movement of divine might was manward. Every subsequent activity of the Creator has been toward the same goal. He is arriving and realizing more and more! The search has been long, the paths traversed many. The first concrete movement was through angelic creation. But for man angels had never been—the shining hosts owe their existence to God's purpose to make man. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) Every force in nature, every atom of matter, every shining orb in the vast expanse of space owes existence and value to this same purpose. Leave man out of the problem and 'tis not only insoluble to the human mind, but evidences insanity in the divine! The end of expended energy—concreted thought—must be reflex worthiness of divine excellence, or else the divine wisdom is impugned and holy character proven non-existant.

Imagine a material order as an end in itself: Awake some morning and find yourself sole occupant of your home. Discover your immediate neighbors—vanished! Ring "central," and get no answer. Go down town, and find streets and marts silent and deserted. See trains and street cars standing still. Find telegraph keys silent. Have clapped upon your head the fabled Fortunatus' Hat, with which wishing yourself anywhere, straightway you are there. Wish yourself in Galveston or New Orleans. Find all material things in order. Ships are rotting on the seas, or drifting with their cargoes on the restless tides. In like manner visit New York, London, Paris—all centers and hamlets, now a-throb with humanity's pulse of pleasure and pain, and find them all deserted! Discover yourself sole inhabitant of this planet, in possession of its untold material wealth. What value would it all have then?

Further, clap your hat on your head—go to Mars—find its canals all real—its material developments beyond the wildest dream of magnificence—yet find no Spirit Being thereon! Visit all other worlds, and find them without Spirit occupant. In the daring delireum of your loneliness scale the Jasper walls and find the angels dead on the streets of gold—every hierarchy of the heavenly host vanished like the "baseless fabric of a dream." Then stand with aching heart in the presence of the eternal, and, ere you can break the awful silence by the saddest question ever asked, feel annihilation creep over you—and think, as you go into nothingness: What means this universe of God? What value hath it now?

Goliath—Philistine brute—stood on a plain and challenged: "Choose you a man * * * and let him come down to me." Little he knew about a man! His mark of a man was girth of loin, strength of arm, weight of spear! David—strippling, ruddy-faced shepherd youth—had more real "man" in one poetic vision, one conscious response to spirit-sphere melody, than all the Philistine giants, or like ilk, that ever infested the earth!

The true measurement of a man is not taken by a haberdasher. The qualitative element which meets the Divine ideal cannot be found by apothecary's balances nor surgeon's scalpel.

Acquisition of worldly substance does not determine manhood. Piled-up pelf may be but the monument of selfishness—the exact opposite of the genuinizing element.

To be is better than to know. Cold, keen reason may be as cruelly calculating—as selfishly certain—as brazenly braggart—as Satan, Seraph soiled by sin, and shrewdest moral-pervert of fallen third of heaven's sons.

Nor is mere goodness—negative—the mark of that ideal. Unstained innocence is the primal germ which has in it the potency and possibility of the positive God-ideal, or the positive demon-like character. Probation is the sphere for the making of choices and the direction of energies which concrete in soul-qualities upon which hang the issues of heaven or hell.

The distinctive mark of God's ideal man is sacrifice—one who will "stand in a gap." The crowning credential of the Deity of Christ is not power. Almightiness might be mean. Nor is it wisdom. There might be an omniscient devil. But no merely omnipotent and omniscient being can ever duplicate Calvary. The one credential that declares beyond all question that Jesus came to "show us the Father" is the cross! And Jesus was the "Son of man." As though God was saying in Him "This is what I want wou to be,"—"this is my ideal." Diety's deepest dip! Dust quick with eternal spirit, Morally luminious above Serapn brightness. And the level of that lustre is blent with the greatness of that glory at the cross!

Such a man—of such spirit—the Divine Man-Hunter ever seeks. He can find many who would "stand on the heights"—wield power, dazzle with knowledge, revel in possession! But there is a "gap" to be filled, and who will announce as a candidate for the place? The Johns and the James clamor for the high positions, but like all men who look through selfish eyes, do not see the road thither. There is a way—but there are garden's through which it leads where the soul shall sweat blood. There is a Calvary hill, too. "Are ye able?" And are ye willing?

God has come from all other whens into the now, and from all otherwheres unto the here, and stands at this center where I write and you read, seeking a Man! Shall we disappoint Him? Does He find a mere manakin, wearing apparel as a man—passing for a man when at the ballot box or ticket window?

"Ye are complete in Him."

Del Rio, Texas.

## THE NORTHWEST TEXAS CONFERENCE.

By J. H. Collard.

I was there. Great, strong, progressive old conference. How I love her!—her history, her memories, and her men. It was into that conference I was admitted in 1887, when the average pay of her preachers was a little over $135.00. Of course I was at the bottom, and you can imagine how royally I was paid. It was a strong conference then, and its preachers ranked among the leading men of the State. I remember also how the sainted Bob Alexander stood before that conference, and pleaded for a part of its territory, for the old Texas Conference, because of the encroachments of the "furener" and the jokes that were gotten off about it. The next General Conference gave them a large slice of our territory, and Bishop Parker decided that the preachers in the said territory must go with it. Headed by Jim Campbell a good sized crowd of us demurred at his decision; but the sequal showed we were wrong, for Seth Ward accepted the decision without a murmur, and constantly rose until they made him Bishop. (Laugh here). However, it is but just to say that several others went also, and they did not rise even to the altitude of an evangelist.

Am I too presonal? Well if so you will have to overlook it, for the incidents and results of some of those decisions crowd about me while I write. I was sent as a guest, together with Web Swofford, and R. C. Armstrong and made such a bad impression on the latter that he voted against my admission. He afterwards became my abiding friend. Fred Cox was there, strong pure and true. He was my presiding elder the next year, and was my friend until he went up on high. There are not many of the "old guard" left. Many gifted and brilliant men have come in to take their places. They are doing their work well, and the whole Church may well be proud of them, but let them never forget the men who through toil, privations, and poverty fought their way to success and won for our conference her glorious history, and made possible what their sucessors now enjoy.

Fifth Street, Waco, and First Church, Fort Worth, and many others, had their pulpits filled by men who could always get the crowds, and represent Methodism anywhere. If this were not true, you would have had no Methodism in the foremost cities of Texas today.

And they are going to divide that old conference! They say they are. Yes, they have been saying it for a long time. Perhaps they will succeed this time, for Horace Bishop himself offered a resolution providing for a committee on division. I guess they will divide it unless the committee gets into a quarrel among themselves over the boundary line; and brings in a verdict of a hung jury, in which case the General Conference will take it out of their hands, and redistrict the State, which perhaps after all would be best. I would not like to be a member of that committee. They will have a hard job. I suppose that every third man in the conference has a suggestion to make, and the other two know just exactly where the line ought to be run. No wonder they do not want to divide it. They do not know how, nor does any man. No man can foresee just exactly where one of our old time drouths is going to strike, and a merciful providence may forestall the whole thing by sending a drouth this year on one or the other side of the most pleasurable lines yet suggested. No wonder they defer division. It is like tearing down the old homestead, filled with the sweetest memories of life. For others to do so would not be so bad; but with their own hands to despoil it seems a sacrilege. Call that sentiment if you will; but it is a sentiment nevertheless upon which some of the cardinal doctrines of life have been grounded, and saturated with which some of the noblest lives have grown.

Besides that, if the old Parker rule applies, I can not see what some of the boys are going to do. Wonder which side will retain the old name. They will nearly fight over that. Where will it drop Tom Armstrong? Where will Jim Vaughan go? And will it leave William Vaughan in the territory with the institution that will forever make his name memorable in the annals of Texas Methodism? I do not see how Horace Bishop and his wife can ever live in any other conference than the old Northwest. It was there they started; there they rose, there they reared their children—every one in a parsonage, and there they rose and grew in the estimation of the Church, and the confidence of the brethren. I suppose it will not make much difference with (the smaller) Campbell, for he has tried two conferences already. And if E. L. Armstrong could get up and walk to conference he would say, "Let me die in my old home."

But why should I talk, I am nothing but a local preacher. Still I say God bless the boys!

## SOME THOUGHTS.

Agitation is the mainspring of the Church or individual for good or for bad free agency exercised.

We thank God that we are moved continually to serve him in spirit and in truth.

We thank him that we have a strenuous, ardent desire to see the Church prosper above every other consideration and that it put on the whole armor of God.

My wish for better life, the result of better understanding, of our duty as communicants move me to complain and call for reform.

The remembrance of fifty years ago still charms me. Fifty years ago the Church had its faults, some unruly members to deal with, but it had the temerity to acknowledge them.

Quite different now. By the short process and slack rule we have become dangerously faultless. St. Luke 6:26: "Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets."

We plead for a strict enforcement of the rules of the Church everywhere, and to the return of the good old way of Jesus and him crucified, and the expulsion of the "isms" and worldly fad absurdity and profanity.

SANFORD BROWN.

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The city of Milwaukee will in a short time, abolish the use of horses in the municipal departments, motors being so much more economical.

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Before a thunderstorm, the Australian humming-bird covers the top of its nest with cobweb, which is a non-conductor of electricity.

# Devotional—Spiritual

### IT HOLDS.

Probably of all the personal interviews accorded by Prince Henry, during his visit to Boston, the one he most deeply enjoyed was his meeting in the Public Library with several German veterans who had done service in the Fatherland. One of them, Wilhelm Kobe, a man of 73, wore a medal of honor given him in 1848 by the King of Prussia for his courage and fidelity as a soldier through the critical events which resulted in adding two principalities to that monarch's domain.

It hung by a worn and faded ribbon. Prince Henry, admiring the badge, remarked to the wearer: "The band is tattered." "Yes," replied the old man "it's tattered, but *it holds*" (Es holt).

The words were simple, but they suggested an emblem for who has ever loved and believed. They symbolize the endurance of a dear association, the lasting strength of a sacred faith. Country, friend, benefactor, truth, God—each and every one is a constant fact to human life and memory, but these would become forgotten names if the tie that keeps their token were sundered, and their blessing unconfessed. In nature the law of destruction never suspends. Time and the tug of trial fret and lacerate the strongest living attachment. Patriotism, friendship, gratitude, religious trust, will all be tested by the strain of various fortune and the wear of years. Like the aged German's ribbon, that had carried its token for almost two generations, the tie may be tattered, it may be abraded to a single strand, but, with that remaining, *it holds*.

The tempted young man who cherishes the remnant of a threatened but sacred faith, and keeps unbroken the bond that means (however feebly to him) his obligation to his Maker, is sure of a future where every loss will be made up to him.

"I'll send you another," was Prince Henry's last rejoinder to his veteran fellow-countryman, as he contemplated the faded and frayed safety-chain. It is the way God renews a weakened and tortured faith in its need. He will take care that *it holds*. The tenacity in spite of doubt, the grasp through discouragement, the custody against fraud and ruin, appeal to him; and he will put a strong confidence where the weak one struggled. The bond is his own gift, and he will renew it. By it hangs a jewel that he will never let his servant lose.

Satan lurked for Peter, but the loving Lord looked out for him. "I have prayed for thee that thy faith fail not."—Zion's Herald.

### FERVENT IN SPIRIT.

Some one has said that movements are just as strong as the men in them are in earnest. The saying is true and worthy of acceptance. It is the earnest soul, the fervent spirit that wins out. Many a great movement has lagged and finally failed because of a lack of zeal. Many a weak cause has been made to overcome great obstacles because of the earnestness with which it was prosecuted. These are truisms, but nevertheless they have in them much of the philosophy of success.

John Knox said: "O, God, give me Scotland or I die!" That saying measured the fervor and the earnestness of his soul. And as the reward of his zeal God did give him Scotland.

We doubt whether any less earnest man that Martin Luther could have won the reformation. These are only examples, but they have their meaning. All liberty, and great achievements, all great institutions built up, all great endeavor brought to a successful issue, have been won by men with great souls and fervid spirits.

As the fervid spirit has been such a great factor in pushing forward the greatest and the best achievement in every department of human endeavor in the past, so it is by the same spirit and the same earnestness that the greatest and the best things of the future will be accomplished. It is not because Theodore Roosevelt is greater and wiser than the men of his day, but beause he is more earnest. In the pushing forward of the kingdom of Christ the greatest factor of success lies in the fervor and zeal of believers. Zeal has rescued many a failing cause; ferver of spirit has put new soul into a lagging cause or a failing enterprise, whether of Church or business.—Methodist Recorder.

### ON BELIEF.

The fault of almost all of us is in forgetting that the only way of entering into a wider range of knowledge, and in that way adding to our assurances, is to deal, in intellectual and moral fidelity, with that of which we are at present assured. For example: It is not assuming too much, I venture to think, to say that each one of us is convinced of the existence of a Superior Power, and that we each of us find in ourselves an impulse inclining us to stand in an attitude of reverence toward that superior Power. We may or we may not conceive of that Power as endowed with all the qualities sometimes claimed for it; but we believe in the Power. We may ignore it in the sunshiny days of our experience, but in the exigencies of life our belief in it, our consciousness of it, comes back to us strong and distinct. Now, for any man that is enough for a beginning, if he will be true to that beginning.

It is the habit of dwelling more constantly on what may seem to us mysterious and uncertain in regard to the meaning and character of Christ than on those features of him which are easy to understand and that we are able cordially to assent to, that is preventing people all around us from coming thoroughly and restfully under the power of Christ. He may not be able to form a distinct conception of his import in all his wide relations both to God and man, but there is a degree of belief in him that every man has who has any acquaintance at all with the record of the life he lived. We all of us believe in perfect holiness as he lieved it; we all of us believe in perfect love as he exercised it.

Let what you do not believe in alone. You believe in Christ's holiness; stand by that, and let there be fostered in your heart the spirit of holiness. You believe in Christ's love; let there be fostered in your heart the spirit of a pure affection, animating you in all your dealings. That is an acceptance of Christ, and is enough for a beginning, and is as much as the first disciples were equal to at the outset. In other words do not try to be accomplished theologians, but strive to be Christians in incarnating in your own character and life the personal truth and charm which were illustrated in the Christ. Do not try to bring the stars down out of the sky, or to measure their breadth and altitude, but stand down quietly and adoringly under the soft, mellow light that it is their sweet ambition to shed upon you.

There is too much querying about what we do not know, and too little acting on the basis of what wo de know, becoming so bewildered by the unsearchableness of the sky as to go stumbling along over the plain road which is marked for us on the ground. There is no objection to astronomical research, but observatories are built on the earth, not in the air; and whether it be the secrets of the material or of the spritual firmament that are the object of our quest, the prime secret of discovery is sincerity, and the consecrated use of what we believe today is the sure stepping-stone to the larger and richer belief of tomorrow. "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him."—Chas. H. Parkhurst, in Pittsburg Christian Advocate.

### THE NEED TO ATTEND CHURCH.

A special reason for attending upon the services of the church on the Sabbath day is to divert the mind from those material thoughts and plannings which have engrossed it all the week, to a consideration of those finer and nobler qualities which belong to the moral and spiritual nature. The familiar thought about material things tends to make the mind material and sordid. It is natural that affairs of business and the things which pertain to the welfare of our physical lives should engross the larger part of our time and thought; this is recognized, for provision is made for six days of labor and only one exclusively for rest. It is therefore all the more important that when this recurring day of rest comes, the mind on this day should be directed into other than its customary channels in order that the spiritual side of our natures should find food and nourishment for its development and growth.

The business man without any Sunday is a cold, hard man. His thoughts are of the earth earthy. The finer sensibilities of his nature become coarsened. He is responsive to any and all of those spiritual aspirations which ennoble him, and make him to be truly man. But rest alone, that is, a withdrawal from labor and week-day pursuits, will not afford a sufficient change. There must be another direction of the thought. It is not all negative, it must be positive also. There must be an awakening and cultivation of the spiritual. The finer sensibilities of the soul must be aroused. The whole man must be put to labor in another way.

Now this is just what that church of Christ and attending upon its services are supposed to do. The music, the prayers, the preaching of the Word, the scripture reading, the hush of God's holy house, insensibly leads the mind out of its accustomed thought into other thoughts, thoughts of sacred and holy things; brings before the mind thoughts of God who has been crowded out all the week by the insistence of business affairs; it is a place where better, holier, more spiritual, loftier ideals are presented and made to have place in the mind Whether a man is a Christian or not, he needs these broader and more inspiring views of life. He needs to be made to feel that there is something in the world besides business, and traffic, and per cent., and stocks, and money gain or loss. He needs to be made to feel that his higher nature overtops and discounts all these, and that the privilege is his of dwelling in a purer and serener air than he is compelled to breathe for the six days of the week. What is a better inspiration to these higher and loftier ideals than the rich tones of the organ with the tuneful voice of the great congregation blending in a soul-lifting harmony, or what is more calculated to stir the whole inner man? Where can higher thought be better suggested than listening in the hush of God's house to the words of the Sacred Book as read by God's anointed minister from the sacred desk. How can a man get more surely away from the grime of life and the sordidness of business than upon bended knee with the great congregation in communion with God in prayer?

Yes, there is need that man give himself at stated times to the influence of these more elevating, spiritual and refining surroundings. There is spiritual food, there is soul-life in them. The natural body imperiously demands exercise and food for its well being; just as imperiously the mind and soul demand exercise and food to maintain the health and welfare of the spiritual man. Without food, healthful food, the physical and spiritual man will dwarf and die.

There is, therefore, need of the church in many ways, but one of the most imperative needs of the man is that he use it for his enlargement. He may deny the church and turn his back upon it; but he does it to his hurt. The soul cries out to grow; it demands culture. Deny the opportunity for these, and the soul shrivels, while the material and sensuous are abnormally enlarged. Attendance upon divine service affords a spiritual sustenance of which no man can afford to deny himself.—Methodist Recorder.

### REJOICING IN OTHERS' SUPERIORTY.

Honest appreciation of what others do is a great attainment. It is a quality heroic when it becomes unselfish appreciation of the work of others which surpasses work of our own. As jealousy is one of the lowest, meanest traits of character, so that which is at the opposite extreme takes an exalted place. We can understand how it was that Jesus set John the Baptist so high among his fellows when we see how John turned followers from himself to Jesus, and said, not grudgingly, but gladly: "He must increase, but I must decrease." Richard Baxter tells of a man among the ancients who when he failed to be elected one of the three hundred councilors of the city, said: "I thank thee, O God, that thou hast given so many men better and wiser than I am to this state." The story is told of a rich Italian who, counting on the jealoasy which he thought would exist between Raphael and Michael Angelo, tried to get an estimate of value from the latter which would decrease a bill sent to him by Raphael for some artistic work; but he found, with chagrin, that Angelo valued the work of Raphael above his own. He is the true lover of art or science who loves these more than his own work in art or science; and he is the true lover of God and God's service who loves the kingdom more than his own work or place in the kingdom.—Sunday-School Times.


# ARE YOUR KIDNEYS WEAK?

## Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys *cause* lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious *results* are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

**Prevalency of Kidney Disease.**

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

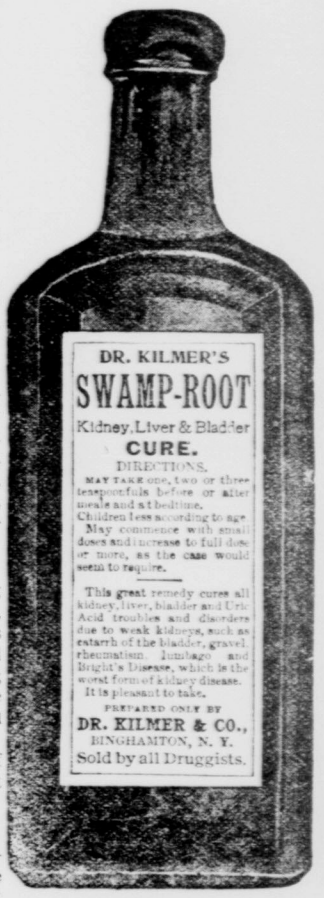
**A Trial Will Convince Anyone.**

If you are sick or feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

You cannot get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

**Swamp Root is Pleasant to Take.**

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

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



## The Farmer's Wife

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

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

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

The best agents known to medical science for the cure of the above symptoms and conditions, as attested by the writings of leading teachers and practitioners of all the several schools of medical practice, have been skillfully and harmoniously combined in Dr. Pierce's Golden Medical Discovery. That this is absolutely true will be readily proven to your satisfaction if you will but mail a postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for a *free* copy of his booklet of extracts from the standard medical authorities, giving the names of all the ingredients entering into his world-famed medicines and showing what the most eminent medical men of the age say of them.

# Notes From the Field

**McGregor.**

We have now entered upon the work of another year, and start with a hopeful outlook. This pastor has had a warm welcome on his return, and a generous pounding has supplied us with many good things for days to come. We thank God and these kind people, and renew our purpose to do the best year's work of our life.—R. F. Dunn, P. C., Dec. 1.

**Carbon.**

The lines have fallen unto us in pleasant places. Everybody seems glad to meet the "new preacher." Last night there came into the parsonage a splendid company of people, both old and young. They brought eatables of all kinds and piled them upon the table until it fairly groaned. We prize this visit very highly, not for the intrinsic value of the pounding, but because of the spirit of the pounders. We are thankful unto God for this splendid people, and are immeasurably proud that we are to labor among them this year. We are more determined than ever to give to them the best that lies within our power. God be praised.—Eustace P. Swindall, Dec. 1.

**Kerens.**

With a good year at Brandon and with plans well matured for a greater year, we expected to be returned to that charge, but those who are in authority saw fit to send us to Kerens, and we have no complaint to make. These kind people have given us a royal reception and soon after our arrival a magnificent pounding poured into the parsonage that required a delivery wagon to bring it. We appreciate these acts of kindness more than tongue can express, and shall labor to make this the best year of my life. As to the Advocate I secured one subscriber at conference and another one before I reached Kerens, and here goes to beat Dr. Campbell in the number of new subscribers for this conference year.—G. W. Kincheloe, November 30.

**Arlington.**

I conclude I should say that our people have given us a royal reception upon our return from conference. The reception was with Dr. and Mrs. Spurgin. Mrs. Spurgin is a daughter of Rev. Geo. W. Owens. They are as her father—to know them means to love them. We are determined that this shall be the best of the four years in Arlington. Our hot-air heater has been installed, and we are pleased with the plant. We now plan for our meeting. I have never had an evangelist, but I may this year, as three years and now on the fourth may necessitate help from a regular evangelist. Every pastor should be a revivalist, but if he does not succeed, or does not think he can, it becomes necessary to have a man who can, as men must be saved. —Ed R. Wallace, Nov. 29.

**Crafton Charge.**

The appointments were read and I was among the lucky few that did not have to move in the Bowie District. I was read out for the third year to Crafton Charge, which we gladly accept, when the judgment of the Church say so. We have a special love for the people of Crafton Charge. Surely this is a good people and especially have they been good to this writer. They received him when he had no experience as a pastor, and bore with his mistakes, prayed for and with him, and asked for his return the third year. May the Lord help us so we may be able to help them. As a token of their love and appreciation for us on Thursday night after I returned Tuesday a large number of men and women, young people and children gathered at the parsonage home, with many good things to eat, and spent a hour or two which was greatly enjoyed by the preacher and his family. We are praying that this will be the best year of our pastorate. So, let's all work as though it all depended on us, and pray as though it all depended on God. Yours for a good year.—P. S. Warren, P. C.

**Cumby.**

Bishop Candler read us out for Cumby for the second time. On Wednesday night after conference we had a much larger congregation than usual at prayer-meeting. This was Thanksgiving eve, and we had a splendid service. The next day a nice pounding was gotten up, which shortly came to the parsonage, accompanied by a merry crowd of Christian people. After a most delightful hour spent in social converse, a hymn was sung and a prayer of thankfulness was offered by the pastor for the good gifts of God and the Church. The happy throng then dispersed, carrying with them the unstinted gratitude of this pastor and his family, leaving behind them things too numerous to mention for the culinary department, such as flour, sugar, table syrups, sweet potatoes, turnips, dried and canned fruits, ready to eat, three dollars and ninety cents in cash, dress patterns for the children, etc. We sincerely pray that God may graciously bless us all together this conference year.—N. C. Little.

The following clippings are from the Cumby Rustler:

Bro. Little is now attending conference at Greenville, leaving the Cumby Church in the best condition in years.

Pastor Returned.—Bro. Little was sent by the conference back to the Cumby Circuit for another year. His success last year in building up and strengthening the Church made this almost a certainty before the conference met. He did a faithful year's work and devoted himself entirely to the best interests of this people. In every way, by word and example, he shows himself fully consecrated to the work of his Master, and the purity of his life and walk can but impress itself upon the people who atend upon his ministry. We confidently expect a splendid year and trust his people will co-operate in every good word and work. Stand by your preacher every time and all the time.

**Whitt.**

We have just entered upon our labors for another year on the Whitt charge. The prospect is bright and promising for another harvest—even larger than the year that has preceded us. Many good things found their way to the parsonage on last Wednesday night. We have certainly received many tokens of kindness and good will. Surely the lines have fallen unto us in pleasant places, and we have a goodly heritage. May this be the greatest year of all for the Weatherford District.—A. P. Lipscomb, Nov. 28.

**Baird.**

We have gone through a whole year without writing once to the Advocate. We beg for just a little space now. The past conference year has been one of the greatest in the history of Texas Methodism, especially in the number of conversions. In our own meetings we have seen more than seven hundred souls come into the kingdom of our Lord. We were only employed in the work seven months. This year it is our heart's desire and prayer to see at least one thousand. By the appointment of the Northwest Texas Conference I am to be exclusively in revival work and in the interest of the church extension movement. Brethren, do you want to build a church? Can I be of service to you? If so, command me. This great branch of our missionary work is neglected. We want at least seven to ten thousand dollars this year, special for church extension. Besides, we want to see many new buildings going up for the spread of the Master's kingdom. We may preach and have great revivals and organize congregations, but Methodism is not securely planted until we have a house for our people. The great West is rapidly filling up. We must house the people, or others will do it. So let our watchword be to swell the church extension fund to double or triple its present proportions and build a house wherever needed. If you wish my services in your revivals, let me know as early as possible. I would like to hold three or four meetings during the winter. Would prefer that these be in the lower part of the conference. In the spring we wish to give our time to the Western work. If you have any business with your Church Extension Secretary, address him at Baird, Texas.—C. M. Shuffler, Dec. 1.

