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

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MAY THE NEW YEAR BRING AN INCREASED INSPIRATION OF HOPE TO OUR READERS

VANDERBILT ONCE MORE.

BY REV. G. B. WINTON, D. D.

The editorial "reply" of the Texas Christian Advocate to my memorandum on Vanderbilt University exhibits so little relevancy either to what I wrote or to the utterances which had called out my article, that I have been at some loss whether or not to offer a further rejoinder. That editorial shifts the whole basis of the discussion. Not one of the charges to which I objected is repeated, and although the "reply" is carefully divided into paragraphs numbered in correspondence with my own, I have searched them in vain for any further trace of correspondence. Not wishing to seem discourteous, however, I now respond to the "reply," and I beg my readers to note that I stick closer to my text than it does.

To do this will lead me far from the considerations previously under discussion. I am encouraged in that I succeeded so effectually in dissipating the charges at which I aimed my former shot. It is a wholly different set of allegations which the Advocate now brings forward. They mostly concern me personally, my manner of conducting the Christian Advocate, my partiality for Vanderbilt, my ill success as a lobbyist, my neglect to have the Vanderbilt Board of Trust take the action demanded by some in regard to the report of the Vanderbilt Commission, and other like failures and failings. There are also complaints that certain steps taken by the Board of Trust before I became a member of it had a sinister design, namely, that of freeing the University from any hold the Church has upon it.

These last two matters are all that have any real bearing on the case in point. I, therefore, take them up first.

The rescinding of a by-law in 1905 by which Bishops had been recognized as ex-officio members of the Board of Trust of Vanderbilt University, and the movement begun at the same time to secure an amended charter, have been made the occasion of earnest and repeated protest by Bishop Hoss. He insists that both these steps were taken with the express purpose of getting Vanderbilt University away from the Methodist Church. This charge is as flatly denied by the men concerned in them; and included in that number, be it remembered, were all members of the College of Bishops as constituted in 1905, who were present at the board meeting. Bishop Hoss, as it chanced, was absent in Brazil. The rescinding of the by-law and the petition for a new charter were, according to the record, both passed by a unanimous vote of those present.

The whole story of the relation between the Bishops and the Vanderbilt board is too long to be recited here. Suffice it to say that no Bishop, so far as I have learned, except Bishop Hoss, has ever taken the attitude that membership on that board is a privilege

to be contended for. Mostly they have looked upon it as a burden, and have avoided rather than sought it. In time doubt arose concerning the legality of the by-law above mentioned (passed in 1894), a doubt shared by some of the Bishops and by the Chancellor who also held his membership under it. The Vanderbilt Board of Trust engages in many financial operations. To have a shadow upon its membership is to expose it to great risks before the courts. It was unanimously agreed, therefore, in 1905, that the Chancellor and a reasonable number of Bishops—five was the number then decided upon—be regularly elected members of the board, with designated terms of office. In order that there might be no trace of personality in the selection of these five men, it was further determined—upon motion of a Bishop—that they be chosen in the order of seniority. It was not meant, however, by this to fix a permanent rule, either for the number of Bishops on the board or for the order of their selection. This action left Bishop Hoss and some others off, those retained being Bishops Wilson, Duncan, Galloway, Hendrix and Key. Is this calm and temperate procedure that which the Texas Christian Advocate describes as "unceremonious?" Personally I am sorry that Bishop Hoss was left off, the more so as he seems to take it to heart. And I regret that he was not present to make his protest in the board. Perhaps then his suspicions would not have been so aroused.

As to the proposed change of charter, I understood that it was simply in order to have eliminated the Memphis Convention Resolutions, and that this was largely because much that they contain, being in its essence purely preliminary, had already become a dead letter. It was not understood, and it is not now thought, by those concerned in the movement—I am speaking of matters which antedated my own connection with the board—that these resolutions constitute any vital part of the connection between the University and the Church. That is my own view. That relation must have a better foundation than this set of preamble and resolutions or it is flimsy indeed. And certainly they are not fit matter for the charter of an institution of learning.

Concerning the action of the board on the report of the commission, I will only say that the experienced members of the board insisted that it was improper and probably illegal for that body to take formal action on a document which was in essence an interpretation of the laws which govern it. It is not ours, they held, to interpret the law, but to obey it. If the report in question is good law, it does not need our indorsement; if it is not, we ought not to give it our indorsement. Upon such representations, from lawyers and from business men of wide experience in corporate matters, the board based its action. Bishop Galloway

wrote the resolution which was adopted. Bishop Ward insisted on the use of the word "accept," and I personally was at first disposed to agree with him. His main point, as I recall it, was that this would tend to diminish criticism. But while that was all well enough, and in its way desirable, I yielded rather to the judgment of business men who believed that an important business principle was involved. The suggestion that I was thus led by Bishop Galloway and others into an action smacking of disloyalty to the Methodist Episcopal Church, South, strikes me, I confess, as most preposterous.

Having disposed now of these issues concerning Vanderbilt, I beg indulgence from my readers while I give attention to those which are personal.

1. I made no effort to "jam" a certain bill through the Tennessee Legislature. I knew the bill was meant to facilitate some plans which my committee—the Divinity School Committee—were thinking of proposing to the board and to the Church at large in the interest of the Theological Department. But I did not consider the bill vital to those plans, and so concerned myself little about it. I went one day to a hearing given by a committee of the Senate. Meeting a Senator who is a friend of mine, I remarked to him that I did not think that Methodist opposition to the bill was as general as had been represented. I gather from the Texas Advocate that he was afterwards "fixed" by Bishop Hoss and Dr. DuBose. Very well; I readily yield them the palm in matters of this kind.

2. I have rejected one communication, and one only, from Bishop Hoss, and one communication, and one only, from Dr. DuBose. In each instance the fact that Vanderbilt University was discussed was not the only, nor even the chief, reason for my decision. I had others, satisfactory to me then, satisfactory to me still, and which I will give to any who are entitled to them. These articles have both been repeatedly printed elsewhere, and have not therefore wanted publicity.

3. I am charged with being a "partisan" of Vanderbilt University. To this I plead guilty. She is my Alma Mater. Two of my sons are among her alumni. In both their tuition and my own I received, as a Methodist preacher, special consideration. I am not an ingrate to forget benefits. Moreover, I am now intrusted with a share in administering the University's affairs. Every institution of my Church is dear to me, but I take especial interest in those whose administration I share. Vanderbilt University is an institution of the Church; the Christian Advocate is an institution of the Church. In so far as legitimately I may, I propose, while serving both, to make them mutually serviceable to each other. And I will not be turned aside from this course by what I conceive to be ill-founded and prejudicial

agitation, no matter by whom promoted, or by personal attacks, no matter from what quarter.

THE REPLY OF BISHOP HOSS.

A Foreword.

Before making any direct reply to the above communication I desire to say that while I was holding the North Mississippi Conference Dr. Rankin sent me what Dr. Winton is pleased to call his "Memorandum on Vanderbilt University," and asked me, because he knew that I was familiar with the facts, to write a proper reply to it, either in the form of an editorial or in the form of a letter. Though heavily pressed with the duties of my office, I at once complied with his request, telling him to make whatever use he might see fit of my manuscript, and giving him full authority to inform anybody concerned that I was the author of it. Dr. Winton is evidently aware of the facts that I have thus enumerated, though he does not say so; and now he comes after me, shovel and tongs. I am really touched by his complaint that I did not answer his "Memorandum"—that is a good word—in just the order in which he desired that I should do it. Very naturally he wants to restrict the discussion of this Vanderbilt matter to those aspects of it that best suit his own views. But much as I should delight to gratify him, it is quite impossible. The Church is entitled to know the whole case, and not merely some isolated fragments of it. If God spares me the Church shall know.

A Few Remarks Personal.

I.

Again following my own inclinations, rather than the Doctor's, I shall notice first the personal elements in his communication. He sees fit, now for the first time openly, as often before in private circles where I was without defender, to charge that my course in this whole affair is the result of personal pique or hurt pride. Knowing me as he does, and not forgetting the uniform magnanimity of my conduct towards him, he ought to have left it to some one else to indulge in so brotherly an insinuation. It never for one moment entered into my head that the position of a trustee in the University was "a privilege to be contended for." If he does not owe it to me, he at least owes it to himself, to either make this statement good or else withdraw it. My construction of my trusteeship always was that it was a duty that could not be in good conscience evaded, and I was supported in this view by the dying charge of Bishop McTyeire to his colleagues and successors in office. No generous man who is familiar with my habits of thought and life will attribute to me the low and petty vanity of motive that Dr. Winton suggests. I do not have to hold any position to be respected and esteemed by

those with whom I have stood in close association for more than forty years. In my native State, at any rate, it is not necessary for me to trick and scheme for place and prominence.

II.

In my former article I said that Dr. Winton had refused to such men as Dr. DuBose and myself "any space in his columns for controverting what we believed to be the inadequacy and inaccuracy of his own statements." In answer to this assertion he now comes and says: "I have rejected one communication, and one only, from Bishop Hoss, and one communication, and one only, from Dr. DuBose." Now, Dr. DuBose may take care of so much of this as refers to himself. But in the teeth of Dr. Winton's avowal as to me I assert that he has four times shut me out of the Advocate on this subject. My memory is thus set up against his in the most categorical manner possible. If he desires to have the issue settled, let him proceed, and if he takes no steps in that direction I shall certainly do so.

III.

The Doctor says that he is charged with being "a partisan of Vanderbilt University." Here again he is in error. Nobody, as far as I know, has brought such a charge. The allegation, distinct and definite, is that he is the partisan of Chancellor Kirkland and those trustees who have brought on all this trouble by ejecting the Bishops, seeking to repudiate the charter, and claiming that, instead of being representatives of the Church, they are an independent, self-controlling and self-perpetuating body. Here is a distinction and a difference. I defy the Doctor to be a better friend of the University than I am, or to think worse of an "ingrate" than I do. There was never a heart-beat of mine that was not true to its highest interests. The notion that I am inclined to censure anybody for loving it is positively ludicrous.

IV.

The Doctor denies that he made an effort to "jam a certain bill through the Tennessee Legislature." Well, he used all the influence that he had to accomplish that result. If he does not like the word "jam" he may suggest a better one, and I will adopt it. He says: "Meeting a Senator who is a friend of mine, I remarked to him that I did not think the Methodist opposition to the bill was as general as had been represented." This is very general, and very innocent—"accidentally meeting the Senator, when purposely present at the hearing before the Senate Committee, I casually remarked," etc. If the Doctor did not say more than this, if he did not say specifically that only one Bishop in the Church would be opposed to the bill, if he did not seek to affect the Senator's vote, then one or two of the best men in Tennessee are very much mistaken as to what took place. Dr. Winton's statement that I afterwards "fixed" this Senator is absolutely without foundation. I did not see him and I had no communication with him, direct or indirect, on the subject. The Doctor has first imagined a thing and then imagined it to be a fact. During the pendency of the bill I was still at Tate Spring trying to recover from my operation in Johns Hopkins Hospital, and I heard nothing about it till it had passed the House and had gone through two readings in the Senate. It was not till the very day of the bill's final reading before the Senate that I returned to my home at Nashville. Within an hour I got a carriage, went to the State House, and saw three or four Senators very briefly. My failure to see more was due to my physical weakness. There was nothing lacking in my will and intention. The Church owes to Dr. DuBose and others—to him in particular—much gratitude for their activity at this juncture. As to precisely what this precious bill was for which Dr. Winton exerted himself, I shall give—"Kirkland's Bill," as he

called it in one of his own letters at the time—my readers more information further on, and leave them to judge of its character. In the meanwhile it is well enough to say that there is no "Divinity School" at Vanderbilt University, but there is a "Biblical Department," which is an organic part of the University, which was indeed the first thing in view by those who founded the University, and which ought never to be segregated from the University's larger life.

Some Comments General.

I.

The New Charter. The Doctor sets out to explain the meaning of the effort to get a new charter. After rambling about a good deal he says: "As to the proposed change of charter, I understood that it was simply in order to have eliminated the Memphis Convention Resolutions, and that this was largely because much that they contain, being in its essence purely preliminary, had already become a dead letter." Well, then, Doctor, there is nothing left but to tell you that you do not "understand" the matter at all. It was not the so-called "dead" stuff in the charter that was sought to be cast out, but its *living* provisions. Two of those provisions in particular were in the way of Chancellor Kirkland. One of them makes the trustees "representatives" of the original patronizing conferences; and the other makes the Bishops "supervisors" or visitors with a legal right, "a charter right," as Bishop McTyeire puts it, to a definite and permanent status in the government of the University. These were the stones of stumbling and rocks of offense. If any man doubts it let him get the briefs that were filed and the stenographic copies of the speeches that were made before the Vanderbilt Commission, and see for himself. To get rid of these things it was proposed to take out a new charter—to call it an "amended charter" is a gross perversion of the meaning of words, for it was new out and out—that would eliminate every slightest legal trace of the Church's ownership or control; that would not contain even a reference to the Church; and that would at once put the University, in the eyes of the law, on a purely secular foundation, a foundation identical, to the letter, with that of every secular school in the State. If I am told that the trustees would, nevertheless, have taken care of the Church's interest, my reply is that they might have done so, and then again they might not. The exact point is, that their charter would not have obliged them to do so. The rights of the Church must stand in law, and not in the changing goodness of even the best of men.

Dr. Winton seeks to make the impression on his readers that the only relation which the Bishops in 1905 had to the University was that which had been created by a mere by-law. He never hints nor intimates that in the body of the charter itself their position in the government of the University is defined. The rights of the Bishops did not and do not depend on any by-law.

From the beginning of the University Bishop McTyeire as a Bishop always acted as a trustee. Others of the Bishops did the same thing from time to time. The most of them, however, knowing that the University was safe with a veto in the hands of Bishop McTyeire, did not feel under obligations to do so. But when it became known to them that his dying request, written at large with his own hand, was that they should thereafter exercise all their charter rights, they began to appear regularly and to take part in the meetings of the board. In 1894—I think that was the year—an agreed interpretation of the charter clause concerning the Bishops made them through a by-law ex-officio trustees. In 1905 this interpretation was declared to be incorrect. If matters had gone no further there would have been no complaint. But instead of put-

ting a fresh and more accurate interpretation on the clause in question, it was sought to repudiate and cast out the whole clause relating to them as unconstitutional, null and void. Interpretation by repudiation is not a nice way of proceeding. In this case it was the simple ejection of the Bishops from the University. Those who were afterwards elected were not elected as Bishops.

Dr. Winton seeks to make the impression on the public that the Bishops themselves, I alone excepted, were unanimous for these changes. My answer is that the changes, though they had been carefully nursed in a few minds, were sprung upon the board in the absence of nearly two-thirds of the Bishops, who had never had a hint of them, and were referred to a committee. The report of that committee was adopted hurriedly and without debate. Except the initiated, nobody knew exactly what had been done. I have three separate letters received shortly afterwards from three several trustees, no two of which agree as to the exact significance of the action. As soon as the nature of the whole transaction was fully explained to them three of the five Bishops who had been elected trustees, namely, Alpheus W. Wilson, Wallace W. Duncan and Joseph S. Key, withdrew their names from the petition for the new charter, as did also a number of other trustees, and thus defeated the whole scheme. The letter which Bishop Wilson wrote me at the time is an eye-opener; I have not published it because I did not wish to involve our venerable senior Bishop in any unnecessary wrangles, but it is in my possession and will be used if it becomes necessary. Dr. Winton will find out in due time that I am not quite as much isolated from my colleagues as he supposes. For the present he may proceed with his gibes.

Referring to the present charter of the University, which it was proposed to cast overboard, Dr. Winton takes occasion to speak slightly of it, as a document full of "flimsy" provisions, using the same tone that was used by Chancellor Kirkland and his allies before the commission. Now, that charter was granted by the late Chancellor Thomas H. Malone, long time Dean of the Vanderbilt law faculty, and one of the ablest chancery lawyers that Tennessee ever produced; it was inspected and approved by the late Chancellor W. F. Cooper, the equal of Kent himself; it was accepted by Bishop McTyeire, Judge East, Judge Milton Brown and Jordan Stokes. That it is in an apparently awkward shape, no one denies; but this is due to the fixed determination of the projectors and founders of the University so to incorporate in the instrument the history of its origin and foundation as to make any future questioning of it an impertinence and a folly. The commission found it constitutional and valid throughout, Mr. Justice O'Rear delivering the opinion of the court, *Dr. Winton dissenting.*

II.

Dr. Winton can not be tempted under any pressure to give his full assent to the report of the commission. He acknowledges, however, that the majority of the Board of Trustees declined to "accept" it, and that he stood with them; but justifies himself by saying that he voted for the paper introduced by Bishop Galloway. At a recent session of the Tennessee Conference the chief champion of Dr. Kirkland insisted boldly that the board had accepted the report and was prepared to stand by it. He and Dr. Winton should get together on this point, as both of them can not be correct. Now I happen to have heard Bishop Ward say to Bishop Galloway, in the presence of the other Bishops: "Your paper had this advantage, that while it did not explicitly accept the decision of the commissioners, it was probably the most that could have been gotten through the board." It was and was known to be an attempt at compromise. But what

a queer twist there is in Dr. Winton's argument. Listen to him: "It is not ours to interpret the law, but to obey it." Exactly. Nobody asked them to interpret the law. That had been done for them by a commission appointed with plenary power by the General Conference. What was asked of them was a promise of obedience. This was just exactly what they declined to give, though the interpretation is absolutely binding on every loyal Methodist whose duties are in any way affected by it. The notion that it would have been "illegal" for the Board of Trust "to take formal action" on such a document by agreeing to accept it is really laughable; it is worse than that—it is a screaming farce. What then about the action that was taken and for which Dr. Winton, by his own statement, veered round and voted? Was it not also an interpretation? His position comes to this: "I am ready to obey the law, but am shut out from doing so, because it would be illegal for me to frame any judgment as to what the law is." Or it may be that he agrees with Chancellor Kirkland, that the decision of the commission can only be interpreted, and affirmed or set aside by a civil court. Obedience is not only better than sacrifice—it is better than all the Doctor's futile explanations.

III.

The offending statute once more—the one that Dr. Winton tried to *push* through. It was "in the interest" of the "Divinity School." Oh! yes. Well, that everybody may understand it, I will quote it. Here it is:

"HOUSE BILL NO. 679.

"A bill to be entitled 'An act to authorize and empower universities and other institutions of learning, organized and existing under the laws of this State, to donate or transfer portions of their endowment or assets to other incorporated institutions of learning that are established and maintained for the purpose of conducting any department of learning included within the corporate purposes of the institution donating or transferring a portion of its endowment.'

"SECTION I.

"Be it enacted by the General Assembly of the State of Tennessee, that universities or other institutions of learning organized and now existing or hereafter organized under the laws of this State with power to maintain and conduct different schools or departments of instruction or learning, shall have the power to donate or transfer such portion of their endowment or other assets, as they may see proper, to any other incorporated institution of learning that is established and maintained for the purpose of conducting any department of learning included within the corporate purposes for which the institution donating or transferring a portion of its endowment was organized; provided, however, that this shall not authorize a donation or transfer of any fund, property or other assets impressed by inconsistent trusts or limitations imposed by donors, unless such donors consent thereto.

"SECTION II.

"Be it further enacted, that whenever any university or institution of learning shall avail itself of the privileges and powers granted by this act, then such university or institution of learning may, at its option, discontinue the conduct and maintenance of the school or department of instruction or learning that is to be conducted or maintained by the incorporated institution of learning to which the donation or transfer is made."

If this bill is anything, it is a dead giveaway. Whatever its immediate purposes were, it is dangerous to the last limit; for it expressly authorizes any educational corporation in the State, at any time, now or hereafter, to dissipate and squander its endowment without being held responsible therefor. I ask my readers to go through it and see for themselves whether this is not true.

IV.

The Vanderbilt-Peabody Affair. This is "the last for which the first was made." It is my deliberate conclusion—I will not say more than this—that the whole series of agi-

tations, beginning five years ago, looked forward to the coalition of these two schools under one executive head. I have used the word "coalition" purposely, wishing to avoid Dr. Winton's term "affiliation," and the other word "merger." In speaking of this matter Dr. Winton, in an editorial in his own paper, quotes from a statement recently put out by the trustees of the George Peabody College for Teachers in the city of Nashville, and, as usual, quotes what suits his immediate view, and neglects everything else. He jumps at the statement that "by such co-operation was never meant, and is not now meant, any merger or even affiliation." But he skips the word "interrelation" and he shies clear away from the sweet paragraph following:

"Now, in conclusion of this part of our report, we venture to affirm that, if the plans here outlined shall be carried out, the two institutions thus brought into co-operation will serve as the basis upon which to build a great university; that an institution of learning will at last be planted in the South, soon to rank with our very noblest in the North—Yale, Columbia, Hopkins or Chicago—indeed a veritable Harvard for the South, the apex and crown of its whole educational system, a far-shining beacon light, raying forth true ideals and high inspirations, the fitting climax to the work of the Peabody board and the highest and most permanent glory to the founder."

How is it possible to get one out of two without a merger? The two schools, so it is stated, are to serve only one supreme purpose, "to serve as the basis on which to build a great university," "a veritable Harvard of the South, the apex and crown of its whole educational system," and other such bombast. But when this "veritable Harvard of the South" comes, where will Vanderbilt be? And where will Peabody be? "Though lost to sight, to memory dear." This question is referred to Dr. Winton. But this is not all by any means. Here is another excerpt that was hidden from the Doctor's eyes when he read the pamphlet of the Peabody trustees: "Vanderbilt University is located in the best residence section of the city of Nashville, and is in direct line of its present growth. Chancellor Kirkland offers to sell, subject to the approval of his trustees, the highest and most desirable portion of the Vanderbilt campus for the use of the Teachers' College on terms to be agreed upon." Nor did the Doctor chance to see that this conditional offer which had been "negotiated" by Mr. Wickliffe Rose for the Peabody trustees, had also been conditionally accepted by them thus: "In view of the decision of the board that the George Peabody College for Teachers should be located on the campus of the Vanderbilt University, or at least in immediate proximity to it," etc.

Nor has the Doctor, though long a citizen of Nashville, ever heard a single word of the most shameful indecorum with which Governor Porter, the real father and founder of the Peabody College, has been treated in the development of this scheme for coalition. The Doctor simply neither sees nor hears what crosses the line of his own wishes. Or it may be true—I hope it is true—that he says nothing about it because he can not muster up courage to defend it, and does not wish to criticize it. If Bishop Lawrence's conduct in the premises is not worthy of the sharpest censure, then I do not know what sort of conduct would be reprehensible.

Here is the milk in the cocoanut. The ejection of the Bishops, the effort to get a new charter, the fight for corporate independence before the commission, the vain statute sought to be rushed—I will not any more say jammed—through the Tennessee Legislature and the Vanderbilt-Peabody coalition are all of one piece. They have followed one another in natural order and succession. The prime motive throughout has been to cast off all Church ownership and control of Vander-

bilt so as to render practicable the scheme to use it as an instrument for bringing in the "veritable Harvard of the South." All which I steadfastly believe. Reading backwards, everything is clear.

AN EDITORIAL NOTE.