**Gallup, N. M.**

The biggest surprise that came to this preacher for a long time was when he heard that he was sent to Gallup, but not finding fault at all, we began to make ready to leave the charge which we served the past year, and where we learned to love the people. We started for our new charge on October 1 and arrived the 2d, where we were cordially received. A few days after our arrival the stewards met with me and assessed themselves liberally. We found things in good shape. Our predecessor, Bro. Hugget, being a good man, left things all O. K. We at once began to arrange for a meeting, and had Bro. Shearer, the conference evangelist, to do the preaching for us. During the meeting we had many hindrances. Some bad weather and scarlet fever broke out and scared people so they would not attend regularly. The people who attended were helped spiritually very much. On Saturday evening, Nov. 13, the grocery wagon drove to the back door and asked us to help him in with the boxes, and of course we went, and there was flour and potatoes, sugar and tomatoes, baking podwer, soda, starch, coffee, tea, bread, butter, meat, peaches, plums, apricots, corn, peas, apples, jam, strabwerries, cookies, blackberries, macaroons, macaroni, salt, toothpicks, and last, but not least, a fine pair of suspenders for the preacher. We are getting along nicely with the finance; have raised $50 special on missions so far and expect to make it $100 before the year is out. We are here in the midst of a great mission field. The Navajo Indians are at our door as much in heathendom as India or China, and I believe more so, and we as the great Southern Methodist Church doing but very little to relieve the situation. Hope the Church may soon see her way clear to send missionaries and establish schools in this mission field. I for myself am willing to go to bring the gospel to these people. Everything looks prosperous, and we expect to do great things for the Lord and the Church this year. Gallup has some of the finest people in the world.—Samuel Linge, Nov. 25.

**Sulphur Springs.**

We are not old, yet the years are swiftly passing by. Another Annual Conference has passed and the preachers have gone to their fields of labor with happy hearts and faith in God—all expecting a great year in the vineyard of the Master. The recent session of the North Texas Conference was the best it has been our pleasure to attend. There was a deep religious feeling that permeated the entire work of the conference. The preachers had lived close to God and he had honored their labors. The names of two hundred and twenty preachers were called and the answer, without exception, was: "Nothing against him." It could not be found thus with any other class of men. God has wrought great things for us. The North Texas Conference was organized at Sulphur Springs in 1867. We then had 7000 members, five districts and thirty-six appointments. Although considerable territory has been ceded to the Texas Conference at different times, we now have 54,244 members, eleven districts and one hundred and seventy-four charges. We have 405 church buildings valued at more than a million dollars and 177 parsonages valued at $294,370. Not only did we make advancement along material lines the past year, but it was a year of spiritual blessings. There were a great many revivals and the net increase in membership was 2354. This should encourage us, especially when we think of the vast number of people who have left our section of the State and gone to the West. A year ago Bishop Candler saw fit to put in a number of new men, a majority of them young men, as presiding elders, and I am sure no one will now call in question his wisdom in these appointments. They have "made good," and the work has progressed in a marked degree under their wise, diligent leadership. An ex-presiding elder was heard to say, "These men have set a pace that they cannot keep up." Of course that remains to be seen. While some of the older men who have borne the heat and burden of the day, are dropping out of the regular ranks, some called to their well merited reward above, and others on the honor roll for a few years awaiting the last roll call, a number of young men, full of hope and consecrated to the work, step forward to take the place of these veterans of the cross, and carry on the battle with renewed energy. There were eight fine young men admitted on trial this year and we pray that they may live long useful lives, and be an honor to the Church. Bishop Candler is a great man. He has no patience with some of the new fangle ideas of religion. He believes in the old time gospel and that today it is the power of God unto salvation to all who will believe. May his strength abide and his life be spared many years to bless the Church. No one can be associated with him for a week, and hear his words of wisdom, coming from a warm, tender heart, without being a better man and making a fuller consecration of his life to the one work of being a faithful itinerant preacher.—W. F. Bryan.

**Tucumcari, N. M.**

One hundred and one members were received by the different Churches of Tucumcari last Sunday. This is an increase of 25 per cent in the membership of the Churches here. Reverend Abe Mulkey held an eight days' meeting, closing Sunday, the 15th, and as a result the Churches were revived, the membership increased, and the moral tone of the town elevated. At the Methodist Church last Sunday morning the house was crowded, and forty-five persons joined the Church. At the evening service there were a number of persons who could not find room inside the church and stood in the vestibule, while others were turned away for want of room. At this service five joined the Church, making a total of fifty additions last Sunday. Bro. Brooks is preaching to crowded houses, and our little church is entirely too small to accommodate the audiences. People are turned away at nearly every service for want of room. We need a larger church and a better location if we meet the demands of our growing congregation. Last week the people of Tucumcari pounded Bro. Brooks, leaving him good things for many days, and a purse of $100 in cash. Tucumcari now has a population of about 4000, and continues to grow. It is the county seat of Quay County, has two railroads, land office, two banks, carrying deposits of a half million dollars. The shops of the E. P. & S. W. Railway are located here, giving employment to a large force of men, and since the change in division point from Santa Rosa to Tucumcari we have a monthly railroad pay roll of about $40,000. With the completion of the road now being built from Amarillo, Texas, to Tucumcari, the distance from New York to San Francisco will be shortened by 410 miles. Another railroad from some point on the Santa Fe, either Texico or Glovis, is being promoted, and when completed will make Tucumcari the distributing point for a large section of country west of the Pecos and north of El Paso. That Tucumcari will in a few years be a city of 15,000 to 20,000 no one who is conversant with the facts will deny. The Presbyterians are building for the future. Last week they commenced the erection of a handsome church edifice, which will be a credit to our city. The Episcopalians have purchased lots in a fine location and will build next year. The Baptist congregation has a good church, well located. The Christian congregation has lots and are planning to buld. The Catholic people held a bazaar last week, the proceeds to be used in the erection of a church. Our people must do something soon if we expect to hold our own and keep pace with the growth of Tucumcari. Our house is too small, and the location is an unfortunate one, being seven blocks from the business center. What Methodism needs and must have is an up-to-date down town church, and unless we can build such a house in the near future I am afraid we will realize when too late that we have "slept on our rights."—J. W. Campbell, Nov. 25.

**Corrigan's New Church.**

The Corrigan Methodist Church, Corrigan, Texas, was built at a cost of $7000 since the panic of last year; is out of debt and enough in good subscriptions to complete all work being done, except about four days' work for one man on inside and some painting which is contracted and paid for, and four windows to set in which have not yet arrived. The building is thoroughly equipped for Church, Sunday-school and Epworth League work, having auditorium 34x50, with bowled floor and rostrum addition 5x18, and an adjacent Sunday-school room 14-x28½, separated by raised partition, also adult Bible class room 14x18, pastor's room 10x18 and two vestibules 8 feet square. All windows, transoms, etc., are of best opalescent and moss ripple-leaded art glass. There are nineteen windows 3x8½-ft. and three 7x14½-ft. Each window has an emblem, and the three very large windows in the north, east and south gable each has a large figure. The one on the left is a memorial of Miss Lucinda B. Helm, and was presented by Woman's Home Mission Society; the one in front is a memorial of Matthew Gibbs, and was given by Hon. J. H. Kirby, of Houston. The one on the extreme right is a memoir of the pastor who has secured every subscription to this elegant church, there being some very large ones made. This window


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Every druggist carries Pyramid Pile Cure in stock. Why? Because pile sufferers buy it in such quantities that the druggist is compelled to supply the demand, or lose this class of patronage.

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Testimonials unsolicited come to us daily of the great success Pyramid Pile Cure is making.

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Don't be skeptical, buy a box at once, and give yourself relief. It will not take months to prove their value. One or two applications is all the proof you will need.

Any druggist, anywhere, will supply you, or if you prefer, send us fifty cents and we will send you a box by mail in plain wrapper, or send us your name and address and we will send you a trial package by mail free. Address Pyramid Drug Co., 152 Pyramid Bldg., Marshall, Mich.

was presented by Corrigan's business men. The figures in the large windows are: "Wise Virgin," "Ascension" and "Good Shepherd." The inside finish is oak, natural wood, which was sawed, dressed and finished within fifteen miles of Corrigan. There are fifteen oak doors in the building. There are five book cases with double glass doors and seven double-door cupboards or closets for Sunday-school, pastor's and janitor's supplies. The pastor and citizens of Corrigan are indebted to non-residents for very much financial aid, and the Church Extension Board for $200. There has been twenty-one one-hundred-dollar donations and two two-hundred and fifty and a number of sixty, thirty-six, twenty-four and twelve-dollar donations made to this building—the paying members of Corrigan Church paying at the tune of $37.50 (average). This is said to be the best church building in the State in a town no more than three times as large as Corrigan. Since building this elegant church there has been more building and improving in Corrigan than in five years previous; store, hotel, residence and rental property, even through the panic, which was felt most in this (lumber) section. Corrigan has steadily grown. Two good stores recently destroyed by fire are to be replaced immediately. Every business house in town is occupied, except four saloon buildings, which closed doors for county prohibition. The resident rental property in Corrigan is not adequate to the demand. Church buildings are good business investments.—I. W. Campbell.

### Marshall.

I have started on my third year in Marshall, to my delight. So kind, considerate, cordial and faithful have been these good people that I would, were it possible, live and die with them! The two years past have been fruitful and pleasant, with a net gain in the membership of 250—bringing it to a little over 800, counting a few non-resident members. The salary has been advanced $500 during the past two years, and has been paid promptly by the month, and all other financial claims more than met. Our new presiding elder, Rev. H. T. Cunningham, has rented a house here, and will move in a few days. He is the right man for the place. We loved our last presiding elder, and wish him great success in his new field.—W. F. Packard.


# INSTANT RELIEF OF ITCHING HUMOR

**Limbs Below the Knees Were Raw —Feet Too Swollen to Get Shoes On—Sleep Completely Broken by Intense Itching and Burning— Well in Two Days and Says That**

## CUTICURA IS AMONG HIS HOUSEHOLD GODS

"God bless the man who first compounded Cuticura. Some two months ago I had a humor break out on my limbs below my knees. They came to look like raw beefsteak, all red, and no one knows how they itched and burned. They were so swollen that I had to split my drawers open to get them on and could not get my shoes on for a week or more. I used five or six different remedies and got no help, only when applying them the burning was worse and the itching less. One morning I remembered that I had a bit of Cuticura and tried it. From the moment it touched me the itching was gone and I have not felt a bit of it since. The swelling went down and in two days I had my shoes on and was about as usual. I only wish I had used the Cuticura Remedies in the first of my troubles. They would have saved me two or three weeks of intense suffering. During that time I did not sleep an hour at a time, but was up applying such remedies as I had. Henceforth the Cuticura Remedies will be among my household gods, rest assured. George B. Farley, 50 South State St., Concord, N. H., May 14, 1907."

## FOR BABY RASHES

**Eczemas and Irritations, Cuticura Is Worth Its Weight in Gold.**

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless for the skin and scalp. Infantile and birth humors, scalled-head, eczemas, rashes, itchings, chafings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently and economically cured.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults, consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.


### Edna Station.

Very agreeable to us was the appointment to a second year's work in this pleasant charge. Last year was in most respects one of progress through organization. This year we hope to reap much fruit from former planting and systematic cultivation. One month since we returned from conference and the Methodists have put into their pastor's hand in cash more than half of the total of the collections ordered by the Annual Conference. All the interests of the Church are upon the hearts and in the hands of faithful men and women.—A. Y. Old, Dec. 3.

### Ranger.

We were returned to Ranger for the third year. Many tokens of appreciation have been given since our return from conference. There has been some development along all lines in the past two years. The membership of the Church has increased about 100, and the attendance is very much better than at the beginning of my pastorate. The Sunday-schools have grown in membership also. Our Home Mission Society has been active all the while, growing in membership and usefulness. After spending about $450 on the church, the society has now begun work on the parsonage. Their first work since conference was to put in $67 worth of furniture, which added very much to the comfort of the preacher's family. They expect to get a new fence put up by the new year. We have spent about $1000 for church improvements in the past two years. The prospects are bright for another year. God being my helper I expect to make this year the best of the three.—C. E. Statham, Dec. 3.

### Bronte.

In the providence of God and by the appointment of good Bishop Key we are back at Bronte for another year. I use the pronoun "we advisedly, for I have come to regard Madam Preacher as an essential part of this ministerial establishment. We begin the new conference year with many encouraging tokens. The people have accorded us a kindly and hearty welcome for the second time and many have already pledged their co-operation for forward movement in every department of the work of the Church. Last year was one of the most pleasant of our itinerant life, and taking everything into consideration, the report was the best I have ever carried to conference. All our finances were up in full with a 25 per cent excess on missions, one church house was moved to a better location and repaired at a cost of about $200, a Church debt at Bronte of $1000 has been reduced to $350, and all this on the heels of a total crop failure in 1907, and one of the greatest financial panics the country at large has ever passed through. But the Lord was mindful of this people and the past year brought us a bountiful harvest and on Thanksgiving Day, for the first time in the history of the town of Bronte, the people systematically and religiously observed Thanksgiving. Business of every character was suspended for the entire day, and at 10:30 a. m. a large congregation assembled at the Methodist Church where appropriate services were held. The offering, which amounted to $9, has been forwarded to our Orphans' Home at Waco. And last, but not least, at the close of the day, while the evening shadows were deepening into night and the preacher and his family were enjoying a quiet hour together, a multitude of merry voices were heard in the yard. Presently the kitchen door opened and the crowd came marching in, and before we could realize what was taking place, we found ourselves at the mercy of a party of pounders that taxed the standing room of the parsonage to its utmost capacity. They lingered long enough for a hearty greeting and a word of cheer, and were gone, leaving behind them a supply of substantials that will scarcely be exhausted before the warm spring days return. All of which make us realize more than ever before what a great responsibility rests upon a pastor, and we go down on our knees to our Heavenly Father for grace and wisdom to help us to be true to the trust confided in us.—C. N. Morton, Dec. 2.

### Sweetwater.

Bishop Key sent me back to Sweetwater to do my work over. On Friday after conference closed the people piled up a fine donation on the kitchen porch until we could make room in the kitchen and pantry for it. The donation was valuable in itself, but the spirit that prompted it was much more valuable. We have had our first Quarterly Conference. The stewards unanimously assessed a salary of $1,200 for preacher in charge. Our presiding elder, Bro. Shaw, preached two fine sermons; called penitents at night; two came forward. Monday night in the beginning of the Quarterly Conference he held a class meeting that was good. Our people are pleased with him. We are looking for a good year and praying for it. This is a desirable place. Let me tell the readers of the Advocate some of the reasons why. We have 3500 or 4000 stirring, thrifty, energetic people. The ground upon which the town is built is such that the sanitation will always be the very best. Should Sweetwater grow to be a large city, the location with regard to sanitation could not be better. With two trunk line railroads our railroad facilities are good and they say other roads are coming. Then we have a good public high school with a splendid corps of teachers, a wide-awake superintendent whose management is unexcelled. Our school here has a good standing with the universities and great schools of Texas. With regard to the Methodist Church we have a loyal membership, a working set. Our Intermediate League put six electric lights, nicely shaded, in the parsonage last year. The Intermediates and Juniors are planning large things this year, and, of course, we are expecting much of the Seniors. We have the best parsonage that I know of in all this country. The Home and Foreign Missionary Societies make things hum. We also have a good Sunday-school, and now we are ready to receive all the good people who want to come this way. Let them come. All who want good property in town or country and cheaper than they can get it anywhere else I know of, where there are so many conveniences and other good things, come to Sweetwater, Texas.—Joseph B. Dodson.

### Moriarty, N. M.

I was appointed to this beautiful and extremely fertile, estancia, valley by our beloved presiding elder, Brother James, and I began at once to visit our people, and with their consent, wrote for their Church letters. By carefully canvassing the town of Moriarty and the surrounding country I found forty of our people. Before I had finished canvassing I was fortunate in getting Rev. G. W. Shearer, our conference evangelist, to help me hold a two weeks' meeting. I finished canvassing between services. Brother Shearer did some excellent praching, but it seemed like we were doomed to be defeated at first, for the weather was bad and the School Directors took the school house from us and let some dancers have it. We then purchased an ex-saloon building, and after we had seated it with chairs and made it comfortable otherwise, we continued our meeting there. As we continued the meeting, our crowd increased and the people became revived. When we closed the meeting we had only had three conversions, and only two of them united with us, but our meeting was a great success, although it added only two to our Church. Our people were greatly revived and our Sunday-school has increased nearly one hundred per cent, besides sin is not quite so popular here as it was. We organized a Church here the first Sunday in November with forty-two members. We are a strong Church numerically, but are weak financially. We also have some very faithful Christian workers among us, and we expect in the near future to be strong in every way. We have made application for two church lots and we shall build a church as soon as we are able. One of our good members, Sister K. E. Davis, bought a lot and sent me word that she had bought it for our Church, but, since we had made application to the town-site company for two lots, we consulted her and she said that she would give us the price of the lot in money and she will keep the lot. We can use the money in building our church better than we can use the third lot. We expect to have a good town here in the near future. We shall soon have the second railroad out of Moriarty. It is being constructed now from Moriarty to Albuquerque. I have been able to find twenty-five to go into an organization at Willard, another good town with two railroads through it. We shall organize there the second Sunday in December if the Lord is willing. I shall organize a Church at McIntosh and another at Stanley at once if I possibly can. For good reasons I did not get to attend conference until after the appointments were made and the money was apportioned, but Brother James, our presiding elder, appointed me to this mission, but I had no promise of any sum of money. I had a few dollars to begin with, but expenses are very high here, and I have a wife and three children and my money was soon gone, but I was sure that the Lord would provide, and he did. Just when I got to where I began to feel the need of money to buy clothing and food for my family, and could see no way to provide these necessaries of life, a letter came to me from Rev. B. T. James containing a twenty-five dollar check, and that solved a very difficult problem for me. The Lord directed the check from the good people of Marfa, Texas, through their good pastor, Rev. B. W. Allen, and through our beloved presiding elder, Brother James, to me. I want these, my good friends, to know that I very much appreciate their much needed gift. If we do our duty the Lord will provide. So let us continue doing our duty and trust the Lord for the rest.—C. L. Brown, Pastor.

### They Were "Pounded."

The Tribune feels sure that many of its readers at China Springs who feel interest in Rev. O. C. Swinney and wife will be glad to read of the welcome the worthy couple received at Crawford on arrival there. Here is an account of the matter as we get it from Crawford Grit: "The good ladies of the Methodist Church set to work Saturday and arranged to storm the parsonage Saturday night and take by surprise Rev. and Mrs. O. C. Swinney, who have recently moved here from China Springs. Rev. Swinney received the appointment during conference and has taken charge of the work in Crawford Mission for the coming year. The pounders went well laden with nice things necessary to the comfort of a preacher and his family and presented their offerings in a true spirit. They were met with a hearty God bless you and were hospitably received by Rev. and Mrs. Swinney. A pleasant and enjoyable evening was spent at the parsonage and everyone present felt that it was good to be there. Crawford and her people extend to these good people a hearty welcome and wish for them a happy and successful year to come."—Waco Tribune.

### Clovis, N. M.

I arrived in Clovis six weeks ago last night. My people here received me cordialy and I am delighted with my appointment and people. The Sunday-school has almost doubled in numbers under the superintendency of Bro. A. M. Works. Both Leagues have been organized and are doing well. The W. H. M. Society is composed of energetic, wide-awake women who, by the way, have furnished the parsonage since our coming. I believe that I have a good Board of Stewards for the most part. They have assessed my salary at $900; the appropriation making $1000. Thirty-five new members have come in. We are now engaged in raising money to seat and otherwise complete the church and parsonage. Clovis placed a bid for our college, but lost. We will now take the next best, the Presbyterian college, which is to be located soon. We have a splendid presiding elder in the person of Rev. B. T. James.—Edgar L. Young, Dec. 2.

### Hewitt Circuit.

Last night was a calm clear night, but the storm came all the same. It came suddenly; there was no blackening of the heavens, no blinding lightning flash, nor deafening peal of thunder—nothing to even suggest the stormhouse. There must have been a low sound, as the soft murmur of harmonious voices, or the stealthy tread of an army creeping upon the enemy, but as we were not in a listening attitude we did not hear. But, all at once, there was a shock; the house trembled, the doors flew open, things piled upon the tables and all over the house, strange fowl made its appearance in the barnyard, and there was commotion all around.

The storm waxed into highest glee,
It gathered force, and louder sounded;
Then went away; now let me see;
We still survive, but have been "pounded."

This is a great people: Intelligent, wide-awake, up-to-date Methodists. May their preacher be faithful.—J. D. Hendrickson, Dec. 5.

### Calvert.

One of the saddest possibilities for a Methodist preacher is to depart "without being desired," (See 2 Chr. 21:20) and one of his happiest experiences is to be wanted back. I am back in Calvert for another year, among the best people that I ever met. A wagon stopped at our gate today with hams, flour, preserves, syrup, spices, turkeys, sausages and other edibles enough to last the parsonage family a month or longer. Something's got to happen this year! The love of his people will make a pretty fair pastor out of any old plug of a preacher. So here goes for this one!—W. C. Morris.

### Estelline.

After several days of rain and cold on the road between Floydada and Estelline in a big wagon we are at last here. About 12 miles from here a man came out to the roadside and asked if we did not want to stop and pick some cotton. I told him I was afraid I could not stop right then as Bishop Key had said for me to go to Estelline and preach this year and he looked at me as much as to say, "You are lying." Estelline is up against a hard proposition for a preacher. We had been out in the wagon and anywhere we could get to stay at night for five days and nights. We had an oil stove in the wagon and while it was freezing outside, we were warm and comfortable in the wagon. We enjoyed the trip for all that, because of many laughable incidents which we will not forget soon. We arrived here at 8:30 p. m. and went into the parsonage like we were at home and in a few minutes after we made a light two of the brethren seeing the same came over to get acquainted and ask what we needed to make us comfortable. Our hearts went out to this good people at once as we compared it with the reception of preachers at other points where they let the preacher and his family stay in the town a week without even allowing him to catch sight of a member. Every assistance was at once offered and we feel at home. Butter is hard to get, but they continue to see to it that we have plenty. The pounding came off on Thursday night and it was great in more than one way. It has not stopped. They continue it day by day. The first amounted to about $20, and as it continues we can't say how much help it will be.

Continued on Page 13

# The Home Circle

## A STORY OF THE STARS.

This story is written to be used as a Christmas lesson. On the Sunday before your Christmas lesson request the children each to wear a star—these stars can be cut out of cardboard and fashioned up in any way the children may fancy. Have them to write a verse from the bible with the word "star" in it. At roll-call let them respond by reading or repeating these verses. Have on the board a large "star" with Christ printed in it and rays of light extending from it. Use a few suitable songs and recitations about the stars.

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Gracie stood at the window one cool clear evening looking out upon the wonderfully beautiful stars as they came out in their places in the beautiful blue heavens above, like a great army stretched from pole to pole. Some were bright in beauty and some seemed faint and small. Presently her mother came and sat in the arm chair near where Gracie stood.

"And what is my little girl thinking about as she stands here so quietly?"

"Oh, mother, I was just looking at the stars; aren't they beautiful tonight?"

Gracie was very fond of talking with her mother about the stars and they often went star-gazing together.

"Yes, dear," replied her mother, as she stroked her little girl's soft brown ringlets, "there is much wisdom and beauty in the sky. The psalmist David said that the heavens number out the glory of the strong God. One can never be alone if he is familiarly acquainted with the stars."

"Mother, is it known how many stars there are?"

"No, dear; God said unto Abraham. 'Look now toward the heavens and tell the number of the stars, if thou be able to number them.' God told him they were numberless. The sky is the meadow of the night, and the stars are the daisies growing there—

"'And often while you are dreaming so,
Across the sky the moon will go.
She is a lady sweet and fair
Who comes to gather daisies there.'

"Why, mother, I had never thought of the sky that way but in our grassy meadows we have different colored daisies."

"Yes, and so do we have different colored daisies, in our sky meadow," said her mother.

"Why how can that be, mother; they all look the same color to me."

"That is very true, for you look at them only with your naked eye. It is a most wonderful thing how men have learned why the stars burn with different lights, some blue, some red and some white; but I think I can explain to you so you can understand about the different colors. You remember the other day when you came home you told me your teacher had taught you the primary colors, and we got my prism shaped glass and let the sunshine through it, and you said what a pretty rainbow it makes shining on the wall—the primary colors were arranged just as they are in the rainbow. Well there is an instrument made up of a prism and a telescope, by which men can catch the rays of the stars, just as we caught the rays of the sun. By the means of this instrument they have found that different metals and gases when burning make different colored lights."

"Oh, mother; did you see that star shoot across the sky then; wasn't it bright? I wonder what causes a star to go splitting across the sky that way. There! there goes another."

"That was no star at all, Gracie, only a mass of fiery metal or gas, which flies off from a star, just as the sparks do from a grindstone, or when you take flint rocks and strike them together to make the sparks fly. The stars keep their places century in and century out; they rise and set, as we call it, just like the sun and moon."

"Mother, why do the stars twinkle more on a cold frosty night than they do on a warm summer night?"

"Dear, the stars do not really twinkle; they are only points of light, which seem to us to twinkle because we see them through layers of cold and warmer air, the greater the contrast between these strattas the greater the apparent 'twinkle;' so it's the cold layer of air we have in winter which makes them seem to twinkle so much. But some of the very largest stars do not twinkle at all, while we call them stars; they are not really stars ,but planets. You know a star is a mass of burning matter, like a red coal on the grate there—a planet was once a red hot coal, but it is now like a piece of coal all burned out, cold and gray. Our earth was once a red-hot coal, but it burned out and grew cold and solid. Then God said, 'Let there be light and there was light;' then he formed all the bodies of water, let the grass and trees grow, made the animals, and last of all placed man upon the earth to till the soil. So those other planets which do not twinkle, are like our earth, cold and solid, and have upon them, for all we know, trees, grass and rivers, and people. There are not many of these planets that we know of. Our earth is one, the moon is another, there is Venus, which is so much of the time our evening star; then Mars and Mercury; there is Saturn, Jupiter and Neptune."