In a previous issue we had an editorial anent the Vanderbilt controversy, every word of which was true from our point of view. It was simply a calm and deliberate statement of the case as we had gathered it from the progress of the contention in the religious and the secular press. The editorial in question did not make the slightest reference directly or indirectly to Rev. George B. Winton, D. D., editor of the Nashville Christian Advocate. Some reference was made to the part Chancellor Kirkland had taken in the controversy, but all such reference was respectful and proper.

To our surprise Dr. Winton came back at us in a series of denials of every position we had taken. His communication when reduced to its proper analysis was unkind, rude and disrespectful. Not only this, but it went into the merit of the question from the Vanderbilt viewpoint and dealt in matter with which we were not accurately familiar. So we sent the communication to Bishop Hoss, who is thoroughly familiar with the whole contention, and asked him to make suitable reply to it. He did it, as his communication above explains. The reply seems to have irritated Dr. Winton and now he plunges into the whole matter and drags Bishop Hoss into his second reply in such way as to make it necessary for the Bishop and he to have it out. So we have turned our whole editorial page over to them and the result is found in the above space. And it is our impression that even this is not the end of it.

We have no apology to make for using the Bishop's other communication as an editorial, for we had his consent to use it if we desired. Besides this we often have editorial matter on certain subjects prepared at our request by men who are authorities on the subjects to be treated. Dr. Winton often does this; and to our certain knowledge he has published a number of editorials and paragraphs in the Nashville Advocate from the pen of Bishop Hoss. But he did exactly right in so using such matter. All editors do it, and it is legitimate, for when such matter appears in the editorial department of any paper it is the editorial expression of the paper which accepts it and thus uses it.

But why Dr. Winton should have jumped into the Texas Advocate about an issue with which he had no personal connection is a matter of astonishment to us. It was none of his business to defend Chancellor Kirkland or the Vanderbilt University trustees in this paper when he had shut out men like Bishop Hoss and Dr. DuBose from the columns of the Nashville Advocate. He had an organ of his own in which he had already discussed his part of the question without permitting others to reply, and if he was "spoiling for a fight," and felt that it was incumbent upon him to defend Chancellor Kirkland and his board, then he could have done it by carrying the controversy over into his own paper. But instead of doing this he gathered his sword in his strong right hand and waded into the Texas Christian Advocate; and now he makes it so personal to the very distinguished man whom he shut out of the Nashville Advocate that it is necessary to turn him over bodily to Bishop Hoss. So he has no one to blame but himself for the fierce war in which he has involved himself. Will he be generous enough to transfer this whole controversy to the Nashville Advocate, including both our editorials and his replies, together with Bishop Hoss' crushing rejoinder in this issue, to his own paper? He ought to be willing to give both sides of this mooted question to his readers. Will he do it? Neither Dr.

Winton nor any other man of his way of thinking need try to disguise the fact that the Church will settle this question in the near future. It ought to settle it. Some people may think that it is a "tempest in a tea pot," but it is a storm in the Church, and the Church alone will be looked to to calm it. The Board of Trustees could meet and calm it by accepting the results of the labor of the commission, appointed by the General Conference, which result the board has studiously refused to accept—Dr. Winton voting with them. Now that the board has refused to do this, the General Conference will take it in hand, and Dr. Winton can rest well assured that all the questions in the controversy will be deliberately and wisely disposed of. Therefore the Church has a right to know both sides of the contention. Either the Church owns the Vanderbilt University and ought to have a voice in its control or the Church does not own it and has no right to a voice in its control. These questions will be determined by our law-making body at Asheville next May.

G. C. R.

THE DEPARTURE OF THE OLD YEAR.

The old year 1909 is now gone into history, and we remember it only as a year that was, but today is not. It came to us fresh from the hand of God twelve months ago, and we accepted it as his gift to be used for his glory and for our good; but its days are gone and its deeds are numbered with the things that were. True, many of the results of its experiences will linger with us and we will work many of them into our characters and plans for the future; but we will never be able to call back one of its hours, or again to walk along the highways of one of its weeks or months.

As the year has sped by it brought to us many things of a very pleasant and profitable nature. Its bright experiences, its useful lessons, its opportunities for doing good we will never forget. All such blessings will linger with us as God's tokens for good to us. We ought to be better men and better women because of the year now departed. But all its experiences have not been the ones we would have chosen, and some of the ways along which we have been led have not been always according to our liking. On the contrary, there have been moments of bitterness and there have been thorns upon which we have had to press our feet. Nevertheless, out of them all a good Providence has brought us, and we have more to be thankful for than we have to bemoan and grieve over. The sum total of our experiences will show that God has been good to us. We ought, therefore, to turn our eyes to the future with gratitude and thanksgiving; and we ought to more fully reconsecrate our time, our service and our spirits upon his altar. With the experience of the past to aid us we ought to make large improvement on our previous efforts. We have learned more of our own human nature, its weaknesses and its temptations, and we have had occasion to find out more and more the secret of our hope for success as workers for God and humanity. Then let us bear our bosoms to the future, give the truth the right of way to our minds and God's Spirit free course to our hearts, and make the incoming year the best one in all our history. May the Good Father above preserve and keep us in the knowledge of his grace to life eternal!

LARGER LAY REPRESENTATION IN THE ANNUAL CONFERENCE.

At present we are only allowed four lay delegates from each presiding elder's district in the Annual Conference. On the contrary, we have an equal number of lay delegates with the ministerial in the General Conference. Why not make the lay representation equal to the clerical in the Annual Conference? Why make it so small in the body

that has no legislative function and at the same time make it equal in our only law-making body? If it is good in the one instance, why not in the other?

There are several reasons why this should be done, but we will only mention two or three of them. (1) It will take to these annual gatherings a large number of laymen. They will come into contact with the business of the conference, give them an opportunity to meet and hear our leading men, and this will give them an impetus in their interest in the work of the Church. The laymen who are most interested in the work of the Church are those who attend the Annual Conference and who work on the committees and the boards. It broadens their characters, it enlarges their vision, and it brings them face to face with the great issues involved in Church enterprise. Our Baptist brethren in Texas did not begin to grow much until they made their lay representation in their State convention larger; and now when they come together on these annual occasions they have twelve or fifteen hundred leading laymen among them. And thus they have increased their liberality and their interest in their Church enterprises. Our laymen need the training and the development that the conference is capable of imparting to them. (2) It puts the laymen to work, because it puts responsibility upon them. They realize that they have some part in the affairs of the Church, and they will become more identified with its connective bonds. And it will bring them into closer contact with the preachers. The better they become acquainted with the preachers and the closer they become identified with the plans and operations of the Church, the more efficient and useful they become as laymen in the Church of God. (3) This is the beginning of the laymen's age. We are organizing a great movement of this character. Every effort is being made to emphasize the importance of the laymen's relation to the Church. All at once we are awakening to the fact that preachers have been trying to do too much, and that we have put too little responsibility upon the laymen. Now the laymen are beginning to realize that there is something for them to do besides bearing the financial burdens of the Church. They are needed in our counsels, in our planning and in all our enterprises. The deeper interest we can get them to take in these great matters the more largely they will expand in their co-operation and in their liberality of spirit. Therefore, to make them equal in number in our Annual Conference with the preachers will be a fit recognition of their importance and worth to the Church.

For these and for many other reasons as the North Texas Conference at Paris passed unanimously a memorial asking the next General Conference to increase the lay representation in the Annual Conference until each pastoral charge shall have one lay delegate in that body. We hope that the General Conference will act favorably on the memorial and thus bring our lay brethren into closer sympathy with the workings of the Church in our annual gatherings. It will be an important step in the right direction, and, if accomplished, will open up a wider field for the consecration of the talent of our lay brethren to the work of the Master.

The preacher who succeeds in so organizing his congregation around his own personality as to make it difficult for another pastor to succeed him may be a great preacher, but he does not render the Church the best service. It is the man who leaves his work in such condition that most any successor can take it up and carry it forward without a jar whom the Church can risk in most any position. He not only makes himself a success, but he makes his Church a larger success. Happy is the congregation blessed with the ministry of such a man.

Devotional--Spiritual

A SOUL-CHEERING SIGHT.

Several Sundays ago a little thing happened in a church situated in a town of about ten thousand inhabitants that cheered pastor and people alike. It was a thing that should happen often in Churches of all denominations, but does not. In these days Church work has become so difficult and so involved that it almost seems the saving of souls is a secondary matter, for the pastor and his flock have so little time for this task. Therefore there was considerable surprise when a new family at the close of the service, without waiting for any one to speak to them except the people near by, who inquired whether they were strangers in the town, announced their names, residence, and intentions in a quiet, dignified manner.

"We are Mr. and Mrs. W—, and these are our children," said the head of the family. "We have moved here from Chicago, and expect to unite with the Church as soon as we get our letters. This is our first Sunday in town, and we live on Twelfth Street, No. 85." That almost took the breath of the people who listened. The very idea of having a family come at once into the Church without waiting to be coaxed, was so astonishing that it took some minutes to grasp it. The strangers were plainly but comfortably dressed, and they did not seem at all troubled by the fact that some members of the congregation looked much more prosperous than themselves. They simply seemed at home in their Father's house, regardless of the fact that not one familiar face was near them.

Now, should that be a matter to cause comment in a Church? Isn't it the business of every Christian to hunt up the Church of his choice the very first Sunday he is settled in a new town? Is there any sense in waiting till the minister and a lot of Church people have called and begged the strangers to unite with the Church? If all the Church letters laid away in old trunks and drawers were brought out and their owners would be something beside a drag to the community, the work of the kingdom would prosper at a much greater rate than now. If all the time the weary pastor spends trying to hold to what members already belong to his denomination could be spent in winning lost souls, there would be a great change all over the land in a short time.

It certainly seems strange that people who are considered good, faithful Church members in one town, immediately begin to act shy and retiring when they move to another. One couple who were considered good workers in their native town moved to a strange place and Sunday after Sunday "visited around," apparently to see which Church would make the most of them. The ministers of all denominations called, but they were unable to discover just which one they favored, and Church people followed suit, in the endeavor to make them feel at home in their new surroundings. At last they decided to settle down in a Church whose members were more friendly than any other they had met, they explained, and now are working away. It would seem that people without character enough to stick to their own Church in a new town would better be dropped, but if Churches took up with that idea they would lose very many of their members.

Strangers in town lose no time in looking up the grocer, the meat man, the plumber, the doctor, and the

find out their religious preferences the best he may, and act stiff and cool because he was not on hand sooner. The children are hurried to the public school as soon as possible, but somebody must go and coax the parents to allow them to go to Sunday-school. Truly, the people who call themselves Christians and profess to be interested not only in the welfare of their own souls, but in those of the whole world, act in a peculiar manner sometimes.

The people from Chicago who announced their intention of joining the Church the first Sunday they were in town and started the children in Sunday-school without being coaxed, gave the impression that Chicago Christians must have backbone. Anyway, the hearts of many weary workers were cheered and helped by the sight of the little family seeking the house of God because they loved the service, and not because they wanted to have their social interests advanced.—Northwestern Christian Advocate.

REST IN HEAVEN.

Thus we sing, and hearts are lifted up in blissful anticipation. There is room for a difference in ideas of rest. The tired worker in home or field, in factory or shop, and along any of the lines of human endeavor, may have his own particular hope of the heavenly rest. Who among us all is not cheered by the hope that "in the Christian's home in glory there is rest for the weary?"

There are natural and earthly ideas, but the spiritual or heavenly realization must be very different from our common expectations. John Hay in his poem puts hard and true common (and Christian) sense into the mouth of the ignorant frontiersman who despises the frequent imagination that heaven is a place for "loafing around the throne." Yet this seems to cover the full expectation of multitudes of many sorts and conditions of men. Instead of heaven being a place for loafing, I am sure that the reverse is the fact, and that it is no place for such a vocation. "Heavenly maxim taught in Scripture is, 'If a man will not work, neither shall he eat.'" The only place where "loafing around the throne" is possible is here in this world (especially as practiced in the Church of Christ), and many souls take advantage of the present opportunity, to their irremediable and eternal shame and loss.

The hope of heaven as a resting place is not without a good reason. Yes, Paul says we "that have believed do enter into rest" (Heb. 4:3), but he says already "do," not "shall," that is, now in this present life, and yet we find here on earth more to be done in the way of hard work than we can find time and strength to do. The rest of which Paul wrote is from works of self-righteousness, which are the greatest and most grievous of all burdens man can undertake to carry, and much more than any man can successfully shoulder.

But in the life to come we shall rest from all the weariness caused by sin, and work, work, work in the light and energy of love, confidence, joy and peace, filled with the Holy Spirit. Here now on earth we are only in the first preparatory stage of our lives, like youths in school getting ready for the real and efficient exercise of their faculties, being instructed, waked up, educated to take their place in the business of the world. In God's great universe there is work to be done, much work, and it is most reasonable to appropriate to ourselves the splendid, stimulating hope that some at least of this

work, if not the very best of it, is to be entrusted to human souls.

This is not a blind hope, for some excellent reasons. It is distinctly revealed that they of mankind who by faith, or loving trust, in Jesus have been exalted (above and to "judge angels") to be "called the sons of God," and to be "kings and priests unto God" (a kingdom and priesthood) should be therefore qualified for service ("glory and honor") in our Father's domain in the particular position so to be occupied by them.

Now are we in training for work in the eternal world. God has purpose in entrusting us with heavenly powers, and the godly must be completely furnished unto every good work (II Tim. 3:17). Such work must surely be an exhilaration, and every opportunity to do be an inspiration, and with immortal powers unflagging. Jesus has gone to prepare a place for us, and we are now preparing for our respective places at the right and left hand of God in honor and power, or in some inferior class, according as our several abilities shall be.

This work will be such as will glorify God in the exercise of his grace, filling us with wisdom and might, and love and joy, that we may carry blessings to others. Truly, such as we who have known God in the redemption of our souls, through Christ Jesus, are above all other creatures, for by this redemption we are differentiated from all others, and so qualified in fullest measure for such work; and being thus qualified we shall not rest in sloth and idleness throughout eternity.

We may be certain that if we have not gained the faculty, and love to work for others here now, we shall be the same hereafter. If we fail to find work to do here, we would fail there. It is inconceivable that there should be drones in heaven, where the Father works, and Jesus works, and the Holy Spirit works. As there is no place in heaven for non-workers, therefore there should be (and is there not?) no place in the Church (the kingdom of God) on earth for such, nor for any who do not work in love, but for their own selfish glory and gain.

There is sweet rest in heaven from every fear and torment, with tireless and free exercise of boundless desire and use of every occasion to do the will of God, our Father, having the mind of Christ in us.—Christian Work and Evangelist.

GOD'S GOODNESS.

For blessings innumerable we give thanks. One mercy from the hand of God is of great value. Daily mercies surprise us when we take a little time to think of it. That God should think of us every day, and prepare some suitable gift for us each day throughout the year, and never once fail, is enough to awaken in us wonder and gratitude. But our mercies from his bountiful hand are falling every hour, every minute, every second. Who shall reckon them up unto him in order?

We are not able to recount the mercies which we can recall. But there are far more which we can not recall. Multitudes of them fall unnoticed into our life. We were not conscious of their advent, and if we had observed them at the time we would not have recognized some of them as real blessings. They were blessings in disguise. It were easier to count the leaves of the forest or the sands on the seashore than to count the mercies of God for a single year. They are more than can be numbered. For mercies known and mercies unknown let us give God thanks.—Selected.

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BEGIN 1910 WITH WARD MEMORIAL ENDOWMENT.

In beginning the work of the new year no more important interest can appeal to the earnest thought and united effort of Texas Methodism than the Ward Memorial Endowment. If this worthy cause is faithfully presented by the pastors to all our congregations on Sunday, January 23, the result will no doubt be most gratifying. We have mailed a copy of the Ward Memorial Endowment number of the Southwestern University Bulletin to each pastor and presiding elder. If any fail to receive one, let us know and we will take pleasure in supplying you. Subscription cards, also, are now being sent to all the preachers. A personal canvass of each charge by the pastor with these cards, previous to the date fixed for general observance, will insure the best results on that day. Bishop Candler, whose campaign in Texas in the interest of general endowment will never be forgotten, expresses his great pleasure in this effort on the part of the Methodists of Texas to honor the name of his worthy colleague and finish the great work that filled his heart to the day of his death, in the following unqualified endorsement: The proposal to endow the Theological Department of the Southwestern University as a memorial to Bishop Seth Ward meets my cordial approval. No more appropriate monument to his memory could be conceived. The matter lay near his heart. The fulfillment of the plan would do much to further all the great interests of the Church which were most dear to him. The association of his name with such a monumental movement is altogether appropriate and desirable. The Methodists of Texas will do this thing promptly and with a will, I feel sure. They will not let such a work drag discreditably. Our Church needs a strong theological school in Texas. We can not get on well without it any longer. To connect with it the dear name of Bishop Seth Ward will hallow it at the outset. It will also bind the school to high ideals and anchor it against all drifting tides of radicalism that may run in the years to come.

W. A. CANDLER.

Dr. J. E. Harrison, whose leadership gave us the \$100,000 Harrison Club, says to the preachers of the West Texas Conference, and it is so well said that we want all the preachers in Texas to hear it: "The noble life of Seth Ward is to be appropriately commemorated, not by costly marble monument, but by an endowment fund for the Biblical Department of Southwestern University.

"Bishop Ward had determined to raise \$100,000 endowment for this school, but death denied him the privilege. What better thing can we do than to join together, as Texas Methodists, and raise the endowment he hoped to raise and place it there as an expression of our love for him. We will thus commemorate the name loved so well—Seth Ward—and help Texas Methodism to prepare her young preachers for service to the Church in this great, growing State. All the Texas Conferences will observe Sunday, January 23, 1910, as Seth Ward Memorial Day. Will you not present the cause as strongly as possible to your people on that day (or if on circuit or double station, to each congregation until you get around) and give them an opportunity to join in this most worthy effort. Encourage the rich to give liberally, and the poor to take some part in it."

J. E. HARRISON.

Rev. I. Z. T. Morris sends bank check on Christmas day and says: "I send you check on Ward Endowment that is to be done every Christmas until the \$100,000 is raised and wish I could make it \$1000."

I. Z. T. MORRIS.

Let us begin the work in earnest now.

B. R. BOLTON.

LETTER FROM OKLAHOMA.

My father had a habit—and it was a good habit—of settling his accounts and paying his debts at the end of every year, so that he could begin the new year "owing no man anything but love." I am trying to walk in his footsteps, and as I am owing the Texas Advocate a letter, and as this is the last day of the year of grace 1909, I proceed to pay that debt by writing this letter.

It is a good thing to owe nothing but love. But the more of this the better. Love is a good thing. Prof. Drummond said it was "the greatest thing in the world." If it once was, it still is. "Now abideth faith, hope, love; but the greatest of these is love."

I think I shall wake up in the morning with my heart full of love to everybody, and, most of all, to my Lord,

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with whose help I shall strive, during the incoming year, to pay my debt of love to mankind and to him.

A few days ago I had a most delightful letter from that good man, Rev. E. L. Armstrong, who suffers daily, yet is "happy on his way home." Surely he has the Pauline kind of love that "beareth all things, believeth all things, hopeth all things, endureth all things." He is one of the men whose contributions to the papers are always helpful. Up to the time I received his letter I thought that since the death of Dr. W. H. Lewis, of the Missouri Conference, I had been preaching longer west of the Mississippi than any other itinerant preacher, and was entitled to the great honor of being the senior itinerant Methodist preacher of the West. But his letter took that "feather out of my cap" and placed the "crown of honor" on the head of Rev. Samuel Morris, who joined the Arkansas Conference in 1848, was never located, is now an honored superannuated member of the Northwest Texas Conference, the greatest conference in the world, and although he is now 81 years old and has been preaching sixty-two years, he still preaches clearly, distinctly and forcefully.

I move that we have a cane made out of timber taken from the first Protestant and Methodist house of worship ever erected west of the Mississippi River and give it to him. Is there a second to the motion? The cane to descend, when he dies, to the next oldest.

If there is another itinerant preacher in the West that has been here longer than Bro. Morris, "let him now speak, or forever hereafter hold his peace." How many preachers now in the West have been preaching sixty years? I know of but seven.

We have had a snap of Missouri winter in the Alfalfa State. A four-inch snow that remained with us six days, and the mercury dropping below zero two mornings and below freezing most of the time for a week. However, if I had a patented right, and all possible skill and material at my command, buttressed by a thousand years of experience for making weather, I could not improve on that which we are now having.

The Veteran Missouri Methodist Preachers' Association is having a \$1000 oil painting of Bishop Marvin made for Marvin Colliate Institute. We will be grateful to all namesakes of the Bishop living in Texas for a dollar, more or less, to help us pay for it. Send to me at Snyder, Okla., and I will enroll your name and amount in a "book of remembrance," to be kept with the portrait.

The absence of our pastor the two last Sundays, occasioned by the death of his mother, gave me the privilege and pleasure of preaching.

One week ago tonight we had one of the finest Christmas trees and entertainments I ever witnessed. Santa Claus was specially good to me. He always is. Happy New Year to everybody.
W. S. WOODARD.
Snyder, Okla., Dec. 31, 1909.

WEST TEXAS CONFERENCE TREASURER.

In obedience to the instruction of the West Texas Conference, I have received from the Conference Treasurer, Mr. C. C. Walsh, a guarantee bond of the National Surety Company for \$30,000, payable to the West Texas Conference of the Methodist Episcopal Church, South. Mr. Walsh is therefore the duly elected and qualified Treasurer of the West Texas Conference, and all money collected should be remitted to him at San Angelo, Texas.
STERLING FISHER,
Secretary.

NOTE FROM BRO. URQUHART.

I have some friends in Texas who will be interested to know that while in the local ranks for the past two years, I have spent the time not occupied in the work of the ministry, preaching frequently the first year and working as supply the second, and that I am now a member of the Alabama Conference and stationed on the Elba Circuit. They will be pleased to know that my resolution to remain in the active ministry has never abated.
H. B. URQUHART.
Elba, Ala., Dec. 28, 1909.

CIRCUIT SUPPLIED.

The Belmont Circuit has been supplied by Rev. J. B. Gregory.
W. H. H. BIGGS.
San Marcos, Texas.

Notes From the Field

Ft. Worth Methodism.

The meeting was called to order by Dr. Sam R. Hay; prayer by Rev. W. H. Matthews. Most of the brethren were present and made their reports. There were several conversions reported and thirty-seven members received. Dr. Hay preached at Azle at 11 a. m., and at Riverside at the evening service. Dr. Boaz and Dr. Armstrong were present and made their reports—Sam R. Hay, Pres.; Alonzo Bickley, Sec.

Murchison Circuit.

Dr. Horten, one of our good stewards, took care of us until we could move into the parsonage. There is always a good man in Methodism to see after the preacher. Murchison Circuit has seven appointments. We have not completed our first round yet, but we find a kind and good people and thank our Father in heaven for a place in the Church and its ministry, and if He will only give us health, His grace to sustain and His Spirit to guide, we are determined to make this the best year of our life.—G. M. Fletcher, Dec. 29.

Mesquite.

We are starting well on Mesquite circuit for a second year. We have been greeted with good congregations and have received many tokens of love and appreciation. The outlook for a successful year is promising. Indeed, we are planning to start the new year with a revival meeting. While we do not expect to run the meeting more than ten or fifteen days, we are praying for such a revival as will abide with us many years. We are serving a great and good people and a gracious revival of the "old-time religion" would speed us on at a happy and pleasing rate. We crave the prayers of the Advocate family and we wish for them, one and all, a Happy New Year.—W. R. McCarter, Dec. 29.