"But, mother; if these planets are cold and solid like a burn coal how do they shine at all?"

"Well, let's see. Do you remember one evening we were out walking at sunset, how beautiful the windows looked in the new house on the hill, so red and bright, just like they were on fire; that's just the way with the moon and the other planets—we were down under the hill in the shadow, the windows were so far above us that the sun shined full upon them, and you thought they were fire themselves. So these planets are so high up that when we are in the dark here, the sun reflects on them their light to us. It is getting late now and we must not talk much longer. But there is a star of all stars I should like to tell you of, John in Revelations calls the bright and morning."

"Oh, I know what you mean," said Gracie, "it is Jesus. Tell it to me, mother; I do love to hear the story about him, it never grows old to me.

"I am glad to hear you say that, daughter, for I too think it sweeter each time it is told. When Adam and Eve sinned in the Garden of Eden God told them because they had disobeyed him they would have to leave their beautiful home and go out and work for their living. But he promised them that since Satan had caused them to sin that he would send into the world a Savior who would save the people from their sins. This promise was handed down to each succeeding generation, some believed in it, and some thought it only an idle tale, the time was so long that many forgot it; but there were some good and devout people who treasured it up in their hearts and looked for the coming of the Star which should make a light unto the spiritual world. One day a beautiful young woman—I do not know whether her face was beautiful or not, but her character must have been beautiful or God would not have given her such a great honor—sat alone, perhaps thinking of this promise, when suddenly from all about her there came most wonderful light which almost blinded her eyes as she peered into it, and she heard a voice come out of this deep brightness saying 'Fear not, Mary, for God loves you, and he is going to send you a son, and he will be a savior of the world.' While the world had grown so tired of waiting for this promise and many had forgotten it, that which they had looked for and wished for so long really happened, and when they least expected it. So on the first Christmas morning, before the light had come, the long looked for Savior came in the form of a sweet little babe. How beautiful Mary must have thought him, as she watched him lying in the manger sweetly asleep, for there was no room in the inn, or lodging house the night before. So many had come in before the young mother and father had reached their journey's end at Bethlehem they could only get shelter in a manger, and here the Christ child first opened his little eyes. On that first Christmas morning long, long ago, Mary remembered how the angel had told her that her babe should be a King and set upon a throne and rule the world. As she looked at the tiny little baby, her heart knew he was great both in loveliness and love. In the same country near Bethlehem there were some Shepherds watching their sheep by night when an angle appeared to them, surrounded with a bright light, told them not to be afraid, for he came not to hurt them, but to tell them glad news, that the long expected Savior had come. And while the angel spoke a multitude of heavenly voices sang, 'Peace on Earth, Good will to Men.' They meant that peace would now dwell upon earth in Christ—the great peace maker between God and sinful people, and every kind of blessing will proceed from him. The angel told the Shepherds to follow the beautiful star, which was standing high in the heavens; it would lead them to the new-born king. When the angel had left the shepherds followed the star, when—lo! it stopped and hung over the place where they were to find the little king, and when they entered how astonished they must have been to find there long-looked-for king only a sweet little baby; his throne his mother's lap, and his palace a manger. They went away telling everyone they knew what wonderful things they had seen, praising God for his great mercy in sending a Savior into the world. And from the east came wise men to enquire about the new king, who was to rule over many hearts and his subjects should yield him loving obedience in all times to come—and in all parts of the world. These men had traveled over a long stretch of burning hot sand of the desert, guided by a single star shining in the heavens, which appeared to them to be over the land of Judia. perhaps they remembered a phophecy, which you can find in Numbers twenty-fourth chapter, which says, 'there shall come a tar out of Jacob, and a scepter shall rise out of Israel. They had seen his star in the east and now they came seeking him that they might worship him. When they found him they knelt before the young child nd praised him and gave him precious gifts."

"Mother, I wish I could have seen him as those people did, and given him precious gifts, how I should have looked for him."

"Well, dear, you can do that now; you can give him your own precious self, which is dearer to him than any earthly gift; you can give him your time, your love and your service; and anyone can find him who will seek him. The Bible says he is at our heart's door, already knocking to be let in. And Jesus says, 'Come unto me and I will in no wise cast you out.' He is a star that continually lights our pathway through life. For he said himself, 'I am the light of the world. he that followeth me shall not walk in darkness.'"

"What a beautiful story, mother; I am going to follow that bright and morning star, that I may not have to walk in darkness.

MRS. ROBERT MASSIE.

Zona, Texas.

## THE MAN'S BOOT.

In a dark wood, where wild beasts lived, there once lay a man's boot. How it came there I cannot say, for no man had been there; at least, the wild beasts had not seen one in all their lives. But there the boot was; and, when the beasts saw it, they all came round to find out what it was. Such a thing was quite new to them; but they were not much at a loss, for all that.

"Well, there is no doubt as to what it is, I say," said the bear.

"Oh, of course not," said the wolf and the goat and all the beasts and birds in one breath.

"Of course," said the bear, "it is the rind of some kind of fruit off a tree—the fruit of the cork, I should say. This is cork, it is plain to see," and he showed the sole of the boot.

"Oh, just hear him, just hear him!" cried all the beasts and birds.

"It's not that at all," said the wolf, with a glance of scorn at the bear. "Of course, it is some kind of nest. Look! Here is the hole for the bird to go in at, and here is the deep part for the eggs and young ones to be safe. No doubt at all, of course not!"

"Oh, oh!" cried the bear and the goat and all the birds and beasts, "just hear what he says. It is not that at all."

"I should think not," said the goat. "It is quite a plain case. Look at this long root!" and he showed the string at the side of the boot. "It is the root of a plant, of course."

"Not a bit of it!" cried the wolf and the bear—"not a bit of it! A root! How can you say so? It is not that, we can all see."

"If I might speak," said an old owl, who sat in a tree near, "I think I can tell you what it is. I have been in a land where there are more of such things than you could count. It is a man's boot."

"A what?" cried all the beasts and birds. "What is a man? and what is a boot?"

"A man," said the owl, "is a thing with two legs, that can walk and eat and talk, like us; but he can do much more than we can."

"Pooh, pooh!" cried they all.

"That can't be true," said the beasts. "How can a thing with two legs do more than we can, who have four? It is false, of course?"

"Of course it is, if they have no wings," said the birds.

"Well," went on the owl, "they have no wings, and yet it is true. And they can make things like this; and they call them boots, and put them on their feet."

"Oh, oh!" cried all the beasts and birds at once. "How can you? For shame! Fie on you? That is not true, of course. It cannot be."

"A likely story!" said the bear.

"Can do more than we can!" said the wolf.

"Wear things on their feet!" cried they all. "On the face of it, your story is not true. We know that such things are not worn on the feet. How could they be?"

"Of course, they could not," said the bear. "It is false."

"It must be false," cried all the birds and beasts. "You must leave the wood." they said to the owl. "What you say cannot be true. You are not fit to live with us. You have said what you know is false. It must be, of course."

And they chased the poor old owl out of the wood, and would not let him come back.

"It is true for all that," said the owl.

And so it was.—The Nursery.

## SOCIABILITY IN THE CHURCH.

"I do not like to go to your church," said a woman occasional attendant whom I visited in her country home. I thought our members exceptionally informed and cordial to each other and to strangers. "Not I, be sure of that; I never speak to anybody that does not speak to me first!" So, unwittingly, she had disclosed her disinclination to approaches, and betrayed that the trouble was with herself and not the unusually friendly Church membership. Advances must come from two directions, though perhaps not to just the same extent. Hand then meets hand, heart greets heart.

A boy of our parish went to the city a few years ago, decided on a Church home, attended one Sabbath, "was not spoken to," began running around after a "welcome," and ended by saying he would not likely find welcome anywhere. This is a city! Standing on his dignity among strangers! "Did you seek the pastor and tell him you were in the city to stay, and wished that Church for a Church home?" "No." "Tell any usher?" "No." "Attend young people's religious services, and make your pupose known?" "No."

Being written this, the minister addressed immediately called at the young man's place of business, notified his young people, and our boy had a welcome he wondered at.

It needs only santified common-sense in most cases to secure welcome to a church door, or farther on. All of us recollect that people differ, and these differences do not test religion, or religious manners. Temperament inclination, preferences, all bound the sociabilities, methods of expressing cordiality in or out of Church.—Ex.


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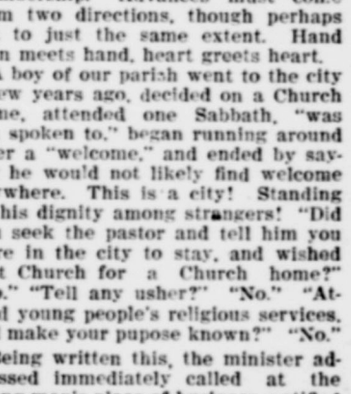

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## ABRAHAM'S SACRIFICE.

**Reply to Rev. W. E. Goldring, Mountain Springs, Tennessee.**

In your issue of November 12 you publish what purports to be a reply by Rev. W. E. Goldring to articles written by Rev. J. D. Major and myself on Abraham's sacrifice. In replying, let me say in the outset, that Bro. Major, without my help, is able to take care of himself. Bro. Goldring in his second sentence violated the rules of all honorable and friendly debate by impugning the motives of Bro. Major and myself. He accuses us of seeking to "poison the minds of all thoughtful readers of the Texas Christian Advocate." To this most unfriendly and unbrotherly thrust I make no reply. He says, "Bro. Hughes seems to have his pen dipped in 'religious venom.'" Now what kind of religion, a religion dipped in venom or poison is, maybe understood and enjoyed in Mountain Springs, Tennesse, but down here in Texas we are too stupid to comprehend. In the next place Bro. Goldring quotes from the Book, "Whoso sheddeth man's blood by man shall his blood be shed." He then intimates that Bro. Major and myself have slain our fellowman "through a religious rite," and think ourselves immuned from the avenger of blood. Wherefore he constitutes himself an avenger of blood and goes for us. But seriously it is remarkably strange that the good brother does not know the difference between a cold-blooded, malicious murder and a friendly effort on the part of one brother to correct in the other what he thinks is a serious and possibly a fatal error. A man who cannot see this difference could not tell the difference between the thieves among whom the man fell on his journey from Jerusalem to Jericho, and the Good Samaritan who bound up his wounds and sought to cure him. Again in all these pretentious higher critics there is on the surface a disposition to dictate what God ought to have said in the Book of Inspiration instead of believing and obeying what he actually said. Hence our brother, after quoting "An evil spirit from Jehovah troubled Saul," says, "the old Testament writers, when evil had overtaken anyone, would say that God had sent the evil. * * * To say that evil entered the heart of Saul after God's spirit had departed is entirely different from saying that an evil spirit from God troubled him. The Hebrew writer did not think of the law of consequence and therefore attributed to the agency of God what was a consequential fact." What a pity that some of these wise fellows had not been present to counsel the Almighty how He ought to talk. If they had been present then Isaiah could have answered his own questions when he asked, "Of whom took He counsel and who instructed Him and taught Him in the paths of judgment and taught Him knowledge and showed Him the way of understanding?" Now if Bro. Goldring's nerves are so shattered at Samuel saying, "An evil spirit from God troubled Saul," what will he do with Paul who practically says the same thing, and if possible puts it a thousand times stronger than Samuel did when he says, "And for this cause God shall send them strong delusions that they should believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness?" But in the face of all this Bro. Goldring says "If Bro. Hughes does not admit that the author of 'Samuel' mistook a consequence for an original cause then Bro. Hughes makes God the author of evil as well as the author of good." These extracts from Bro. Goldring's article do not read much like they were written by a man who believes in the Bible as "the only sufficient rule both for our faith and practice." When he attempts to correct inspiration he reminds one of an old field school teacher correcting the imperfect composition of his pupils. When theological quacks begin to doctor the Bible it is time for the Church to wake up and look to her Discipline. Now let the reader analyze what Bro. Goldring says, "If Bro. Hughes does not admit that Samuel did mistake a consequence for an original cause then he makes God the author of evil." The plain English of all this is that according to Bro. Goldring, Samuel makes God the author of evil. He clearly intimates that Abraham misinterpreted God's command and was influenced in the sacrifice of his son by the practice of his heathen neighbors, and that Samuel put the cart before the horse and did not have sense enough to know a "consequence from an original cause." He says, "Christ endorsed Abraham's life as a whole," and then proceeds to mention things Christ could not indorse, but we suppose that the whole is made up of all its parts, and therefore all the parts are endorsed by Christ.

The man's faith in the all-sufficiency of God's word is to be doubted who can accuse Moses of mistakes in his record, and Abraham of misinterpreting God's command, and Samuel of "mistaking a consequence for an original cause."

Here we dismiss Bro. Goldring and direct attention to the sacrifice of Abraham. Dr. Tillett correctly assumes that the light of revealed religion was meager in the beginning, and that it gradually increased until it was perfected in Jesus Christ. He then proposes to test the morals of Abraham's sacrifice by the ethics of the New Testament. The great trouble with the Doctor is he confounds the nature of the light the fathers had with the amount they had. The light the fathers had was not false, but was as true and correct as far as it went as any which followed. The light of the dawn only differs from the noon in degree. The first step in the ladder is just as perfect as any rung in it, and it is folly to denounce it as a "mistake or misintepretation," because they could not see as far standing on it as we can standing on the topmost rung. Dr. Tillett emphasizes the "moral difficulties" in Abraham's sacrifice when the object was not to teach morals, but to teach altogether a different lesson. The design was evidently to prove or to test Abraham's love to God, as God afterwards proved his love to mankind in the sacrifice of his own beloved Son on Calvary. This is a most striking object lesson and type of the dying Son of God. This was done at the command of God. The sacrifice of Isaac and Christ the only son of the two fathers are strikingly analogous and if tested by Dr. Tillett's rule have precisely the same "moral difficulties." Now take the sacrifice of Jesus the son of God and St. John tells us "God so loved the world that he gave his only begotten son" and St. Peter says "to die the just for the unjust." Now, if the command of God to Abraham "was so "horrible" and "out of harmony with his character as we understand it "what will the Doctor say about the morals of God the Father's own act in giving his only begotten Son to die the just for the unjust? Would it not be just as "horrible" to put all the just to death for the unjust as it would be to offer human sacrifice? If God in his sovereign love gave his only Son to die, has he not the sovereign right to test Abraham's faith by commanding the sacrifice of his son? If Dr. Tillett, or any of his disciples, will satisfactorily answer the above questions, they will have answered "the moral difficulties" suggested by their own doubts. ,

W. H. HUGHES.

Dallas, Texas.

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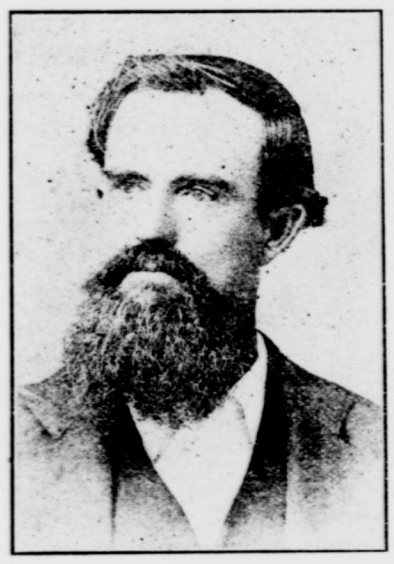
## THE OLDEST STEWARD.

Bro. Wesley H. Keener will have to hunt up a brother of longer service in the capacity of steward or I will introduce the oldest steward. Thirty years is quite a while to perform the arduous work in the stewardship, but J. J. M. Harper, whose picture accompanies this, will this year have served forty-four years as steward and forty-eight years as Recording Steward. It has been my good fortune to be his pastor two years, and to be with him in



J. J. M. Harper.

many District and Annual Conferences. His zeal for the cause of Christ, his loyalty to the Church, and his devotion to the needs of his pastor may be equaled, but not surpassed by any one. This picture was taken June 9, 1889. So he is nineteen years older than it, but he is still active in his work. I hardly think any one can be found who has attended more Quarterly, District and Annual Conferences than he. His house is always the preacher's home, and his seat seldom vacant at Church.

S. W. MILLER.

## RESULT OF MULKEY'S MEETINGS.

Tucumcari, N. M., Nov. 23—The Mulkey meeting closed last Sunday night.

On Sunday at 11 a. m., there was a special meeting for men only, at 3:30 p. m. a meeting for women only, and at 7 p. m. the closing service was held and the rink was crowded, there being at least 1,500 to 2,000 persons present. At the close of this service those who had been converted during the meeting were requested to stand in line, and 115 formed in line and gave their names for membership in the various Churches of the city, which reuslted as follows:

Presbyterian 37; Baptist 33; Methodist 39; Christian 6. It is thought that there were at least twenty-five others converted who were not present at the last service, making a total of about 140 conversions during the meeting.

The churches have been greatly benefited, the moral tone of the community elevated, and the unity and harmony existing between the different denominations shows that while there may be different flocks, there is but "one fold and one Shepherd."

Mr. Mulkey left on the midnight train Sunday night for his home in Corsicana, Texas.

The incidental expenses, of about $200.00, Mr. Mulkey's railroad fare and a purse of $185.00 given to Mr. Mulkey, made the total amount raised during the meeting about $400.00.

The above item from The Tucumcari News gives in the main the results of the Mulkey meeting held here from Nov. 7 to 16. The real results can never be known until the books are opened at the last day. The concluding service of the meeting was one of the most powerful I ever witnessed. Twenty-five or thirty gave their hearts to God in that service and several conversions took place in the homes after the crowd had dispersed. Bro. Mulkey rendered faithful service, and God blessed his efforts.

A very important factor in the meeting was Bro. S. G. Berdine who conducted the singing. He is a good singer, alert, attentive to duty, a fine organizer and leader, and a consecrated personal worker. I take pleasure in commending him to the brethren.

On yesterday we received fifty into the Church, forty adults and ten children. It was the greatest day Tucumcari Methodism ever saw. The house was entirely inadequate. Quite a number were turned away from the services because there was no room for them. What a pity! We need a new church and need it badly. If we had adequate facilities we could easily increase our membership to five hundred within the coming two years. Pray for us that God may open up the way.

CHAS. L. BROOKS.

## PREACHERS WANTED.

I have two vacant charges that should pay $300 and $400 respectively to the right men. No parsonage. The head of one charge is a promising new town. Send good references when you write.

A. L. SCALES, P. E.

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## THE SHINGLE EPISODE.

I am glad Dr. Boswell could disclaim impugning my motives in his criticism on my habit of stopping at hotels. It is always a pleasure to me to be set right. And now if he will pray for me as earnestly as he sometimes censures me, I may escape the evil effects of the "ambition" with which he charges me, and which he says my letter of October 22 discloses. Upon referring to that letter I can see nothing in it to justify that charge, unless it be that I felt called to a larger field of usefulness. If that is not precisely the same kind of "ambition" that prompted Dr. Boswell to go from a subordinate position on the Nashville Christian Advocate to the position he occupies as editor of the New Orleans Christian Advocate, then I do not know a doughnut from a barn door.

"O wad some power
The gift to gie us,
To see oursels as ithers see us;
From many an error it wad free us,
And foolish notion."

I have become a circuit rider again. I have just filled my first appointment at Springfield, Missouri, in a ten days' revival meeting with Rev. C. H. Briggs, at St. Paul's Church. Twenty-seven Churches held simultaneous services, with gracious results in all the Churches. We have not had the great crowds that a union meeting in a tabernacle or a tent would draw; but perhaps the net results are greater to the individual Churches. The Church is the place for the revival. To leave it and go into a tent, except under special circumstances, is an implied reflection on the Church. St. Paul's is perhaps the principal Protestant Church in Springfield, a beautiful modern structure, with a delightful people. Dr. Briggs is a greatly beloved pastor. He was my presiding elder when I was in Kansas City, and a mighty good one. It has been a great pleasure to be associated with him again in these meetings. We have few better equipped men for any kind of Church work than Dr. Briggs. There have been about twenty-two accessions to the Church, the fruit in a large measure of faithful pastoral work.

From here I drop back into Texas. I have engagements in Southern Texas, then up North: St. Louis, Chicago, Cornell University, Philadelphia and Washington. But I will live at Brownwood. Though local, I will feel a lively interest in all that concerns Methodism in Texas and the world.

S. A. STEEL.

Brownwood, Texas.

Steam has not yet abolished sailing vessels, the total number of the latter craft in the world being nearly double that of steamers.

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## AUSTIN PREACHERS CONFERENCE.

The Austin Methodist preachers met in regular session Monday, November 23, 1908, with President Sears in the chair. Present: Presiding elder N. B. Read, Sears, Godbey, Hocutt, Holloway, Westbrook, Booth, Young.

Reports—Tenth Street: Every department moving with full attendance; 150 at prayer-meeting and fine interest in the woman's society.

University Church: Brother Sears and Secretary McNeely held the services respectively on the third Sunday. Preached on missions yesterday and took 57 subscriptions to the "Go Forward." The Church is going to support two Bible women in China.

South Austin: Prayer-meeting has doubled in attendance. Senior League and Bible class in Sunday-school have been organized. Congregations have enlarged.

Manchaca: Good service at the three points where I have been since conference. Sunday-school doing well. Contract has been let for painting the church at Manchaca; also a similar committee has been appointed to make arrangements for painting the church at Carl; 12 subscriptions taken to Go Forward.

First Street: Good services yesterday—one accession. Brother Read preached at the evening service.

The presiding elder reported that he had not been over the entire district, but that the charges he had visited were beginning hopefully and that every indication points to progress and a successful year. Each Quarterly Conference held thus far has made a fine showing. The preachers present were urged to take their collections early. Brother Read entered heartily into the meeting, and in a very fraternal spirit invited the co-operation of every preacher, promising to respond gladly if possible to every call where his service is needed.

C. C. YOUNG, Secretary.

Some of the old wooden vessels lasted four times as long as the modern steel craft.

**CAUSE AND EFFECT**

**Good Digestion Follows Right Food.**

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

"There's a Reason."

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

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### 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.

## WITH THE BRETHREN IN CALDWELL COUNTY.

In keeping with a promise made to the Caldwell County pros just after the adjournment of the West Texas Conference awhile back, I went down there last week and helped them in their local option fight. Caldwell is one of the richest counties in that section of the State, but it has been cursed with liquor for a great many years. In some places it has had precinct local option, but in Lockhart, the county site, in Luling and one other place the bar rooms are in full blast. I went by way of San Marcos and was taken from there into the county.

San Marcos is in Hays County, and it is one of the most prosperous and delightful towns in Southwest Texas. It is situated on a series of ridges and hills overlooking one of the most beautiful valleys upon which the eye ever rested. The San Marcos River has its head almost in the town. It bursts from under the hills in a large volume of crystal water, forming a stream of profusion and beauty. It irrigates and laves the contiguous lands for miles along its romantic banks. Coronal Institute is located on a beautiful eminence and from a distance it looks like a veritable crown upon the brow of its elevated situation. Rev. Sterling Fisher is its president, and it is prosperous. The Baptists have recently built a magnificent school plant there also. And the State has one of its most prosperous normal schools in the town. The old court house on the square has disappeared and a splendid new one is taking its place. Business is good, for it draws from a very fertile section of extensive area. Dr. Whaling is the popular pastor of our Church there, but I did not tarry long enough to get to meet him. In fact, I did not get to even shake hands with any of the brethren except Bro. Shugart. That county has been dry for a number of years and the law is well enforced, and the benefits are everywhere perceptible. The people would not entertain, for a moment, the return of the saloons.

From San Marcos I went seven miles to Martindale, and made my opening speech. Martindale is a fine little country town on the bank of the river. It has good business houses, comfortable homes and a peaceful community. The Baptists are the strongest financially and numerically, and they have a large, commodious church. There is where we had the speaking. It was filled with a large congregation, and they evinced much interest. I spent the night pleasantly with the good family of Bro. Johnson. They are members of our Church. Rev. J. D. Dorsey is our pastor, and is just beginning his first year. He was away at the time, but returned before I got out of his circuit. The morning I left Martindale a negro man was shot and killed. He had filled himself with liquor and threatened the life of a prominent citizen, and the killing was the result.

From there I went to Fentress, seven miles below on the river. Had delightful entertainment in the good home of Sister Pitman and family, members of our Church out there. The town is small, but does a good business. It has a large cotton gin, corn mill, waterworks and an electric light plant. We have no church house there yet. All the congregations worship in the Presbyterian Church. There is where we had our local option rally. It was well attended. We have a good Methodist constituency there. After the speaking we drove across the river a few miles with Bro. S. F. Lancaster. He lives in the adjoining county; has an excellent country home, and we had a delightful night and day with his family. Rev. V. V. Boone is on the work on that side of the river, and he dropped in and spent the day with us.

The next meeting was at Prairie Lea, a few miles below Fentress. There Bro. Dorsey joined us. Had the meeting in his church, which is a commodious structure. They have a good membership there. The headquarters of the charge are at Martindale, where I ought to have said that we have a good church and parsonage.

After the speaking at Prairie Lea we were driven fourteen miles into Lockhart. Bro. J. T. Gillett was at the former place to take us in that night. It was rather a long, cool drive, but we made it by midnight, and went to the home of Bro. Ellis. He is the efficient agent of the Katy road at that point. Lockhart is the largest town in the county. It is a successful business point, and it has a large number of excellent citizens. Rev. J. M. Alexander is the newly appointed pastor of our Church. He and his good wife are already installed in their cozy parsonage, and he is getting his hand on the Church interests. We had a most delightful season of communion with them and spent one night under their roof. He is one of the strong men in the West Texas Conference.