Lone Oak.

We have a brand new station down here and think we are starting off well; several new subscriptions for the Advocate and all the collections ordered by the Annual Conference in cash and good subscription. We will start a meeting the first day of the new year with D. L. Coale to assist us. We have done some good, substantial improving since we have been located here and have placed a new organ and piano in the choir. The ladies have put a new suit of furniture in the parsonage. (How can a preacher get along without a H. W. M. Society? Here is one who doesn't aim to try.) We have the finest bunch of young people anywhere—two good Leagues and Sunday-school doing fine. A great meeting is the next thing. To this end we are working and praying.—W. Byron Byars, Dec. 28.

Josephine.

At the late session of the North Texas Conference we were appointed to the Josephine Circuit. After looking over the field and at the suggestion of Brother Pierce, the presiding elder, we thought best that the preacher should live at Josephine instead of at Copeville, where there is a small parsonage. We went to work to secure a parsonage at Josephine and by the help of our noble band of stewards we have bought a good 7-room house with one acre of land adjoining our church lot at a cost of \$1000. The stewards have bought and placed in the parsonage new furniture sufficient for our needs, so today we are well housed and ready for work. Bros. Pannal, Hunt, Ham, Hawkins and the Housers deserve special mention just here for their faithful work in procuring this good parsonage home for this circuit. Now with the co-operation of these good people and by the help of the Lord we expect to bring this charge up where it ought to be. There is no better country than this. I forgot to say that the stewards made an assessment, on their own motion, of \$900 for the preacher in charge and \$100 for the presiding elder. Love to all the brethren.—H. H. Goode, Dec. 30.

Gatesville Station.

At the last session of the Northwest Texas Conference Bishop Key assigned us to Gatesville Station. Gatesville is a beautiful little city of about 2000 population. It is the county seat of Coryell County, and the western terminus of the Cotton Belt railroad. It has some beautiful public buildings and many handsome residences, and is an ideal place in which to live. Our own church is large, but is old and unsuited to the needs of a growing, working modern Church and Sunday-school. If Methodism prospers as it should, and as we hope it will, it must equip itself for more efficient work. We have a very fine, progressive body of men for official members—

men who love God and the Church. They have advanced the pastor's salary from \$1200 to \$1500. Brother Smith, the former pastor, and Brother Sherman, the former presiding elder, both wrought well. They left many true friends who speak kindly and tenderly of them. During the three years of our pastorate in Itasca we gained many friends who proved themselves friends indeed. The years of our associations with our Church there, and with Switzer College, will be green spots in our memory. But Gatesville is a beautiful place. Her people are cultured and refined. Our Church has a large membership and their reception to us has been most cordial. We are happily situated, and every setting of the sun finds us feeling more and more at home among them. We shall try so hard to do a good year's work. A beautiful new parsonage, elegantly finished and furnished, shows that everything has been done looking to the comfort and convenience of the pastor and his family. Brother S. J. Vaughan, the new presiding elder, has moved into the district parsonage and has already launched out into the work of the year. His sermons have been strong and replete with helpful messages of truth from a warm heart. He presides with ease, is careful and painstaking, and looks well to every interest of the Church. The predictions are for a great year throughout this large and interesting district.—Jas. A. Ruffner, Dec. 28.

Sulphur Bluff Circuit.

On November 29 Bishop Key read us out for this charge. We are here and moving off nicely. Despite the bad weather we have fine crowds and the people express themselves as very well pleased with our preaching. I believe we have the best people in the North Texas Conference. In fact they are as thrifty, intelligent, refined and deeply spiritual people as one will find most anywhere. Our reception was very cordial indeed; in fact it could not have been more so. On Tuesday night after our arrival about eighty or ninety young people (from seventy years old and down) swept in upon us and gave us a pounding "in the good old-fashioned way," long to be remembered. They came from Nelta, Sulphur Bluff and surrounding community; they came in buggies, in wagons and a-foot, and just covered the dining-room floor with fresh meat, canned fruits, vegetables, sugar, coffee, tea, syrup, pickles and, and, and—well, you may guess the rest. Besides filling the cupboard with eatables they filled our hearts with a profound gratitude that will never die. Heaven's blessings on them! As a forerunner of this storm, the Home Mission Society met at the parsonage the afternoon before and we enjoyed an intellectual and spiritual repast. By God's help we are determined to throw our whole being—body, mind and soul—into our work and thus "make good" our stewardship this conference year. We find the charge fairly organized—four good Sunday-schools; one W. H. M. Society and a Brigade, under the command of Mrs. Dr. White that is doing fine work. Oh, that our men were as energetic and as tireless in their Church work as the good women! We find the "assistant pastor" (Advocate) in several homes and have secured some new subscriptions since we came. So, with a prayer for power from on high to help us in our efforts to do our Master's will, we launch out upon the sea of action, asking an interest in the prayers of the brotherhood at the throne of grace. Here's a great year to all!—D. Andrew Williams.

Lockney Station.

The first Quarterly Conference for Lockney Station was held Monday morning, Dec. 20. The presiding elder, Rev. G. S. Hardy, was present and preached the night before. This is Lockney's first year as a station. The work begins well, and, thanks to my predecessor, is in all departments the best organized work I have ever seen. No parsonage had ever been built here, hence on arriving it was necessary to rent a home. This was difficult to do, as in this vigorous and growing country vacant houses are the exception and not the rule. However, after some search a small house was secured for a temporary parsonage, and this the W. H. M. S. furnished elegantly. Not the least of the furnishings is a handsome steel range, the gift of one of our hardware merchants. A parsonage is now under construction on the lots by the church, which, by the way, is the best located church in the town. It is a modern, six-room cottage, artistic in design, and when completed will be comfortable and convenient for the preacher and the membership. Of course we received a pounding, and

an elegant one it was, too. Have received six new members and married one couple to date. The Sunday-school and Leagues are well managed and are doing a great work for our young people. We have here a progressive, thoroughgoing, whole-souled people. We hope to report great things for this year.—P. E. Riley, P. C., Dec. 28.

Kingston Mission.

The storm started from the east and gathered and came in upon us with all the good things in the way of eatables, even to ground hog. After the storm and a few words from this scribe, with all the pounding they had the impudence to invite us to go with them to prayer meeting at the Baptist Church, being Thursday evening, Dec. 30. Well, no wonder, when the storm was led by a licentiate, a young Baptist preacher, Rev. Walton, and a nice time we had. Well, Kingston Mission is starting off well. We have preached at all the appointments except White Rock. We preach there tomorrow. There I was licensed to exhort June 28, 1872, by J. M. Binkley, presiding elder of Greenville District; Thomas Sherwood, P. C. As you remember, I lifted a collection for Rev. J. C. Angell, to erect a monument at his grave. It has been done.—S. H. Renfro, P. C.

Dundee Mission.

We have gotten settled at last in this nice little city. The Woman's Home Missionary Society has rented and furnished us a home, for which it has our heartfelt thanks. We have been kindly received, and have been the kindly recipients of the Methodist pounding, which embraced almost everything good to eat. Our two girls and little boy were kindly remembered by the good people of this city at the Christmas tree, and also by others, Christmas eve. Mrs. Griffin and the pastor were not forgotten, for which you may be sure we feel very grateful and promise the very best service of which we are capable on Dundee Mission. For generosity and hospitality, these Western people can not be excelled, especially in Archer County and at Dundee. We are preparing for the old-fashioned watch service. The W. H. M. Society has a nice program which they expect to have rendered. They are also going to serve supper. An unnable to say as to the spiritual condition of the work, but feel sure we will have the cooperation of so good a people as these. We took a collection last Sunday for our Orphanage at Waco and received enough money to pay the assessment against Dundee Mission. This collection was taken at Eagle Bend, one of the country appointments. They are alive to the interest of the Church. The elect ladies of Dundee have been looking forward to the building of a parsonage. They have a lot promised, and are bending every effort in that direction, so we are not expecting to long remain in a rented house. This school district will commence soon after the Christmas holidays the building of a \$15,000 colliery. This expresses the energy, push and determination of the citizenship of Dundee. Some of the farmers will be picking cotton until spring, but the price encourages them. It is not uncommon for a farmer here to have in cultivation from 200 to 400 acres. However, half of that amount is in small grain, such as wheat and oats. There is also lots of stock raised here.—John W. Griffin, Dec. 1.

Boyd and Garvin.

We are comfortably domiciled in the parsonage at Boyd after a move of 125 miles. It was like parting with relatives, after two pleasant years spent at Malank, to leave those tried and true friends and go out amongst strangers in a strange land, but these have received us "in the name of a prophet" and we pray they may receive the promise, "a prophet's reward." We were met at the Boyd parsonage by a few of the elect with good things to eat, the parsonage having been renovated, two rooms newly papered and new carpets put down, some new furniture put in, and we were welcomed in the name of the Lord. We have preached one month; met hearty welcomes by all we have met. Our predecessors have wrought well here. The outlook is promising. Pray that God may help us to enter these open doors.—I. A. Thomas, P. C.

Penelope.

Our reception by this kind people has been exceedingly cordial. We were made to feel much at home among them. The reception given by the good ladies of Malone, on Thanksgiving night, in honor of our arrival, was indeed a delightful occasion and greatly appreciated. The brethren met soon after to make the assessment for the preacher's salary, and made liberal provision for needs. The ladies came with them, and when the meet-

ing was over they all visited the parsonage, and the pounding they gave us was great. Then the ladies decided to supply the parsonage with new and much needed furniture. This they are doing, and of excellent grade. The brethren examined the lot, barn, chicken house, etc., and condemned them. They appointed a day to come and rebuild. We can not express our appreciation of all these kind, generous things. Words of cheer and hearty co-operation have greeted us on all hands. We can only pray God's richest blessings upon them. We shall give them the best service within our power. We serve a noble people. We anticipate a great year.—I. M. McCarter, Dec. 31.

Winters Station.

Yesterday was a good day with us. Sunday-school best since conference, thirteen additions to Church during the day. Sunday-school gave \$1.58, Epworth League \$1.55, congregation \$16.07, total \$25 to Orphans' Home, Rev. Doss, of Lebanon Station, Tennessee Conference, occupied my pulpit at the morning hour.—J. W. Pattison, Jan. 31.

Willis.

After the very pleasant and prosperous year spent in serving the Madisonville Circuit, I was assigned to the Willis charge for the ensuing year. Willis is a half-station. The work is made up of three appointments—Willis, Waverly and New Waverly. Willis being only about fifty miles across the country from our former home, my wife and I drove through. We reached our destination on the evening of Dec. 14. We were heartily welcomed to the home of Brother and Sister W. J. Mann. Here we were hospitably entertained for several days, our household goods having not yet arrived. They came on Dec. 17 and we have been domiciled in our own home since. The parsonage has not been occupied by a pastor and his family for some time, consequently it was somewhat run-down, but the good people at once proceeded to put in the necessary furnishings. We are in great hopes of seeing the parsonage repaired and repainted before the year comes to a close. Talk about your poundings! We have received our share. Good things to eat have been coming our way ever since our first day in the parsonage. Flour, meats, syrup, rice, butter, fruits, both fresh and canned, cakes and just ever so many more things. We thought the climax was reached last Friday when the ladies gave us a surprise party and loaded the dining table with eatables, but still the good things come. We can not find words to express our true appreciation for these kindly remembrances; we thank them so much. We are delighted with the people over the whole charge and we are expecting a great year. May God's richest blessings rest upon each and every one of them in the sincere prayer of our hearts.—C. E. Garrett, Jan. 3, 1910.

Amarillo Mission.

The first Quarterly Conference of the Amarillo Mission convened last night at the North Buchanan Street Chapel. Brother J. G. Miller, our presiding elder, preached for us a strong and helpful sermon on "Citizenship in the Kingdom of God." This was not only the first Quarterly Conference of the present year, but also the first in the history of this charge. We came to Amarillo soon after conference. It was with much sadness that we left the dear people of Conte Memorial, Weatherford, with whom we had labored two years. The Lord was with us there and gave us great victories. We shall ever remember the true and tried of our former charge. But we came here with a cheerful heart and a willing mind to do whatsoever our Church appointed us to do. While we found no organizations, yet Brother Sensabaugh had done much toward opening the way for us. We appreciate the privilege of being here near him. He has done much toward helping to launch this new charge. As he was my presiding elder one year, I feel that this will the better prepare us to work hand in hand in the work here. Polk Street Church has, too, shown a willingness to stand by us in a substantial way, promising financial help toward the pastor's salary and in helping build when the time shall come. We appreciate this noble work by them, and shall try to "make good" their every expectation. As to the outlook here, I am overwhelmed with the great opportunity. If you were to ask me if the time were ripe to put suburban churches in Amarillo I would answer: We have made a great mistake by delaying it this long. I regret that we have slept on our rights at least two years too long. We have not only lost first place (we have done this, for the Baptists have not only organized, but have houses of worship on both North and

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East Sides), but we have given place to the devil. I mean by this, that scores, yea hundreds, of people living in the bounds of this new charge do not attend church anywhere. How often have I heard, "I used to be a Methodist, but since I came to Amarillo I do not attend Church." And the awful part of it is, so many are totally indifferent to the church and their soul's interest. I am honestly looking forward to the greatest year of my life, so far, and I earnestly request the prayers of all who read these lines. We have organized on North Buchanan street and now have thirty-four members, and on Houston street (East Side) and Prairie Chapel with twenty-five and seven respectively. We now have a membership of sixty-six, twelve of whom have joined on profession of faith. We have set our stakes for 200 conversions and 200 accessions this year, and we would not dare go into this great undertaking alone, but empowered with power from on high. The people have been good to us here. Many acts of kindness have they shown to us. Christmas eve night, after Mrs. Rea and I had returned from the Christmas tree, there was a rap heard on the door and on going to answer the call, I was surprised to see Brother Wynne standing there with a large basket of groceries. He said: "Here is a Christmas present for you and Sister Rea." Yes, sure enough it was a basket of good things to eat, sent by the good people of North Buchanan Church." To say we had a delightful Christmas is only putting it mildly. Another thing I must mention: The ladies of the Home Mission Society, which was organized soon after conference, bought about \$80 worth furniture for our parsonage home. These women can not be surpassed when it comes to "doing things." While we have no parsonage, no church houses, not even a lot of land, yet we believe, within a reasonable length of time, we will be set up for business. I have great faith in God and in my people here, so you may depend on us we expect to go forward.—Leonard Rea, Pastor, Jan. 3.

Arlington Station.

I am sure more people witnessed the passing of the old, and the ushering in of the New Year, in Arlington than at any previous occasion in the history of this little city. Our efficient President and First Vice-President, Bros. C. A. Hargett and John Yates, of the Epworth League, together with their faithful helpers, arranged for a "watch-night" service, the program consisting of songs and addresses from the several pastors and laymen of the different Churches, and was held at our splendid new church. We feel so thankful to the committee who arranged, and to everyone who helped to make this one of the best "watch-night" services.

Continued on page 4

THE HOME CIRCLE

YOU AND I.

All letters of the alphabet
The righteous way should choose,
But two of them especially
Should mind their P's and Q's.
A deal of trouble in this world,
And much that goes awry,
Could be prevented easily
By these two—U and I.

If U and I are cross, you see,
There's bound to be a fuss;
If U and I untidy are,
Somewhere there'll be a muss;
If U and I are selfish, there
Will some one suffer wrong;
If U and I rob birds' nests, why,
The world will lose a song.

If some one feels dejected, or
'Tis cloudy for a while,
The sunshine may come back again
If U or I but smile,
If U and I grumble, whine, or pout,
Or I should snarl and fret,
A storm would soon be raging that
We could not soon forget.

So U look out and mind your ways;
And I must likewise do,
And keep a cheery corner where
The skies are always blue,
The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most
To keep this old world straight.

—Sabbath School Visitor.

A BIRTHDAY PARTY IN THE MOUNTAINS.

It was in California that Dorothy Reed. She was soon to celebrate her fourth birthday. It was very wonderful to be four years old. Dorothy thought; and, oh, wasn't it dreadful not to have a party!

If it had not been for those four years, I believe Dorothy might have cried about it; but one mustn't cry when one is so old.

Mamma, too, thought it was dreadful not to have a party; and all the week before her birthday she was trying to think of something; and just the day before Dorothy would be four years old she found a splendid way to celebrate.

Dorothy had away up in the mountains with her parents, and there was not a child within ten miles of them; and, as Dorothy said, she had no one to play with but the birds, the squirrels, and the little baby pigs at the barn. Dorothy's big cone, "Old Giant," solved the problem of her birthday party.

As it was still rather cool in the evening, they had been keeping a fire in their tent every night; and one day Dorothy discovered her big cone was opening and stretching out its brown points all around. The heat caused this, and each night it opened wider and wider, until one day they found lying all around it pine nuts, or pine cones, in their brown, silky cases. When the cone was shaken, so many more came tumbling out it seemed hardly possible it could hold so many. The pine nuts gave mamma a suggestion.

The day before Dorothy's birthday her mamma said, "I am going to send out invitations for your party to-day, Dorothy."

"Why, mamma, I can't have a party," Dorothy said; "there are only the birds and squirrels here to play with—not a single little girl or boy."

"I know it," mamma said, laughing; "but let us invite them. We will invite the squirrels to your party. They will like it; you will see."

The invitations were the pine nuts in their silky cases.

Papa nailed a box to the big pine tree, where the squirrels so often played, and placed the invitations inside. There were invitations for Bun,

Chap, Frisky, Swift, and Mamma Gray, with little Fuzzy Wuzzy Gray. Oh, yes, one for Reddy, if he would only come! But they feared he would not while Bun and Frisky were there, as they always quarreled.

Dorothy watched them as they came chattering down the tree to the box and got their invitations.

They seemed so pleased that mamma said she did not think there would be any regrets sent in, and they could except everyone—everyone but Reddy; he might not accept if he found out all the gray squirrels were coming. The next day was the party.

Papa filled the box with pinions they had gathered from "Old Giant," and Dorothy sat down to wait for her guests. The first to arrive were Mrs. Gray and Fuzzy Wuzzy. They were just wild with delight, and chatted so loudly that Frisky, Bun, Chap, and Swift came racing over from the other trees in great haste, lest they get left out of the feast.

What fun they had! They would run with the nuts to a branch of the tree, pop down on their haunches, and eat for all they were worth. And how they did chatter! Dorothy wished she could understand all they said; but the only thing they said plainly was: "We like it! We like it!"

When at last the refreshments were all gone, they raced and played games in the trees for a long time.

Once Reddy started toward them, but Bun and Frisk saw him, and chased him back right to his very door.

Dorothy felt sorry for poor little Reddy, and declared she would shake "Old Giant" and get more nuts for him.

At last they grew weary of play, and Mrs. Gray said it was time to go home; so she took Fuzzy Wuzzy, and they chattered "Good night" to their little hostess. The younger ones, Frisky, Bun, Chap and Swift, had one more good race up the tree and down; then they skipped over the logs and were gone.

Dorothy clapped her hands as the last gray bushy tail disappeared, and cried: "Mamma, that is the best party I've ever had!"—Boys and Girls.

THE MESSENGER BOY.

When Bobby is Bobby and just mother's five-year-old boy, his shoes often go thump, thump, thump on the floor; but when he is a pony, he lifts his feet so neatly and capers about so softly that you would never think of naming him anything but Lightfoot.

When Bobby is Bobby, he does not always remember to be polite when asking for things; but when he is a pet collie, he gives one gentle bark for "please" and two for "thank you," and the doggy never forgets.

When Bobby is Bobby, and mother needs his help, he sometimes says in a sulky way: "Oh, no; I don't want to."

This happened yesterday, and what do you think mother did as soon as she heard the cross little voice? She went to the corner of the room and said: "Ting-a-ling! ting-a-ling! Messenger service! Can you send me a messenger boy to help me to-day? No; not so very large, but nice and pleasant. Five years old? That's pretty young unless he's very bright. Oh, he is? Why, I believe he's just what I want. Will you send him right away, please?"

Then she waited, and in a minute there came a tap at the door; for while she had been talking Bobby had stopped scowling and slipped out into the hall.

"Come in," called mother; and there at the open door stood a smiling boy, cap in hand. "Is this the messenger boy I just ordered?"

"Yes, lady," said a bright voice; "and I can stay all day with you if you want me. What shall I do first?"

"Well, I had a basket of food to send across the street to poor Mrs. Finnigan; but my little boy thought it was too heavy, and you don't look much stronger than he does."

"Humph!" said the messenger boy, cheerily, picking up the basket. "It's light as a fly," and away he went. He was back again in a minute, rosy-cheeked and smiling and asking: "What next, ma'am?"

"I wonder if you can wipe dishes," said mother.

"Sure! I used to do it for my mother before I was a messenger boy, and I made 'em shine, too."

So while he polished the plates mother made a pie for dinner, and the messenger boy's eyes shone when he saw that she was cutting out small round pieces for tarts. "Say, lady," said he, "I can put jelly in 'em."

"That's good!" said mother. "My mother does that, and I al-

ways have him taste the jelly first to see if it's just right."

"I'm a very good jelly taster," said the messenger boy; and his face beamed when mother handed him a large spoonful of the beautiful red jelly.

"I wonder," mother said after a while, "if you might stay to luncheon with me. I'm all alone to-day."

"Well," said the messenger boy, "they don't often let me; but you're such a nice lady that I think 'twould be right; and maybe—'cause you're so very nice, I might—sleep here to-night—if you want me to."

"But where could you sleep?" asked mother.

"Why, s'pose your little boy has a bed?"

"Oh, yes—one all his own, right by the side of mine."

"Well," said the messenger boy with a funny look at her, "why couldn't you take your little boy into your bed, and let me sleep in his?"

"Messenger boy," said mother, "I shall have to kiss you!"

The little messenger boy moved slowly toward her. "I—s'pose—you—could," he said. "I don't—b'lieve—they'd care." Then he gave a run and climbed into her lap. "You see," he whispered, hugging her tight, "they couldn't mind—you're such a very sweet, dear lady!"—Rosalie M. Coyle, in Little Folks.

THE LITTLE RAIN PROPHECY.

"Is that a bird singing, Jack?" little Bessie called softly to her brother. It was a late afternoon in August; the air was heavy with heat; the ground was dry, the flowers drooped; everything wanted rain.

Bessie stood on the doorstep, and Jack sat by the window reading. He did not hear till she asked again. "Say, Jack, is that a bird?"

"I hear nothing," he said, not lifting his head from his book.

"There," she said, "can't you hear it?"

"Oh, yes," he answered, and coming out, he said: "It isn't a bird, but a little tree toad. Perhaps I can show it to you; it's in this tree, I think."

"How can toads get into trees?" she asked.

"Hush! wait till he calls again," said her brother. A few seconds, and the soft, low trill was repeated.

"There he is!" and Jack pointed to a low limb of a tree, where a little brown patch just the color of the bark could be seen.

"He is a prophet foretelling rain," Jack said; "I wish the trees were full of them."

"I want to see him nearer," Bessie said. So Jack brought a chair, and, standing on it, he was able after a few minutes to make the little toad move from the branch to a bit of wood that he held up.

"He is a cousin to the toads that hop on the ground," Jack told her, "but his feet are different, for the tips of his toes are expanded into suckers that cling to the bark of a tree when he wants to climb. He has rather a long name, 'Hyla versicolor.'"