We found the prohibition question a warm one in the town. The people were considerably aroused. I spoke in the street to a large crowd, and also at night in the court house.

From there I dropped down to Luling, some fifteen miles. This is also a good town. We have a good Church and a reasonably strong membership. Rev. M. K. Fred is the pastor. This is his second year. He is a good preacher, a careful pastor, and his Church is in good condition. He and his family are living in a comfortable parsonage, and there is where we had cordial entertainment. We preached to his people Sunday morning. Had a good congregation. At night we had a local option rally. The house was crowded. We had a good meeting. The next day we returned to Lockhart, and that night closed out the campaign. The vote was cast on Tuesday, and at this writing the result is not yet known.

The county has a large German vote. Some of these were with us, but most of them are against us. The American vote was divided, with the majority for local option. There were 400 negroes holding poll tax receipts. The better element among the vote was with us, but the majority was on the other side. The pros made a splendid fight and the sentiment is growing.

We met many Methodists. They read the Advocate, and gave us a cordial welcome. We did not get to meet Rev. D. K. Porter, the presiding elder of the district, but heard favorable reports of his work on all sides. We left Lockhart Monday at midnight, and reached Dallas at noon Tuesday, after a week of strenuous labor.

G. C. R.

## IS IT ANOTHER MILWAUKEE PECK EFFORT?

Sometime ago old Milwaukee Peck was employed to visit a number of prohibition States and local option communities to write up his impressions of prohibition. This he did, but his effort fell so flat that the sound thereof did not reach very far. Now our excellent friend of the Fort Worth Record, the Hon. Clarence Ousley, has announced that he is now in Georgia for the purpose of studying the effect of State-wide prohibition, and that he will write a series of articles, to be copyrighted, and that they will appear exclusively in the Record and the Houston Post on Sundays. Is this to repeat old Milwaukee Peck's ludicrous effort? Why has our friend, Mr. Ousley, so aroused himself on the subject all at once? Heretofore he has not evinced much interest on that question. Is he on a mission of his own, or of that of some one else? Were he simply representing the Daily Record, perhaps nobody's suspicion would have been aroused; but since he includes the Houston Post in his generous labors in behalf of this question, a great many people are wondering what is the motive prompting him. That prohibition will get no material assistance from his able pen, is the conclusion of all whom we have heard mention the matter. We have heard it said that the brewers are going to spring an "educational campaign" very soon, and we wonder if this effort of Mr. Ousley's is to introduce its primary stage? Well, we will see the result of his effort disclosing itself before many moons, and then we will have more to say later on.

## NAVARRO COUNTY DRY AGAIN.

Several months ago we had a local option election in Navaro County, brought on by the antis, and they recaptured it by some hook or crook. We took it into the courts, and in the lower court they won by a majority of five. Our people, through their attorney, the Hon. Richard Mays, appealed it and for quite a while it has been pending in the higher court. Last Monday that tribunal handed down an opinion adverse to the antis and this decision leaves the county in the dry column again. There is where it ought to have been all the time. When they call another election, we will show them a thing or two.

A delayed note from Rev. A. L. Conner, dated November 20, says: "We have just had two good meetings—one at Texas City, conducted by Rev. E. N. Parish, and the other at Dickerson, conducted by Rev. H. M. Whaling, Jr. An increased interest has been manifested on the League City and Texas City charge."

A note, under date December 1, from Dr. J. H. McLean, Manager of the Methodist Orphanage, at Waco, says: "My address will be 901 Herring Avenue, Waco, Texas. We have just moved in and the outlook is favorable. Much has been done and much remains to be done."

Rev. M. H. Hudson is serving Wellington Station. The appointments of Northwest Texas Conference placed the name of L. B. Savage at that station. Much confusion, so Bro. Hudson states, has resulted. Let those desiring to communicate with Wellington Station address Rev. M. H. Hudson.

Rev. S. F. Chambers, for a number of years a member of the Texas Conference, transferred a few years ago to the Montana Conference. At the last session of the latter conference Bishop Atkins transferred him to the Okalhoma Conference and stationed him at Clinton. Bro. Chambers says of his work: "This is a town five years old with three thousand population, three railroads and everything on the move. A new six-room parsonage is being furnished with a fine quality of furniture. The Board of Stewards are largely young, wide-awake men from the various ranks of Clinton citizens, some leading business men, merchants and bankers. They have promised the pastor a liberal support including their personal services in the spiritual development of their town. We are very hopeful and greatly encouraged."

We have a reply to Judge J. D. Thomas' last articles in the Advocate on the divorce question by Rev. F. C. McMillan. In due time this will be published and then the subject will be dropped. The discussion has proceeded longer than has been edifying to our readers, especially some views advanced by our venerable friend, the writer of the first article on the subject. So, after the appearance of the article now on hand, we will take up something else in these columns.

The following announcement will be read with interest by the many friends of Rev. E. C. McVoy, who was for some years a popular member of the North Texas Conference:

"Mr. and Mrs. Cassius M. Shartel invite you to be present at the marriage of their daughter, Ruth, to Reverend Edgar Cornelius McVoy on the afternoon of Wednesday, the second of December, nineteen hundred and eight, at five o'clock, 219 Main Street, Neosho, Missouri."

The young couple will be at home after January 1, 1909, at 3676 Cook Avenue, St. Louis, Mo. The Advocate extends congratulations and best wishes t othe happy pair.

We have been asked to state the difference between an active member and an associate member of the Epworth League, as the words are used in the official terminology of the League. Well, it has always been our understanding that an active member is one who is a member in good standing in the Church and who is ready for any service asked at his hand, while an associate member is a person who is of good moral character, desiring to be affiliated with religious association and work, but who is not a member of the Church. Such person can enjoy the fellowship of the League and get whatever of benefit possible by association with it; but cannot vote in any of its elections or hold office in it.

The Nashville Advocate, in its last issue, had a most timely and pointed editorial on the question of prohibition in Tennessee. That is one of the questions in that State, and its importance has been accentuated by the cowardly murder of ex-Senator Edward W. Carmack some weeks ago. The whiskey devil always overdoes himself when you give him latitude sufficient, and in Tennessee public sentiment is wonderfully aroused. The people of that Commonwealth will see to it that the next Legislature takes the thing in hand, either in the form of a statute or an amendment to the Constitution. Liquor is sounding its own death knell.

The Midland Methodist has this to say of a former member of the Holston Conference, but now a member of the Northwest Texas Conference:

Rev. R. P. Shuler has been appointed by Bishop Key to First Church, Temple, Texas. This Church is one of the best plants in Texas, and has a membership of one thousand. It has been served by such men as Knickerbocker, Shaw, John R. Nelson, C. R. Wright, Hotchkiss, etc. Good for Bob! But his friends back in Holston will not be surprised—they expected him to make good. May he have great success in winning souls for his Master!

On Thanksgiving day Ennis witnessed a tragedy, as the result of a "frosty joint" business in that town. The "frosty" had the effect of producing drunkenness and one man killed another one. A poor wife and her children are left desolate, and in the home of the man who did the killing there is also untold sorrow. Why do people tolerate "frosty joints?" Any citizen has the right to swear out a warrant under the search and seizure act, even on suspicion, and have the place raided by the officers. Yes, an injunction can be issued against such a place and have it closed. Wherever such things exist it is the failure of the citizens to assert their rights under the law. Every "frosty joint," where intoxicants are kept, can be suppressed in two hours—if the people will do their duty.

The Orange Leader pays the following merited tribute to Rev. C. J. Oxley, the retiring pastor of our Church at that place:

Rev. C. J. Oxley, who has so faithfully and ably filled the pastorate of the Methodist Church at Orange for the past two years, has been appointed Field Secretary for the Sunday-school Board and will devote his entire time to the development of the Sunday-school work in this conference. No man in the bounds of the conference is better equipped for this work than is Mr. Oxley. As a Sunday-school organizer and enthusiast he has no superior and it is safe to predict that there will be such a revival of interest in Sunday-school work in this conference, under his administration, as has never been known before.

## PERSONALS.

Rev. E. L. Shettles, of the Calvert District, paid the Advocate a pleasant visit this week.

Rev. I. Z. T. Morris was in the city Wednesday and called on the Advocate force. He is busy with his work.

Rev. W. L. Griffith, of Frost, called pleasantly on us this week. He goes back to that appointment for the second year.

Rev. Charles Brooks, our pastor at Tucumcari, New Mexico, preached the Thanksgiving sermon at a union service in that city on Thanksgiving day, and the Tucumcari Sun spoke in high terms of the discourse.

We stated in a recent issue that the salary of Rev. C. J. Oxley, the Sunday-school Secretary for the Texas Conference, at $1,000 and expenses, whereas we should have said $1,400 and expenses. His address will be 1518 Austin Street, Houston.

Dr. James Campbell, of Corsicana Station, starts off well in his new charge. He is among his old-time friends and serves a loyal people. He has cause to anticipate a pleasant and profitable year's work. He was in Dallas last week and made a pleasant call on the Advocate.

Rev. and Mrs. I. Z. T. Morris have issued invitations to the marriage of their daughter, Ruth, to Mr. Edward H. Whitaker, and the happy event is to take place in the chapel of Polytechnic College on December 16. The Advocate wishes for the young couple the fulfillment of all their dreams.

Mr. and Mrs. M. B. Lockett, of Georgetown, have issued invitations to the marriage of their daughter, Elbie, to Mr. C. A. Nichols, and the event will be consummated on the evening of the 17th instant. May the good Father above bless the worthy young couple is the Advocate's prayer.

Rev. J. L. Morris has begun his work in great earnestness at Colonial Hill Church, and his people are highly pleased with him. That is one of the finest openings in the city, and it is only a question of time when it will be one of the strong appointments in Dallas.

Rev. O. T. Rogers left Monday for Greenville, Texas, to attend the North Texas Conference of the M. E. Church, South, to which he has been transferred. We regret very much that Brother Rogers is going to leave the Valley—he is a fine man, and a good

preacher—but we hope the move is for the best for him and that he may have success and prosperity in his new field. There is nothing too good for him, and we feel that he deserves a better circuit than he has had charge of here, having as it were to preach at four different places. Mrs. Rogers and the children will go later. —Lake Arthur Times.

Kavanaugh Church, Greenville, Rev. C. Pugsley, pastor, starts into the new year hopefully. The Board of Stewards, composed of nineteen stalwart Christian men with Mr. C. B. Jones as chairman, have fixed the pastor's salary at $1,600. A preacher who can entertain a conference as royally as did Bro. Pugsley deserves not only commendation, but a raise in salary.

A fine start on the new conference year is that made by Rev. A. Y. Old, of Edna Station, West Texas Conference. The embers are hardly cold from the session of the last conference held in Texas this year, and yet Bro. Old's people have placed in his hands more than half of the total conference collections ordered by the Annual Conference. A live preacher among wide-awake Methodists brings things to pass.

## THE BIBLICAL DEPARTMENT OF SOUTHWESTERN UNIVERSITY.

(E. D. Mouzon, Chair of Theology, Southwestern University.)

Few things can be more instructive than the manner in which Wesley trained his preachers. His famous "Rules of a Helper" make interesting reading for the preachers of our time. Read carefully the following:

"Why are we not more knowing? Because we are idle. We forget the very first rule: 'Be diligent. Never be unemployed a moment. Never be triflingly employed.' Which of you spends as many hours a day in God's work as you formerly did man's work? We talk, talk—or read history, or what comes next to hand. We must, absolutely must, cure this evil, or give up the whole work. But how? Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in twenty-four. 'But I read only the Pible.' Then you ought to teach others to read only the Bible; and, by parity of reason, to hear only the Bible. But, if so, you need preach no more. Just so, said George Bell. And what is the fruit? Why, now he reads neither the Bible nor anything else. If you need no book but the Bible, you are got above St. Paul. He wanted others, too. Bring the books, says he, but especially the parchments; those written on parchment. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade. 'But different men have different tastes.' Therefore, some may read less than others; but none should read less than this." Thus did Wesley urge his preachers to become students.

It is interesting, too, to see Bishop Asbury, who did not have the advantages of a university education, carrying his books with him on his great journeys—first and last he crossed the Alleghanies sixty times—and studying Hebrew and reading his Greek Testament. He says: "My great desire is to improve in the best things."

I refer to these things with two objects in view. First. To show that the founders of our Methodism believed in an educated ministry; but chiefly to emphasize the fact that the right kind of training does not educate a man away from the people, but rather brings him closer to the people and makes him a greater power for good.

It must be confessed that there has been much training in schools of theology which has done no good, but much harm. We believe that we have hit upon a plan at Southwestern University which commends itself to the Methodists of Texas and to the Church at large.

We have no thought of ever establishing a theological department separate and apart from the university. Young preachers ought not to be set off in a seminary to themselves. Preachers are not different from other men. It is of first importance that they be manly men. If a young preacher cannot take both a regular academic course and a theological course, then by all means let him take the regular academic course. Very few young preachers can do both. As a matter of fact, very few of our young preachers ever attend a theological seminary. We have from eighty to one hundred young men here at Southwestern each year studying for the ministry. Certain work is required of them, but when they have done all the required work, they will still be able to do enough work in the Biblical department to give them pretty much all the theological training they really need. Prof. J. Sam Barcus offers courses in the English Bible which will give a good knowledge of the Bible for practical purposes, and nothing is more greatly needed or of greater importance than this. The writer has a class in Church History. This year we are studying the History of Methodism, calling special attention to the doctrines and polity of the Church. I have also a class in Systematic Theology, studying the great truth concerning God and man, and the plan of salvation. I have a third class in the Greek New Testament. It will be remembered that the "Holy Club," as the Methodists were first called, used to meet and read their Greek Testament together. How much the preacher who does not know his Greek Testament misses, only the student who has learned to love it can tell. When I was pastor in Abilene my honored friend, Col. Asa Holt—from whom I learned more than from any layman I have known, or preacher, either, since I entered the ministry—said to me that, even at his time of life, he was almost on the point of taking up the study of Greek that he might read his New Testament in the original language. In addition to these things, I will meet the whole body of preacher students once a month, and speak to them on important phases of their future work as Methodist preachers.

We are now just at the beginning of our work. We expect to be doing more than this next year. A great work is before our university, and a great opportunity is now offered to the young preachers of Texas and the Southwest.

Bishop Haygood once said: "If the theological schools of America ever come to the devil's business of seeding young minds for a future harvest of infidelity, may heaven's lightning blast them." And he added: "If men with more learning than personal religion fill their faculties they will come to it." Let the Methodist people of Texas know that our fixed purpose shall be to hold our young men true to the faith of our fathers. The great doctrines of Methodism are exactly the truths which the world needs today.

In a great sermon, preached in City Road Chapel, London, in connection with the celebration of the centenary of the death of John Wesley, Dr. R. W. Dale, himself not a Methodist, made this stirring appeal to the Methodists who heard him: "Keep faith with your fathers; keep faith with Christ; keep faith with your children and your children's children; transmit to coming generations the gospel which has already won such splendid triumphs. That 'Word of God' which Wesley preached 'liveth and abideth forever.' I call upon you to resolve with all the solemnities of an oath that you will stand fast until you die in your fidelity to the truths which have given to Methodism its power and its glory; and that henceforth you will pray with a deeper earnestness and a firmer faith that the fires of Methodism may never be extinguished."

For this very thing we are laboring, and we call upon the preachers and laymen of Texas Methodism to help us. Turn the attention of our young preachers this way; in private conversation and in public utterance let the people know what we are doing; understand that work of this kind cannot be done without money and that the coming of larger numbers of young preachers to the University will mean the outlay of still more money, and—give some liberal contributions to this cause.

Brethren, pray for us, that the blessings of God may rest upon these young men, whose training has been committed so large to Rev. J. Sam Barcus and myself. E. D. MOUZON.

Georgetown, Texas, Dec. 5, 1908.

## PRESIDING ELDERS NORTHWEST TEXAS CONFERENCE, ATTENTION.

I wish to call the attention of the "beloveds" of the Northwest Texas Conference to the resolutions, and some other matters, in the report of the Board of Church Extension at our recent session at Waco. I quote from the report:

"We request the Bishop to appoint Rev. C. M. Shuffler Church Extension Secretary; and it shall be the business of the Secretary to travel throughout the bounds of the conference, and especially in the Western districts, hold revivals, secure church extension donations, stimulate our people to build where there is no church house, and erect better churches where they are needed; and also to assist in the organization of each district into Church Extension Building Societies. For this purpose we offer the following resolutions:

"Resolved, 1. That each district be especially organized with a view to meeting the emergencies within its own borders, and for this purpose, that each district be authorized to assess themselves for a special fund, in addition to the regular church extension assessment, to be used in that district, and the money so raised and used shall be reported to this board, and by this board applied as directed by the district raising the same.

"2. That each presiding elder appoint a layman to act as district leader until the meeting of the District Conference, and that the District Conference then elect a leader to serve for one year. It shall be the duty of the district leader to organize a corps of men and women who will agree to pay any amount they wish, or will, to assist in church extension work in that district. The Church Extension Secretary shall co-operate and assist in that work wherever necessary."

The success of this feature of our forward movement will depend largely upon the type of men selected in each district, and the amount of enthusiasm he shall throw into the work. He should be one of the leading laymen of the district—one fairly well acquainted throughout the district—in order to be able to reach and properly organize the men and women of his territory.

Then, any pastor with a church to build, and in need of financial help, should communicate freely with that district leader. If he needs some one to assist him in stirring up enthusiasm on church building in a given community, let him invite the Conference Secretary, C. M. Shuffler, or his own district leader. Shuffler can make speeches, hold revivals, preach clearly and strongly the distinctive doctrines of our Church, or do anything else that may be needed in church extension.

The fact that a year ago the reports show that the 320 homeless congregations in our conference had increased to 337, and that the reports at Waco show an additional increase to 347 ought to stir the heart of every preacher and layman within our borders. The tide must turn. These homeless congregations must be sheltered.

"A Surplus on Church Extension" should be the motto for 1908-9.

W. B. ANDREW.

Madrid is the most elevated city in Europe, being situated 2,200 feet above the level of the sea.

## THE TEXAS CONFERENCE.

### A Good Session—Spirit of Progress. Things to Think About.

The sixty-ninth session of the Texas Conference has passed into history. It was a good session. Bishops Candler and Ward presided to the entire satisfaction of the brethren.

The spirit of progress was very manifest. The assessment for education moved up. The assessment for domestic missions also moved up $1000, and for superannuates $2000, while an assessment of $700 was placed for the Bible cause. The conference made ample provision for its part of the expense of the immigrants' home in Galveston, going even beyond what was asked. Liberal provision was also made for our new Italian work in the same place.

We found ourselves in need of $600 cash to meet an extra demand on the Board of Missions, and as President I asked the board's permission to take a collection at the anniversary to meet it. It was promptly given. Then I determined in myself to ask for $1000, and to make sure of getting it, I went to Bishop Candler "by night," and said unto him, "Rabbi, I have a collection on hand, and want you to take it, and ask for $1000." He said, "No, you must do it yourself," but I insisted that he must, and he said, "Well, if I take it and get $1250, will you give me $250 for one of your young men whom I am going to send to Cuba?" Of course we said yes. Then we concluded to ask for $1500, and we got it, and a little the rise. With Bishop Ward to make the address and Bishop Candler to take the collection, we are ready to guarantee the results for any one who wants help.

There was a great moving of preachers. Out of 193, there were 119 moved. Of these, there were 67 who had served only one year in the charge from which they were moved, 36 two years, 12 three years, and 4 four years. Here is food for thought. Each of these men must lose one week going to conference; then there is at least two weeks lost in getting moved and settled down. This makes 357 weeks, or practically seven years, of time lost. Then it will cost on an average at least $25 apiece for these men to move, or say in round numbers $3000 for all of them. That is another big loss. It will be noticed that a big majority of these moves were at the end of one year. Why is this thus? Why should only 36 out of 119 stay only two years, and 12 three, and only four out of 203 pastors and presiding elders stay only four years? Will these figures make an argument for or against the removal of the time limit? But where shall we look for an answer to these things? Is it because our preachers are not cultivating staying qualities and habits as they should? Or is it because our charges are cultivating a restless and hard to please spirit? Whatever the cause, it should be located, and as far as possible cured. Very few men have done their work at the end of one year. But with all these changes the preachers went away from conference in the best of spirits. They are a great body of self-sacrificing men. God bless them all, is my prayer. J. T. SMITH.

Jacksonville, Texas.

## FROM CHINA.

Our conference was held this year in Shanghai. Bishop Seth Ward has come to China, visited the principal stations, preached some most helpful sermons to us, succeeded in helping us to settle the land case, held our conference and is now out on the bosom of the Pacific homeward bound. It affords me pleasure to relate that he has given general satisfaction in his administration here, and the China Mission Conference will gladly welcome him back to this field next year, if the Episcopal College should see proper to assign the work in the Orient to him again. Many of us believe that it would materially advance the interests of the work here to keep it in the hands of a Bishop for at least a quadrennium without change. There is no doubt that time is one element involved in familiarizing one's self with any field, and especially is this the case in China.

The reports for the year past were not so good as some we have had in former years. But some advancement was made along the lines of educational work, selfsupport, extension of the evangelistic work and I believe a little increase in membership. There are some tokens of improvement in the spiritual condition of the workers, I believe, for they are not as anxious to report new converts as they are to build up the Christians in the faith.

The largest gains were reported from this district (Huchow), and the largest increase of any charge was reported from our circuit—the Huchow. There were ninety-two members received and a good number of probationers in addition. This work is now in better shape for aggressive, successful evangelistic work than ever before. During the twenty years of my connection with the China Mission Conference the prospects were never so bright as today. Our work for the fall and winter is all planned and we have already begun to push the battle against the stubborn foe.

In this field we are right up against heathenism on every hand. The encounter is a "hand-to-hand" one every day and every hour. Yet, the spectacle is a glorious one, for the banner of our Lord is floating over the conquered and proudly advancing against the enemy. To me the work was never so full of interest as it is now. It is good to see how nobly the Christians are standing by the missionaries in the work. There is, in fact, a real "laymen's movement" among them. And the best feature of it is that it is not merely a movement to help in financing the enterprises of the Church, but also to take an active part in the aggressive work of preaching the gospel. The spiritual element is one of the strong features of the movement. The laity is becoming conscious of the great responsibility of saving souls that now rests upon them.

The real wonder of the age is the splendid fight that the Empire is now making to destroy the opium business and save the people from the terrible curse. And the success already achieved is phenomenal, when the strongly entrenched position of the opium traffic is considered. But the Emperor and the people are at one in their opposition to the greatest enemy of the Nation, and their efforts will not relax till the job is brought to a finish.

Sir, the battle cry of the Chinese against opium and morphia is the same as that of the noble Texans against the horrible liquor traffic. "On with the battle!"

Let me take advantage of the opportunity to send Christian greetings to my friends and brethren there. May the blessings of our God rest upon them all. Yours fraternally,

J. L. HENDRY.

## HYMENEAL.

The marriage of Miss Nellie Gray Moore and Mr. Graham Hamilton, both well known and popular young people of Dallas, was quietly solemnized at the residence of Mrs. Sharpe, on Holmes Street, Sunday morning, November 29, 1908, Rev. E. A. Hawkes officiating.

The happy young people have the best wishes of their numerous friends here and elsewhere.

For the present Mr. and Mrs. Hamilton are at home with the groom's parents on Bryan Street.

A gallon of vinegar weighs more in winter than in summer, as the cold causes the fluid to contract.

CHURCH BELL FOR SALE.

Good second-hand church bell for sale at a bargain. For terms write J. G. POLLARD, Rogers, Texas.

# Epworth League Department

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

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

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

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### STATE LEAGUE CABINET.

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

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### MAY DYE TYPEWRITER FUND.

This fund if growing. If the Leaguers over Texas will act promptly and forward their contributions we can get this typewriter to Miss Dye very soon after the holidays. The typewriter company writes us that they will make special efforts to have the machine delivered promptly. If information is desired regarding this fund it may be found in the Advocate of November 19.

One lady who signs only her initials writes as follows: "Inclosed find one dollar for Miss Dye's typewriter. I wish you great success in your collection and I know your reward is certain, for our Savior said: 'As ye did it unto the least of these.' From a well wisher. MRS. W. H."

**The Fund to Date.**

| | |
|---|---|
| Previously reported | $ 21.50 |
| Mrs. W. H. H. | 1.00 |
| J. H. Bowman, Plano | 3.00 |
| Total | $ 25.50 |

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### DOORS CLOSED TO CIGARETTE USERS.

List compiled by the Sunday School Times Co., 1908.

1. Athletic clubs.
2. A business college.
3. Union Pacific Railroad.
4. Omaha schools.
5. Swift & Co. Packing House, Chicago.
6. Marshall Field, dry goods, Chicago.
7. Life insurance companies, (some.)
8. Lehigh Valley Railroad.
9. United States army positions.
10. United States naval schools.
11. Carson, Pidie & Scott, Chicago.
12. Chicago, Rock Island & Pacific Railroad.
13. Central Railroad, Georgia.
14. Three high schools, and more.
15. Ayer's Sarasparilla Company, Lowell.
16. Wanamaker's, Philadelphia.
17. Morgan & Wright Tire Co., Chicago.
18. Western Union Telegraph Company (in messenger service).
19. Burlington Railroad.
20. United States Weather Bureau (Willis M. Moore, chief).
21. Heath & Milligan.
22. Montgomery Ward & Co.
23. Academy of Northwestern University, Chicago.
24. Telephone Company, (Cumberland).
25. New York, New Haven & Hartford Railroad.
26. Pittsburg & Western Railroad.
27. West Superior (Wisconsin) Railroad.

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### SOUTH CAROLINA CABINET.