"How cunning he is," Bessie said. "Can't you make him talk again?"

"I don't know how," he said, as he put the little fellow down on the chair, and went back to his book, saying, "I'll pay you to watch him awhile." So Bessie began to talk to him, but it was not very interesting, for the toad kept silent.

"O Jack, come quick!" she called in a few minutes. "I'm afraid he's dying. He's all turning white!"

Jack laughed. "I told you it would pay to watch him," and coming out he crossed the little toad that was as white as the chair he was on, to move to a large green leaf, where in a little time he began to change his coat from white to green.

"That is the way he hides, for it takes sharp eyes to see him when he is the same color as his resting place," Jack explained. "He is a shy little fellow, and I will put him back on the tree; he will talk to us then, perhaps."

"That's a good name for him, 'versicolor,'" Bessie said.

While they were at supper they heard him call, and another answer him, and Bessie waked in the night, and the rain had come.—Mary A. Wood, in the Sunbeam.

GOOD WILL TOWARD WOMEN.

Why are women harder and more unsympathetic toward their own sex than men are? Nobody attempts to explain it. Women will unhesitatingly do things to hurt their sisters, to the great amazement of the sterner sex; and yet women are popularly supposed to be the embodiment of all that is soft and sweet and gentle in life. However, there are encouraging signs everywhere that a better feeling is springing up in the hearts of women, and especially of the so-called fortunate women. Not only at the holiday season, but twelve months of the year, there should be many delightful

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evidences of good will from woman to woman. To be sure, there are still women who say there is no use trying to do anything as individuals; but the world is coming to know that we have depended upon machinery and long distance effort too long, and what is really needed is direct, personal work.

In one little city a certain plain, everyday housekeeper determined, on account of the tired clerks, never to shop on Saturday night, no matter how urgent her need. In that town stores kept open until nearly midnight in order to accommodate people, most of whom might have bought earlier, but some of whom could not. No one would for a moment have dreamed that a woman who did not belong to a single club, and whose voice was never heard in public speaking of any kind, could have influence; but this woman soon had induced a number of friends to refrain from late shopping, and that without making any particular effort to do so. She merely told her acquaintances in ordinary conversation of the advantage of delight shopping, and the hard work endured by the clerks. Several frankly said they had never stopped to think of the matter at all. They simply thought the clerks were there to wait on customers, no matter when they came in, and had never considered in the least any moral obligations toward them.

Another woman set the fashion in her town of speaking a good word to the employer of any shop girl who had been particularly nice to her, not doing it in an effusive or patronizing way, but as if she had merely happened to think of it. She had her reward—which, by the way, she did not set out to get—in two ways. The clerks were anxious to please her, and other ladies took up the fashion. Nothing was said about indifferent clerks; but the ones who specially tried to please customers received just praise. The proprietor can not be in all parts of the store at once, and the floorwalker may or may not see that justice is done; but appreciative customers are able to bring good service to the knowledge of the employer directly.

Another encouraging sign is that many women are now thoughtful enough to have their sewing done before the busy season comes on, so that they may avoid overworking the dressmaker and her assistants. While many more might and ought to follow the example, yet it is gratifying to note how many patrons will wait patiently for their garments rather than know that they cost weary hours of work bordering on midnight, when the sewing girl has long since earned her rest. Some women, too, will not have their new hats delivered to them late Saturday night or Sunday morning, no matter what the occasion, wisely reasoning that others have rights as well as themselves. Instead of lightly dismissing the subject with the statement that "They ought to hire more helpers in the busy season," sensible patrons realize that helpers are not so readily picked up in millinery stores for the few busy weeks when the rush is on. And after all it isn't so dreadful to wait a few days for new headgear, even at Easter.

Some people will not give credit to those housekeepers who are more considerate of their maids than they once were. It is only, they say, because servants are so hard to keep that women are better to them. Be that as it may, there never was a time when there was more real desire to observe the golden rule in dealing with domestic helpers than at the present. Many women are adopting the rule of paying for extra service, thus keeping down one cause of dissatisfaction in the kitchen, while others are not only doing that, but are adding the joy of a comfortable, well-furnished room to the wages. The time was when any sort of closet would do for the maid; but now many servants are lodged in bright, cheery rooms and enjoy priv-

ileges the hired girl of a generation ago would never have dreamed of. In a small city half a dozen maids have gone, through the help and encouragement of the women for whom they worked, to the training school for nurses, and have graduated with honors, when without encouragement they might have remained servants all their lives. A haughty dowager who at a club meeting bewailed the fact that her maid was about to leave for the hospital to become a trained nurse, was amazed at the hearty applause that girl received. "Don't you feel sorry for me?" she gasped. While all of the assembled women confessed that it was hard to break in a "green" girl, they were delighted to hear that another name had been added to the list of worthy young women ambitious for something more profitable than domestic service.

If any woman wants to do real, vital work toward helping womankind, let her begin right at home. Petitions to Congress and resolutions and concerted efforts are all right and serve a great purpose; but what is needed more than anything else is personal kindness and consideration. It may sound like a very little thing to save one tired clerk a few extra duties on Saturday night, or to make one domestic content and happy by paying good wages and providing a comfortable room for her, but no one knows where the force of one good example will finally spend itself. The most potent work is that done silently, and without thought, often, of anything but relieving the present distress; but the world is ever sitting up to take notice of good deeds, and if one person does good others will follow. Unfailing kindness and co-operation with clerks, teachers, servants and women who serve other women in any way will bring rich rewards in the way of better service, and will make life brighter and happier for the workers. From a mere selfish standpoint, consideration pays; from an unselfish one, infinitely more so.—Interior.

THIS QUEER OLD WORLD.

The world is full of lullabies
And loves for little heads,
And mother-dears to sit beside
The sleepy trundle beds,
And pretty dreams to run among
As far as you can see—
The world is such a happy place
For any child to be.
—Carolyn S. Bailey.

Put not your trust in money, but your money in trust.—Oliver Wendell Holmes.

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

TO OUR CORRESPONDENTS.

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

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

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

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

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

WE DO NOT CLUB.

Quite a number of both preachers and subscribers have confused advertisements appearing in other papers with the Texas Christian Advocate, and have sent in subscriptions contemplating clubbing with other periodicals. Let all understand we do not club with any other paper.

DEATH OF REV. W. H. STEPHENSON.

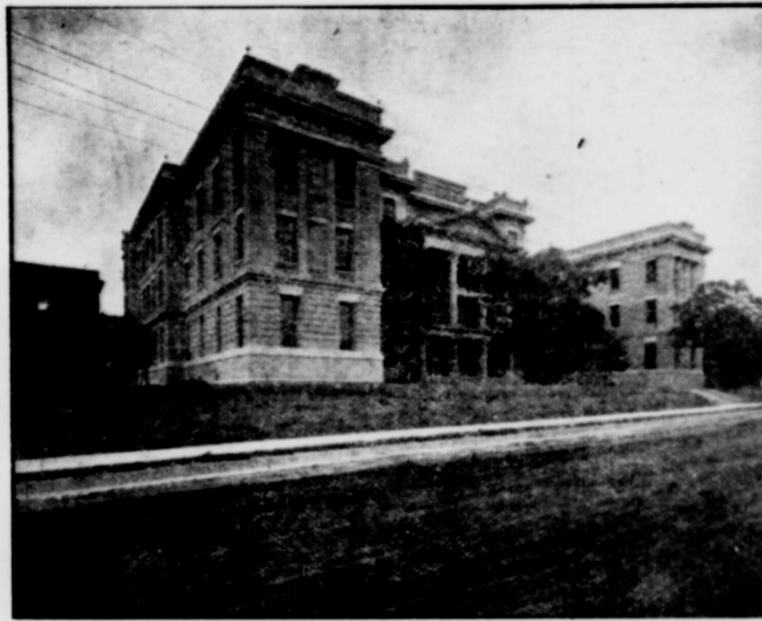
Rev. W. H. Stephenson, of the North Texas Conference, died the first of this month in Pecan Gap, after a long and tedious illness. He was buried beside his loved ones Sunday in the cemetery at Ladonia, Rev. W. H. Wright and Rev. Charles Dennis officiating. He leaves a widow and several children to mourn his demise, and also a large host of friends.

For years Bro. Stephenson had been a member of the conference, and in his active period he was a most devout worker in the Master's vineyard. He was more than an average preacher, possessed of excellent gifts, and his sermons were often eloquent and filled with evangelistic fire. We have heard him when it was a benediction to sit under his burning words. He always did his work faithfully as a pastor to his people greatly loved him. His record in the conference was always good and results followed his ministry. A few years ago his health failed him and since then he had not been able to do effective work. Peace be to his ashes.

Rev. V. G. Thomas, of Corpus Christi Station, determined to spend the holidays with "the old folks at home." We have a note from him dated Haverfordwest, Wales, Dec. 21, 1909, which we give to our readers:

Just a line to wish the Advocate and its force a very happy and prosperous New Year. Am spending the first Christmas in twenty-three years with my honored father and mother, and inasmuch as all their children are at this time gathered around the old hearth, they and we are having a mighty big time. 'Tis worth a winter's voyage over the stormy North Atlantic "just to be a child again at home."

THE TEXAS BAPTIST MEMORIAL HOSPITAL



We make no apology to our readers for giving this account of the Baptist Memorial Sanitarium, located in Dallas. It is a humane institution, established for the alleviation of the afflictions of humanity, and this fact makes it an institution for mankind in general. It is not for the exclusive use of people who may happen to be Baptists in their Church affiliation, but its doors are open to all who may need its services. It is not sectarian in its work, but universal in its sympathies and helpful ministries.

We therefore commend the liberality of our Baptist brethren in Texas in the establishment of such a Christian enterprise for the good of our common humanity. It is a step in the right direction. The Protestants of this State have too long permitted the Roman Catholic Church to have a monopoly of this sort of work, and it is time that we were turning our thought toward the help of the afflicted. It has long been accepted as a fact that only the Roman Catholics are qualified to build and run Christian hospitals; but the Texas Baptist Memorial Hospital is a refutation of this error. It is proof positive that Protestant Christianity is equal to all such tasks and emergencies, for this one is beyond doubt the best equipped and the most modern institution of the kind in the State. It is said by all who have seen it to be one of the finest and completest hospitals in the entire South. There are larger, but none better, both as to buildings and equipment. The buildings thus far erected and equipped have cost more than \$100,000, and the ultimate cost when auxiliary buildings are completed will exceed half a million dollars.

And we are glad to tell our Baptist brethren that the Methodists are waking up also to the necessity for this sort of Christian work. Our West Texas Conference outlined a plan for the erection of a similar institution in San Antonio, and it will not be a great while until we will have a sanitarium in that Southwestern city which will be a credit to the Methodist Christianity of Texas.

Recently we were taken through this Baptist Sanitarium, from top to bottom, and it inspired us with an admiration for what this institution represents, almost beyond our power to express it. It is not necessary for us to tell of the constitution and by-laws of the sanitarium. Suffice it to say that it is under a perfect system of management. It has pay wards and private rooms of the most superior character. Any patient can have his or her own physician, and no effort is to be made to interfere with the Christian belief or Church relation of any of them. Any minister has access to patients who may desire to see him. There is also a well arranged and complete department for charity patients, where every attention is given them. It has a fine board of managers who supervise its work and manage all its interests.

The sketch below will give the readers a fine idea of what this Sanitarium is in its building and equipment:

Equipment of Main Building.

The basement of the building is entirely taken up with pipes connected with the ventilating and heating system, the engine, tanks, fans and machinery in connection with the elevator and water supply.

The central building on the main floor is to be used for general office and head nurses' quarters. Two stairways are located in this portion of the building for use of the public and the patients occupying private rooms. The main stairway is located in the center of the building and extends completely around the hospital elevator from basement to roof.

The main floor back of the administration department is to be used for doctors' offices, waiting rooms and examining rooms. This department is connected with the ambulance entrance, which is located in the rear of the building. The balance of the space is to be used for linen and drug storerooms.

The two wings on each side of the administration department are typical ward departments, and this arrangement prevails on each of the three floors.

The space over the main building on the second, third and fourth floors is taken up wholly by private bedrooms. These are neatly but plainly furnished.

The part to the rear on the second and third floors is occupied by massage rooms, small wards, two operating rooms, two sterilizing rooms, two anesthetizing rooms, two dressing rooms for clean surgical cases and one operating room.

Heating and Ventilation.

The entire building is heated and ventilated by a system known as the "blower system." When it is desired to heat the building fresh air is drawn from the outside by a fan eight feet in diameter, and driven over a large steam coil, which is supplied with steam direct from the power plant. In passing over this steam coil the air is heated and driven to the various rooms of the building by means of galvanized ducts.

This heated air is admitted into the rooms about seven feet above the floor. To facilitate the passage of the air, at the floor of each room are located outlets or vents, with ducts extending above the roof of the building. This induces a continuous circulation of air. When ventilation alone is desired the steam coils are left cold and fresh air is drawn from the outside and forced into the rooms in the same manner.

The Johnston system of temperature regulation has been installed. This consists of compressed air tubes, with openings in each room where the temperature is to be regulated. At these openings instruments known as thermostats are installed. These thermostats consist of a delicate appara-

tus controlled by an ordinary thermometer. A dial is placed in connection with the thermostat, and by setting this dial so as to indicate the temperature desired, the thermostat automatically controls the temperature of the room. This is guaranteed, it is said, to keep the temperature within two degrees of that indicated by the dial.

Vacuum Cleaning System.

A vacuum cleaning system is used throughout the building, with three outlets on each floor. A vacuum of fifteen inches is formed by the machinery in the basement, and all dust is removed from these tubes to a receptacle in the basement, without the slightest dust being raised in the operation. The system not only cleans the building in a hygienic manner, it is claimed, but facilitates the work and makes it possible to clean without disturbing the occupants in the least.

In each of the ward wings are located push button elevators, just large enough for one person with a basket or tray, which are to be used exclusively by the nurses or attendants. The main elevator for general hospital use is seven feet square, and is located in the center of the building, with access from the main hospital corridor.

A system of twenty-five house telephones connects all the offices, nurses' rooms and doctors' rooms in the building, independent of the city service, and in addition to this there is a complete system of "buzzers" with annunciators in the nurses' rooms. The buzzer outlets are located behind each bed, and extension cords from each, with push buttons in the end, hang over the heads of the beds, convenient for use by the patient.

The clock system consists of twenty-two clocks, with the master clock located in the superintendent's office, and controlled from Washington. This clock regulates all the other clocks of the system by compressed air, keeping them in perfect time. The sub-clocks of the system are located in all wards, doctors' rooms, nurses' rooms, corridors, operating rooms, etc.

The electric wiring is the latest type of straight conduit work, with marble distribution boards centrally located. A feature of the lighting scheme is the lighting of the private rooms and wards. Instead of the usual reflectors, which divert the light downward, the reflectors are practically opaque and are placed under the light, diverting the rays to the ceiling, which is to be used as a reflector, diffusing the light uniformly through all parts of the room. In the private rooms the shades are made adjustable, with lamps stationary. The shades can be turned over at any angle, throwing the light to the ceiling or the floor, or at any angle of forty-five degrees, as desired. The same arrangement is observed in the operating rooms, and by means of this device all the lights of a central fixture can be concentrated at a given point.

The plumbing throughout is the most modern known, and every device that will add comfort and convenience has been installed. Several special devices have been made to order for the building.

Complete Power Plant.

The institution has its own complete power plant for generating electricity and furnishing steam for heating and sterilizing. It is of 300-horsepower and furnishes also steam and power for the laundry.

A deep artesian well has been sunk and equipped with pump and tanks. The water is pumped directly from the well into storage pressure tanks located in the basement of the main building. These tanks are so arranged that the water can be forced into them under pressure, and the entire building be supplied with water from them. The pumps supplying the tanks will work automatically, keeping a constant pressure on the tanks.

The interior finish of the building is

very attractive. The doors are covered with metal in the manner of standard fireproof doors, all neatly paneled and finished with white enamel. All window and door trimmings and all sashes are also metal, finished in white enamel.

The floors are of reinforced concrete and the finish is what is known as Terrazzo throughout. This Terrazzo finish consists of porcelain cement and marble chips, ground down with sand stone to a perfectly smooth and even finish, and beautifully colored.

Borders in some of the rooms are formed in the same manner, red granite being used instead of marble. In all the rooms and halls a base extends up on the walls one foot high, which is made of the same material as the floor and connected with it in one piece. A cove, with a radius of about three inches, is formed in the lower angles for convenience in cleaning.

The wainscoting on the first story in the corridors is marble, four feet high. On all other stories the wainscoting is Keen cement, troweled smooth and finished in Ripolin white gloss enamel. The plastering of the walls and ceilings of the building is finished in Keen cement, and the colorings are soft whites, creams and tans. This plaster is said to be extremely hard and impervious, and when enameled gives a finish which is considered more sanitary than tile.

Roof Garden for Convalescents.

The entire roof of the building has been arranged for the use of a roof garden for convalescents. The parapet walls are lined with electric lights, and plants and seats make the place beautiful and comfortable. One physician has announced his intention to have all of his pneumonia patients nursed on the roof garden. It will be used as a solarium by day and a place for healthful fresh-air sleeping by night. The view from this spot is pleasing. Buckner Orphans' Home, six miles away, is plainly visible, and Oak Cliff can be seen across the river.

The principle under which the wards will be operated is that in which each ward is conducted as a separate hospital. Each ward will have sixteen beds, two private sick rooms, one main toilet, nurses' room, bathroom, kitchen, dining room and sitting room, with all necessary linen closets and storerooms and the push button elevator.

Each ward is separated from the main corridor with double doors, and the ward proper with another pair of globe doors, so that any ward can be completely isolated on short notice. Two private sick rooms are intended to be used by ward patients who are seriously ill. The sitting room and dining room are to be used by ward patients who are convalescent.

There are three main wards in each wing, six in all, which will accommodate ninety-six patients at a time. There are other smaller wards in the building which will take care of about twenty-five more.

All the private rooms are outside rooms, having plenty of light, and nearly all located so as to secure a south exposure. All private rooms are completely equipped with telephones, buzzers, and bath facilities.

Fundamental Principle.

"The management of the sanitarium desires that the fundamental principle enunciated in the charter of the institution be constantly emphasized. While the Baptists have built the sanitarium, that denomination desires that all reputable physicians of all reputable schools of medicine shall have equal access to the institution. All the different branches of medical science, when represented by reputable practitioners, will find cordial welcome there. While the institution is denominational in management, it will never be sectarian in character. The sick Jew will be free to have his rabbi and the sick Catholic will be free to have his priest. Just as disease and death know no social, geographical or scientific lines, by just that much the

The Fight Is On

Every moment of your life, when you are at home or abroad, awake or asleep—

Between the poison germs that are in air, food and water, — everywhere in fact, — and the billions of your invisible friends, the little soldier-corpuscles in your blood. If these little soldiers are kept strong and healthy by taking Hood's Sarsaparilla, you need have no fear of disease. Begin using it at once if you are at all under the weather, or have troubles of the blood, stomach, liver and kidneys. Get it of your druggist.

Publishers' Department

M. C. Henderson, of Gordon, Texas, is one of the Advocate's old-time subscribers. We take the liberty of making an extract from a letter recently received from him. A notable fact in his letter is the price he paid for the Advocate when he first became a subscriber. The writer of this paragraph was then connected with the enterprise as an employee and he received less salary than is now paid for similar services. Other expenses were correspondingly less, and the paper much smaller. Yet some people think they pay too much when they are called on for three and a fraction cents a week for a religious paper in their homes:

"Forty years or more I have read the Advocate and have never failed to pay for it, though several times the 'sine qua non' seemed very far off when pay-day came 'round. The archives that hold my sacred things contain the receipt for the first money I ever paid for the Advocate, which was then a single sheet. The receipt was signed by Vest & John, and was given for three gold dollars in payment for one year's subscription, and I thought it was well worth the money. The paper has grown wonderfully since then. A Happy New Year to the entire Advocate force."

LIVELY COMPETITION.

One Rev. Jas. H. Griffin, for several years served Oak Lawn charge, Dallas. The late conference at Paris "promoted" him. He is now "up in the pictures," and not satisfied with "well-doing," he has determined to supplant the Texas Christian Advocate. Listen how he stings:

"We, the Lamar Avenue Church and I, have gone into the newspaper business. We have just launched a great religious weekly (or weekly—just as you like) which is sure to take the place of the Texas Christian Advocate, and Quarterly Review. I warn you now you had better sell out your printing company before the report of our being in business gets out or your stock will not be worth ten cents on the dollar. I am sorry, but it had to be. When your paper goes down I want Dr. Rankin to edit 'the poet's corner,' as he has such a high appreciation of poetry—especially the home-made article."

We welcome Bro. Griffin to the journalistic field and promise to contribute our mite at conference when the collection is taken to aid the indigent brother in his new venture.

Texas Baptist Sanitarium will serve humanity as such and will not be devoted any more to the service of one branch or cult of the human race than another. The doors are open wide to all reputable physicians and their patients, and the cardinal principle enforced by the management is 'Equal rights to all and special privileges to none.'"

Home for the Nurses.

The nurses' home is a two-story house facing on Junius Street, and is comfortably fitted up with dormitories on the upper floor and kitchen and dining room facilities on the lower floor. Here the nurses will be domiciled, well away from the business of the hospital proper, and the perfect quiet necessary even during the day for the nurses on night duty is assured. This building represents a gift of \$10,000 from Mr. and Mrs. F. W. Johnson, of Pecos, and will bear their name.

Little things are little things, but faithfulness in little things is something great.—St. Augustine.

THE TEACHERS' ASSOCIATION OF TEXAS.

The Texas State Teachers' Association held its annual meeting in this city. Several hundred men and women of this profession were present and the proceedings of their gathering were systematic and interesting. The object of their meeting was to discuss plans and methods of school work, to come into vital touch with each other as a band of men and women working for the best weal of society, and to bring their work more prominently, as an organization, before the public.

One thing about these teachers is, they stand high morally and religiously. No better class of people can be found in the State. You can always find them on the right side of all moral questions, and in their private and public lives they represent the best there is in character and conduct. Wherever you find them, whether in the city, the town or the rural district, they are men and women of sterling worth, and the sum total of their influence is for the public good.

Another thing can be said for them, and that is they have the largest opportunity of any other class of people to mold the sentiment of this country. Through their hands the rising generation is passing, and it is passing at a time when character is in its formative period and young life is most pliable and impressive. From their direct tuition our children are passing from the privacy of home life out into the great, busy, bustling world, and they bear with them the impress of these men and women. We are, therefore, glad to see the development and the progress of the teachers of this State in all matters of duty and usefulness. They are the best helps to the home life of this generation, and their entire work is a splendid contribution to the citizenship of Texas. All honor to the men and the women who are devoting themselves to this noble profession of teaching the children of our country.

PERSONALS

Prof. R. L. Patterson, of Baird, was in to see us not long since. He is one of the prominent school men of that section and a reader of the Advocate.

Rev. L. A. Hanson, of Wiley, was in the city not long since and gave us a brotherly visit. He is starting off well in his new field this year.

Rev. and Mrs. W. F. Davis, of Wills Point, favored the Advocate with a pleasant visit last week. They are beginning their second year with every prospect of success.

Prof. T. J. Paine, of Montgomery, made us a delightful visit while in the city attending the Teachers' Association. He has been a long-time reader of the Advocate.

Rev. C. T. Tally, of Cameron, dropped in to see us this week. He was in the city on business. His second year starts off well, and he has every hope of continued success.

Rev. J. W. Downs, of Mineral Wells, dropped in on us for a few minutes the past week. He had been down to Edgewood to visit his parents during the holidays.

Rev. O. E. Moreland, of Allen, made us a brotherly visit recently. This is his second year on that charge and he is already hard at work with a good prospect before him.

Rev. J. G. Putman, of the Dublin District, was in the city last week and looked in upon us for a moment. He has the appearance of a man who is well thought of by the people whom he serves.

We had the pleasure of a good visit from Prof. Landon Smith, of Pittsburg, while in the city recently. He is one of our most accomplished teachers and a devout layman in the Church.

Says the Stephenville Tribune: "The Methodist people are well pleased with the new minister, Rev. C. L. Cart-

wright, for his voice is clear and distinct, and he has an easy, graceful delivery, and his illustrations are forcible as well as pleasing. The Church is exceedingly fortunate in securing a man of his attainments and culture, and no doubt he will add greatly to the strength of the Church during his sojourn in the city."

Rev. S. W. Thomas, of Timpson, writes us that he is starting off well in the new year. His people did well last year. In material matters they paid more than \$15,000 for all purposes.

Rev. D. H. Aston, of the Gainesville District, and Rev. C. M. Harless, of the Sherman District, were in the city to meet a committee on the tract interest this week and we had a pleasant visit from them.

Rev. A. J. Weeks, of the San Antonio District, brightened up the Advocate with his presence last week. He thinks that he has the best district in Texas and we are too wise to have differed from him on that subject.

From a private note from Rev. R. Gibbs Mood, of the Greenville District, we learn that one of his little boys has recently had a very severe case of illness, but he is on the road to recovery, we are glad to say.

Professor F. Z. T. Jackson, of Bastrop, was in the city attending the Teachers' Meeting last week and he dropped in to see us. We last met him near Murphreesboro, Tenn., in 1887, at a big State-wide prohibition meeting. He is still true to the faith.

Rev. J. H. Messer, presiding elder in the New Mexico Conference, sends the following cheering words: "Everything moving along fine up here. I am trying to do what I can for the Advocate, which grows better and better all the time."

Rev. V. A. Godbey, of Austin, dropped in a few minutes this week. He was up to meet with the committee to devise ways and means for tract literature. Also Rev. J. W. Bergin, of Longview. Their visit was a delightful one to us.

Rev. J. W. Fort, of Abilene, writes most encouragingly of his work, and says they have a splendid outlook. He furthermore says that every official member of his Church takes and reads the Advocate. No wonder they are progressive.

We are glad to note that Rev. J. D. Burke, of the Texas Conference, has so far regained his health as to be able to resume his loved employ. He has been assigned to Corrigan and Moseow. His many friends will be glad to get this information.

Prof. P. H. Horn, Superintendent of the Houston public schools, was elected President of the State Teachers' Association at their meeting last week in this city. Prof. Horn is one of the most accomplished educators in the State, and he is also a devout member of the Methodist Church.

Rev. M. K. Little, of the Weatherford District, was in to see us recently. He is fat and flourishing and his district is prospering. We have no more devoted minister in Texas than he, and he taxes all his resources in the service of the charge assigned to him.

Professor W. A. Palmer, of Canadian, was to see us last week. He informed us that his pastor, Rev. G. S. Wyatt, was slightly under the weather from some indisposition, but we hope by this time he is again in his usual health. Brother Palmer gave a fine account of Brother Wyatt's work.

Judge P. A. Turner, of Texarkana, was in to see us the other day. For several years he has been on that judicial district and his services have been a contribution to the peace and order of that section of the State. He is one of our most devoted laymen and he stands four-square on all moral questions.

Rev. C. S. Field, Sunday-school Secretary of the Northwest Texas Conference, was in the city last week looking after the plans for the next State Conference the 6th of April, and he gave the Advocate a pleasant visit. He says the next State Conference will be one of the best in the history of the movement.

In a private note from Rev. W. H. Moss, who is a superannuate of the Northwest Texas conference, but still an up-to-date preacher, he says: "I am still preparing...

am reading Ralston now. If some of those who have grown wise above what is written would study Watson, Fletcher and others of the old standards, they might learn some theological sense. Those writers answered all heretical notions long ago."

Rev. T. E. Sessions, of Lampasas, and Rev. E. C. Lindsey, of Red Oak, were present at the Tract Society Meeting this week; also Rev. W. F. Bryson, of Sulphur Springs, and Rev. C. A. Spurgins, of Denison. It was a pleasure to meet all these brethren.

Rev. T. J. Beckham, of Ponder, has been changed from that appointment by Bishop Key and placed in charge of Key Memorial at Sherman, in place of Rev. E. A. Prince, who is unable to go to the latter charge because of the continued serious illness of Mrs. Prince.

Dr. S. A. Steel continues to make his home in Provwood, Tex. After resting for several weeks he passed through Dallas on his way to North Carolina, where he is engaged to hold a number of protracted meetings. He is in excellent health and, as usual, up to his eyes in work.

Bro. John McKamy, of Dallas County, came in and renewed his Advocate for another year. And he brought to us a can of old-fashioned country sausage. This came as a surprise, as the odor is usually lost sight of in the madstom of Christmas good things. But we greatly appreciate this kind remembrance. Long may Bro. McKamy's pig pen flourish and continue to yield sausages in abundance!

Rev. S. H. Renfro has succeeded in placing a beautiful monument over the grave of Rev. J. I. Angell, the old veteran who labored so long in the North Texas Conference. He is buried at Welland, and until Bro. Renfro took the matter up with the preachers at the late Paris Conference there was no mark over his honored resting place. But the money was raised and now the grave has resting upon it this beautiful monument.

The splendid paper in a former issue on the life and character of Bishop Seth Ward and signed by Rev. O. T. Hotchkiss was the memoir prepared and read by him at the memorial service held at the session of the last Texas Conference and it was the unanimous request of the conference that it appear in the Texas Conference minutes. We failed to note this fact in connection with its publication. It was truly a just estimate of our sainted Bishop, and we are sure that it was greatly appreciated by our readers.

In a private note from Rev. W. W. Watts he tells us of the death of his venerable father, which took place in Georgia, and occurred the 25th of December. He was an eminently good man. It was our privilege to have known him in the long ago, and he was a dear friend to us at a time when his friendship was worth something. We shall never forget him. He was a devout Christian man and his whole life was an illustration of the religion he professed. We extend to Brother Watts our sympathy in the death of such a good father.

AT MY POST AGAIN.

Through the mercy of God, skillful surgeons, and good nursing, after a month's stay at the Temple Sanitarium, the New Year finds me at my post of duty. I have seen but little of my mail during the past month, and knew but little of the many kindly messages of brotherly love and sympathy conveyed to me by brethren and friends throughout the State. To those I am yet unable to make personal response, and in this public way express my grateful recognition of the many marks of personal friendship and helpful sympathy shown me. There is no earthly joy comparable to genuine love and sympathy in time of need—nothing so grateful to the human heart, aside from the grace of God: this I have enjoyed to the full, and hope to be profitably exercised by the same the few days or years yet remaining to me.

During the two months that I have been in the hands of physicians and surgeons, and one month of this time in a sanitarium, such has been the marvelous kindness and generosity of this noble profession in their moderate charges—and no charges—that less than one-half of the amount contributed by sympathizing friends has been consumed in defraying the expenses of my protracted and critical illness. With the consent of the contributors, I propose to turn over to the Orphanage the unused surplus. Should any contributor wish to...

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Pains-Expeller will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Texas Christian Advocate may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

belong otherwise, I will be glad to comply with his wishes.

I am happy to find upon my return that many of the pastors are making prompt collections and remittances to the Orphanage, and not a few of the Home Mission Societies, Sunday-schools and Leagues are likewise responding to the pressing wants of this growing institution. We sincerely hope that the good work will go on and be so taken to heart and in hand by all departments of our great Church that the Orphanage problem shall be finally and happily solved. One month ago we had 122 children in the home. We now have 149, and ten more to come in next week, making a total of 159. Think of it—ten applications in one week, and all appropriate subjects for the Orphanage! Shall we let the good work go on unhindered, enlarging our capacity and resources with our increasing numbers, or shall we restrict our numbers to our present limited accommodations?

Our most pressing want just now is a cottage to accommodate the small children under the age of 7. These should be taken from the two main buildings, isolated from the older children and placed in a cottage to themselves under a competent matron, with conditions and administration suited to that class of children. Such a building could be had for \$8000 or \$10,000.

We also need a larger and more expensive building to accommodate our school work and the industrial features of the institution, as well as an ample chapel for our worship and public exercises. We are anxiously awaiting some public benefactors to meet these demands. We have had them in the past and shall confidently expect them in the future.

By the generosity of friends, our children have been made very happy during the Christmas holidays by appropriate contributions to gladden young hearts and lives on such occasions, and not the least source of gladness among the Christmas offerings was a pet donkey, coming from Bro. Shuler's charge at Temple, the gift of a little boy, Paul McAlexander.

We enter the new year under most favorable and harmonious conditions with good hope of a happy and successful year. Pray for us and help us all you can. I can not withhold my profound appreciation of kindly notices of the Advocate in my behalf and in behalf of the great and good cause which I have been called to represent. A Happy New Year to all.

JOHN H. McLEAN.

Waco, Texas, Jan. 1, 1910.

POSTOFFICE ADDRESSES.

Rev. M. F. Wells, Bethany, La.
Rev. J. M. Smith, Doughlassville, Tex.
Rev. H. A. Abney, Magnolia, Texas.
Rev. S. H. Renfro, Kingston, Texas.
Rev. J. T. Kirkpatrick, Corrigan, Texas.

RIDER AGENTS WANTED
In each town to sell and exhibit samples of our Bicycle. Write for special offer. We Ship on Approval without cost deposit, since 10 DAYS FREE TRIAL, and return freight on every bicycle. **FACTORY PRICES** on bicycles, from \$10.00 to \$25.00. Terms: Buy one, sell one. We guarantee our equipment of first-class materials and workmanship. Write for our literature. **HEAD CYCLE CO., Dept. M291 Chicago, Ill.**

Gospel Singer

Any pastor or evangelist desiring my services in the next two months, write or phone me at Honey Grove, Texas, at once. W. G. WALTERMIRE, Singing Evangelist.

Epworth League Department

Gus W. Thomasson, Editor

215 McKinney Ave., Dallas, Texas.
Address all communications intended for this department to the League Editor.

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

STATE LEAGUE CABINET.

President, A. K. Ragsdale, San Antonio.
Vice-President, L. E. Appleby, San Antonio.
Second Vice-President, Miss Josephine Wolfe, Dallas.
Treasurer, Miss Florence Colston, Fort Worth.
Fourth Vice-President, Henry Bowman, Plano.
Secretary-Treasurer, F. L. McNeny, Dallas.
Junior Superintendent, Miss Annie Sells, Orange.
Field Secretary, L. E. Appleby, 294 Commerce St., Dallas.

BOARD OF TRUSTEES.

President, Rev. A. J. Weeks, San Antonio.
Vice-President, Theo. Bering, Jr., Houston.
Secretary, Rev. Ellis Smith, Jacksonville.
Treasurer, Rev. S. C. Riddle, Decatur.
Bondholder, Judge C. C. Walsh, San Angelo.

FIELD NOTES.

Travis Street Church, in Sherman, has a live, wide-awake set of Leaguers, and Brother Morris is to be congratulated on having such a corps of able and willing assistants in his work. We visited this League Sunday evening after Christmas, when the Cabinet of the North Texas Conference League conducted a rally at the regular evening service, and in the manner in which Travis Street Leaguers responded was indeed gratifying to the visiting Leaguers. Bro. O. L. Hamilton, Conference President, was in the chair, and his opening remarks were full of good things for the Leaguers—and incidentally he directed a few very interesting remarks to some good Methodists who do not co-operate with our League work. Some highly interesting and instructive papers were read and talks made along the different phases of League work and it was altogether an enjoyable and profitable occasion to all those who attended.

That the North Texas Conference officers are wide-awake to their opportunities was fully evidenced by the report of the Missionary Department, which showed that nearly all of the Tuby Kendrick Memorial Fund had been raised and that a missionary was already in Korea, whose salary would be met with this fund of \$600. This is definite work—the only kind that counts for much.

On Monday night, December 27, the West Worth City Union held their regular weekly meeting at Boulevard Church, in North Fort Worth. It was indeed a pleasure to meet with them and to know that they were doing some definite effective work in their City Union. This Union is educating a young woman in Mexico for missionary work. They are very enthusiastic in their work and they are bound to succeed because in their meetings they magnify the purpose and aim of our organization—the salvation and training of our young people. Brother L. B. Rogan, the President of the Union, is the right man in the right place. He is an excellent Christian young man and a fine Leaguer. He is deeply interested in his work and we wish him and the West Worth Union all of the success possible.

SOMETHING GOOD FOR TEXAS LEAGUERS.

Leaguers, we have a plan on foot whereby we are going to give you one of the most enjoyable as well as profitable evenings in your career as a Leaguer. We want to do this time in June and July. We are now securing over a hundred stereopticon views of Epworth-by-the-Sea, and we are getting the very best views that have ever been taken down there.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own friends if recognized. Immediate relief and permanent cure assured. Send no money, but tell others this offer. Write today to Mrs. M. Summers, 1211 North Bond St., Dallas, Texas.

We are going to get a stereopticon and send our Field Secretary on a tour of the State and let him give you "An Evening at Epworth." He will have with him one of our State Leaguers who is a fine elocutionist and one who is a splendid singer. These four are all exceptionally fine League workers and as they go about they will conduct institutes and conferences in addition to giving the evening at Epworth.

Now, we have not been able to get all of the best views that have been taken at Epworth and if you have any we would be glad to have you send us copies of same at once so that we can complete our number. Send these into the Dallas office just as soon as possible. A. K. R.

THE DALLAS INSTITUTE.

The first State Institute held by the Field Secretary, Brother Appleby, was conducted in Dallas Tuesday and Wednesday, December 28 and 29. It was a very representative gathering, there being Leaguers present from all the Texas Conferences, and it proved very helpful to those in attendance.

The first afternoon was given over to a discussion of the first department, an excellent paper being read by Miss Doggett, of McKinney, and Mr. Appleby briefly brought out a number of difficulties met with in conducting devotional meetings. The problems of this department were taken up one by one and thoroughly discussed. The North Texas Conference League President, O. L. Hamilton, of Lewisville, contributed much in the discussion of this work.

On Wednesday the Second, Third and Fourth Departments were taken up in their order: Miss Wynne, of Dallas, led in the discussion of the Second Department; Mrs. Appleby, of San Antonio, handled the Third Department; and Miss Dora Patterson, of Waxahachie, conducted the Fourth Department discussion. The gathering was small, but some of our choicest State workers were present and participated in the program and those who failed to come are really the losers.

It is the intention of the Cabinet to hold several of these Institutes during the year in different parts of the State so that all of the District and Conference officers and workers may have an opportunity to come together and become better acquainted and to study the very latest League methods.

ITINERARY OF THE FIELD SECRETARY DURING JANUARY, 1910.

On January 2 the Field Secretary begins a tour of Southwest Texas, as follows:

Hillsboro	January 2
Hisco	January 3
Cleburne	January 4
Morgan	January 5
McGregor	January 6
Cameron	January 7
Austin	January 9
Georgetown	January 10
Taylor	January 11
Bastrop	January 12
Lockhart	January 13
Yokum	January 14
Cairo	January 16
Victoria	January 17
Boeville	January 18
Floresville	January 19
San Marcos	January 23

This is only a part of the tour. The remainder will be printed in a later issue of the Advocate. The State is large and Mr. Appleby cannot possibly cover all of it by the Encampment in August, but he is going to do his best. If rallies cannot be arranged on the dates above, a conference of the League officers can at least be arranged.

NEW FIRST VICE-PRESIDENT.

At our Cabinet meeting in Dallas last Tuesday Mr. Appleby tendered his resignation as 1st Vice-President on account of engaging in State Field work as Field Secretary, and with the unanimous approval of those present Mr. J. L. Goggans, of Dallas, was appointed for the unexpired term. This action was taken, first, for the reason that Mr. Goggans has for a long time been an active, enthusiastic Leaguer member of First Church League, is a wise counselor, a prominent attorney of Dallas and capable of giving good advice in all our deliberations and, lastly, is right at headquarters where he, in conjunction with Miss Wolfe and Secretary McNeny, of Dallas, and Mr. Bowman, of Plano, and Miss Colston, of Fort Worth, can readily get together and pass on plans for field work and direct the work at least possible expense. I make this statement in order that all our Leaguers may know just why we have seemingly changed our strength at Dallas. This and we are trying to

do special active work and need frequent meetings of at least part of the State Cabinet. We are delighted with the start Mr. and Mrs. Appleby have made in our aggressive campaign and trust that all our Leaguers will lend to them and to us their active support. We hope to make great gain in the work this year. Please don't wait for us to ask you for necessary funds—just send us a few dollars to keep the good work going. A. K. R.

CABINET MEETING.

A meeting of the Cabinet of the Texas State Epworth League was held in the office of the Field Secretary, 294 Commerce Street, Dallas, December 28, 1909, at 10 a. m., with the following officers present: A. K. Ragsdale, president; L. E. Appleby, 1st vice-president; Miss Josephine Wolfe, 2nd vice-president; and F. L. McNeny, secretary-treasurer, with Gus W. Thomasson visiting.

Motion made and carried that Mr.

The Sunday-School Department

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

A FEW GEMS FOR SUNDAY-SCHOOL WORKERS.

A New Year Thought.

"He only is advancing in life whose heart is growing warmer, whose brain quickens; whose spirit is entering into perfect peace."—Jno. Ruskin.

"Fraternity in action is the noblest of all ideas, the spirit of all gospels and the fulfillment of all revelations."—Edwin Markham.

"Life will be seen to have reason and symmetry when looked at from some watchtower in eternity."—E. Markham.

"All the records and ruins of the past bear witness that whatever is cruel or false or selfish is ephemeral and insecure; only the ideal endures. What ought to be will be—this is my faith."—Markham.

The co-ordination of the forces of religious education is a matter of great moment. Among the educational forces and agencies we name the home, the Church, the Sunday-school, the day school, all societies that exist for benevolent or redemptive purposes. Charitable institutions realize that to relieve the poor adequately we must teach them something.

Our prisons may be transferred into moral institutes and educational instruments. The press is a great educator. The object of the Religious Education Association is to unite and direct all these agencies in an effort to educate according to the Christian ideal. When all these forces fall into line and work to one end, then may we have some ground for hope of a better day.

SECULAR CRITICS OF THE SUNDAY-SCHOOL.

Now that the Sunday-school is being brought to the attention of the world as never before, it is but natural that secular educators, inexperienced in its practical side, should attempt to criticize it. In discussing an article written by such a critic, which appeared in a prominent magazine, Marion Lawrence says, in the Sunday-School Times:

"The best critics of the Sunday-school are those who are working at the business and trying to solve its difficult problems in the laboratory of practical experience.

"Our good friend who wrote the article in question makes the same mistake that many of our educators make when they come to write about the Sunday-school. It is impossible to make the Sunday-school measure up with the day-school as an educational institution, and it is unfair as well. The day-school has compulsory attendance, trained teachers who are paid, with nothing else to do, proper environment, and five hours a day for five days in the week. The Sunday-school has none of these, and only an hour a week as against twenty-five. The day-school is a school for instruction; the Sunday-school is primarily a school for impression and character-building. And yet the Sunday-school is an educational force, with all these disadvantages. The President of one of our great colleges said the other day that the quality of the Sunday-school teaching had advanced more in our country in the last twenty-five years than in any other school teaching

and Mrs. L. E. Appleby's appointment to the Field Secretary work be confirmed by the Cabinet. Mr. Appleby's salary to be \$100 per month and Mrs. Appleby to receive \$25 per month.

Motion made and carried that Mr. Ragsdale's salary be fixed at \$75 per month, instead of \$100, in accordance with resolution passed at Epworth last summer. This was at Mr. Ragsdale's suggestion and with his consent.

Expense of fitting up offices for Field Secretary and for necessary printing, etc., passed.

Mr. Appleby's resignation as 1st vice-president accepted and J. Lawson Goggans, of Dallas, appointed to succeed him.

After a general discussion of the work outlined for the Field Secretary, and expressions of gratification at the way he had taken hold of the work and the manner in which he had been received by the various Leagues he had visited, the meeting adjourned, subject to call of the President.

F. L. McNENY, Secretary.

The Annoyance Of Flatulence

Many People Are Annoyed With Gas In The Stomach and Intestines.

Flatulence is due to the presence of gas in the stomach and intestines, which often rolls about, producing borborygmi, or rumbling noises in the intestinal system, and causes the victim of this trouble considerable embarrassment, when such noises occur while in company.

An analysis of gas from the stomach shows that it consists to a great extent of nitrogen and carbonic acid. It is therefore probable that some of the gas in the stomach consists simply of air which has been swallowed, although for the most part, the source of flatulence is the gas given off from the food in the abnormal processes of decomposition.

In cases of chronic gastric catarrh, the secretion of gastric juice in the stomach is deficient, the food is digested slowly, and fermentation occurs with the evolution of gas.

Swallowed air, however, plays a more important part in causing flatulence, or gas in the stomach and intestines than is generally supposed, and while food may be swallowed without carrying air into the stomach with it, fluids, especially those of a tenacious character, such as pea-soup, appear to carry down a great deal.

Flatulent distension of the intestines occurs when a large amount of gas or air, either swallowed or evolved from the decomposition of food, escapes from the stomach into the intestines through the pylorus. The enormous distension of the intestines and dilatation of the stomach with gases, and the rapidity with which such flatulence occurs, has long been a puzzle to medical men, and has led some to think that the only possible explanation thereof, is a rapid evolution of gas from the blood.

In the treatment of gas in the stomach and intestines, charcoal is considered by most physicians as the leading and most effective remedy. Carminatives, or medicines, such as peppermint, carlaxum, sodium bicarb, etc., which expel the gas from the stomach in large volumes through the mouth, are resorted to by some people, but their use is disagreeable, and the frequent expulsion of gas through the mouth, most annoying, and after taking a remedy of this kind, one is compelled to remain out of company the rest of the day, on account of the continued belching of air.

STUART'S CHARCOAL LOZENGES do away with the necessity of undergoing the disagreeable experience of belching or expelling stomach gases through the mouth by completely absorbing every particle of gas or swallowed air in the stomach, and also in the intestinal system, which prevents colic, and over-distension with accumulated air.

These wonderful lozenges should be used for all cases of flatulence and decomposition of food in the stomach, as well as for bad breath resulting from catarrh, decayed teeth, or stomach trouble.

Purchase a box at once from your druggist for 25 cents, and send us your name and address for free sample. Address F. A. Stuart Company, 200 Stuart Building, Marshall, Mich.

AN ACKNOWLEDGMENT.

I desire, through your valuable paper, the Advocate, to let its readers know who were the contributors to the appeal for help to educate a Bohemian preacher at Georgetown.

Edna—Geo. F. Simons, \$2.50; Geo. Bunker, \$1; Geo. S. Gayle, 75c; M. H. Simons, 75c; total, \$5. Collection taken by Geo. Simons. Money sent by the pastor, A. Y. Old.