The Cabient of the State Epworth League of South Carolina met recently in Columbia, eleven members being present. Reports were received from the District Secretaries present, an especially good report coming from Rev. A. N. Brunson, pastor of the Main Street Church in Columbia, who as Secretary for his district organized and held a most sucessful meeting in July. This Pastor-Secretary reported an attendance of seventy-seven delegates representing nineteen out of the twenty-three charges in the district. His method of creating interest in the meeting was given as publishing news items in the papers, appearing in person before the Chuch District Conference and apealing to the ministers to aid him in the work, and by writing letters and postals to everyone who might be interested. He brought to the attention of the Cabinet a suggestion which was received as valuable, and this was to organize a central chapter in the rural sections where conditions were such that a chapter in each charge was not practical. This plan strikes us as being a right good solution to the problem which retards the League work in the country. We pass it on to the Texas workers for trial. Other reports indicated that the work was being given close attention in this State. The date for next year's meeting of the State organization was decided upon, June 22-24 being selected. Mission and Junior work will be emphasized and Dr. Ed F. Cook will be invited to deliver lectures on both phases before the conference. Miss Montgomery, the alert League Editor, was present, and offered helpful suggestions, urging especially that attention be given to sending in news items for publication. Considerable praise is being given to the New President, Mr. N. M. Salley, of Greenwood, for the zeal and energy he is putting into the work of his office. From the reports it appears that all the Cabinet officers are acquitting themselves well.

SEYBOLD REED-PIPE ORGAN

Style No. 120. 5 Octaves. Wood, Golden Oak. Seybold Patent Reed-Pipe Action. Pipes in dull harmonious colors and gold bronze. Height, 90-in.; Width, 55 in.; Depth, 28-in. Blown by hand or feet. Catalog of two-manuel and pedal organs and single-manuel Chapel and Parlor organs FREE. Send for it now.

Seybold Piano and Organ Company,
225 River Street, Elgin, Ill.


### WANTED—MEN.

"Run ye to and fro through the streets of Jerusalem, and see now and know and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment."

"For among my peop'e are found wicked men. They lay in wait as he that setteth snares. They set a trap they catch men."

"They judge not the cause, the cause of the fatherless, yet they prosper," and the right of the needy do they not judge."

"Shall I not visit for these things?" saith the Lord. "Shall not my soul be avenged on such a nation as this?"

"A wonderful and horrible thing is committed in the land."—(Jer. 5, Chap. Ext's.)

The writer took occasion on a recent Sabbath afternoon to visit the Houston city jail, in company with a number of God's servants, to hold religious services, and never have I seen such an object lesson upon the inconsistency of our modern governmental system, municipa', as well as State and National. The words of Jeremiah came to mind, but it seemed to be Houston instead of Jerusalem, needing men who would "execute judgment." Then memory flew back to school day lore and we remembered how Diogenes wandered through the streets of his beloved city with a lighted lantern in daylight, "hunting a man." Throughout the ages has it ever been the same. God give us men!

In one corner behind the grating were huddled creatures, gray-haired and young, imprisoned for the most part for drunkenness. What consistent (?) procedure indeed to protect by law, the sale of a deadly poison, and then by the same authority arrest and incarcerate in prison, citizens, who partake of the protected poison. Shades of the founders of this Government, for the protection of the people! No cots or pillows were provided, only a cheap blanket for pallet and cover as well. On the cold stone floor lay the motionless little form of a boy not apparently over eight years of age. Kneeling down, I slipped my hand through the bars and touched the shrunken little body, to ascertain if life was gone. Convulsively the breath came and went, but the child lay in utter unconsciousness. The golden hair, such as I have seen in pictures of cherubs, waved softly around a little face, pale as death, and, oh, so pitiful! The little ankles were bruised and bleeding. I learned from one of the inmates that the baby had been arrested the day before for being drunk!

There he lay, a motionless, bleeding victim to the drink demon who rules in Houston, and over South Texas as well.

Truly "a wonderful and horrible thing is committed in the land," for "among my people are found wicked men. They set a trap, they catch men." Yes, and children as well. How I clasped my own little boy in my arms and wondered "How long, Oh, Lord, how long? until thou wilt visit for these things." What mother's boy is safe with a sa'oon on every corner to entrap him? Prate of race suicide! What American mother is willing to furnish victims for the gigantic Juggernaut that annually destroys the souls as well as bodies of multiplied thousands of mothers' boys in this land. "No drunkard shall inherit eternal life."

Oh, God! give us men who will protect the home. Men, clear of vision, steady of brain, true of heart.

Oh, for an awakening of the instinct which even the savage feels, of protecting from danger his mate and helpless offspring.

Truly we are fallen upon sad times when institutions to destroy the manhood and youth of the nation flourish on every hand. "They judge not the cause, the cause of the fatherless; yet they prosper (protected by law), and the right of the needy do they not judge."

"I can never get to where I will believe in making revenue for the State out of the wasted lives of its men, the broken hearts of its women or the starved, blighted lives of its children."—U. S. Senator Carmack.

"Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?"—Editor Texas Christian Advocate.

While musing on the above, "the fire burned;" we crave your indulgence of such a lengthy communication.

A HOUSTON MOTHER.

### A WORD OF EXPLANATION.

A year ago I was appointed by Bishop Candler to Wortham Station, about 100 miles south of Fort Worth, but it was thoroughly understood between Dr. Bishop and myself that I was not to move my family from Polytechnic College until c'ose of school. After I had served Wortham Station for two months or more, I found it would be very inconvenient for me to serve the charge and my family remain at the college, so I wrote the presiding elder if he could put a young man in my place and would re'ease me to do revival work, likely it would be best in every respect, etc., but if he did not see proper to do so, I would stick to my task, etc. I wish at this point to state that the Wortham people gave me a warm reception, and were kind to me. The presiding elder wrote me that if I could not move to Wortham I could not do much good, which I knew, but stated that he wou'd rather have me for Wortham Station than any other man, etc., but if Bro. Sensabaugh could use me in the Fort Worth District he could supply Wortham Station. Bishop Candler was consulted and the change was made in regular order. While at Waco Conference I was sick and not able to be at the conference more than half the time. When my name was called I was in my room sick and could not respond to the call. Some of my good friends informed me that the impression was made on the conference that I "quit" my charge; however the presiding elders did not make this impression. If the impression was made, it was false. I did not leave my post except by the consent of the authorities of the Church. I have a right to locate if I see proper, but I do not have a right to "quit" or "resign." I am not in the quitting business, and would not "quit" even in sight of greener fields. Trust this is sufficient.

J. T. BLOODWORTH.


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### LETTER FROM ALABAMA.

By Rev. M. H. Wells.

The thirty-ninth session of the North Alabama Conference met in the city of New Decatur November 18 and adjourned the 23rd. Bishop H. C. Morrison presided and Dr. J. W. Newman was for the nineteenth time elected Secretary. Most of the members were present at roll call. The weather throughout the session was most propitious, and the entertainment was all that the most exacting could have demanded. In company with Judge Penn this writer had elegant treatment in the home of Judge Skeggs. To furnish "bed and board" for a week to so large a company involves much extra expense and work. Having had the care of eight such occasions I know the talk before, during and after adjournment, and do not hesitate to say that nothing but a spiritual session will compensate those who entertain. They expect to hear much spiritual singing, praying and preaching. If their sons and husbands are saved they rejoice for having the privilege of entertaining. Failing to realize this they are quite likely to be slow in asking a repetition. The first sermon of this session was on Sunday. There was a time when there were two sermons a day and a good deal of extra singing and praying. We never had a more serene and harmonious session and yet it was not distinctly religious. From all I could hear the anniversaries, that substituted the preaching, failed to please and satisfy. For three afternoons Dr. Gross Alexander lectured on the "Alpine Sermon" and Paul's letter to the Romans. Vast audiences were instructed and delighted. He is wonderfully gifted and the conference appreciated his visit. Of course he did not forget the Review, but spoke and canvassed with success. Valuab'e as is his work as an editor, he might multiply his influence many-fold by visiting the leading Churches of our connection and delivering some half dozen lectures in each. The reporters said it was whispered that he had in him "Bishop timber." "All of which is respectfully submitted." By way of addenda I wish to say that if he will secure my election as a delegate to the next General Conference I may vote accordingly.

Bishop Morrison presided for the first time and at our request. An attack of the grippe interferred with his pleasure and effectiveness, but in the chair and cabinet he gave great satisfaction. He is a thoroughly consecrated Methodist preacher and in hearty sympathy with all true Methodist preachers. The conference gave its satisfaction with his work by asking his return next year. The appointments seem to be the best adjustment that has been made in the past seventeen years. Having lived among us for two years he was familiar with the pastors and cahrges. Where so many and various tastes are to be met it may be impossible to prevent disappointments, but I can't recall a misfit. The coming year will prove the correctness of the above and vindicate the wisdom of the Bishop and his advisers.

Judging from reports the various interests of the Church had been faithfully cared for. The rule was to report collections in full. In a number of instances an excess was named. In most such instances this was to the credit of a growing missionary spirit. Many of the stronger charges are supporting two pastors—one local and another foreign.

Six members died during the year. Mention was made of their long and faithful service at the memorial Sunday afternoon.

One was discontinued; three located; two readmitted and fourteen received on trial. A class of twenty-three was received into full connection. Two came to us by transfer.

We had as visitors from abroad Drs. Alexander, Lamar, Cook, Thomson Parker, Veerland and Hamill. Bro. Stubbs was present and well represented the Laymen's Movement. Miss Mary N. Moore addressed the conference in the interest of Athens College, of which she is the successful President. She spoke as never woman spoke. Dr. Hosmer was here telling of the advantages offered in the Southern University for the training of boys and young men. Rev. W. R. Hendrix was a welcome visitor to his old home conference. There has never been an hour since his transfer that he was not needed here. Drs. Mason and Dannelly, of the Alabama Conference, represented important interests and did it well.

Our membership has reached 80,000, and we now have eleven districts. Thus it comes to pass that we are among the largest and most important conferences in the connection.

The next session goes to Roanoke, Birmingham, Ala.


### FEARED BEING GRABBED

**Woman's Nervousness from Coffee Drinking.**

The brain acts through the nerves

When the nerves are irritated by coffee drinking the mind often imagines things which have no real existence—such as approaching danger, unfriendly criticism, etc.

A Mich. woman suffered in this way but found how to overcome it. She writes:

"For twenty years, I drank coffee thinking it would give me strength when tired and nervous.

"The more coffee I drank, the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to house-work. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if left alone I would not go from one room to another for fear someone would grab me, and my little children had to go around on tiptoe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my break-down, so that my head and hands shook like the palsy.

"At first I did not like Postum but I kept on drinking it and as we learned how to make it right according to directions on pkg., I liked it as well as coffee.

"Occasionally I make coffee when we have guests and give it to the children, too, but as soon as they taste it they return their cups for Postum. Now I go anywhere in the house day or night and never think of anyone grabbing me and the children can romp as healthy children should—my nerves are all right." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

# A Man May Eat Any Meal

**And Digest It Easily If He Will But Try.**

**FREE DIGESTIVE TABLETS.**

Don't be afraid of your meals. The reason you have dyspepsia is that something is lacking in your digestive apparatus necessary to the stomach's work.

A perfect stomach loves to work. Perfect digestion is not afraid of any meal and benefits by its consumption of food the whole machine of man.

Stuart's Dyspepsia Tablets make easy the work of digestion, because they combine active fruit and vegetable essences which are needed by the stomach.

These essences are so powerful they digest food without the aid from the stomach. They have done this with a meal encased in a glass tube.

We will send a trial package to any one free for his name and address.

Eat what you will or when you will, then take a Stuart Dyspepsia Tablet and see how you will digest that meal. In a short time your stomach will have a natural supply of gastric juices and your whole system will be able to take care of digestion easily.

Ask any druggist about Stuart's Dyspepsia Tablets. His answer will tell more than we can say. Ask him how they sell. If you want to buy them give him 50c. But if you want to test them write us and you will receive a trial package by mail without cost. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.


## FIRST IMPRESSIONS OF MEXICO MISSIONS.

While spending a few days in Mexico recently, I had the much-longed-for privilege of seeing just a part of the work our Church is doing there. I shall never forget my visit to Hospital Monterey. It was half-past eight in the morning, the hour of the daily chapel service. The little room at the rear of the main building was filled to overflowing with men and women of all ages, young people, and children whose eager, expectant faces were fixed upon the Mexican pastor in earnest attention as he delivered his message. When the hymns were announced everyone joined in the singing. At the close of the devotional exercises, those who were sick received medicine and treatment free.

The attendance at these daily services varies from one hundred to one hundred and twenty-five. Conversions are frequent, and many are added to the Church. During the year 1907 twenty-five thousand seven hundred and fifty-three were given free treatment. In addition to these were the pay patients in the hospital proper, the office patients, and those visited in their homes, making a total of over twenty-nine thousand who came under the ministry of this Christian institution.

Wesley College, in San Luis Potosi, is doing a great work in the training of native preachers. Most of the young men now in attendance are going on scholarships, as some are orphans. some are the sons of poor people, while others, on becoming Protestants, were discarded by their parents.

These boys are not only making the most of their time in the schoolroom, but they do all the work connected with the school except the cooking and washing and some of them run a carpenter shop and printing office. They also take an active part in the Church work. I wish that all our Texas Leaguers might hear them sing.

Weekly services are held on Friday night at the down town mission by the Mexican pastor, assisted by the students and teachers of Wesley College and the teachers of English College. Here the people gather from the streets to hear the gospel, perhaps for the first time and listen to the songs of Zion.

The greatest need of this work is an orchestra. The Mexicans are both musical and music-loving. When there is special music at the mission, then is the time that the attendance is largest. The object of the orchestra is to draw the people, then the preacher can give them the gospel. The boys of Wesley College will do the playing if money can be secured to buy instruments. Fifty dollars is all they ask for.

Laurens Institute in Monterey and English College at San Luis Potosi are both graded schools in which the children are instructed day after day by Christian teachers. This work means a great deal for Mexico; for the boys and girls of to-day will be the citizens and homemakers of the future. Two Sundays spent with the cultured, consecrated teachers of English College will be long remembered by the writer.

Our missionaries and teachers in both Monterey and San Luis Potosi are earnest, wide-awake men and women who literally abound in the work of the Lord. Many of them are doing the part of three or four persons and are laboring under discouraging conditions. Yet through their continued efforts the gospel is gaining ground in spite of crowded quarters, inadequate means and lack of workers. That the gospel is needed in Mexico is apparent even to the visitor of only a few days. The grinding poverty, the ignorance, and the wretched lives of the humbler classes are an open book to the observing traveler. The Mexican is willing to be led into higher things. When converted, he is a steadfast Christian, ready to suffer persecution, if need be, for Christ's sake. He is the most reverent worshiper I ever saw. Truly it is a privilege to help in this work, whether our means be much or little.

(MISS) EDITH SLADEN.

Wichita Falls, Texas.

## CORONAL INSTITUTE.

Three years in the presiding eldership develops a spirit of modesty with regard to writing for the Advocate, but my present position is not one that calls for modesty, so I will drop a line in the interest of the institution I have the honor to represent. Three weeks residence in Coronal Institute has brought me in close touch with the actual workings of a Church school. I am impressed with the quality of the student body in the institute this year. It would be hard to find a finer body of young men and young women. They have come from good homes and have brought with them the results of home training. This training is continued in the school under the careful direction of President Fisher and his able corps of teachers. There is a harmony and good fellowship among the young ladies that is beautiful to see, and the same thing is true among the young men out at Fisher Hall.

The religious atmosphere of the school is very fine. Morning prayer in the chapel and evening prayer in the study hall is something more than a matter of form. The whole student body regularly attends Sunday-school and Church services. The Young Women's Christian Association and the Young Men's Christian Association are contributing to the religious life of the student body. All of the teachers are Christians and active Church members. The discipline of the school is excellent. I have viewed it with the critical eye of a trustee and find nothing to criticise. All we need is improvement of the property and more equipment, and this the great Church to which we belong will give us. Sterling Fisher is doing a great work and carrying a great responsibility. With better equipment he can make Coronal Institute one of the greatest schools in South Texas.

F. B. BUCHANAN.

## PRAYER IN BATTLE.

"Your correspondent, H. S. Hale, in writing of Mrs. Howe's hymn, said that those who 'go into battle with prayer on their lips generally run away at the first gunshot.' I know it is a common expression that reckless bummers make the best fighters, but history does not substantiate this. John Brown, who was well qualified to know, said that it was a great mistake to think that wicked men made the best fighters. Of his, Harper's Ferry band, only one or two were deeply religious like himself, but all were of good moral character, and of their courage there can be no question, for they went to what they knew was almost certain death. Brown's daughter returned from a visit to them before the raid, saying: "I never saw such men before."

Did the New England Puritans, or their fathers under Cromwell, ever flinch in battle? The Swedish soldiers under Gustavus Adolphus offered prayer before battle, and they vanquished the superior numbers led by Wallenstein, who was called the greatest General in Europe. But Wallenstein's troops were a horde of dissolute plunderers. No regiment in the British Army has won more laurels than the one composed of Scotch Covenanters. Cromwell's "Ironsides" went into battle singing psalms. They were never beaten, and what other regiment in modern history has a record like theirs?

Two regiments in the Civil War were purposely chosen from the wild bummer class—the firemen zouaves and Billy Wilson's zouaves. The first named were disbanded because unfit for duty. Wilson's regiment was kept in service only by being stationed on one of the Florida keys. As I reckon it, one soldier with a live soul, that is, one fired with a genuine religious spirit and not a mere formalist or a canting hypocrite, is worth ten of the immoral sort. The brightest names in history are those of the religious martyrs, and they faced death in the most terrible forms.—New York Times.

## A PEACEFUL SPIRIT GIVES HEALTH.

Here is some good advice once given by a beautiful woman to a girl admirer who asked for her recipe for remaining "such an evergreen:"

"Never work on till you are seemingly at your last gasp, whether at your pleasure, but rest as you go along. If you forego rest until your work is done, the chances are that you will then be too tired to take it. Get all the beauty-sleep you can. Remember that late hours are fatal to good looks and health, and don't committ the folly of working far into the night, and then wondering why your work is not well done and you feel so good-for-nothing the next day.

"Shield your nerves and don't let them become too sensitive. Make yourself take life calmly. If you lose a train, don't pace the platform wildly, but inquire when the next train comes in, and sit down calmly to wait for it. That's just what most women don't do; they sit down, perhaps, but they tap the floor with their feet, clinch and unclinch their hands, and are apparently in a fever-heat of excitement over the arrival of every train that comes in, even though they have been assured that theirs is not due for another half hour. That half hour of waiting means to them a frightful wear and tear of nerves, and they are practically weeks older for it. Try to cultivate calmness; but if you cannot do all at once, you can keep your face still."—London Family Herald.

## UPWARD.

A gloomy trail, a lonely vale,
Ne'er reached by sun or star;
And yet aglow with crystal snow,
The hilltops shine afar!

Is Life to-day a dreary way
Thy weary footsteps plod?
Then lift thine eyes to heavenly skies—
To radiant hills of God!

—Juliet Howe Harmon.


# LIVER ILLS.

DR. RADWAY & CO., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing and drinking hot water at the Hot Springs, Ark., but it seemed everything had failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have ever used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it were bile on top of the stomach. My bowels were costive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully. BEN ZAUGG, Hot Springs, Ark.

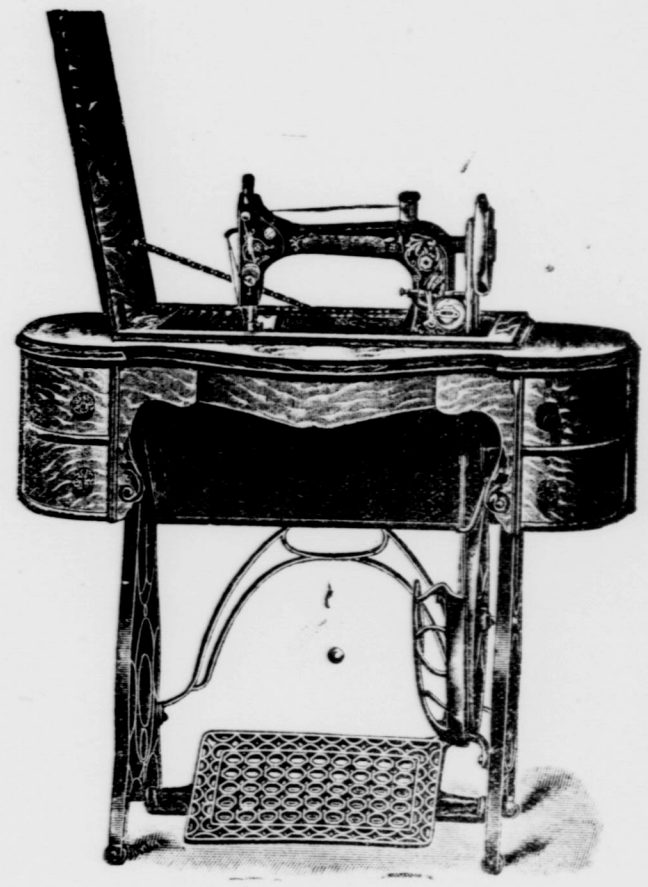
# Radway's Pills

Price, 25c a box. Sold by druggists or sent by mail.

Send to DR. RADWAY & CO., New York, for Book of Advice.



# 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. Howell, Editor, 170 Masten St., Dallas, Texas.

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

The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share—
For the gift without the giver is bare.
—Lowell.

## AN APPEAL.

(The following letter, or appeal, from Mrs. H. N. McTyeire, Treasurer of the Woman's Board of Foreign Missions, to the membership of the Woman's Foreign Missionary Society of the whole Church is given with the hope that one and all will respond by a free-will offering to this great need at the Christmas tide.—Editor Woman's Department).

Dear Sisters:—In view of the enormous demand that is upon our Board I feel that I must make a personal appeal to you that, if possible, I may call out the more earnest and enthusiastic co-operation of every woman in our Missionary Society. That you may realize the crisis, let me outline our present condition. We are carrying an accrued debt of fifty thousand dollars ($50,000), made for the purchase of property in Cuba, Mexico and Brazil. These purchases were all made on advice of Bishops and missionaries on the field. In some cities we could not rent suitable property for schools, so buying seemed a necessity. We cannot draw upon the general fund of the Board to pay this debt because every dollar of dues and pledges is needed to send out missionaries and pay the running expenses of the schools. The call is urgent and the cause is high. I lay the matter before you, and suggest that a committee be appointed in each auxiliary to devise plans for raising a special fund to pay this debt before the close of this fiscal year. Might it not be possible to do this during our Week of Prayer without interfering with thank offerings? If not, ask each member to give one dollar extra as a love offering to Christ at Christmas time. I ask you in Christ's name, praying that you may feel a personal responsibility in doing your part toward lifting this burden. MRS. H. N. McTYEIRE,
Treasurer.

Nashville, Tenn.

## NOTICE!

We call attention to the Missionary Institute and rally to be held in Beaumont, Texas, December 13, by Miss Daisy Davies, representative of the Woman's Board of Foreign Missions. All services to be held in First Methodist Church beginning at 11:00 a. m.

Let each Foreign and Home Mission Society send a delegate or as many as they choose. All are invited. Send names of delegates and visitors to Mrs. W. A. Langham, 908 Broadway, Beaumont, Texas.

MRS. R. R. STAFFORD,
Press Supt. W. H. M. Society.
MRS. C. W. GALLOWAY,
Press Supt. W. F. M. Society.

We are giving in this issue a number of reports from auxiliaries, which have come to us from time to time, and for which we have been before unable to find space, because of other matters which were urgent demanding precedence in publication. We are glad always to get such reports from auxiliaries and will give all such publication in order received, just as early as the space will permit in each instance. Let us hear from any and all auxiliaries through their press reporters, or any other member who will write, and we will do our best for the prompt publication of same. Let us hear from all those places where Missionary Institutes and rallies by Misses Davies and Head have been held. Surely there is much that is good to tell to others. "Tell it out! Tell it out!"—Editor Woman's Dept.

## ATTENTION!

Llano District, West Texas Conference, Woman's Home Mission Society: Mrs. Burdett S. Davis, Boerne, Texas, has been appointed District Secretary of Llano District in place of Mrs. F. A. White resigned. Please send reports to her.

MRS. T. A. BROWN,
Corresponding Secretary.

## A CORRECTION.

In looking over the report of Northwest Texas Conference Home Mission Society for the last quarter we see that Stratford is omitted from the honor roll.

We regret this omission very much for Stratford was not only the second auxiliary to send in the entire $1 per member, but they were also among the first last year to do so. In fact, the Stratford Home Mission Society is always among the first to meet every obligation placed upon them. We believe this public correction due the ladies of that auxiliary.

MRS. D. L. STEPHENS,
Conference Treasurer.

Anson, Texas.

(We regret that the foreging came too late for publication in last week's issue.—Editor Woman's Dept.)

## W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

Dear Sisters:—The first quarterly report for the new conference year is now due. I am inclosing report blanks and I earnestly insist that you fill these out and return them to me at once. I am hoping and praying for prompt replies. Even if you have done nothing at all in the Press Department, write to me about it. And be sure to report fully on the reading course.

This week is moving-week for many of our preachers and their families. I have noticed many preachers' wives' names among my press reporters. If your pastor's wife was your press reporter or Corresponding Secretary and has moved away, please notify me of her successor at once. I cannot reach your auxiliary with the literature unless I have these names. The holiday season—the time when the whole world lays aside its cares and responsibilities to celebrate the birthday of our Savior—will soon be here. Isn't there something you can do, as an auxiliary, to bring comfort and happiness to some one less fortunate than yourself? How about a Christmas basket for some poor family in your town? Or a box to some Orphanage, Mission Home, Wesley House or needy preacher? "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Write me of any special work you may do Christmas. I want it for my North Texas Bulletin.

In presenting the December Bulletin, call special attention to the items regarding boxes. For the item, "Steam at Brevard," have pictures or posters of the school, a map of United States showing its location and on the blackboard write the number of pupils in school, value of property and other statistics. Finally have some one give a brief history of the school. Treat others similarly and write me how you succeeded with the Bulletin. And don't forget to report to me at once.

MRS. FRANK BENNETT,
Press Supt. Conference Society.

Pottsboro, Texas.