John E. Palm, Round Rock, \$7.50; John Williams, Williamsburg, \$5; Elmerford brother in Christ, \$5; Springtown (brother in Christ), \$1; Walter B. Kidd, Barry, \$1.

Many thanks. I could not raise enough to start the young man this year, but with God's help and your prayers I expect to be able next year. I am going to try placing a quilt next year. Every one who reads this that will send me a dime, I will put their names on the quilt. I would like each of the Advocate force to send a dime. I would truly be glad to put their names on the quilt.

MISS BETTA REYNOLDS, Weimar, Colorado County, Texas.

IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Weir's Soothing Syrup, for children's teething. It soothes the pain, softens the gums, keeps the mouth clean, and is the remedy for all teething troubles.

Don't throw aside that which now seems so useless. The log that in July is really in the way, in December will furnish you the roaring fire.

Don't think because you have taken many remedies in vain that your case is incurable. You have not taken Wood's Sassafras.

It has cured many seemingly hopeless cases of scrofula, eczema, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours.

What this great medicine has done for others it can do for you.

Tommy—"Paw, teacher wants us to give a definition of a patriot."

Mr. Flagg—"Well, a patriot is a man who does something for his country or does his country for something. I am not just sure which."—Indianapolis Journal.

INFANCY IN CHRIST.

No one will now claim, at this stage of this controversy, that Dr. Alderson's theory does not start a child holy, without inbred tendency to sin, wholly without inbred tendency to sin and that he will never require any regeneration or change of heart to final salvation, for he says regeneration can only be taken in the sense of the pardon of sin. This theory lies right on the border of two great heresies that as a Church we have always fought: one is Universalism and the other progressive Campbellism. Eliminate water as an agent through which the change is wrought and Campbellism and Methodism are as much alike as two blackeye peas. It would be what I should call "thin-skin" or "diluted" Methodism; for my part I will take Methodism as it is, without any diluting elements.

My purpose, however, in this article is to put the strength of the Scriptures, as I understand them; to show the condition of sin in which all children are born. I do not say they are born sinners, for that would imply actual transgression of the law, but in a condition with every potentiality to a sinful life in a latent state or with an inherent bias and natural tendency to sin.

It is well to state here that the grace of God or work of the Spirit begins with the child as early as the child can understand the difference between sinful actions and righteous actions, and it does all it can to bring the child to a religious life, just in the same way it does an adult, and we have always insisted, as Methodist ministers, that the safest and easiest time to become religious was just at the point of accountability and I do not see how any new practice can arise in our ministry on that subject. If the teaching has not always been more evangelical than ethical, it has been outside of my personal hearing and knowledge. In entering on the Scripture proofs of human depravity I reassert what, in my judgment, is the fundamental proposition in this discussion—that like begets like in all the realm of nature—alike in spiritual, animal and vegetable kingdoms, and scientists hold that when trained and educated away from the original stock the tendency is to revert to the original type and that it will revert. But Bro. Peterson's question to Dr. Alderson about Adam's children before he sinned, by easy construction of his meaning answers this question in the affirmative, for had he answered his own question undoubtedly he would have said his (Adam's) offspring before the fall would have been innocent; if that is admitted, all I extend for is admitted: that a child is begotten in the image of its father. This view is fully sustained by the account of Adam's immediate family, Gen. 5:3. The record may be some "awkward, mechanical, plenary inspiration." I do not say about that. But the record says, and I hope the Church has not outgrown it, "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image, and called his name Seth."

Now if it is said this only refers to the physical man, the cut of the eyes and color of the hair, that seems a useless mention, for there was no one else he could have resembled but his father, Adam, as he was the only probable father, and if you make that contention, I make the contention that Adam himself was created in the physical image of God. One is as reasonable as the other. No, it means more. It means that Adam imparted to Seth all of his own moral and spiritual nature and instincts as well as his physical; in fact I do not think the inspired writer had any reference to his physical manhood at all. Now that fixes the question of heredity and the entailment of a sinful nature by a sinful parent to his offspring. Is it possible for Adam to impart the same nature, after his sin and fall, that he would before he had had an offspring? No, it is not possible. This account of the birth of Seth (Gen. 5:3) is nearly exactly the same language as is used in the account of the creation of Adam: "Let us make man in our image after our likeness." Adam was far from being what he was at creation; he had lost his moral and spiritual resemblance to his Maker, had become mortal and sinful and his begetting children in this image and likeness plainly implies they were imperfect like himself—mortal like himself, and sinful like himself. It is impossible that Adam, being impure, could be the father of a pure race. No doubt that the account of Seth's birth was placed in the record by divine providence to head off these modern Pelagian Methodists. Yet all theories must be sustained by facts and demonstrations. The theory of a hereditary sinful nature is abundantly supported by both the early and late history of the race. Let us notice the antediluvian period, the Scriptures that bear on this question and the tragedies of sin. We will take the first two born to Adam and Eve, and

the first two beings ever born on this earth and as near the parent stock as is possible to trace them. They were grown and, for that day at least, young men. There had come no great evil influences between them and their parents. There were no saloons to breed intoxications, no gambling halls to arouse deadly passions, no previous murders to foster blood-thirstiness. Each had entered into honorable business—one a farmer and the other a herdsman, and so far as they had been taught it had been good, for they had at least been taught certain duties to God for both came with their substance to God's altar. God accepted Abel's offering and here the tragedy begins. Cain was wrath. Here two of the most dangerous passions of human nature are aroused, and aroused to the utmost—envy and anger. The result was fratricide. A brother kills a brother—the first act of sin—as willful, as unprovoked, as unnatural, as brutal as has ever since been committed! How can this be accounted for in any way except these vile passions were born in Cain, or, as Dr. Rankin said in a recent editorial, "it was the Adam that was in him?"

The next scene in this drama of sin was promiscuous polygamy. Men took wives of all they chose and in this state of almost universal sin God's patience reached its limit and He said, "My Spirit shall not always strive with man." In this connection he announced this great psychological truth about man, that every imagination of the thoughts of his heart was only evil continually. This has never been revoked or canceled. Now the most pathetic verse to me in the whole Bible follows this general statement about sinful man (Gen. 6:6), "And it repented the Lord that He had made man on the earth and He grieved Him at His heart." Hear what is further said: "The earth was filled with violence. God looked upon it and beheld, it was corrupt; all flesh had corrupted his way upon the earth." And a tragedy follows that is without parallel in human history. God destroyed the earth and all its inhabitants with a flood. For Noah's righteousness he and his family were saved.

Now I ask this question: If the natural tendency of man was heavenward and Godward, instead of evil and hellward, how is it possible for such a state of universal corruption, polygamy, fratricide and all classes and grades of sin to obtain until the Creator became utterly disgusted with the whole race and in His wrath destroyed it, except Noah? It is impossible upon any theory advanced or to be advanced. It is a sinful nature bred and born in man, transmitted through all the generations down, no doubt, to the millennial dawn, and as easily traced back to Adam as is the genealogy of Christ. Nor was this evil of our nature destroyed or crushed by the flood, for Noah, the only individual God thought worth preserving, as soon as he could grow grapes enough to make wine, got drunk and acted in an unbecoming way, as most drunkards do.

There is a passage in the first chapter of Isaiah that is hard to interpret upon any theory except depravity. I know it is argued this refers to the national conditions of Israel. That I do not deny. But Isaiah assigns sin as its cause. Hear him (Isa. 1:4), "Ah, sinful nation, a people laden with iniquity. A seed of evil-doers, children that are corrupters, etc. The whole head is sick, and the whole heart faint from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." While this may not be taken as a proof-text of depravity, it certainly has its bearing in that direction and it is hard to account for such a national state of affairs by unwise conduct and mismanagement. Such a state is certainly the outgrowth of a general condition of sin and no such general condition of sin could exist without a bias or tendency to sin. David (Ps. 58:3) says, "The wicked are estranged from the womb. They go astray as soon as they be born, speaking lies." Again, Ps. 51, "Behold I was shapen in iniquity and in sin did my mother conceive me." Without comment on these last two quoted passages, I pass on to the New Testament Scriptures.

In our Savior's Sermon on the Mount, to assure His disciples that He would answer prayer, He said, "If ye being evil know how to give good gifts to your children? * * * I stop the quotation here. It is familiar. Now our Savior did not mean a reproof by "evil" for sins of actual transgression. When He reproved sin He used stronger terms. He said, "Ye hypocrites, ye generation of vipers," and such reproofs. There is not a harsh word in the statement that if you, as fathers, of a sinful nature, still love and bestow good things on your children, how much more will your heavenly Father give the Holy Spirit to them that ask Him. In Christ's speech to Nicodemus it

looks that, beyond all doubt, His purpose was to teach the doctrine of spiritual regeneration as the condition of heavenly blessedness. Nicodemus made a very orthodox statement, "We know thou art a teacher come from God." Now hear the reply, "Except a man be born again he can not see the Kingdom of God." Mark the expression—"a man"—not you specially, Nicodemus, but a man—and if applied to any but Nicodemus, it must apply to all men. "Except a man." Note two other expressions; that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. So is every one that is born of the Spirit. These last two expressions prove conclusively that Christ referred to a spiritual birth—a renewal of his whole being, making him a new man in Christ Jesus. "Old things have passed away and behold, all things have become new;" "Except a man be born again." The new birth is the work of the Spirit. It gives a man a new life—"He that hath Christ hath life"—and Christ as a foundation on which to stand. The forgiveness of sin is merely a judicial act, and some say the application of water affects it.

The rallying point and last stand of Pelagians is Paul to the Romans. This is the last ditch, and as I recollect history, those that retreat to the last ditch usually die in that ditch. So note it be here. The contention here is that the benefits of the atonement is co-extensive with the loss by the fall, or that which was lost to man by the sin of Adam is wholly regained by the atonement of Christ. I say it is not co-extensive in any absolute or unconditional sense. If every child is restored to the Adamic state—and it must be if at birth it is in a condition, without further change, for heaven; then it must, like Adam, be in body and natural life immortal; hence, every child must of necessity sin before it can die. But many children die in infancy as soon as they breathe the breath of life. In Adam they die, nor are they restored to bodily immortality by the atonement. Again, had Adam not sinned he would never have been sick nor felt bodily pain; but he did get sick and die, and sickness, headaches and burning fevers and a hundred other diseases and troubles are man's heritage everywhere. Then, in these two respects at least, the atonement in its effects on man is not co-extensive with the effects of the fall. Nor is it in any respect, only as it makes possible the salvation of all men by repentance and faith in Christ.

But an author must be so interpreted, or a book, as to make it consistent with itself; and as we take the Bible as one Book, the work of one great, all-pervading divine Spirit, this utterance of Paul must not only harmonize with his other expressions on this subject, but to establish such an important doctrine as this he must agree with the Book. Let us hear some of Paul's other expressions.

Gal. 5:17, "For the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would." Then he tells what the works of the flesh are, and begins with adultery, and Christ gave nearly the same catalogue of evil dispositions and propensities. "For out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Listen to Paul speak again, Rom. 7:15, "For what I would I do not, but what I hate that I do." 17th verse, "Now it is no more I that do it, but sin that dwelleth in me," and he says, "I find a law that when I would do good evil is present with me." Now no one can doubt that two great forces were at work with Paul—one a hereditary, sinful nature trying to be reconciled to God by the law; the other the Spirit of grace trying to bring the soul to Christ, and I do not think the weight and influences of inborn sin and its tendencies were felt by any one more than Paul did when he uttered that pathetic prayer, "O wretched man that I am, who can deliver me from the body of this death!" (From this evil nature.) In this agony he turns to Christ and said in a most exultant way, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

But one more passage and I close this catalogue of proof-texts. Rom. 8:7, "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Only two thoughts by way of exposition. It says the carnal mind—the natural man—is enmity. It does not say "at enmity"; that might imply reconciliation; but it is "enmity"—hence, no possible way of reconciliation but by regeneration; and then another wonderful statement: if it were possible to reconcile a carnal mind to God without regeneration, it could not be made the subject of divine law. Many more passages could be produced, but these are ample to prove that Paul was no Pelagian and never intended to teach "infancy in Christ." What did he mean to teach?

AYER'S HAIR VIGOR
Hair falling out? Troubled with dandruff? Want more hair? An elegant dressing?
Ingredients: Sulphur, Glycerin, Quinine, Sodium Chloride, Capric Acid, Stearic Acid, Water, Perfume.
We believe doctors endorse this formula, or we would not put it up.
Does not Color the Hair

In the salvation of the soul the apostle simply wanted to teach that the one using the means of grace under the help of the Spirit is more powerful than all the agency that could be arrayed against it, and this is the sense in which grace "much more abounds." It must co-operate with human effort. Dr. Alderson says he developed his theory of "infancy in Christ" by the study of the infancy of John the Baptist; that he was filled with the Holy Ghost from his mother's womb, and with this as a starter he was led to the conclusion that all children are filled with the Holy Ghost from their mothers' wombs. How differently the same passage impresses different ones! So far as I am concerned, I would want no better text from which to preach depravity. The very fact of its being mentioned shows it was an exceptional case. If all children are filled with the Holy Ghost from their birth, why mention this of John the Baptist? There could have been no reason, nothing gained, in stating a fact that was true of every other child. No, Doctor, you took a bad start and I am not in the least surprised at the conclusion you reached.

Now I challenge any one to publish over his own signature a statement that he has never had temptations to sin arising from natural propensities within him. And, by way of compliment to my dear Bro. Peterson, I wish to say I read and reread his reply to my article with the utmost interest and care to see if I could find anything that was to the point; finally I saw he was correct when he said my doctrine of procreation was original. So far as I have seen or heard, it is, and I was delighted to find he was right in one particular. I am like the boy that prayed in the rainy season to the Lord to withhold so much rain and send it some dry spell. His mother asked him if he had ever heard such a prayer before. He said no, it was purely original. So I claim pure originality and compliment the brother for having the genius to discover it.
WM. A. EDWARDS.

A SUPERANNUATE'S MEDITATION. (Rom. 8:6.)

I. The Flesh.
This day, to me, is a very gloomy one. It is the day before Christmas, and as the rain drops lazily patter upon the shingles they seem to sing to me in melancholy tones the sad requiem of lost hopes, blighted aspirations and blasted ambitions. What I had hoped to be, the ideals to which I have aspired, I have never yet realized, and I stand, this gloomy morning, in the threshold of manhood's strength and glory, a blighted flower of the race prematurely stricken by the chilly winds of adversity, overwhelmed with the floods of misfortune and chilled by the frosts of an unloving and uncharitable world.

H. The Spirit.

Ah! there is one thing that bids vain hope revive. It is love, that "love which safferoth long and is kind." It sets the rainbow of promise in the sky and despite the clouds, and floods, and frosts, it shines forth in its varied hues, offering to the trustful heart as many blessings. And, if faithful to the end, secures for the faithful and the true a haven of eternal rest, where all the blights and defects—where all disappointments, and heartaches, and tears, are brushed away by love's youthful hand. We will then engage in one eternal round of joy and praise.

to the "Lamb that was slain," "to him that was dead and is alive again forevermore." Viewing it thus, I thank my God and take courage, and "though he slay me, yet will I trust in him." I love my God, my Church and my brethren.
W. W. ADAMS.
Jacksonville, Texas.

VERNON PREACHERS' INSTITUTE AND LAYMEN'S CONFERENCE.

According to previous announcement the preachers and laymen met in the Vernon Methodist Church, December 15, for a two days' conference. Our presiding elder, Rev. J. H. Stewart, opened the program with a discussion of "Ideals for the Year." He stressed revivals and church building. By the time he was through the conference was pitched high. Then followed a discussion of topics covering every phase of Church work. The new preachers in the district as well as those who remained showed study and preparation, hence every subject was interesting.

The missionary problem received considerable attention. At the evening hour Hon. G. E. Hamilton, of Childress, our representative in the Legislature, made a splendid address on the Laymen's Movement. It was thoroughly enjoyed by all. Messdames Watts, Stewart and Moore gave very hopeful reports of what the women are doing in the Vernon District and in the connection at large.

The spirit of the conference was fine. It could not be otherwise with such a leader as Rev. J. H. Stewart. His heart is on fire and to be around him makes you feel like doing something. He is in high favor and things are coming to pass over the district.

It developed during this conference that Vernon District was one of the two that paid last year her laymen's assessment in full. Again, we learned that our laymen are waking up over the district and that they are advancing the preachers' salaries. Grand Children and Vernon go to \$750, with a good raise over the whole district.

At Vernon we are going right along with our new church. People are good to us. First Quarterly Conference over and yesterday a splendid day. Presiding elder on hand and preached two fine sermons. We are happy and going forward in the work.
A. L. MOORE.

Mamma—"What are you trying to draw?" Little Ethel—"An elephant." Mamma—"Rather a difficult subject." Little Ethel—"I'd rather draw elephants than anything else, because my friends can always tell what it is. They know an elephant is the only animal with two tails."

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The Woman's Department

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

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

THE NEW YEAR.

A friend stands at the door;
In either tight-closed hand
Hiding rich gifts, three hundred and
three-score;
Waiting to strew them daily o'er
the land
Even as the seed the sower.
Each drops he, treads it in, and
passes by;
It cannot be made fruitful till it
die.

O New Year, teach us faith!
The road of life is hard;
When our feet bleed and scourging
winds us scathe,
Point thou to Him whose visage was
more marred
Than any man's; who saith,
"Make straight paths for your
feet," and to the oppressor,
"Come to Me, and I will give you
rest."

—Dinah Muloch Craik.

AN INTERESTING LETTER FROM INSTITUTO COLON, GUADAJAJARA, MEXICO.

Dear Texas Friends:
Our revival services have just closed, and I want to tell you about the gracious meeting we had, as I know that many in Texas have been praying for us in these meetings.

Our evangelists, Brothers Reynolds and Valiente Y Pozo, were with us ten days. We had services in the mornings in the chapel of our school and at night in the church. For five nights Valiente Y Pozo gave addresses on the erroneous beliefs of the Catholic Church, and during the remainder of the time he and Brother Reynolds preached and called for sinners to come to the altar. Our church was crowded almost every night, and the interest manifested was fine all the time. During the time sixty-five persons professed faith in Christ and applied for membership in the Church—twenty-nine of whom were children from Instituto Colon.

Of course, the Catholic papers and priests in general have preached against the meetings, but we feel that a great deal of good has been done, and seed have been sown of which we do not yet know the result. The girls in the school went out every afternoon in groups of three and four, distributing invitations to the meetings, tracts and testaments. I consider one of the best results of the meetings the intense desire that has been awakened in the hearts of these girls to work for the salvation of souls as they have never done before. We are going to organize a personal workers' class, and it is our prayer that these girls may learn how to win souls for Christ.

Even the small children in the house seemed to feel the influence of the Spirit, and for several weeks before the meeting, in our voluntary prayer services, these little tots took an active part, and I feel sure many of them have given their hearts to Jesus. It was both pathetic and pitiful to hear the prayers of so many of the older girls for the parents. One child, especially, who has been with us several years, and who has been thoroughly converted, has been praying for a long time for the conversion of her mother, who still is obstinate and has not yielded to the voice of the Spirit.

Three of the girls could not join the Church because of the opposition of their parents. One of them, especially, has been dreadfully persecuted, and is still persecuted by her mother. We feared that we would lose this girl, one of the brightest and sweetest and most earnest in her Christian life that we have in school; but I trust that our faith will prevail and the mother will come to the light.

Those of you who remember Cuenca, the little girl who was with me in Texas in the summer of 1908, will rejoice with her in the conversion of her mother, one for whom we have been praying so long, and over whom Cuenca had shed bitter tears. She never opposed the children who are here in school accepting the evangelical faith, but said she could not give up her saints. Last week she began going to the services, and although she had to walk a mile, carrying a little two-year-old tot, she continued to come every night, and at last yielded her heart to the Spirit's call. She applied for baptism for herself and for her two little children. On Sunday night she was received into the Church.

One of the Catholic papers attacked Valiente Y Pozo, and challenged him to a discussion. Of course, he accept-

ed gladly and asked for the discussion to be oral and in public. The editor responded that the Archbishop would not allow a verbal discussion, but has offered his columns, and Valiente will begin his articles this week.

A priest was present one of the nights when Valiente was talking on the Auricular Confession, and he came forward afterwards and told Valiente privately that he had been convinced of the truth. He came to our school several times to visit Valiente, and I believe, is going to leave the Romish Church.

I want to thank the friends in Bastrop, Mexia, Nixon, Tenth Street, Austin; Fort Worth and Millet, who so kindly answered my appeal for help to bring these evangelists to us; and I want to thank all of those who have been praying especially for us at this time. God has been good to us, and we want to be more faithful to all of the opportunities that come to us in this benighted but hungry land.

I trust all those who read this will continue to pray for us that those who have come to the light may be more faithful, and that we may bring many more to the blessed light which we have known in Christ Jesus.

Your sister in Christ,
NORWOOD E. WYNN.

(We know the foregoing interesting letter from the faithful and consecrated missionary of the Woman's Foreign Missionary Society of the North Texas Conference, who has been laboring so earnestly and effectively for a number of years in Mexico for our Woman's Board of Foreign Missions, will be read with great satisfaction and thankfulness as well by our members and friends, telling, as it does, of the successful revival services which have recently been held in the school of which Miss Wynn is the head.—Editor Woman's Department.)

REPORT OF W. H. M. SOCIETY OF NORTHWEST TEXAS CONFERENCE, FOR QUARTER ENDING DECEMBER 15, 1909.

Receipts.	
Dues	\$1459.63
Life membership dues	58.00
Baby Roll	16.45
Support of girl at Vashiti	15.00
Special for Sue Bennett Memorial	5.00
Week of Prayer	1282.64
D. S.	19.50
Baby Mite Boxes	21.18
Brigade	35.47
General Fund	435.25
Galveston Home	19.00
Corpus Christi Building	32.50
Thurber	491.70
Support of girl at Dallas	
Home	24.00
Minutes	11.90
Expense	91.41
Total Receipts	\$3969.23

Disbursements.	
By check to General Treasurer	\$3338.62
By check to Thurber	90.00
Corresponding Secretary	25.00
Treasurer	25.00
Press Superintendent	26.75
Expenses of Board Delegate	95.50
District Secretaries	75.13
Dallas Home	24.90
Total	\$3769.19

In bank September 15, 1909	\$ 350.46
Receipts	3969.23
Interest	13.68
Total Money for Quarter	\$4283.37
Total Disbursed for Quarter	\$3769.19
Balance	\$ 514.18

Itemized Bank Account.	
Thurber	\$414.10
D. S.	169.17
Total in Bank	\$583.27
In General Treasury September 15, 1909	\$ 10.14
50 per cent of dues for third quarter	729.81
Total in General Treasury	\$740.25
Total in Bank December 15, 1909	583.27
Total Cash on Hand December 15, 1909	\$1323.52

Local Work.	
Value of supplies	\$ 277.50
Boxes to Orphanage	76.00
District Parsonage	15.00
Local	138.11

Needy	666.45
Parsonages	2804.63
Church	3318.88
City Missions (with voucher)	247.29
City Missions (without voucher)	319.10

Total Local Work	\$8662.16
Total Connectional Work	3,909.23

Grand Total for Quarter \$12,571.39

Life Members.
Mrs. Jim. Gafford, Crowell, Texas.
Mrs. J. B. Price, Weatherford, Texas.

Receipts by Districts.	
Abilene	\$ 296.15
Brownwood	202.77
Clarendon	319.14
Corsicana	261.45
Colorado	245.20
Cleburne	169.81
Dublin	208.49
Fort Worth	296.72
Gatesville	109.77
Georgetown	279.92
Plainview	269.63
Stamford	192.79
Vernon	226.26
Waco	268.32
Waxahachie	222.65
Weatherford	367.95
Total Receipts	\$3209.23

We wish to call the attention of the societies that have not paid their assessment to the Corpus Christi Building Fund that we are still behind on this fund, and we would like for this amount to be paid as soon as possible.

The expense fund is far in arrears. This is due to the fact that we paid our indebtedness to the Waco Home from this fund in order that we might not have to place another assessment on the societies. Please urgently collect this amount during the next quarter, so that we may not be compelled to withhold some of the dues, which fact will mean that we are depriving some minister of the comforts of a home.

Hoping that the coming new year will bring to every auxiliary and every woman of our Church a Pauline vision of the human need about them, I wish you all a merry Christmas and a happy New Year.

MRS. D. L. STEPHENS,
Treasurer Conference Society,
Anson, Texas.

From Victoria, Texas.

The members of the W. H. M. Society here have become so specially enthused at the beginning of this conference year that they have advised their Press Reporter to let the numerous readers of your valued paper learn more of us and in a measure imbibe our good feelings. We have a growing membership of twenty-six, hold weekly meetings, devotional, literary and business, with a very fair attendance at each. We observed the "week of prayer" and felt spiritually uplifted. We are grateful to be able to send \$14.71 to the Sue Bennett fund. We expect to co-operate with the several institutions of the Church in buying a handsome organ and building a large Sunday-school room. In other words, we are filled with the "go forward" move, and with our efficient President, Mrs. A. Schneider, in the lead we feel sure of consummating our plans. We extend our hearty thanks to conference for returning our good pastor, Bro. Finamer, and wife, to us, and trust that each member will gladly assist him in the good work he is ever ready to carry on.

MRS. R. L. GROCE,
Press Reporter.

From Rice, Texas.

The W. H. M. Society of this place has closed a most successful year. We meet twice per month—a business meeting, and a regular and systematic Bible study. Our auxiliary is growing, both in numbers and interest. Sent to Treasurer, \$69.43; local charity, \$11.10; on parsonage, \$68. Have just raised money for a new piano in the ladies' room. Have observed the week of prayer, Oct. 16, and \$16.25 was raised for the Sue Bennett School. The whole day was spent; dinner was served in the church, and the program in Our Homes was used. Several good original papers on subjects suggested were read. The attendance was three times more than last year. We feel great good will come from this occasion. MRS. H. D. HENRY,
Press Reporter.

From Jacksboro, Texas.

The Woman's Home Mission Society has just closed a very successful week of prayer, special topic for the week's study being: "Christian Education." The programs were interesting and provided for the discussion of many questions of vital interest to our society's welfare. Most interesting and helpful were the several Bible lessons given at each service. The re-

ports of our local work showed an increase along many lines and our auxiliary in good condition, both spiritually and financially. The presence and wise counsel of our pastor, which were had through the greater part of our meetings, were a source of inspiration and real profit.

A social given by Mrs. J. R. Young made a fitting climax to our week's work, the daily refreshments being a delight to all.

Bro. Cooper kindly gave us the evening hour on Sunday for our open meeting. A program was arranged for this service, in which Mrs. Mullens led the devotional service. Our President, Mrs. J. H. Timberlake, made a talk, explaining the purpose of the "week of prayer." Mrs. Garvin read an interesting paper on the needs of our schools. Mrs. J. H. Rich's paper on "The Need of Christian Schools in the Mountains" awakened us to the appalling need of this most important branch of our Church work, and the wonderful possibilities for good which lie in conserving the mountain of youth to the Church and to its work. A map exercise by Mrs. Kuykendall completed this program. An exhibit of our schools in all departments was posted in a conspicuous place in the Church. A collection was taken, which, with the free-will offering of each day, gave us \$18.35 for the Sue Bennett Memorial School.

MRS. ABE L. KUYKENDALL,
Press Reporter.

From Meridian, Texas.

The Woman's Home Missionary Society of this place, following out its purposes as advertised, has had a week of sweet triumphs, pleasant greetings and profitable meetings. While the attendance of old members was not as great as we had hoped, a fine, healthy zeal in the work was manifested by all present and we became more thoroughly cemented as an organization, became better acquainted with the magnitude of our work and its importance to the religious element of society. The literary work, while subordinated to the main purposes of our meetings, met our highest expectations and showed such a sweet purpose of meeting every demand that we commend our effort both in "free-will offerings" and its spiritually uplifting influence.

KATIE DILLARD WINSTON,
Press Reporter.

Report of the Home Missionary Society of the M. E. Church, South, at Quinlan, Texas, from Feb. 1, 1909.

We feel this has been a prosperous year for our Society. The interest has steadily increased. We have at present a membership of thirty-five, with a high average attendance. The week of prayer, which resulted in a spiritual uplift to all who attended, has just been observed. The offerings during the week amounted to between four and five dollars. The regular program was rendered, the leaders being Mesdames Hurst, Harlow and Hardin. A very interesting and instructive paper, entitled "Why Should There Be a H. M. Society?" was read by the President, Mrs. Sessions. We are sorry that every member of the Church was not present to hear the program and learn more about this great Church work.

The financial report is as follows: Collections to Sept. 1, \$154.95; amount sent to Conference Treasurer, \$62.65; amount local expenditures, \$91.49; one box sent to Superintendent Supply Department; leaflets distributed, 31; visits to sick and strangers, 267; garments distributed to needy, 92; needy persons assisted, 15.

Dear sisters, our field of labor seems circumscribed, but in that great day when the final account is read we may be among those to whom it will be said, "Inasmuch as ye did it unto the least of these ye did it unto me."

MRS. J. H. BUCHANAN,
Press Reporter.

From Dumas.

Our Home Mission Society is still alive and steadily increasing. It was organized last May a year ago. In December a year ago we only had seven members, and now have an enrollment of eighteen, which we think does well for so small a town as Dumas. Our society is wide awake, and all seem to want to do anything they can for the cause of Christ. Mrs. J. F. Ward, our President, is a fine Christian woman, and is an "every-day" worker for the society.

We have raised \$125 in the last year, out of which we have fenced the parsonage, papered the church, and have a nice range stove ordered for the parsonage. The rest has been used for various purposes. We meet twice a month, one business, one devotional, which is enjoyed by all. We want to

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

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enlist with the other Home Mission workers and do all we can for our Master.

FANNIE ROBESON,
Press Reporter.

From Pleasant Hill.

A year ago Mrs. Brown, our Conference Corresponding Secretary, came out and organized a Woman's Home Missionary Society here. We are in the Austin District, six miles out from the city of Austin. From a membership of six we have grown to fifteen. We have raised for all purposes, both connectional and local, something over \$29. We only meet once a month, and carry out as nearly as possible the program given in Our Homes. Each and every member seems more than willing to do her part in making the time spent at these meetings interesting as well as profitable. We ask the prayers of all people interested in this work.

MISS ANNIE M. SMITH,
Corresponding Secretary.

MARRIED.

Glen-Blassingame.—At the residence of the bride's mother, January 2, 1910, Hempstead, Texas, Mr. Jacob C. Glen, of Okmest, Jackson County, Oklahoma, and Miss Lucy Blassingame, of Hempstead, Waller County, Texas, Rev. Geo. H. Phair officiating.

Willis-Morrison.—At the residence of the bride's sister, in Timpson, Texas, December 29, 1909, Mr. J. W. Willis and Mrs. Carrie Morrison, Rev. S. W. Thomas officiating.

Hall-Rather.—At the residence of the groom's uncle, Hon. Oscar Hall, Timpson, Texas, at 11 a. m. December 25, 1909, Mr. L. O. Hall and Miss Mae Rather, Rev. S. W. Thomas officiating.

Standfield-Tims.—December 25, 1909, at 7:30 p. m., at the residence of the bride's parents, Mr. and Mrs. Amos Tims, Timpson, Texas, Mr. Emmett Standfield and Miss Anna Tims, Rev. S. W. Thomas officiating.

Nelson-Williamson.—At the Methodist parsonage, Timpson, Texas, December 26, at 6:30 p. m., Mr. Ulysses Nelson and Miss Fannie Williamson, Rev. S. W. Thomas officiating.

Rankine-Childress.—At the residence of the bride's father, Thomas Rankin, of Zealy, Texas, December 26, 1909, G. D. Rankine and Mrs. Ida Childress, Rev. Josephus Lee officiating.

Dunlap-Allgood.—At the residence of the bride's father, A. J. Allgood, Mr. Clyde Dunlap and Miss Gertrude Allgood, December 25, 1909, both of Sipe Springs, Rev. Mac M. Smith officiating.

Lewis-Howe.—At the residence of the bride's parents, at Okra, Texas, Mr. Neely Lewis, of Okmest, Okla., and Miss Kate Howe, of Sipe Springs, December 26, 1909, Rev. Mac M. Smith officiating.

Brown-Kay.—At the residence of the bride's parents, in Austin, Texas, Mr. O. M. Brown, of Orange, Texas, and Miss Frances M. Kay, December 27, 1909, at 11:30 a. m., Rev. V. A. Godbey officiating.

McFarland-Dowdy.—At the home of the bride's parents, Ranger, Texas, Dec. 29, 1909, Mr. W. J. McFarland and Miss Cordie Dowdy, Rev. J. S. Tunnel officiating.

More things are wrought by prayer than this world dreams of."

AN OPEN LETTER TO THE YOUNG PREACHERS OF TEXAS

This first day of the new year, 1910, I should like to say a few words to the young preachers of Texas. I am addressing this letter to the men who have a genuine experience of religion, who feel that they are called by the Holy Spirit into the ministry of the gospel of the Son of God, and who are seeking to bring to Christ and his Church the fullest life and the largest service. For all such I pray that the new year may bring larger revelations of the things of God and abundant fruitfulness in the service of his Son.

I set down here for your careful reading these advices which John Wesley used to give to his preachers, and which used to be printed in all the early Disciplines of our Church: "Why is it that the people under our care are not better? Other reasons may occur; but the chief is because we are not more knowing and more holy. But why are we not more knowing? Because we are idle. We forget our first rule, 'Be diligent. Never be unemployed. Never be triflingly employed; neither spend any more time at any place than is strictly necessary.' We fear there is altogether a fault in this matter, and that none of us are clear. Which of us spends as many hours a day in God's work as we did formerly in man's work? We talk, talk—or do what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? First, Read the most useful books, and that regularly and constantly. Second, Steadily spend all the morning in this employment, or at least five hours in four and twenty. 'But I have no taste for reading.' Contract a taste for it by use, or return to your former trade."

These are sharp words; but it was in this earnest manner that Mr. Wesley used to insist on his preachers making the best use of their time. You will permit me earnestly to suggest that the young preacher will not make the best use of his time, unless, like a true Methodist, he systematize his work, and forms regular habits of study. Each day ought to have its own work; and each part of the day, as far as possible, ought to have its own regular duties. The mornings for hard study; the afternoons for pastoral work; the evenings for magazines and papers—this is the ideal plan.

If the young preacher has had the privileges of a regular college course, then he has much to be thankful for. But if he has not had that privilege, and if he is still a young man, and has the thirst for knowledge and the longing for usefulness; then certainly he should make every effort to get the grasp of intellect and the breadth of vision which a college course will give him. But if, indeed, the advantages of a college education are out of his reach, still he need not despair. A cork won't stay under water long; you can't keep a good man down. Bishop Seth Ward stands before the young men of Texas as the finest possible example of what a consecrated man can do who never had the advantages of college training. He had an experience of religion; he had intellectual and spiritual hunger; he saw the world's need; he longed to be useful; he was "never unemployed, never triflingly employed;" he was always gaining ground and never losing any. Thus he came at length to be one of the strongest and most scholarly preachers in the Church, and his influence was felt throughout Texas and the whole Church, and in Mexico and in Japan.

As early as the General Conference of 1816 it was made "the duty of the Bishops, or of a committee which they may appoint at each Annual Conference, to point out a course of reading and study to be pursued by candidates for the ministry," and ordered that "before any such candidate is received into full connection he shall give satisfactory evidence of his knowledge of those particular subjects." The course of study for young preachers as now laid down in the Discipline, together with the books suggested to be read, is certainly the best that has ever been provided. No young preacher should ever borrow these books. If he has two coats, let him sell one, if need be, and buy them. If he has only one coat, let him continue to wear the old coat; but by all means, let him buy and own these books. And when he has studied them and marked them; then of course he will keep them. A good book is like a good friend; by no means ought it to be parted with.

I suggest that if you have not already bought these books, you do so at once. Disagreeable winter days and long winter nights give the best possible opportunity for satisfactory study. And then when the summer revival season comes, your books will have been mastered, and you will have something worth preaching about to your congregations—and they will

be wondering how the young preacher can preach so well. You may have heard the story how that when one was wondering how young Spurgeon, a mere youth, preached as he did, the young man replied: "During the week I read the best books, and pull all the best thoughts out by the hair of the head."

I have just one other suggestion to make. Our Summer School of Theology is run entirely for the good of the preachers of Texas, and of the young preachers in particular. This is held just after commencement, beginning this year June 13, and continuing ten days. I suppose that you already know that if you study the books of the conference course and attend the lectures on those books which are given during the Summer School of Theology, you may stand your examination on the books here at that time, and our certificate will be accepted at your Annual Conference. Every growing young preacher in the State ought to attend the next Summer School of Theology. The invigorating intellectual atmosphere and the warm spiritual influences of these assemblies, aside from the pleasure of meeting brethren from all over the State, will surely send you forth to be better men and to accomplish more for Christ and his Church. EDWIN D. MOUZON, Southwestern University.

1850-1909.

Such was the heading of the invitations which announced to their many friends and acquaintances that Rev. James A. King and wife had reached the fiftieth mile-post of their matrimonial journey, and that in token of that event they desired the presence of all their friends at the celebration of the fiftieth anniversary of their wedding.

So on Dec. 22, 1909, at their home at Pandora, Texas, their golden wedding was joyfully celebrated. At 12 o'clock p. m. a bountiful repast was spread by kind and loving hands. The host and hostess were seated at the head of the table, down which was ranged three generations of the King family, together with the friends who had come from a distance to share the festivities of the occasion.

Many elegant presents and remembrances from absent friends were received during the day, and letters of love and cheer came to gladden the onward journey of those two, who had walked together in God's appointed way, through so many years of happiness tinged with sorrow, and sunshine mingled with shadow.

At hour of parting all came forward to wish Bro. and Sister King many happy years in which to live and bless humanity in the work in which they have been so long engaged, and that the Divine Providence which has led them safe thus far would continue to throw around their later days the halo of his tender love and kindness.

Among those present from a distance were: Mrs. W. H. Woods, of Alamosordo, New Mexico; Dr. and Mrs. W. A. King and children, of San Antonio; Mr. and Mrs. J. Albert King and children, of Floresville, Texas; Mr. Roy Murray, of Sutherland Springs, and others.

J. ALBERT KING.

SUPERANNUATED.

To My Brethren and Friends in the Texas Conference:

Dear Brethren—After having served thirty-five years in the Texas Conference, I concluded to ask for a superannuated relation. This was purely on my own motion. I am not sick, sorry, sad, or sour. But I feel that my physical strength is abating, and that I can no longer make a full hand in the circuit appointments, so I concluded to bow out as gracefully as I knew how to. I embrace this opportunity to express my sincere thanks to the brethren of the conference for their kindness to me, especially to Rev. D. H. Hotchkiss, whom I esteem as a brother beloved. P. E. I am making my home at Hempstead, Waller County, Texas, P. O. Box 336. If I can be of any service to my brethren at any time I shall be glad to render it. Yours in His name, GEO. H. PHAIR, Hempstead, Texas, Dec. 31, 1909.

A HAPPY REUNION.

On December 13, at their home in Cuera, Rev. and Mrs. John S. Gillett celebrated their golden wedding. It was a very happy occasion, all of their living children bringing presents and remembering them with tokens of love and appreciation. After spending two days happily at home they all departed, leaving their parents happy with the thought of having had them all together once more.

Their many friends will be glad to know that in spite of affliction and bereavement Brother Gillett's faith is undimmed and his spirit as brave as formerly. MRS. EDWARD W. MORTON.

THE MESSAGE OF THE DAYS.

Ps. 90:12.

Rev. T. F. G. Finley.

The wisdom and goodness of God are very manifest in his dividing up our time into days and nights, seasons and years. The truth and importance of this statement will appear if we only consider what would be our condition without any such divisions. Suppose our time were one long, continued day, with no morning and evening and night; no rising and setting of the sun; no rosy dawn, no fading twilight; no appearing and disappearing of the stars; no waxing and waning of the moon; no yesterday and no tomorrow. Then we could know nothing of the passing of time, or the measure of its duration. It would be very much as if we were out in midocean, on a cloudy day, endeavoring without the aid of proper instruments to estimate the speed and direction of the vessel. Whether it sailed one or twenty knots an hour, whether in a straight line or in a circle, we could not tell, because to us it would seem to stand perfectly still. And so without the natural divisions of day and night our time would be one eternal stagnation.

How great an inconvenience such an arrangement would be! We could not discharge the ordinary duties of life. We could not know when to work and when to rest, when to eat and when to sleep. We could make no appointments or future engagements; and if we did, we could not keep them. We could not say, "I will do this or that tomorrow, or next week, or next year," for there would be no tomorrow, or next week, or next year—nothing but just today, one long, ceaseless, changeless, monotonous day. We could not undertake to do a piece of work by any specified time, nor hire a man to do a day's labor. We could not write a note beginning "One day after date," or "One year after date." We could not buy and sell and specify any time for delivery. We could not order groceries for dinner. We could not invite a friend to dine at 12 o'clock, or 6 o'clock, or at any other definite time.

We could have no artificial divisions of time, such as those now made by chronometers, because man never could have originated the idea of measuring that which God had not measured; and even if he could have thought of it, where and how would he get a standard of measurement? How would he make his first clock? And into what sort of periods would he have to divide the time? How would he regulate all the clocks in the world? By some great central regulator, do you say? But all man-made regulators must themselves be regulated. How would he regulate his regulator?

Such an order of things, or lack of order, as we have supposed would be terrible! How manifest, then, are the wisdom and goodness of God in giving us our time in days and nights, in weeks and months and years. This will further appear when we consider the moral influence on man of such a division of time. The swift coming and going of our days and nights, our months and years, has a tendency to make us industrious and zealous. We are thus constantly reminded that the time is short, and what is done must be done quickly, and hence our zeal is kindled, our effort quickened, and we are stirred to the instant discharge of duty. With man's native tendency to procrastinate, even in the midst of the days that fly like birds away, what would he do without these reminders to promptness? He would become lazy and indolent and worthless. It is the length of the summer day, as well as the heat of that season, that tends to make man lazy then; for in a day of fourteen or fifteen hours he feels there is time enough, and there is no need to be in a hurry. But in winter's short day he realizes if he is to accomplish anything he must be up and doing at once. And as he takes the broader view of things and realizes that his day of life is rapidly slipping away, he is incited to quick and earnest effort. And so our calendars become spurs for our laggard feet, with which we may prick our own lazy sides.

The closing of the old and the dawning of each new day are a relief and an inspiration to weary, toiling hands and disappointed, burdened hearts; for,

"Each day is a fresh beginning. Each morn is the world made new; You who are weary of sorrow and sinning. Here is a beautiful hope for you, A hope for me and a hope for you." Our days and our deeds have been compared to the child and his copy-book. He begins each page with a desire and effort to keep it clear of blotches and errors, but before he has proceeded far he sees the fair page sadly disfigured. It is a relief to him to get through with that page, and an

inspiration to begin afresh on a new one. And so it is in our life. It is sometimes a sweet though sorrowful relief to us for the day to fade into the oblivion of the past; for we are permitted then to lay aside not only the burdens of our daily toil, but a day sadly marred by our failures and misdeeds. At the close of every such day we may and should implore a compassionate Father's forgiving mercy; but we may also penitently thank him that the day is dead and gone. With the dawning of the next day will come a new hope and a new courage, for we begin life anew.

"Rejoice, O grieving heart! The hours fly past; With each some sorrow dies, With each some shadow flies, Until at last The red dawn in the east Bids weary night depart, And pain is past; Rejoice, then, grieving heart, The hours fly fast."

There is yet another moral influence on our lives resulting from this division of time which shows how great a blessing to us such an arrangement is. We are thus continually reminded of the brevity of life and of the speedy coming of the end of our journey. Each day, with its dawning, its noon and its sunset, is a picture of our life; and so is each year with its seasons. But how brief is the day! How short is the year! How quickly does the sun go from his rising to the setting, and how rapidly do the seasons pass from spring to winter! So brief also is the day of life; so swiftly do its seasons pass from the springtime of youth to the winter of old age, and so surely comes the night of death at last.

In wisdom and in goodness hath God thus divided for us our time. The Psalmist prayed unto him that he would "so teach us to number our days, that we may apply our hearts unto wisdom." "Day unto day uttereth speech, and night unto night showeth knowledge," says the same inspired writer; and he continues, "There is no speech nor language where their voice is not heard." May we, as we are entering upon this new year, hear their voice speaking to our hearts in a language we can understand.

These many-voiced Days have many messages for those who have ears to hear. If we will but listen we shall hear them saying, first of all: **Do not cut short thy life by violating its laws: it is brief enough.** Life is a divine gift, an honored trust, bestowed for a wise purpose. Life and time are two of God's best gifts which he confers unconditionally. It is a sin to cast away or destroy any of his good gifts. We think the suicide's sin an awful one, probably unpardonable; but what is suicide but the cutting short of one's days by bringing life to an untimely end? Therefore, does not he partake of the suicide's guilt who carelessly and willfully cuts short his life, even though it be by slow degrees? But alas, how many are guilty of this crime against their Maker and against themselves! Some by sinful indulgences, some by worry and fret, some through burning thirst for money and place and power, some in the consuming fires of worldly pleasure—some in one way and some in another, men are fanning the flame that is burning out the candle of life. This is not the part of wisdom. Against this folly, against this sin the Days are lifting up their warning, reproving voice.

If we listen we shall hear the voice of the Days calling to us and saying: **Waste not thy time in idle grief and vain regret over lost opportunities: thou canst not call them back.** Not a few men spend much of their early life in idly dreaming of what they are going to do in the near future; and when they have reached middle life, and all of their lofty air-castles have fallen into decay, they dream and sigh over what might have been. This is not wise. It were better to forget the things of the past. It were better to expend our force in manly labor toiling in the workshop of Today, rather than to waste it digging in the mouldy tomb of Yesterday.

"Why turn we back to our lost Yesterday With faltering feet and wistful, weeping eyes? Does all the year die with it when it dies, And life's whole growth and glory pass away?"

"Let them go, since we can not retrieve them, Can not undo and can not atone; God in his mercy forgive, receive them; Only the new days are our own."