## THE WOMAN'S FOREIGN MISSIONARY SOCIETY, WEST TEXAS CONFERENCE.

### Notes from the Missionary Institute.

Seguin has an interesting study circle.

Mrs. Clymer has prepared a yearbook containing the program, the subjects, the leaders and the hostesses for the entire year. It is neatly done and well arranged.

Bastrop's Auxiliary is in a flourishing condition. The interest of the pastor, Rev. Joe F. Webb, is much appreciated.

On the second Sabbath evening in October a public meeting was held.

Mrs. D. B. Orgain as Chairman of the committee arranged the following program:

"Why I Believe in Foreign Missions," Mrs. A. M. Hill.

Reading, Mrs. Richard Starke.

Selection, Mrs. Dr. Fowler.

"What the Gospel Means to Woman," Mrs. J. F. Webb.

Collection.

Distribution of mite boxes.

Mrs. Jenkins, President, made an earnest plea for new members.

Though a teacher in the public schools, Mrs. Jenkins has rarely missed a meeting, and the Recording Secretary, Mrs. Starke, has been equally faithful.

Bastrop's society has adopted the fifteen-cent plan and are much pleased with it.

San Antonio has had the pleasure and profit of a Missionary Institute, held by Miss Daisy Davies and Miss Head. On Nov. 5 Miss Head gave a fine address on the home field. On the sixth the whole day was given to regular institute work. The devotional services were very helpful, really inspiring. They had many interesting maps, charters, posters and pictures for both societies, which they used expertly. They also took orders for books for the various reading courses. A box luncheon was served at noon in the Baraca and Philathea class rooms. This social feature was greatly enjoyed.

In the evening Miss Davies gave a masterly address on the foreign field, dwelling particularly on Korea and China.

Our societies all feel strengthened by the coming of these two remarkable young ladies. There were fifteen ladies in attendance from a distance and twelve additions to the societies.

MRS. DAVID W. CARTER,
Press Reporter.

San Antonio, Texas.

## BRIEF NOTES FROM TOLBERT W. H. M. SOCIETY.

### Missionary Rallies at Clarendon and Childress.

We organized with seven members January 6. We now have eighteen, three of whom joined during Week of Prayer, which closed October 30. (Two of these new members are sweet young girls, only 15 and 16 years old.) All except our two Presbyterian members read our Texas Christian Advocate; these two and one Methodist member do not read Our Homes. Our society only takes four copies of The King's Messenger, but think we will take more very soon.

You see in the minutes of W. H. M. Society, Northwest Texas Conference, of May 13-17, 1908, that our Conference Treasurer reports $100 appropriation to the building of Tolbert parsonage. So, in return we are happy to report that during these ten months we have reported $125.90 expended locally, and $65.90 reported to Conference Treasurer, divided as follows: $30.90 dues and extra dollar; $2 conference fund; $1 to Thurber Mission work; $5 to Immigrants' Home, in Galveston, and $27 Week of Prayer offering. We do thank God for the privileges, profits and pleasures that the sacred Week of Prayer afforded our little auxiliary. We all feel that we received more than we put into the services. I pray that every Texas auxiliary will at least do as well as we, then dear Sister Johnson's prayers will be answered.

Our little band prize very highly our dear editor of the Woman's Department in the Texas Christian Advocate. As she requests, so do I trust, that properly appointed ones will write up at least a few of the drawing features of the joint institutes and rallies being held by Misses Head and Davies in our four Texas Conferences.

I had the grand privilege of attending these rallies, both at Clarendon and Childress, and while they so vividly portrayed the groaning need for world-wide evangelization, by their spirit-fired words, by their charts, maps and books, songs and prayers, and above all by their deep consecration finding expression in their bright faces, I could but praise God for sending to Texas women these two precious young women who so well imparted to us so much needful information. MRS. M. W. CLARK,
President.

(We prize very much all such kind references as the dear sister-worker made in our behalf in the foregoing report, for a word of loving appreciation cheers us on our way.—Editor Woman's Dept.)

## FROM GEORGETOWN, TEXAS.

The Week of Prayer, set apart by our Woman's Board of Home Missions, came to us as a welcome visitor, and abode with us just long enough to fulfill its mission. Our meetings were well attended and the liberal thank-offering given as the Lord loveth.

The Home Mission Society this year appropriated its offering made with prayer and praise to the Ann Browder Mission Home at Dallas.

Our united petitions were lifted in behalf of those most unfortunate of our sex, and may the incense from the alabaster box of ointment broken at the Master's feet rise and pervade the Christian world. REPORTER.

## FROM FERRIS, TEXAS.

The Ferris women never observed the week with public services until this year, but I think the unanimous vote is that they will never observe it otherwise again. Each of us became better acquainted with the lines of work treated during the week.

We also received two new members and four dollars as our offering to the Mission Home and Training School. Also eight new subscribers to our papers.

Those of us who made extra effort and attended every meeting got the greatest amount of good, for the only way to be sure of the best in such services is to be on hand every time.

We closed with open session on Sunday night. The program throughout was both interesting and instructive.

As we heard our Master say, "Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth much fruit and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he will give it to you." We seemed to take a new lease on our home mission life.

MRS. J. J. CREED,
Press Superintendent.

## FROM LONGVIEW, TEXAS.

The Week of Prayer for the W. H. M. Auxiliary here was in every way a success. The entire program was interesting and all who were called upon responded most cheerfully. The last day we had a summary of work from the time our society was organized to the present; this proving our most fruitful year.

All were greatly encouraged in the work of raising funds for the Ann Browder Mission Home at Dallas by one of our most enthusiastic members offering to make a donation of a hundred dollars if we could raise fifty. We have it! We trust Mrs. Johnson will be able to fully realize her fondest dreams for the Home. Our society here is strengthened by new members, and taking it all in all, 1908 is the banner year for the Woman's Home Mission Society of Longview, Texas. MRS. J. K. BIVINS,
Reporter.

## FROM ALBANY, TEXAS.

The Woman's Home Mission Society of this place observed the Week of Prayer with very gratifying results. We carried out the printed program for each day and had some very fine papers on the different subjects, besides supplementary readings.

On Sunday night following we carried out an interesting program consisting of four papers, viz: "The Home Mission Society," by First Vice-President, Mrs. Powers; "Child Labor," by the agent for Our Homes, Mrs. Shoffit; "The Foreigner in the Homeland," by the Third Vice-President, Mrs. Lee and "Rescue Home," by Mrs. Sammons.

The President, Mrs. R. L. Allen, sang an appropriate solo, "Some Mother's Child," and we had other selections suited to the accession, accompanied by Miss Lillian Rogers at the organ and Mr. Jack Lindsay on the violin.

We had a good attendance and the most perfect attention, but for more important we had a good collection amounting to within a few cents of $25, which with our own collection for the week amounts to about $40. We received two new members and I think were all brought into a sacred nearness to each other and to God. We feel very grateful indeed for the benefits we received during the week. MRS. J. H. SAMMONS,
Press Reporter.

## W. H. M. SOCIETY.

The Women's Home Mission Society of Kerens has a membership of seventeen. Since March 1 we have expended for local work $48.35; dues sent off, $8.60; have made 94 visits to the sick and strangers, and distributed 35 leaflets. We have just completed a fence around our parsonage, at a cost of about $60, which adds very much to the beauty of the place.

Although our auxiliary is small every member is always on hand ready to do whatever is put before them. Through the efforts of our President we have a fine society and hope to do a great deal more in the future than ever before.

MRS. WM. FULLER,
Corresponding Secretary.


**MIGHTY FINE DOCTOR**

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

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## THE TEXAS CONFERENCE.

Continued from page 5.

We are in good nands and we pray that the Lord will make us a great blessing to this charge. Crops are short here, and we may not be able to build a new parsonage before next summer or fall. We are comfortable in the one we have and there is no rush in this matter. This one is nicely furnished. Bro. Clark did a fine work here and his works do follow him. We rejoice at his success here. May God bless him abundantly in his new work. We have seen charges that when we reached them they seemed to have been without a pastor for two or three years. Not so here. Bro.Clark is a live man. We want to do some good work for the Advocate this year.—J. W. Smith, Dec. 6.

### Hubbard City.

After more than a week's stay in our new charge I will write of a few of the blessings that have come our way. In our leave-taking of Whitney we were showered with so many acts of kindness that it was doubly hard to go. I have never parted with stronger and truer friends than I did this time. A salary met in full, together with the gift of a nice suit of clothes, tells only in part their work of love. Here we have been met with a true Methodist welcome; a generous pounding the first night in the parsonage and many other tokens of real love have been ours. We are at home and at work. We must have a great year. The future looks bright.—A. E. Carraway, Dec. 7.

### Runge.

We have just closed a meeting here, in which Rev. S. B. Beall did all the preaching. It was a revival in the true sense of that word. Members of the Church were revived, put upon higher ground, consecrated anew and pledged for more diligent service in future. Brother Beall is a Scriptural preacher; he makes the Bible talk to men, telling sinners how to be saved, and Christians how to keep saved and save others. I think I never heard twenty-five discourses from any man containing more Scripture appropriately applied. It was no homiletic handme-down, made-to-order, but fresh application of Scripture to the subject in hand for living men and women. He arrested attention at the start and held it to the last. It is a good thing to turn such men loose for special work if any evangelist is allowed at all. Bro. Beall did us excellent work and we learned more and more to love him and appreciate his work. We are starting off in the new year with determination to make it the best possible.—W. H. H. Biggs, Dec. 4.

### Lott.

Bishop Candler very kindly returned us to this charge. We got back from conference Tuesday afternoon and received a royal welcome from the people of Lott, and many expressed their pleasure at our being returned. Verily, we have a loyal, patient and long suffering people at Lott. Wednesday evening we were agreeably surprised at the unusually large crowd at prayer-meeting, but we were not long in learning the cause of it, for as soon as service was over they came pouring into the parsonage with their arms full of bundles, until the parsonage was full of people and the dining table was loaded with good things to eat. There was also a fine turkey and some chickens in the coop. We wanted to make a speech, but did not feel able to meet the exigencies of the occasion, so we had to content ourselves with telling them we were very glad to have them call, and hoped they would come often. We are always glad to have our people unload their burdens on us. We had a fine congregation Sunday, notwithstanding the threatening weather. Mrs. Sweeney occupied the pulpit for us Sunday afternoon and night in the interest of our W. C. T. U. and the prohibition movement. Her discourses were well attended and highly appreciated. We heard no better report at conference than was sent up by this charge, and we are hopeful of making even a better record this year. We are grateful to the kind people of Lott for the royal reception they have given to us, and we look forward to a pleasant and profitable year in the Lord.—John W. Goodwin, Dec. 7.

### Green Chapel.

Our Sunday-school is still growing in numbers. It numbers about 80. Bro. Courtright is a fine superintendent, yet the Sunday-school will never keep the Church alive when the prayer-meeting stops. The Church ceases to live. That has been the history of the past with any Church. We have a fine a cottage prayer-meeting as can be found anywhere. We have some good Christian people as can be found anywhere, yet they are asleep as to the prayer-meeting and the prayer-meeting is the life of the Church and Christian people. We never will move out in the right direction until we wake up on this line. We need a few more good men and women to help push the old ship along. The few good Christian men and women that we have in our community have been a great stay to help keep the Church alive.—A. G. Bowden.

### Coma.

I am on my new field, at work. I preached at one of my appointments last Sunday, December 6. Bro. Mountcastle, our presiding elder, preached for us on Sunday night, December 6, at Como, and held our first Quarterly Conference on Monday, December 7. His preaching was appreciated by all who heard him. It had the old-time ring. We have found a good people here to serve. They received us very kindly and showed their appreciation for their new pastor by giving him a pounding, which came last Saturday night. They certainly know how to pound a preacher, for they brought a little of everything that a family uses. The good people at the other appointments did not forget their preacher, for as the brethren came in for conference they continued the pounding. Everything that has been brought in has been greatly appreciated by the preacher and his family.—S. H. Smith, Dec. 7.

### Paradise.

When the appointments were read out my name was caned for Paradise, Wise County, Texas. I went home and chartered a car, loaded it November 30, and started. After two days and nights of the roughest riding I had reached the place. They backed the car up to the stock-pen. I had hardly commenced to get my stock off till a man appeared in front of the door, asked me my name and passed a few words, when the jolliest crowd of young folks, and some old ones, too, appeared, shaking hands, saying, "Howdy, Bro. Johnson," as though they were acquainted (only they would call their names). We got the stock off, fed them, and went to prayer-meeting. I have not felt like a stranger since. The first Quarterly Conference convened Saturday at a new church, where there was no organization. After prayer by Bro. Barton, presiding elder, and short talks from all present, after other business was attended to, the assessment was fixed at $500 for preacher in charge. The salary receipts were $59.75. I forgot to say I had the honor of preaching the first sermon in the new church Saturday at eleven o'clock. Bro. Barton preached Saturday night to a good congregation. Sunday morning we met at 10 o'clock. Bro. Barton delivered an address on Sunday-school work, at the close of which the people agreed to organize. The hour for preaching having arrived, Bro. Barton preached on the doctrines of the Church; an excellent sermon indeed; after which we organized a Church of 19 members and baptized six children. After the work was completed, we dedicated the beautiful new church. I am well pleased with the start off. The first Sunday being the time for preaching at Paradise I came home Sunday evening and preached at night to fairly good congregation considering the inclemency of the weather. Monday night had a prohibition rally at the church, conducted by Bro. Odom.—J. L. Johnson.

### Lometa.

My first Quarterly Conference was held yesterday and to-day at Long Cove we had dinner on the ground. and my! my! what a dinner it was! The table, fairly groaned; was burdened with good things. The kindness of the people at Long Cove cannot be surpassed. Bro. Lee was on hand, preached two splendid sermons, which were very much enjoyed by all. A liberal assessment was made for the preacher and presiding elder. My salary was fixed at $718 (with the appropriation, $868); $154.85 payed in to preacher in charge and presiding elder, and another $10 bill came in to-day. We have never been more loyally received by any charge. When my family arrived, supper awaited us at the parsonage. On Monday night following the pounding came in due and ancient form. My, my, how these Lometa people pound! Suffice to say, the pounding amounted to between $35 and $40. Since we came we have painted the parsonage, built a new front porch, 22 feet long, seven feet wide, which adds much to the looks and comfort of the parsonage. In fact, the folks say it looks like a new place. We bought a handsome stove for the church, payed $225 on Church debt; collections for Orphanage and Rescue Home in hand, and some on domestic missions. We have had three additions to the Church; organized a prayer-meeting, and an Epworth League, with 26 members. Thus far I can truthfully say I have never served kinder-hearted people. We are looking forward to a great year. Our people seemed to be very anxious for an upheavel of the power of God all over the charge. May the Lord bless the Advocate. Dear brethren of the Llano District, let's try to make this the best year, if possible, in the history of this district.—M. J. Allen, Dec. 5.

## THE DALLAS METHODIST PASTORS' CONFERENCE.

The Dallas Pastors' Conference met in regular session at 9:30 a. m. in the parlors of the Methodist Publishing House, Dec. 7., with Dr. W. D. Bradfield, the president, in the chair. Devotional exercises were conducted by Dr. Bradfield and Bro. Schrimpf led in a fervent prayer. The minutes as recorded of last meeting were read and approved. Those present: Revs. O. T. Rogers, W. D. Bradfield, J. M. Peterson, D. Schrimpf, C. A. Spragins, J. L. Morris, Lawrence L. Cohen, Jr., G. H. Adams, J. W. Hill and Dr. A. L. Andrews, Visitors: Rev. J. N. Hunter and J. L. Hardy. Reports as follows:

O. T. Rogers, Cochran Chapel—Good congregations; just started protracted meeting; outlook splendid.

J. W. Hill, First Church—Fine congregations. Special service in the morning and installation of stewards. Preached special sermon in the interest of the Rescue Home at evening service. Four accessions.

Lawrence L. Cohen, Jr., Fairland Church—Two fine congregations; splendid day; one accession and one child baptized.

Daniel Schrimpf, Wesley Chapel—Splendid day; Sunday-school overcrowded; not room enough to accommodate the people. Held cottage prayer service Tuesday night; conditions very prophetic.

Dr. W. D. Bradfield, Trinity Church—Two very fine services. Everything looks hopeful for a great year's work.

J. M. Peterson, presiding elder, preached both morning and evening at Ervay Street Church; fine day.

J. L. Morris, Ervay Street Church—Great day; Bro. Peterson preached two fine sermons. Three accessions, one by baptism.

Charles A. Spragins, Oak Cliff Church—Two fine services; two accessions.

Dr. A. L. Andrews, Grace Church—Fine congregation in the morning; 427 at Sunday-school. Three additions, one by baptism. Splendid League service.

Bro. G. H. Adams reported fine services at Oak Lawn Church yesterday. Through the efforts of Mrs. W. H. Johnson, Superintendent of the Rescue Home, something like $130 was raised for the work.

Bro. J. N. Hunter preached at the German Evangelical Church yesterday; had fine day.

The Secretary reported the work of making up a roster of all the pastors, with their phone numbers and residence addresses, about completed. This will be very useful to the association when finished.

The President, Dr. W. D. Bradfield, appointed the following committee to prepare the monthly program: Dr. A. L. Andrews, chairman; J. W. Hill and Charles A. Spragins. Dr. Andrews will discuss at the next meeting of the association the great layman's book, captioned "The Call of God to Man."

Bro. J. M. Peterson announced that all the presiding elders of the North Texas Conference would meet in this city Thursday, Dec. 10, to plan the work for the new conference year, whereupon all the preachers gladly offered to assist in their entertainment of them while in the city. The motion to adjourn was then moved and seconded, which carried, Dr. A. L. Andrews pronouncing the benediction.

LAWRENCE L. COHEN, JR., Secretary.

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### A NEW NAME.

Today I found in a newspaper a new name for the advocates of liquor saloons. It strikes me as fitting and appropriate, to-wit: Saloonatics! Let us hope their number will diminish till not one can be found in all our happy land!

"I'd rather black my visage o'er,
And pat the gloss on boots and shoes,
Than stand within a liquor store
And clean the vessels drunkards use."

J. H. BRUNNER.
Hiwassee College, Tenn.

### MARRIED.

Laughlin-Oldham.—At the home of the officiating minister, Goldthwaite, Mills County, Texas, November 29, 1908, Mr. W. Laughlin and Miss Ida Oldham, Rev. G. W. Templin officiating.

Heath-Millsaps.—At the home of the bride's mother, in Sweetwater, Texas, Mr. Horace Heath and Miss Zelda Millsaps, Rev. Joseph B. Dodson officiating.

Horton-Lewis.—At the Methodist parsonage, in Mesquite, Texas, Sunday afternoon, December 6, 1908, Mr. Marvin Horton and Miss Stella Lewis, Rev. W. R. McCarter officiating.

Petty-Casber.—At the home of the bride's father, Mr. B. R. Casber, six miles from Goldthwaite, in the South Bennett community, December 6, 1908, Mr. Oscar Petty and Miss Lois Casber, Rev. G. W. Templin officiating.

Swaner-McFerrin.—In Knox City, Texas, December 6, 1908, by Rev. J. H. Braswell, Mr. Jesse Gordon Swaner and Miss Lester McFerrin.

## Our Departed Dead

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

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

**Poetry Can in No Case be Inserted.**

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

CLARY.—Marjory Clary was born January 10, 1861. At the tender age of 15 years she was converted and joined the M. E. Church, South. On October 28, 1880, she was happily married to G. F. Givens. To this union were born eight children, six girls and two boys, all of whom survive her but Sadie, who passed away nearly a year ago. It was a pathetic scene, when attending Sadie's funeral, Sister Givens, like a lily swept by a storm, was prostrated with grief. Though then in feeble health, she little thought that so soon she should follow Sadie to the spirit land. After about 12 months of patient suffering the end came November 2, 1908, making her pilgrimage on earth 47 years, nine months and 22 days. She was a kind and warm-hearted neighbor, a devoted mother, loving wife, tender and affectionate friend. As a Christian she was faithful and true. She trusted in her Savior implicitly, and found a great joy in seeking to do his will. It was a real inspiration, during her illness, to converse with her and note her child-like faith and perfect assurance. She had no doubt but that at her release she would go home to be at rest and free from pain. So, friends and loved ones, sorrow not as those who have no hope. Though your dear one is gone, you know where to find her. Her pastor,

T. W. ELLIS.

BENNETT.—John P. Bennett was born in Georgia January 22, 1832; emigrated to Texas at an early date and settled in Trinity County, where he was married May 8, 1856, to Mary Jane Davis. He was converted in 1855 and joined the M. E. Church, South, and lived a consistent member and a devoted Christian till his death, which occurred at Cottonwood, in Callahan County, Texas, November 21, 1908. He served throughout the Civil War under the Confederate flag. He moved to Callahan County in July, 1879, where he resided until his death. He was seventy-six years, nine months and 29 days old. He was the father of nine children, five of whom survive him, and were at his bedside when the end came. The four sons all reside at Cottonwood, and the only living daughter, Mrs. Fannie Tye, of Rochester, Haskell County, was summoned and arrived a few days before his departure. Besides his aged companion and five children, there are thirty-five grandchildren and two great-grandchildren, to mourn his death. Uncle John Bennett, as he was called by all who knew him, was a devoted husband, a loving father, a loyal Methodist, a true friend and neighbor. His mortal remains were laid to rest in the cemetery at Cottonwood amidst a great throng of his neighbors and friends. Sorrowing ones, he cannot come to you, but you can go to him. E. C. AUSTIN, L. D.

WILSON.—Mrs. Ada Wilson was born June 27, 1871; was married to J. J. Wilson December 2, 1889. To this union were born ten children, all of whom are living except one. Sister Wilson was happily converted in 1891, and joined the M. E. Church, South, at Greenwood in McLennan County, Texas, and lived a consistent Christian until death claimed her on September 18, 1908, at her home near Waco, Texas. She was laid to rest in the Greenwood Cemetery to await the resurrection morn. Those who knew her best join in saying she was a good woman, a good neighbor, affectionate wife and kind, indulgent mother. Our sympathies go out to the bereaved husband, who is left with nine motherless children to care for. May the good Lord watch over and sustain the bereaved husband and children and bring them at last to a happy reunion with wife and mother in that world where sorrow is never known and good-byes are never heard, is the earnest prayer of their true friend and former pastor.

G. W. GUINN.

BROWNING.—Mary E. Browning was born in Sumner County, Tennessee, September 27, 1850, and died at her home near Bransford, Texas, November 5, 1908. She was married to Thomas C. Browning October 24, 1872. To this union were given nine children. Three of them preceded her to the glory world. The other six mourn the loss of a kind, loving mother. Sister Browning professed religion and joined the M. E. Chruch, South, in 1865, of which she lived a beautiful Christian life until God called her from the Church below to the Church triumphant. The writer has had the privilege of knowing Sister Browning for seventeen years, and was her pastor at different times, and always found her faithful to her Church and her pastors always found a hearty welcome in her home. She was a faithful companion, a loving and tender mother and a true friend. But she is gone, but not forever. We will meet her again in the sweet by and by. We commend the grief-stricken husband and children to the God of the wife and mother, and pray that God may bless them in this sad bereavement.

E. J. MAXWELL.

WEBB.—Sister Martha J. Webb was the daughter of Samuel and Rebecca Givens, and was born in Madison County, Tennessee, December 10, 1825. While still a girl she was converted and joined the Cumberland Presbyterian Church. Later she moved with her parents to Pontotoc County, Mississippi, and on June 1, 1848, was married to the Hon. B. R. Webb. After her marriage she joined the M. E. Church, South, and continued a devoted member of the same till death, and had the gratification of seeing all of her children received into the Church and become active workers therein. She was a woman of more than ordinary literary attainments, and kept in close touch with the history and progress of her Church, as well as with current events in the history of her beloved Southland. Her husband died January 16, 1860, leaving her with three sons, aged 5, 7 and 10 years. In the midst of the devastations of war, with the armies of both North and South foraging around her in North Mississippi, she had to fight life's battles alone with the burden and responsibility of her family resting upon her. But with undaunted faith in God and an indomitable will to conquer all difficulties, she succeeded in raising and educating her three sons, preparing them for successful and useful lives. She moved to Gibson County, Tennessee, with her family in 1869, where she lived until 1882, when she came to Baird, Texas, where she lived until her death, which took place at the residence of her youngest son, Mr. A. G. Webb, on November 12, 1908. Through a long life she served the Master and his cause. No doubt she has heard the welcome plaudit: "Well done, thou good and faithful servant." May God bless the sons.

J. H. CHAMBLISS.

LITTLE.—James J. Little was born in Milton County, Georgia, November 2, 1843, and died at his home in Wilbarger Count, Texas, November 13, 1908. He was married at Alpharetta, Georgia, in 1868, to Julia Anna Hope, of Virginia. He leaves a wife, five children and a host of friends to mourn for him. Brother Little had been a member of the Methodist Church for nearly forty years, and was a good man and a faithful Christian. He had strong faith in God and was perfectly resigned to his will. He said he was not afraid to die, but was only waiting for the time of his departure. The greatest thing that can be said of any man is that he is a Christian. I can truly say this of Brother Little. He was one of the best men I have ever known. He was faithful to the Church and truly loyal to his pastor. A better husband or kinder father never lived. May the blessings of our God be upon the bereaved wife and children, and may they be faithful to God and make a united family in that sweet beyond.

L. E. RIDDLE.

Vernon, Texas.

RICHARDSON.—Willie Richardson was born in Throckmorton County April 14, 1889, and departed this life in the Godfray's Chapel community, near Weatherford, December 2, 1908. Soon after Willie's birth his parents moved to Leonard, in Fannin County, where he spent most of his life. He has lived for the most part the last three years with his uncle, Bro. J. T. Cumming. He professed faith in Christ a little more than one year ago and joined the Methodist Episcopal Church, South. Willie's parents had gone on before several years ago. He has several sisters, one brother, together with many other loved ones and friends, who are left to mourn their loss. Look up, loved ones, our Father will sustain you in this hour of need. Never does Jesus become so real and so precious to us as when we are in trouble. Dear stricken ones, the sympathetic Christ who loves you will sustain you in this hour of sorrow. In the absence of his pastor, Bro. B. F. Alsup, this writer held the funeral services and buried his body in the cemetery near Godfray's Chapel, to await the resurrection morn.

LEONARD REA.

SHELBY.—The little infant babe of Bro. and Sister Eli Shelby, died November 26, 1908, and was buried in the Weatherford Cemetery. The funeral services were conducted by the writer. Dear parents, weep not as those who have no hope, for you have another jewel in heaven. Strive to live so as to bring all your family to be one reunited family in heaven. May God's richest blessings sustain you in this hour of grief. LEONARD REA.

CLARK.—Mrs. Annah Belle Clark (nee Thornton) was born October 28, 1882. In early childhood she was converted and joined the Methodist Episcopal Church, South. September 7, 1899, she was married to O. P. Clark, now a member of the Northwest Texas Conference. For a number of years they lived a quiet, happy life, on a farm, in the old home community, in Erath County, Texas. Here three precious children were born to them. November, 1905, the husband was admitted on trial in the Northwest Texas Conference, and they were appointed to serve the Dickens Mission. Here, after a residence of two years and six months, where they had struggles and successes, where they saw God's work prosper in their hands, where every one had come to be their friends, in the little parsonage home, May 7, 1908, this precious woman "fell asleep in Jesus." Death, who knocks with equal hand at the door of the cottage and the palace gate, has never claimed a more queenly or saintly life. More congenial to her by far were the struggles and triumphs of a Methodist itinerant preacher's wife than the mistress of a mansion, since she felt the hand of God was leading them. Her life was one of faith, and her Christian experience and Christ-like walk were indeed beautiful. She was wholly the Lord's. Five days before her death the fourth child, Pierce Webb, was born. Like the fragrant flower this tender life bloomed but two short months, when it was plucked by the Father's hand and transplanted to the paradise above. Two days before her death she was told that she must go, and she faced the ordeal with the faith and courage of a true saint. She gave detailed directions concerning her home and her funeral. She dedicated her three sons to God for the work of the ministry, talked and sang and shouted til the end came. For several years she had lived in constant communion with God, and was not afraid when the shadows gathered. The morning before her death, as her husband sat by her side and read of the "valley of the shadow of death," she said, "Yes, it is just out there, but," she added, "I will fear no evil, for Thou art with me. Yes, yes, He is here." Just a few moments before life went out she called all her attendants to a united prayer for the unsaved of the town. Then, after bidding her sorrowing friends a final farewell, she gave her blessing to her little daughter, her three little sons, and her heart-broken husband, and committing them to God, she raised her voice, and in a clear tone she sang, "'Tis So Sweet To Trust in Jesus," and as the words died away on her lips the angels came and wafted her sweet spirit home. Oh, what triumph! Husband, little ones, look up. You shall see her again. M. W. and C. A. CLARK.

SHEPPARD.—Mrs. Cora Sheppard, daughter of C. G. Schmidt and wife of J. N. Sheppard, was born December 30, 1871, and passed to her reward November 24, 1908. She had suffered for months with pulmonary trouble, but bore it all with resignation and Christian fortitude. For several years had been a follower of Christ, and expressed her readiness to go to a better world. Funeral services at Carl were attended by a large number of relatives and friends, and her remains were laid to rest in the cemetery near by. She leaves a husband and stepdaughter to mourn her departure. May God comfort them.

R. A. HOLLOWAY.

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## WEST TEXAS CONFERENCE.

**Austin District—First Round.**

West Point, at West Point, Dec. 12, 13.
LaGrange, 7 p. m., Dec. 14.
Weimer, at Weimer, 2 p. m., Dec. 16.
Columbus, Dec. 18, 19.
Eagle Lake, at Eagle Lake, Dec. 20, 21.
Austin—Tenth St., 11 a. m., Jan. 3.
First Street, 8 p. m., Jan. 3.
University Church, 11 a. m., Jan. 10.
South Austin, 8 p. m., Jan. 10.
Walnut, at Walnut, Jan. 16, 17.

NAT B. READ, P. E.

**Cuero District—First Round.**

Edna, Dec. 12, 13.
Ganado, at Louise, Dec. 14.
Buckeye, Dec. 19, 20.
Palacios, Dec. 21.
El Campo, Dec. 22.
Cuero, Dec. 26, 27.
Yoakum, Dec. 31.
Stockdale, Jan. 2, 3.
Smiley, Jan. 4.
Leesville, at Wrightsboro, Jan. 9, 10.
Hope, at Williamsburg, Jan. 16, 17.
Nursery, Jan. 23, 24.
Port Lavaca, Jan. 25.
Shiner, Jan. 30, 31.

R. A. ROWLAND, P. E.

**San Antonio District—First Round. In Part.**

Rock Springs, Dec. 12, 13.
Uvalde Sta., Dec. 15.
Uvalde Miss., at Uvalde, Dec. 16.
Hondo Sta., Dec. 17.
Prospect Hill, Dec. 20, 11 a. m.
South Heights, Dec. 20, 7:30 p. m.
West End, Dec. 23.
Government Hill, Dec. 27, 11 a. m.
Alamo, Dec. 27, 7:30 p. m.
Travis Park, Dec. 30.

A. J. WEEKS, P. E.

**Beeville District—First Round.**

Mercedes Cir., at San Bernito, Dec. 11.
Brownsville Cir., at B., Dec. 12, 13.
Kingsville Cir., at K., Dec. 14.
Corpus Christi, Dec. 19, 20.
Rockport Cir., at R., Dec. 26, 27.
Oakville, Jan. 2, 3.
Pleasanton, Jan. 6.

Let every pastor be prepared to answer question 5.

It will be made of importance for every member of the Quarterly Conference to attend. This quick round is for the purpose of getting to work at once.

A. L. SCARBOROUGH, P. E.

**San Angelo District—First Round.**

Brady, Dec. 12, 13.
Rochelle, Dec. 13, 14.
Milburn, Dec. 15.
Fredonia, Dec. 16.
Mason, Dec. 17.
Eden, Dec. 22.
Sherwood, Dec. 26, 27.
Paint Rock, Dec. 30, 31.
Sterling City, Jan. 2, 3.
Garden City, Jan. 9, 10.
Midland, Jan. 12.
San Angelo, First Church, Jan. 16, 17.
Menardville, Jan. 26.
Junction City, Jan. 28.

WILL T. RENFRO, P. E.

**San Marcos District—First Round.**

Staples Cir., at Long Branch, Dec. 12, 13.
Martindale Cir., at Fentress, Dec. 19, 20.
Kyle and Maxwell, at M., Dec. 26, 27.
Buda Cir., at Buda, Jan. 2, 3.
Dripping Springs Cir., at Dripping Springs, Jan. 9, 10.
Lockhart, Jan. 16, 17.
Waelder and Thompsonville, at W., Jan. 23, 24.
Belmont Cir., at Nixon, Jan. 30, 31.
Harwood Cir., at Harwood, Feb. 6, 7.
San Marcos, Feb. 13, 14.

D. K. PORTER, P. E.

**Llano District—First Round.**

Goldthwaite, at Goldthwaite, Dec. 11.
Center City, at Bethel, Dec. 12, 13.
Llano, Dec. 19, 20.
Kingsland, at Kingsland, Dec. 26, 27.
San Saba, Jan. 1.
San Saba Cir., Jan. 2, 3.
Kerrville, Jan. 9, 10.
Center Point, Jan. 10, 11.
Boerne, at Boerne, Jan. 12, 13.
Bandera, at Medina, Jan. 16, 17.
Cherokee, at Cherokee, Jan. 23, 24.
Willow, at Willow, Jan. 30, 31.
Blanco, at Blanco, Feb. 2.
Johnson City, at Round M., Feb. 4.

THEOPHILUS LEE, P. E.

## NORTHWEST TEX. CONFERENCE

**Abilene District—First Round.**

Moran, at Moran, Dec. 10, 11 a. m.
Cross Plains, at Cross Plains, Dec. 11, 11 a. m.
Sabano, at Sabano, Dec. 12, 13.
Lawn, at Lawn, Dec. 15, 11 a. m.
Caps, at Caps, Dec. 16, 11 a. m.
Nubia, at Nubia, Dec. 17, 11 a. m.
Anson, Dec. 19, 20.
Nugent, at Nugent, Dec. 21, 11 a. m.
Truby, at Truby, Dec. 22, 11 a. m.
Dudley, at Dudley, Dec. 23, 11 a. m.

GUS BARNES, P. E.

**Colorado District—First Round. (In Part.)**

Westbrook, at Westbrook, Dec. 12, 13.
Colorado Mission, at Shepherd's School House, Dec. 16.
Loraine Mission, at Brownleigh, Dec. 18.
Roscoe and Loraine, at Roscoe, Dec. 19, 20.
Camp Springs, at Camp Springs, Dec. 25.
Hermleigh, at Hermleigh, Dec. 26, 27.
Snyder Mission, at Mount Zion, Jan. 5.
Snyder Station, Jan. 6, 7.

SIMEON SHAW, P. E.

**Weatherford District—First Round.**

Aledo, at Aledo, Dec. 12, 13.
Millsap, at Holder, Dec. 21, 22.
Weatherford, First Church, Dec. 26, 27.
Springtown, at Springtown, Jan. 2, 3.
Santo, at Brazos, Jan. 9, 10.
Gordon, at Gordon, Jan. 16, 17.
Thurber, Jan. 17, 18.
Strawn, at Strawn, Jan. 19.
Ranger, at Ranger, Jan. 20.
Wayland, at Gunsight, Jan. 23, 24.
Breckenridge, at Breckenridge, Jan. 24, 25.
Crystal Falls, at Crystal Falls, Jan. 26.
Peaster, at Peaster, Jan. 30, 31.
Whitt, at Bethesda, Feb. 3.
Graford, at Graford, Feb. 6, 7.
Mineral Wells, Feb. 8.
Eliasville, at Eliasville, Feb. 13, 14.
Graham Mis., at Briar Branch, Feb. 16.
Farmer, at Hawkins Ch., Feb. 17.
Graham Sta., Feb. 18.
Throckmorton, at Throckmorton, Feb. 20, 21.
Davis, Mis., Feb. 21, 22.

M. K. LITTLE, P. E.

**Georgetown District—First Round.**

Troy, at Troy, Dec. 12, 13.
Bruceville and Eddy, at Eddy, Dec. 13, 14.
North Georgetown, at North Georgetown, Dec. 19.
Georgetown, Dec. 20, 21.
Salado, at Corn Hill, Dec. 26, 27.
Florence, at Florence, Dec. 27, 28.
Glorietta, at Glorietta, Jan. 2, 3.
Rodgers, Jan. 3, 4.

Hutto, at Hutto, Jan. 9, 10.
Taylor, Jan. 10, 11.
Holland, at Little River, Jan. 16, 17.
Bartlett, Jan. 17, 18.
Moody, Jan. 23, 24.
Temple, First Church, Jan. 30, 31.
Temple, Seventh St., Jan. 31, Feb. 1.
Granger, at Granger, Feb. 6, 7.

W. H. VAUGHAN, P. E.

### Gatesville District—First Round.

Killeen, Dec. 13, 14.
Nolanville, at Nolanville, Dec. 12, 13.
Ogelsby, at Ogelsby, Dec. 19, 20.
Meridian Station, Dec. 26, 27.
Meridian Mis., at Coyote, Dec. 27, 28.
Gatesville Sta., Jan. 3, 4.
Gatesville Mis., at Brown's Creek, Jan. 9, 10.
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.

The preachers' meeting and Missionary Institute will convene in Hamilton, February 23, and continue for three days. We want the preachers present at 9 o'clock on the morning of the 23d. A program will be gotten out in due time.

J. M. SHERMAN, P. E.

### Vernon District—First Round.

Guthrie Mis., Dec. 11.
Paducah, Dec. 12, 13.
Vernon Sta., Dec. 16.
Tolbert, Dec. 19, 20.
Vernon Mis., Dec. 22.
Quanah Sta., Dec. 27, 28.
Quail, Jan. 1.
Wellington Mis., Jan. 2, 3.
Wellington Sta., Jan. 3, 4.
Olney, Jan. 9, 10.
Spring Creek, Jan. 10, 11.
Kirkland, Jan. 15.
Childress Mis., Jan. 16, 17.
Childress Sta., Jan. 17, 18.
Seymour Mis., Jan. 23, 24.
Seymour Sta., Jan. 24, 25.
Vera, Jan. 26.
Crowell Mis., Jan. 30, 31.
Crowell Sta., Jan. 31-Feb. 1.
Estelline, Feb. 6, 7.

The district stewards will please meet at the Methodist Church in Vernon, Tuesday, Dec. 15, at 2 p. m.

J. H. STEWART, P. E.

### Cleburne District—First Round.

Cleburne, Anglin Street, Nov. 29, Jan. 13.
Cleburne, Brazos Avenue, Nov. 29, Dec. 26.
Alvarado, Dec. 5, 6.
Itasca, Dec. 12, 13.
Covington, Dec. 19, 20.
Cleburne, Main Street, Dec. 27, 28.
Grandview Circuit, Jan. 2, 3.
Grandview Station, Jan. 3, 4.
Morgan, Jan. 9, 10.
Walnut Springs, Jan. 11.
Granbury Mission, Jan. 16.
Granbury Station, Jan. 16, 17.
Cresson, Jan. 23, 24.
Joshua, Jan. 30, 31.
Glen Rose, Feb. 6, 7.
Glen Rose Mission, Feb. 8.
Blum, Feb. 13, 14.
Burleson, Feb. 20, 21.
Godley, Feb. 27, 28.

E. A. SMITH, P. E.

### Stamford District—First Round.

Royston, at Royston, Dec. 11.
Rotan, at Rotan, Dec. 12, 13.
Hitson, at Hitson, Dec. 19.
Hamlin, Dec. 19, 20.
McCauley and Silvester, at McC., Dec. 26, 27.
West Stamford and Liberty, at L., Jan. 1.
Aroca, at Aroca, Jan. 2, 3.
Stamford Mis., Jan. 9.
Stamford Sta., Jan. 9, 10.
Tuxedo, at Tuxedo, Jan. 16, 17.
Haskell Mis., Jan. 22.
Haskell Sta., Jan. 23, 24.
Weinert, at Weinert, Jan. 29.
Knox City, Jan. 30, 31.
Rule, at Rule, Feb. 6, 7.
Monday Sta., Feb. 13, 14.
Pinkerton, at P., Feb. 19.
Goree, at Goree, Feb. 20, 21.
Bonnerton, at B., Feb. 27, 28.

J. T. GRISWOLD, P. E.

### Clarendon District—First Round.

Claude Sta., Dec. 12, 13.
Amarillo Sta., Dec. 19, 20.
Hedley Miss., at Hedley, Dec. 26 27.
Panhandle Miss., at P., Jan. 2, 3.
Miami Cir., at Miami, Jan. 8.
Canadian Sta., Jan. 9, 10.
Glazier Miss., at Glazier, Jan. 12.
Higgins Sta., Jan. 13.
Ochiltree Miss., Jan. 16, 17.
Hansford Miss., at Hansford, Jan. 19.
Stratford Sta., Jan. 21.
Dalhart Sta., Jan. 22.
Texline Miss., at Texline, Jan. 23, 24.
Canyon City Sta., Jan. 29, 30.
McLean Cir., at McLean, Feb. 6, 7.
Shamrock Cir., Feb. 8.
Wheeler Mis., at Wheeler, Feb. 10.
Groom Miss., at Goodnight, Feb. 13, 14.
Dumas Cir., at Middlewell, Feb. 14.
Channing Sta., Feb. 14, 15.

J. G. MILLER, P. E.

### Waxahachie District—First Round.

Ennis, Dec. 12, 13.
Almar, at Almar, Dec. 13, 14.
Palmer, at Bristol, Dec. 16.
Ferris & Bluff Spgs, at F., Dec. 17.
Midlothian, Dec. 19, 20.
Brittain, Dec. 20, 21.
Venus, at Venus, Jan. 2, 3.
Maypearl, at Auburn, Jan. 3, 4.
Lillian, at Lillian, Jan. 5.
Milford, at Milford, Jan. 9, 10.
Lovelace, Jan. 10, 11.
Red Oak, at Dixons, Jan. 16, 17.
Ovilla, at Ovilla, Jan. 17, 18.
Bethel, Jan. 23, 24.

T. S. ARMSTRONG, P. E.

### Brownwood District—First Round.

Blanket Sta., Dec. 11, 7:30 p. m.
Comanche Sta., Dec. 12, 13.
Ballinger Sta., Dec. 16, 7:30 p. m.
Bronte, at Bronte, Dec. 18, 11 a. m.
Robert Lee, at R. L., Dec. 19, 20.
Blackwell, at Blackwell, Dec. 20, 21.
Wingate, at Wingate, Dec. 22, 11 a. m.
Winters at Winters, Dec. 23, 11 a. m.
Indian Creek, at I. C., Dec. 26, 27.
Sipe Springs, at S. S., Jan. 2, 3.
Rising Star Sta., Jan. 3, 4.
Coleman Cir. at Burkett, Jan. 6, 11 a. m.
Pioneer, at Crosscut, Jan. 7, 11 a. m.
May, at Holder, Jan. 9, 10.
Comanche Cir., at Duncan, Jan. 14, 11 a. m.
Gustine, at Gustine, Jan. 16, 17.
Bangs, Jan. 21, 11 a. m.
Talpa, at Talpa, Jan. 22, 2 p. m.
Valera, at Voss, Jan. 23, 24.
Winchell, at Winchell, Jan. 28, 11 a. m.
Brownwood Sta., Jan. 29, 31.
Brownwood Cir., Jan. 30, 31.

District Stewards, please meet me at Methodist Church in Brownwood December 15, at 10 a. m.

J. A. WHITEHURST, P. E.

### Waco District—First Round.

Austin, Avenue, Dec. 13.
Whitney, Dec. 16.
Hubbard City, Dec. 20.
Mart, Dec. 27.
Morrow Street, Jan. 3.
Penelope, at Penelope, Jan. 6.
Aquilla, at Ross, Jan. 9, 10.
Hewitt, at Stamford, Jan. 16, 17.
Peoria, at Peoria, Jan. 20.
Lorena, at Lorena, Jan. 23, 24.
Abbott, at Abbott, Jan. 27.
Bosqueville, at Greenwood, Jan. 30, 31.
West, at West, Feb. 7.
Axtell, at Axtell, Feb. 10.
Reisel at Battle, Feb. 13, 14.
Mt. Calm, at Mt. Calm, Feb. 20, 21.

W. L. NELMS, P. E.

### Plainview District—First Round.

Bovina, at Summerfield, Fri., Dec. 11.
Hereford Sta., 2nd Sat. and Sun. in Dec.
Lockney, at L., Fri., Dec. 18.
Floydada Sta., 3d Sat and Sun. in Dec.
Plainview Sta., 4th Sun. and Mon. in Dec.
Emma, at Emma, 1st Sat. in Jan.
Dickens, at D., Tues., Jan. 5.
Matador, at Matador, 2d Sat and Sun. in Jan.
Turkey, S. Quitaque, Tues., Jan. 12.
Silverton, at S., Jan. 14.
Lubbock Sta., 3d Sat. and Sun. in Jan.
Barton, at Grovesville, Mon. Jan. 18.
Brownfield, at B., Thurs., Jan. 21.
Gomez, at Gomez, 4th Sat. and Sun. in Jan.
Tahoka Sta., Tuesday, Jan. 26.
Post City, at Draw, Wed., Jan. 27.
Hale Center, at H. C., Jan. 30, 31.
Dimmitt, Feb. 6, 7.
Wildorado, at W., Feb. 13, 14.

The District Stewards will meet in Plainview Tuesday, December 29, at 7 o'clock p. m. All the preachers are invited. Brethren, let's get all the forces organized at once, and make this the best year in our ministry.

G. S. HARDY, P. E.

### Corsicana District—First Round.

(Partial List.)

Blooming Grove, at B. G., Nov. 12, 13.
Corsicana Cir., at Harrison's Chapel, Nov. 19, 20.
Eleventh Ave., at Eleventh Ave., Nov. 19, 20, 7 p. m.
First Ch., at First Ch., Nov. 23, 7 p. m.
Barry Cir., at Love's Ch., Jan. 2, 3.

The District Stewards will meet in First Church, Corsicana, on Tuesday, January 5, 1909.

HORACE BISHOP, P. E.

### Dublin District—First Round.

Dublin Sta., Dec. 13.
Stephenville Sta., Dec. 20.
Eastland Sta., Dec. 27.
Proctor, Jan. 2, 3.
Iredell, Jan. 5, at 10 a. m.
Hico Sta., Jan. 6, at 7:30 p. m.
Desdemona, Jan. 9, 10.
Gorman Sta., Jan. 10, 11.
Carlton, Jan. 15, at 11 a. m.
Stephenville Cir., Jan. 16, 17.
Huckabay, Jan. 20, at 11 a. m.
Bunyan, Jan. 23, 24.
Tolar & Lipan, Jan. 30, 31.
Bluff Dale, Jan. 31, Feb. 1.
DeLeon Miss., Feb. 6, 7.
DeLeon Sta., Feb. 7, 8.
Duffau, Feb. 13, 14.
Harbin, Feb. 14, 15.
Cisco Mis., at C., Feb. 20, at 11 a. m.
Cisco Sta., Feb. 20, 21.
Carbon, Feb. 27, 28.

J. G. PUTMAN, P. E.

## NORTH TEXAS CONFERENCE.

### Greenville District—First Round.

Quinlan Mission, at Quinlan, Dec. 12, 13.
Fairlie Circuit, at Fairlie, Dec. 19, 20.
Wolfe City, Dec. 20, 21.
Leonard, at Leonard, Dec. 26, 27.
Lee Street, Jan. 2, 3.
Merit Circuit, at Merit, Jan. 9, 10.
Floyd Circuit, at Floyd, Jan. 16, 17.
Campbell Circuit, at Campbell, Jan. 23, 24.
Lone Oak Circuit, at Lone Oak, Jan. 30, 31.
Kingston Circuit, at Kingston, Feb. 6, 7.
Celeste, Feb. 7, 8.
Wesley, Feb. 13, 14.
Kavanaugh, Feb. 13, 14.
Commerce Mission, Feb. 20, 21.
Commerce Station, Feb. 21, 22.

The District Stewards will please meet at Wesley Church, Greenville, Friday, Dec. 18, at 10 a. m.

R. G. MOOD, P. E.

### Sherman District—First Round.

Tom Bean Circuit, Dec. 11, 13, at Pilot Grove.
Whitewright Station, Dec. 13, 14.
Bells Circuit, Dec. 18, 20, at Bells.
Travis Street Station, Dec. 23, 27.
Trinity and Preston, Jan. 2, 3, at Trinity.
Waples Memorial Station, Jan. 6, 10.
Pottsboro Station, Jan. 15, 17.
Sadler Mission, Jan. 22, 24, at Sadler.
Whitesboro Station, Jan. 29, 31.
Southmayde, Feb. 5, 7, at Southmayde.
Pecan and Friendship, Feb. 12, 14, at Pecan.
Sherman Mission, Jan. 6, 10, and Dec. 24, 27.

1. Preachers' Missionary Institute will be held in Travis Street Church Dec. 15 and 16.

2. District Stewards will meet in Travis Street Church Dec. 16 at 1:30 p. m.

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

C. M. HARLESS, P. E.

### Sulphur Springs District—First Round.

Pecan Gap and Ben Franklin, at B. F., Dec. 12, 13.
Brashear Cir., at Paint Rock, Dec. 19, 20.
Cumby Cir., at Gaffords Chap., Dec. 20, 21.
Purley Cir., at Pleasant Hill, Dec. 26, 27.
South Franklin Mis., at Clopton, Dec. 28.
Mt. Vernon Cir., at Mt. V., Jan. 2, 3.
Hagansport Mis., at H., Jan. 4.
Sulphur Bluff Cir., at Nelta, Dec. 9, 10.
Lake Creek Cir, at Enloe, Jan. 16, 17.
Cooper Sta., Jan. 17, 18.
Sulphur Springs Sta., Jan. 24, 25.
Klondike Cir., at Price, Jan. 30, 31.
Yowell Cir., at Massy Chaple, Feb. 6, 7.
Riley Springs Cir., at R. S., Feb. 13, 14.

The District Stewards will meet in the Methodist church in Sulphur Springs, Tuesday, Dec. 22, 1908, at 2:30 p. m.

W. D. MOUNTCASTLE, P. E.

### Bonham District—First Round.

Telephone Mis., at New Hope, Dec. 12, 13.
Randolph Mis., at R., Dec. 19, 20.
Ector Cir., at Ector, Dec. 26, 27.
Gober Mis., at Gober, Jan. 2, 3.
Bailey Cir., a Bailey, Jan. 9, 10.
Petty and White Rock, at W. R., Jan. 16, 17.
Bonham Sta., Jan. 23, 24.
Brookston Cir., at High, Jan. 30, 31.
Petty Mis., at Forest Hill, Feb. 6, 7.
Trenton Cir., at Trenton, Feb. 13, 14.
Ladonia Sta., Feb. 20, 21.
South Bonham and Savoy, Feb. 27, 28.
Dodd City Cir., Mar. 6, 7.
Honey Grove Sta., March 13, 14.

J. B. GOBER, P. E.

### Paris District—First Round.

Roxton Cir., at R., Dec. 12, 13.
Woodland & Kanawha, at W., Dec. 19, 20.
Deport Cir., at D., Jan. 2, 3.
Shady Grove & Marvin, at S. G., Jan. 3, 4.
Rosalie Cir., at Fulbright, Jan. 9, 10.
White Rock & Williams' Chapel, at Williams' Chapel, Jan. 16, 17.
Annona Cir., at A., Jan. 17, 18.
Blossom & Sylvan, at B., Jan. 23, 24.
Detroit Sta., Jan. 24, 25.
Clarksville Mis., at Liberty, Jan. 30, 31.
Clarksville Sta., Jan. 31-Feb. 1.
Avery Mis., at A., Feb. 6, 7.
Paris Cir., at Hopewell, Feb. 13, 14.
Bonham Street, Feb. 14, 15.
Bagwell Mis., at Robbinsville, Feb. 20, 21.
Lamar Avenue, Feb. 27, 28.
Centenary, Feb. 28-March 1.

The district stewards will meet in Centenary Church, Paris, December 15, at 1:30 p. m.

JNO. M. SWEETON, P. E.

### McKinney District—First Round.

Renner Cir., Dec. 12, 13.
Plano Sta., Dec. 14.
Frisco Cir., Dec. 19, 20.
Prosper Cir., Dec. 20, 21.
Allen Cir., Dec. 26, 27.
McKinney Sta., Dec. 30.
Celina Sta., Jan. 2, 3.
Princeton Mis., Jan. 9, 10.
Farmersville Sta., Jan. 10, 11.
Josephine Cir., Jan. 16, 17.
Nevada Sta., Jan. 17, 18.
Anna Cir., Jan. 23, 24.
Farmers Branch, Carrollton, Jan. 30, 31
Blue Ridge Cir., Feb. 6, 7.
Weston Cir., Feb. 13, 14.
Wylie Cir., Feb. 20, 21.

District stewards will meet at McKinney, in the Methodist Church, December 16, at 1:30 p. m.

J. F. PIERCE, P. E.

### Dallas District—First Round.

First Ch., 11 a. m., Dec. 13.
Forest Ave., 7:30 p. m., Dec. 13.
Trinity, 11 a. m., Dec. 20.
Fairland, 7:30, Dec. 20.
Grand Prairie, at G. P., Dec. 26, 27.
Wesley Ch., 7:30 p. m., Dec. 27.
Lewisville, Jan. 2, 3.
Cedar Hill and Duncanville, at C. H., Jan. 9, 10.
Cochran Cir., at Maple Ave., Jan. 16, 17.
Grace, 7:30 p. m., Jan. 17.
Lancaster, Jan. 23, 24.
Weatland, Jan. 30, 31.
Oak Lawn, 7 p. m., Jan. 31.
Hutchins and Wilmer, at W., Feb. 6, 7.
Oak Cliff, Feb. 14.

The District Stewards will meet in the First Methodist Church at 2 p. m., December 15.

J. M. PETERSON, P. E.

### Decatur District—First Round.

Rhome, Dec. 12, 13.
Willow Point, Dec. 19, 20.
Boyd and Garvin, Dec. 26, 27.
Jacksboro Sta., Dec. 27, 28.
Decatur Sta., Dec. 28, 29.
Chico Cir., Jan. 2, 3.
Chico Sta., Jan. 3, 4.
Greenwood, Jan. 9, 10.
Alvord, Jan. 10, 11.
Argyle, Jan. 16, 17.
Ponder and Krum, Jan. 23, 24.
Institute (Bridgeport), Jan. 29-31.
Bridgeport, Feb. 1.
Mexican Mis., Feb. 1, 2.
Justin, Feb. 6, 7.
Decatur Cir., Feb. 13, 14.
Oakdale Cir., Feb. 20, 21.
Bryson, Feb. 27, 28.

L. S. BARTON, P. E.

### Gainesville District—First Round.

Era and Rosston, at Era, Dec. 12, 13.
Valley View, Dec. 13, 14.
Woodbine Circuit, at Whalely's Chapel, Dec. 19, 20.
Dexter Cir., at Dexter, Dec. 20, 21.
Wesley and Bethel, at Wesley, Dec. 26, 27.
Sanger and Bolivar, at Sanger, Dec. 27, 28.
Myra and Hood, at Myra, Jan. 2, 3.
Broadway Sta., Jan. 3, 4.
Denton St. Sta., Jan. 10, 11.
Aubrey Cir., at Aubrey, Jan. 16, 17.
St. Jo. Cir., at St. Jo., Jan. 23, 24.
Collinsville and Tioga, at Collinsville, Jan. 30, 31.
Denton Sta., Feb. 7, 8.
Pilot Point Sta., Feb. 14, 15.

District Stewards will meet at Denton Street Church, Gainesville, December 16, at 1:30 p. m.

D. H. ASTON, P. E.

### Terrell District—First Round.

Crandall, at Seago, Dec. 12, 13.
Garland Sta., Dec. 20, 21.
Fate Cir., at Fate, Dec. 26, 27.
Rockwall Sta., Jan. 3, 4.
Tolosa Mis., at Bethel, Jan. 9, 10.
Elmo Mis., at Eden, Jan. 16, 17.
Kaufman Sta., Jan. 24, 25.
Kemp Cir., at Kemp, Jan. 30, 31.
Mabank Mis., at Mabank, Feb. 6, 7.
Royse Sta., Feb. 14, 15.
Pleasant Mound Cir., at P. M., Feb. 20, 21.
Mesquite Cir., at Mesquite, Feb. 27, 28.
Chisholm Cir., at Chisholm, Mar. 6, 7.
College Mound, at C. M., Mar. 13, 14.
Terrell Sta., Mar. 21, 22.

The District Stewards will meet at Terrell Tuesday, January 5, at 10 a. m.

M. L. HAMILTON, P. E.

### Bowie District—First Round.

Crafton Cir., at Parks, Dec. 5, 6.
Blue Grove, at Joy, Dec. 12, 13.
Bellevue, at Bellevue, Dec. 19, 20.
Fruitland, at Sunset, Dec. 26, 27.
Iowa Park, at the Park, Jan. 2, 3.
Electra Mis., at Electra, Jan. 3, 4.
Montague, Jan. 9, 10.
Bowie Sta., Jan. 10, 11.
Missionary Institute, Nocona, Jan. 13, 15.
Nocona Cir., at Morris Chap, Jan. 16, 17
Nocona Sta., Jan. 17, 18.
Archer City, at A. C., Jan. 23, 24.
Post Oak, at Friendship, Jan. 30, 31.
Wichita Falls Sta., Feb. 6, 7.
Holliday Mis., at Holliday, Feb. 7, 8.
Byers Cir., at Byers, Feb. 13, 14.
Bonita Cir., Feb. 20, 21.
Henrietta Mis., at Willow, Feb. 27, 28.
Henrietta Sta., Feb. 28, March 1.
Bowie Mis., at Stoneburg, March 6, 7.

JNO. E. ROACH, P. E.

## TEXAS CONFERENCE.

### Pittsburg District—First Round.

Queen City, at Queen City, Dec. 19, 20.
Atlanta Sta., Dec. 20, 21.
Linden, at Linden, Jan. 1.
Douglassville, at Cedar Grove, Jan. 2, 3
Dalby Springs, at God'y Prairie, Jan. 9, 10.
New Boston & Dekalb, at New Boston, Jan. 10, 11.
Nash, at Red Lick, Jan. 15.
Texarkana, Hardy Memorial, Jan. 16, 17.
Texarkana, Central, Jan. 17, 18.
Redwater, at Redwater, Jan. 22.
Winfield, at Winfield, Jan. 23, 24.
Mt. Pleasant Sta., Jan. 24, 25.
Pittsburg Cir., at Union Ridge, Jan. 30, Feb. 1.
Pittsburg Sta., Feb. 1, 2.
Quitman, at Quitman, Feb. 5.
Winsboro, at Webster, Feb. 6, 7.
Daingerfield, at D., Feb. 13, 14.
Hughes Springs, at H. S., Feb. 20, 21.
Naples & Omaha, at O., Feb. 27, 28.

The District Stewards will meet me at Pittsburg, December 30, at 2 o'clock p. m. A full attendance is desired.

R. A. BURROUGHS, P. E.

### Brenham District—First Round.

Brenham, Dec. 12, 13.
Rockdale, Dec. 19, 20.
Thorndale, Dec. 20, 21.
Chappel Hill, Dec. 26, 27.
Bellville, at B., Jan. 2, 3.
Sealy, Jan. 3, 4.
Wharton, Jan. 9, 10.
Bay City, Jan. 11.
Glen Flora, Jan. 16, 17.
Caldwell Mission, Jan. 23, 24.
Caldwell Station, Jan. 25.
Giddings, Jan. 29.
Lexington, Jan. 30, 31.
Hempstead, Feb. 6, 7.
Waller, Feb. 13, 14.
Somerville, Feb. 17.
Richmond, Feb. 20, 21.
Rosenberg & Wallis, Feb. 27, 28.
Fulshear & Brookshire, March 6, 7.

The District Stewards will please meet at Giddings Memorial Methodist Church, Brenham, Texas, 7:30 p. m., December 22, 1908. A full attendance is very much desired.

A. A. WAGNON, P. E.

### Calvert District—First Round.

Petteway, at Petteway, Jan. 2, 3.
Hearne & Bremond, at B., Jan. 3, 4.
Buckholtz, at Milano, Jan. 8.
Davilla, at Davilla, Jan. 9, 10.
Cameron Sta., Jan. 10, 11.
Calvert Sta., Jan. 13.
Fairfield & Dew, at F., Jan. 16, 17.
Teague Sta., Jan. 17.
Kosse & Reagan, at Kosse, Jan. 20.
Marlin Sta., Jan. 22.
Lott & Durango, at D., Jan. 23, 24.
Travis, at Travis, Jan. 24, 25.
Tela, at Tela, Jan. 30, 31.
Maysfield, at Maysfield, Feb. 6, 7.
Rosebud Sta., Feb. 7, 8.
Centerville, at Redland, Feb. 14, 15.
Franklin Sta., Feb. 18.
Wheelock, at W., Feb. 19.
Jewett, at Oakwoods, Feb. 20, 21.

The District Stewards will meet in Hearne, December 16, at 7:30 p. m., in the Methodist Church.

E. L. SHETTLES, P. E.

## NEW MEXICO CONFERENCE.

### El Paso District—First Round.

Dexter, Dec. 12, 13.
Roswell, Dec. 14.
Carrizozo, Dec. 19, 20.
Alamogordo, Dec. 20, 21.
Tularosa, Dec. 22.
Trinity, Dec. 22.

J. B. COCHRAN, P. E.

### Arizona District—First Round.

Bowie, Dec. 11.
Clifton, Dec. 14.
Rodeo, Dec. 16.

JAS. E. CRUTCHFIELD, P. E.

### THE CROSS SQUIRREL.

Once there was a squirrel that did not like its home, and he used to scold and find fault with everything. Its papa squirrel had long gray whiskers, and so was wise—besides which he would shake his whiskers quickly. He said to the squirrel, "My dear, as you do not like your home, there are three sensible things you could do—

Leave it,
or change it,
or suit yourself to it.

Any one of these would help you in your trouble."

But the little squirrel said: "Oh, I do not want to do any of those; I had rather sit on the branch of a tree and scold."

"Well," said the papa squirrel. "If you must do that, whenever you want to scold, just go out on a branch and scold away at some one you do not know."

The little squirrel blushed so much that he became a red squirrel, and you will notice that to this day red squirrels do just that thing.

IF THE BABY IS CUTTING TEETH,

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

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## MURDERS IN AMERICA.

We are accustomed to flatter ourselves that we are the most fortunate nation on the globe. That nature has given to us her choicest gifts with a lavish hand; that here in America we have the highest type of civilization and the purest form of free Republican Government on the earth!

We have indeed many reasons for gratitude and gratulation, and on the other hand there is a dark blot upon our civilization, which we would do well to consider. It may be wholesome—though not pleasant—now and then to look squarely at some dark facts.

Can there be any better test of civilization than the measure of the security of human life? Murder is the most terrible of crimes. Since Cain slew his brother Abel the curse and condemnation of God has been upon it! Without safety to human life society would be impossible. It was God who wrote with his own hand, "Thou shalt not kill."

The general disregard of the sacredness of human life in America is absolutely appaling! This is specially true in the West. There is only one thing in the universe more forceful than public sentiment and that is the Divine Power. And when that general sentiment is vitiated and degraded there is no hope for society until it is purified and elevated. Even among our best people murder is not regarded as it should be, nor is the man who has, without justification, dyed his hands in the blood of his fellow man, regarded as a disgraced criminal for life as he is in other civilized countries! In Canada there are three homicides annally for each million of population; in Germany there are five homicides annually for each million population; in France there are fourteen homicides annually for each million population; in Belgium there are sixteen homicides annually for each million population; in Great Britain there are ten homicides annually for each million population, a total of forty-eight homicides each year for each million of population in all five of these countries, while in these United States alone we have 130 homicides annually for each million of population. Last year the deadly six-shooter laid low in death 10,500 victims!

Well, why is this and what becomes of these red-handed murderers? In Germany 96 per cent of those guilty of homicide are convicted in the courts and suffer a penalty, while in America we reverse the order and convict less than 8 per cent of these criminals. It is not so much the fault of the law as it is the lack of enforcement of law by juries, and juries generally voice public sentiment. In England you dare not kill a burglar in your home at midnight, though loaded down with your treasures and escaping, or you will certainly serve a term in prison! Why? English law and English sentiment are, that human life is of more value than jewels, even the life of a thief. If he is in your home and approaches you to take your life the courts will acquit you if it is a clear case of self-defense, i. e., defending and protecting your own life.

To-day a man with a few thousand dollars can shoot his unarmed fellow man down in any county in this State and in almost any part of this nation and claim that he wrote something in the paper he did not like, or spoke some words derogatory to some woman, or made a motion toward his hip pocket, and he will go scot free nine times in ten. In one county in this State this year a murderer of an unarmed and innocent man was straightway elected to office, if I am correctly informed, and I think I am! His fellow-citizens put him in office before the blood clots dried on the ground! All other civilized nations look aghast at America in her reckless disregard of the most sacred thing God ever gave—a human life! It is well known that the theft of a yearling means a sentence, while the murder of a man means a round in the courts and a verdict of acquittal, which is followed by no sense of dishonor. The reason is public opinion places property above human life. It says the man who takes my property must go to the penitentiary, but the man who takes human life can go to Congress. What is the remedy for this? It lies in the education of the masses and nowhere else. The shools snould teach and pulpit and press proclaim in the ears of the nation the words of God, "Thou shalt not kill." We should labor to create a sentiment which frowns upon a murderer. Let him know that all great Neptune's ocean will not wash his blood-stained hands and that he who has unjustifiably murdered his fellow man must wear forever in the eyes of his fellow men the mark of Cain—the brand of public reproach. Create a sentiment that will speak in our courts and place these murderers on the gallows, or in stripes for life, and thus and thus only will we clear ourselves of the foul blot upon our civilization. It is time, it is high time, for a crusade for the sacredness and security of human life in these United States.

CHAS. S. FIELD.

Fort Worth, Texas.

## "LOVE, THE MOTIVE OF SELF-SACRIFICE."

P. E. Riley.

Love does not hesitate to deny self. The apostles loved Jesus. No demands were too great for them to meet. This spirit has animated every man who has made the most of a good cause. Whenever the object merits and obtains love, personal wants and desires vanish. When the desired object is the education of a child, parents do not hesitate to give up luxury and pleasure that their child may have privilege and opportunity. The spirit of devotion and self-denial characterizes the Christian. Indeed, the life of the Master, itself a complete sacrifice, teaches this principle vividly. Self-renunciation was a joy—it was his father's will. It not infrequently happens that our most lasting pleasures are found in the path of service. This labor of love now finds its place in the sick room, now in the home, or again where weary men are worn by the ebb and flow of commercial tides.

The reason for the sacrifices we make are not always clear; it may be years before the mist wholly disappears. Christ's plans must have seemed obscure to his apostles. But in the performance of duty their clouds vanished and the day for rejoicing was bright. Many can testify that only after long days of waiting did they understand why they were called on to make certain sacrifices. Knowledge, after all, may be only in part; but if this is God's will, it is well.

Self-denial is a means of grace. Its result is growth. Hindrances fall away, and graces that mellow and sweeten the life appear. Christ's cause deprives us of first one apparent pleasure and then another. Superficially viewed, Christianity, with its doctrine of self-denial, is dark and forbidding. However, its dismal feature is a mirage; advancement dispels the illusion. This doctrine is a key that will unlock many doors that stand between us and the beautiful characters we ought to be. Christianity makes no hurtful demands. It seeks a removal of harmful objects, that uplifting influences may take their place. "Follow me," said Christ, and in obeying the apostles gave up many practices and privileges peculiar to their prior life, but in return they received companionship, fellowship and partnership with him in the establishing of his kingdom. In sacrifice for love's sake we find the spirit of the Master.

Love for Christ abnegates self. It has no herald with brazen trumpet announcing its works. Most of its effort is in the hidden pathway of life. The eye of the multitude seldom sees its labors. A lily found in a squaled hovel loses none of its beauty and fragrance in the eye of the lover of flowers merely because it grew in untoward surroundings. On the contrary, the contrast enhances its loveliness. It is an inspiring thought that Christ looks with pleasure on our feeble efforts and small sacrifices in our narrow pathways, when love for him is the compelling motive. The practice of self-denial teaches us to approximate the character of Christ. No hope, aim or ideal is better than this! It prevents sourness, restores happiness and enables us to become Christlike in thought, conversation and life.

## LIKES HIS SECTION.

I am in Floyd County, near Lockney, in a good country. Have been here two years and eight months. Am well pleased; have made three good crops; twenty-five and thirty bushels of corn per acre each year. We have fine soil, health and water. This country is rapidly coming to the front. Cotton does very well. Some have made one bale to the acre. Cotton is not good this year. Land is getting high—from $8 to $30 per acre, owing to improvements and location. We have churches and school houses, preaching and teaching. We need more Methodist people in our community. Baptists are all right, but they can't join us. So if any good Methodist reads this, I will be pleased to hear from him, provided he wants to move west where he can have a chance to do something in the way of building himself up. If you have never seen this Plains country you would do well to come and look. I am not a land agent, but I will gladly give any information to any one who might want to make a change and will do my best to help locate any one in our community. The good Lord is just the same on the Plains as in the low grounds. To all inquiring friends I want to say I am the same as I have ever been—making my living by the sweat of my face. T. F. CASEY.

Lockney, Texas.

## DO IT NOW—TODAY.

While at Gonzales I represented Dodd, Mead & Co. in the sale of the new International Encyclopaedia, and was able to give the several brethren who purchased at that time a liberal discount. A number of others were interested and desired the books, but did not know how it would be, until settled in their charge and saw the salary outlook. This point has been reached and some are doubtless ready for business. While I cannot give the discount allowed at conference, I am glad to say (give notice) that the company allows me to still make a handsome cut to clergymen until January 1, 1909, and on terms so easy that no one who needs a work of this kind can afford to delay and longer cut themselves out of the use of this up-to-date work, said to be the "best that money and brains can make up to this point of the world's history."

My address is 837 Kentucky Ave., Station A, San Antonio, Texas. Write me today. Yours for prompt action,

J. D. SCOTT.

### Beaumont District—First Round.

China and S. L., at Sour Lake, Dec. 12, 13.
Kountze, Dec. 19, 20.
Nederland and S. P., at Nederland, Dec. 26, 27.
First Church, Beaumont, Jan. 2, 3.
Cartwright, Beaumont, Jan. 3, 4.
Kirbyville, Jan. 6.
Browndell and B., at Remlig, Jan. 7.
Jasper Mis., at Byerly C. G., Jan. 9, 10.
Jasper Sta., Jan. 10, 11.
Silsbee, at Silsbee Jc., Jan. 13.
Woodville and C., at Woodville, Jan. 16, 17.
Warren, at Warren, Jan. 18, 19.
Port Bolivar and Amelia, at Pt. B., Jan. 23, 24.
Wallisville, at Wallisville, Jan. 25, 26.
Orange, Jan. 30, 31.
Burkeville, at Burkeville, Feb. 6, 7.
Call Cir., at Bessmay, Feb. 8, 9.
Dayton, Feb. 13, 14.
Liberty, Feb. 14, 15.
Cedar Bayou, at C. B., Feb. 20, 21.
Saratoga and Batson, at S., Feb. 27, 28.
Aldridge Mis., at Aldridge, March 3.
Port Arthur, March 6, 7.

The District Stewards will please meet at First Church, Beaumont, Thursday, December 17, at 2 o'clock p. m. The Board of District Trustees will please meet at same time and place. D. H. HOTCHKISS, P. E.

### Fort Worth District—First Round.

Mulkey Memorial, Dec. 13, 11 a. m.
Glenwood, Dec. 13, 7 p. m.
Polytechnic College, Dec. 14, 7 p. m.
Boulevard, Dec. 20, 11 a. m.
McKinley Ave., Dec. 20, 7 p. m.
Central, Dec. 27, 11 a. m.
Weatherford St., Dec. 27, 7 p. m.
First Church, Jan. 3.
Arlington, Jan. 9, 10.
Handley, Jan. 10, 7 p. m.
Azle, Jan. 16, 17.
Missouri Ave., Jan. 24.
Riverside, Jan. 31, 11 a. m.
Brooklyn Heights, Jan. 31, 7 p. m.
Kennedale, Feb. 6, 7.
Mansfield, Feb. 13, 14.
Smithfield, Feb. 20, 21.
Grapevine, Feb. 27, 28.

The District Stewards will please meet December 17, 10 a. m., at the First Methodist Church.

SAM R. HAY, P. E.

### Corsicana District—First Round.

(Partial List.)

Blooming Grove, at B. G., Dec. 12, 13.
Corsicana Cir., at Harrison's Chapel, Dec. 19, 20.
Eleventh Ave., at Eleventh Ave., Dec. 19, 20, 7 p. m.
First Ch., at First Ch., Dec. 23, 7 p. m.
Barry Cir., at Love's Ch., Jan. 2, 3.

The District Stewards will meet in First Church, Corsicana, on Tuesday, January 5, 1909.

HORACE BISHOP, P. E.

### Marshall District—First Round.

Gilmer Cir., at Mt. Gilead, Dec. 12, 13.
Gilmer Sta., Dec. 13, 14.
Church Hill Cir., at C. H., Dec. 19, 20.
Marshall, First Church, Sunday, Dec. 27; Monday p. m., Feb. 9.
Marshall, N. Marshall, Sunday, Dec. 27; Wednesday p. m., Feb. 11.
Henderson Cir., at Pleasant Grove, Jan. 2, 3.
Henderson Sta., Jan. 3, 4.
Rhonesboro Cir., Jan. 9, 10.
Beckville, at Beckville, Jan. 16, 17.
Hallville, at Hallville, Jan. 23, 24.
Longview Sta., Jan. 24, 25.
Harleton, Jan. 30, 31.
Harrison Cir., Feb. 7, 8.
Waskom, Feb. 14, 15.
Kellyville, at Trinity, Feb. 21, 22.
Jefferson Sta., Feb. 22, 23.

The District Stewars will meet at the Methodist Church, at Longview, on Thursday, December 17, at 1:30 p. m. sharp. Trustees of district parsonage property are called to meet at same time and place. The business is of great importance.

H. T. CUNNINGHAM, P. E.

## WHY HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.—Success.

## QUEER ANSWERS.

Here are some teachers' questions and pupils' answers taken from examination papers in a Maryland school.

What was the chief event in Solomon's reign? He died.

What do you call the last teeth which come to man? False teeth.

What caused the death of Cleopatra? It was because she bit a wasp.

What causes perspiration? The culinary glands.

What is the function of the gastric juice? To digest the stomach.

Define adolater. A very idle person.

Define ignition. The art of not noticing.

Define interloper. One who runs away to get married.

Define ominus. (1) Power to be all-present. (2) Power to eat everything.

Define flinch, and use it in a sentence? Flinch, to shrink. Flannel flinches when it is washt.

What is a chronic disease? Something the matter with your crone.

Name six animals of the Artic Zone. Three polar bears and thre seals.

What is the chief industry of Austria? Gathering ostrich feathers.—Washington Herald.


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SECTIONAL CUT OF GENERATOR.

HEATER AND COOKER, OR HEATING EXCLUSIVELY.

**D. CARN, IND.,** writes: "It costs me only 4½ cents a day for fuel." **L. NORRIS, VT.,** writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel, at least 50% to 75% over wood and coal." **E. ARNOLD, NEB.,** writes: "Saved $4.25 a month for fuel by using the Harrison Oil-Gas Stove. My range cost me $5.50 per month, and the Harrison only $1.25 per month." **M. KING, VA.,** writes: "Using one Burner and Radiator, I kept a 16x18 foot room at 70 degrees, when out doors 13 to 20 degrees were registered." **REV. WM. TEARN, ME.,** writes: "This morning 16 below zero, and my library far below freezing point. Soon after lighting the Harrison Oil-Gas Stove temperature rose to summer heat." **WM. BAERING, IND.,** writes: "We warmed a room 13x14 feet, when it was about 10 below zero with one Radiator." Objectionable features of all other stoves wiped out.

**Not like those sold in stores.** Ideal for heating houses, stores, rooms, etc., with Radiating Attachment; also cooking, roasting, baking, ironing, etc. No more carrying coal, kindling, ashes, soot and dirt. Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—last for years. Saves expense, drudgery and fuel bills. ALL SIZES. PRICES LOW—$3.25 and up. **Sent to any address. Send no money—only send your name and address. Write today for our 30 day offer—full description—thousands of testimonials. 1908 Proposition. Catalogue FREE**

**EXCITING BUSINESS FOR AGENTS**

SALESMEN—MANAGERS—MEN OR WOMEN at home or traveling, all or part time—showing—taking orders—appointing agents. MESSRS. HEAD & FRAZER, TEX., writes: "Enclose order for $81.00. Rush. Sell like hot cakes. Sold 50 stoves in our own town." B. L. HUESTED, MICH., writes: "Been out one day and sold 11 stoves." This patent new. **Nothing like it.** Demand enormous. Agents reaping great harvest. Where operated people stop on street, leave their homes, place of business, miss trains to watch this generator—excites curiosity—watch it as though a thing of life. Show a dozen—sell ten. **Write today for special agents new plan. Send no money.** World unsupplied. Get in early for territory. Write today.

**World Mfg. Co. 7134 World Bldg., Cincinnati, O.**