Again these Days would speak to us and say: **"Reach not forth thy hand unto the far away future, to lay hold**

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of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all derangements of the internal viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing

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of its burdens and bring them nigh; sufficient unto the day is the evil thereof." This is good counsel, it is the voice of wisdom. It is not often Today's burdens that press upon our shoulders with intolerable weight and make all the journey of life oppressive, but Tomorrow's which we take up before the time. And yet "tomorrow" never comes; it ever dances in the distance like the delusive mirage, receding as we approach, only pausing now and then to lay its burdens down, which we, poor fools, take up and bind upon our backs to their breaking. These Days would teach us a better way; these days, which impart themselves to us only one at a time—nay, only moment by moment—would tell us to bear only the burdens which the present moment brings. How this would lighten the load of life!

"One single day Is not so much to look upon, There is some way Of passing hours of such a limit, We can face

A single day, but place Too many days before sad eyes, Too many days for smothered sighs, And we lose heart Just at the start,

"God broke our years to hours and days, that, hour by hour, And day by day, Just going on a little way, We might be able all along to keep quite strong.

Should all the weight of life Be laid across our shoulder, and the future, rife

With woe and struggle, meet us face to face

At just one place, We could not go; Our feet would stop; and so God lays a little on us every day, And never, I believe, on all the way, Will burden bear so deep,

Or pathways lie so threatening and so steep. But we can go, if by God's power, We only bear the burden of the hour."

These Days would lift up their voice and speak yet once more; Thou knowest not what a day may bring forth; therefore be ready for any fate. This also is good counsel; this also is the voice of wisdom. Always ready for life and its duties, and thereby always ready for death and the judgment; for we know not whether the morrow will bring life or death. Always ready for the enjoyment of the good that may come, or to endure the evil that may befall; for this is a world where good and evil are strangely mingled. Always ready to rejoice at the fruition of our fondest hopes, and always fortified with strength and grace to see our most cherished plans brought to nought.

"So teach us to number our days." How shall we number them? Shall we say, there are yet many days to come? Shall we say, we have our quiver full of these flying arrows? "Do not trust thyself of tomorrow." As we begin to number them, how quickly are we made to pause. We may call number one our own, but we dare not go any farther; we dare not name number two. "So teach us to number our days, that we may apply our hearts unto wisdom."

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

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 100 or 120 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.

BROWN.—The funeral of our late citizen, L. B. Brown, a brief account of whose violent death was given here in last week, took place Saturday, proceeding from the home of Mr. and Mrs. Ben Nutter in this city at 10 o'clock. Services were held in the Methodist Church at Blue Grove, conducted by a former pastor, the Rev. J. P. Humphrey, now of Nocona, with interment later in the family reservation in the Blue Grove Cemetery. Of irreproachable character, fine intellect and conspicuous as good citizen, husband, father, neighbor and honest man, the deceased held a justly high place with the number who had known him for more than thirty years. The shock of his sudden taking off still lingers, and the mourning for his departure is genuine and universal. Louis B. was the son of Enoch I. and Elizabeth Brown, and was born in Woodville, Rappahannock County, Virginia, Aug. 29, 1846. He entered the Confederate service under Gen. Mosby at the age of 17 years and served until the close of the war. He was married to Miss Emma Virginia Millan, daughter of Dr. Lyle Millan, in Woodville on April 14, 1870; came to Bell County, Texas, in 1876, and to Clay County the following year, where he had since resided. He is survived by his widow, a brother, the Hon. S. J. Brown, of Amarillo, and sisters, Miss Brown, of Amarillo, and Mrs. Wm. Wayland, of Pendleton, Texas. His children are Lyle M., deceased, E. L. of Cleburne, Louis L., Harry and Frank Brown, of Blue Grove, Mrs. G. B. Magruder, of New Orleans, and Mrs. M. L. Smith, of Memphis, this State. Excepting the sister at Pendleton and the daughter, Mrs. Magruder, who arrived a day late, these were all present at the performance of the last sad rites.

It was my privilege to know personally in his home L. B. Brown. I was the pastor of his family for two years. He was truly devoted to his wife and children, and was exceedingly anxious that his children should be men and women of the highest type. Truly, Louis B. Brown was a man of high and well-bred character. He despised a sham. He was open, frank and courageous. The elements of old Virginia and Southern chivalry were prominent in his life and character. It was no hard to find out where Louis Brown stood on any great moral or civic question. He was a constant reader of the Texas Christian Advocate and a great admirer of its editor, Dr. Rankin. Not only this, but much more could be said of this departed husband, father, friend, neighbor and patriot, for such he was. Peace be to his ashes, and love to his wife, children and relatives.

J. P. HUMPHREYS.

JONES.—Sweet little Gertrude, daughter of J. N. and S. M. Jones, departed this life at their home, two and one-half miles east of Tyler, Texas, Dec. 19, 1909. She was not sick long, only a few days, but they were full of pain and suffering; but she bore it patiently until the death angel said, "Come, ye blest of my Father, enter thou into the joys of thy Lord." Our hearts are sad. It was so hard to give her up. On earth a voice is stilled, but not so in our hearts. We can still hear the prattling voice as it shouts and sings around the throne and the Lamb, "Alive for us evermore," and at home to stay. Weep not, papa and mamma, brothers and sisters; your darling is not dead, but has just gone to live with Jesus and the loved ones gone on before. You may join her and them some sweet day. Her pastor,

W. F. CAMPBELL.

BELL.—Fred, little son of W. B. and Maud Bell, was born Sept. 15, 1906, and died Nov. 15, 1909, aged 3 years and 2 months. He was sick two weeks with Bright's disease. He was a bright, sweet, intelligent little boy, always loving, kind and obedient. Our precious little darling is gone. It's so hard to say good-bye. There is a vacant place in our home and our hearts are sad and aching, but we know our precious little Fred is a bright little angel, beckoning us to come up higher, to a nobler and better world. He can not come back to us, so let us all live a Christian life and meet our little darling when our time shall come. Won't that be a happy meeting? We will meet thee, precious darling, some sweet day, bye and bye, and spend eternity together in that home beyond the sky. His loving mamma,

MAUD BELL.

ROBERT WESTFALL HOTCHKISS.

Our Robert is no more. He breathed his last at 12:47 p. m., December 15, 1909, in St. Thomas Hospital, Nashville, Tenn. His death was caused by typhoid fever, complicated with pneumonia. Everything possible was done for him, but the skill of physicians, untiring efforts of professional nurses, and the tender ministrations of father and mother were of no avail. The boy had great resisting power and fought hard for life, but went down.

We carried his body back to Texas to be buried at Waco, where the major part of his life had been spent. The funeral was conducted by the pastor, Dr. James Campbell, in Fifth Street Methodist Church, at whose altar Robert had been converted, and in whose communion he had lived and died. The writer, Dr. Boggs, and Bros. Hightower, Andrews and Mulkey paid just and loving tributes to his life and character. A large, sorrowing congregation, despite the disagreeable weather, assembled to do honor to the memory of him who had gone in and out among them "harmless and blameless" from childhood. It was a touching scene when a large company of High School students passed by the casket and for the last time looked upon the face of a fallen comrade who in life had been a general favorite. We laid him to rest in the beautiful Oakwood Cemetery, under a great wealth of floral offerings, while our song of faith and hope, "God Be With You Till We Meet Again," died away on the winds of that bleak December day.

Robert Westfall Hotchkiss, the youngest son of Milton and Elizabeth Hotchkiss, was born at Hillsboro, Texas, October 25, 1892. He was a Christian boy after the Timothy type. The "unfeigned faith" that was in him "dwelt first" in his ancestors for at least two generations, and from a child he was taught the Holy Scriptures. Being the son of devout parents, and of a Methodist pastor, he was literally brought up in the Church, while his home life was delightfully religious. He knew nothing else than to go to Sunday-school and attend divine services. It was the natural and easy thing for him when eight years of age, in a protracted meeting, to profess faith in Christ and assume the vows of the Church. Going home that glad day he threw his arms around his mother and said, "I do love Jesus." In this love he was rooted and grounded when the end came. A good conscience held him to the right. Like other boys, he was full of life and fun, but with it all his ways were clean. The "Sisters" and nurses who watched by his bedside marveled that in all of his random talk when the mind wandered, not one unchaste word escaped his lips. The fixed pure habits of life were stronger than death.

Our young friend took an intelligent and active interest in the work of the Church. He counseled with his pastor and enjoyed his confidence and friendship. For some time he was President of the Junior Epworth League and as such infused life into its membership, often conducted the devotional meetings and was instrumental in supporting a Bible woman in Korea. In one of his last letters he explained that certain sums of his expense money at school had been spent for different religious purposes, such as a "living epistle" for Christ, does not need to be reinforced with a dying testimony; however, the mother overheard him as he neared the crossing of the river, repeat a line from a sweet song in which was the word "heaven."

From a human point of view Robert Hotchkiss died too young. He lived but seventeen years, one month and twenty-four days. Endowed with a strong body, splendid intellect and attractive personality, he gave promise of great usefulness. From a child he had large ideas, and thought on planes above one of his years. With a vision of a larger, better life the fires of a holy ambition had been kindled in his heart. In a recent letter received from him by his father he said: "By God's help, and through prayer, I shall yet make a man that you and mother will be proud of."

At the time he was in Webb's famous school, at work on a classical education, to be finished in Vanderbilt University. It is not strange that the parents, pondering these things in their hearts, expected great things from their noble and high-purposed son.

But who will say that this precious boy laid down an unfinished task, and that his sleeping dust should be marked by a broken column? Every life ordered of God is a finished life. The tiny flower which blooms and perishes in the springtime fulfills its mission no less than the giant oak which has resisted the storms of many generations. Robert Hotchkiss in his appointed time and sphere was God's ministering servant, whose life work having been accomplished has entered upon his reward.

Comfort and strength for the smitten, stricken hearts left behind.

JOHN R. NELSON.

FAGAN.—John Fagan was born in Philadelphia, Pa., Dec. 23, 1833.

When about 19 years of age he, with his parents, moved to Peru, Ill. While there his mother died. When about 17 years of age his father, with his six children, crossed the plains to California. Two months later the father died, John, being the oldest child, looked after the children till they were all grown. He was married to Miss Nancy M. Browder December 24, 1878; five children were born to this union—three boys and two girls. Twenty-two years ago one boy of 4 years of age preceded his father to the better land. In 1882 he moved with his family to Texas; settled at Grand Prairie, where he spent the remainder of his days. He was confined to his bed about three months with paralysis; at first he suffered severely; the last week his suffering ceased and he lay as if asleep. While in his consciousness he often spoke of dying, and would say he wished God would take him out of his suffering. He said he had no fear of death. He called his family to his bedside, bade them good-bye, asked them to be good and to meet him in heaven. He was converted, joined our Church in a meeting held at Grand Prairie by Bros. Mood and Atchley. Mood being the pastor. He served several years as steward and trustee. Bro. Fagan was a good man and loved by everybody.

M. H. READ, His Pastor.

TADLOCK.—Jessie May Tadlock passed peacefully to rest at 6:15 o'clock Thursday morning, November 18, 1909. She was born at Crawford, Texas, May 20, 1889. She was the second of four children born to the home, and was the first to be taken.

The end came after a long struggle for life and health. But though the struggle was long, yet it was endured with a degree of patience and fortitude truly characteristic of a Christian heart. Through all the months of her illness, she was the center of household affection and the object of every kindness that sisters and brother and mother could show, and countless friends esteemed it a pleasure if by any means they could alleviate even the least of her sufferings. She professed faith in Christ in her fourteenth year, but did not unite with the Church till this present year, when on Easter Sunday in her home she was baptized and received into the Church by the writer. In many ways Miss Jessie's character was one of rare qualities. Exercising patience in pain; showing fortitude in failure; hoping against hope; always showing appreciation of even the least kindness, hers was a nature that none could know but to love. She found great comfort in her pastor's visits, and in the reading of the Word and in the devotional exercises which he held in the home. She longed for the strength of earthly life in order that she might enjoy the services in the Lord's house. But that strength was not for her, but in God's wisdom there was something better. She has slipped away, silently, trustfully, to "dwell in the house of the Lord forever," and there her loved ones may find her again and be reunited in a bond that shall never fail.

ROBERT E. GOODRICH.

Stamford, Texas.

MATHEWS.—Died, Mrs. Ollie Mathews, Dec. 8, 1909. She was born Feb. 24, 1891, in Memphis, Tenn. Her parents, W. B. Bell and wife, moved to Bowie County, Texas, where she grew to womanhood and married Willie Mathews, son of the mail carrier on route 5, from DeKalb, Texas. She lived a Christian life, though she never joined any Church, but said she was going to join the M. E. Church, South, if she lived until next summer. She was loved by all who knew her. She leaves a husband, a darling little boy, a father and step-mother and two sisters to mourn their loss. We know where to find sweet Ollie, for she is with Jesus. Her father,

WM. BEACH BELL.

FOWLER.—Little Horace, son of Mr. and Mrs. Albert Fowler, was born Sept. 14, 1907, and in the early morn of Dec. 19, 1909, his little soul was wafted home to God. He was a bright, sweet child, the idol of his parents and a dear little pet with us all, but, alas, death claimed him and we must bow in submission. "God's will must be done." Dear parents, he that said "Suffer little children to come unto me, and forbid them not," has in his mercy seen fit to take this dear little child from this world of sin and sorrow and transported him in a fairer clime, where there will be no more sad partings, but all will be joy and peace forever. One who loved him,

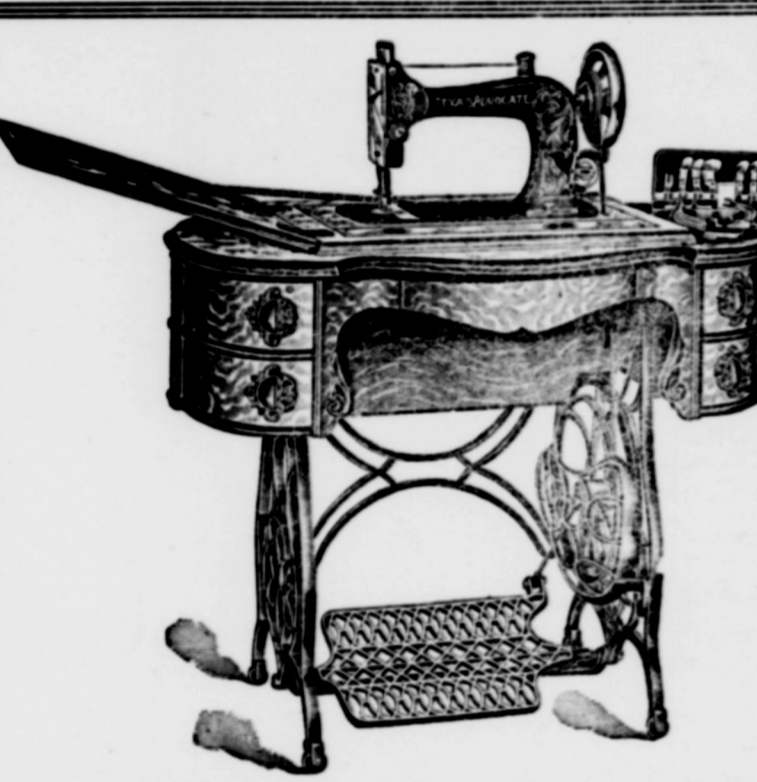
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Elgin, Texas.

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MONEY AND MEN.

The very best investment that men of wealth can make is to put their money into men. These constitute a nation's glory. Greece never possessed great wealth and her conquests do not appear to us as great as they did to the Grecians, but her name is immortal because she gave to the world Socrates, Herodotus, Thucydides, Demosthenes, to say nothing of a multitude of others who wrought well. The title of Greece to a place in the esteem of the world to-day is her superb manhood.

The Jews were an insignificant people. Compared to the nations around, this people were as nothing. Yet her orators sway the hearts of the masses to-day; her lawgivers are still ruling civilization; her poets are still expressing the agony, the longing, the exquisite joy of the race. The glory of Israel was in her sons and daughters. Moses, Isaiah, David, Elijah, have given to Palestine an immortality. In this connection may I speak of that matchless Jew, who was, also, the Son of Man, whose name is reverently spoken the world around.

America will be great in accordance with her manhood. He who does an act that will help to develop a man has not only discharged a duty, but has shown a worthy patriotism. If I had a million dollars I would spend it in improving the breed of men.

If I wanted to improve men I would select the most effective and permanent way of doing so. To touch a man religiously is the most lasting and successful way of helping him. The mainspring of every man's life is spiritual. Renew that and you have a new creature.

He who gives his money to educate a minister is not only putting his money into the making of an individual, but through him is causing many other lives to be influenced on the spiritual side. A woman heard a childish voice singing underneath her windows. She was touched by the song and the beauty of the singer. She put a little of her idle money into that boy's education. He was made greater intellectually. His thoughts thrilled a world and the Reformation was the offspring of his genius. Who would not have

been happy to have been the person who helped Martin Luther to the throne of his power?

The Texas Conference, realizing its need for well-equipped workers, has established a sustentation fund, which contemplates the giving and the lending money to worthy students who intend to devote themselves to the ministry, and are desirous of obtaining an education. The undersigned has been designated by the Conference to raise an amount of money for this purpose. The response has been generous, but there are hundreds who would be glad to put their money into the making of a man whose only business in life is to help other men. There are a number of East Texas boys who are just waiting an opportunity. If you desire to help in this work just enclose a check or money order directing it to the undersigned at Beaumont, Texas, Box 497.

We have invested in farms and stores and schoolhouses and turnpikes. Let us now put some money directly in developing strong and spiritual men.

J. W. MOORE.

UNION OF THE CHURCHES.

Rev. John H. Brunner, D. D., a superannuate of the Holston Conference, now resident at Sweetwater, Tenn., is the well-known author of the book bearing the above title, which was received with so much enthusiastic appreciation and such general commendation some time ago. The author, now 84 years of age, has a few copies on hand which he would be glad to send out at \$1, postpaid. It will not only prove a most valuable addition to the average library, but a real help to one of our worthy veterans. Every young minister not familiar with conditions prior to and immediately succeeding the war between the States should have a copy.—St. Louis Advocate.

Tomorrow's problems steal to-day's power.

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

January 6, 1910.

TEXAS CONFERENCE

San Augustine District—First Round. Center Cir. at Sandhill, Jan. 8, 9. Pinehill at P. H. Wed. Jan. 12. Gary, at Gary, Jan. 15, 16. Carthage Sta., Jan. 15, 17. Camden, at Midway, Thurs., Jan. 20. Corrigan, at Corrigan, Fri., Jan. 21. Burke, at Burke, Jan. 22, 23. Lufkin Sta., Jan. 23, 24. Kennard, at E. Hill, Tues., Jan. 25. Mt. Enterprise, at Highland, Jan. 29, 30. Timpson Sta., Wed., Feb. 2. Melrose, at Melrose, Feb. 5, 6. Nacogdoches Sta., Feb. 6, 7. Geneva, at McM., Fri., Feb. 11. Hemphill and B., at B., Feb. 12, 13. San Augustine Sta., Feb. 13, 14. Garrison Sta., Friday, Feb. 18. Appleby, at S. Ch., Feb. 19, 20. Livingston Cir., at Mt. R., Feb. 25, 27. Livingston Sta., Feb. 27, 28. C. A. TOWER, P. E.

Huntsville District—First Round.

Spring Mis., at S., Jan. 8, 9. Shepherd and Cleveland, at C., Jan. 12. Crockett Cir., at Porter Springs, Jan. 15, 16. Crockett Sta., Jan. 16, 17. Augusta Cir., at Center Hill, Jan. 18. Bryan Sta., Jan. 23, 24. Willis Cir., at Willis, Jan. 24. Conroe Sta., Jan. 27. Willard Cir., at Westville, Jan. 29, 30. Groveton Sta., Jan. 30, 31. San Jacinto Cir., at Farris, Feb. 5, 6. Dodge Mis., at Dodge, Feb. 9. Huntsville Sta., Feb. 13, 14. Grapeland and Lovelady, at G., Feb. 16. Trinity and Onalaska, at O., Feb. 19, 20. Montgomery Cir., at Stoneham, Feb. 23. Cold Springs Mis., at Cold Springs, Feb. 26, 27. F. M. BOYLES, P. E.

Tyler District—First Round.

Willis Point Cir., at Burnett, Jan. 8, 9. Willis Point Sta., Jan. 9, 10. Canton, at Marvin Grove, Jan. 15, 16. Edgewood and Small, at E., Jan. 17. Edom, at Edom, Jan. 22, 23. Colfax, at Colfax, Jan. 29, 30. Grand Saline, Jan. 31. Mineola, Feb. 1. Murchison, at Shady Grove, Feb. 5, 6. Tyler Cir., at Liberty, Feb. 12, 13. Cedar Street, Feb. 13, 14. Whitehouse, at W., Feb. 19, 20. Alba, at Alba, Feb. 26, 27. Emory, at Emory, Feb. 27, 28. Marvin Church, Mar. 2. Mt. Sylvan, at Red Spring, Mar. 5, 6. Lindale, Mar. 6, 7. C. B. GARRETT, P. E.

Brenham District—First Round.

Waller, at New Hope, Jan. 8, 9. Hempstead, at Hempstead, Jan. 13, 16. Chappell Hill, Jan. 17. Sealy, at Sealy, Jan. 21. Lane City, at Lane City, Jan. 22, 23. Wharton, Jan. 23, 24. Way City, Jan. 24. Richmond, January 29, 30. Rosenberg, at Rosenberg, Jan. 29, 31. Caldwell, Feb. 5, 6, 13. Caldwell Mission, at Lyons, Feb. 12, 13. Somerville, Feb. 13, 14. Thorndale, at Thorndale, Feb. 19, 20. Rockdale, Feb. 21. Fulshear and B., at F., Feb. 26, 27. A. A. WAGNON, P. E.

Beaumont District—First Round.

Sour Lake and China, at S. L., Jan. 8, 9. Nederland and S. P., at P., Jan. 13, 14. Call Mis., at Beaumont, Jan. 22, 23. Brookland Mis., at Brookland, Jan. 24. Jasper Mis., at Peach Tree, Jan. 29, 30. Jasper Sta., Jan. 30, 31. Kirbyville, Jan. 31. Orange Mission, at Orange, Feb. 5, 6. Burkeville Cir., at Newton, Feb. 8. Woodville Mis., at Woodville, Feb. 12. Wallisville Mis., at Wallisville, Feb. 16. Warren Mis., at Warren, Feb. 20, 21. Dayton, Feb. 23. Liberty, at Liberty, Feb. 24. Hutton and Sargent, at S., Feb. 26, 27. First Church, Beaumont, March 2. Post Arthur, March 5, 6. D. H. HOTCHKISS, P. E.

Marlin District—First Round.

Pettaway, at Beck's Prairie, Jan. 8, 9. Calvert Sta., Jan. 9, 10. Marlin Sta., Jan. 12. Lott and Durango, at Durango, Jan. 15, 16. Kosse and Reagan, Jan. 21. Tenega Sta., Jan. 22, 23. Fairfield, at Fairfield, Jan. 23, 24. Travis, at Travis, Jan. 23, 29. Rosebud Sta., Jan. 28-30. Jewett and Oakwood, Feb. 5, 6. Centerville, at Redland, Feb. 12, 13. Iola, at Normangee, Feb. 13, 14. Wheeler, at Wheeler, Feb. 19, 20. Franklin Sta., Feb. 20, 21. Maysfield, at Maysfield, Feb. 26, 27. E. L. SHUTTLES, P. E.

Marshall District—First Round.

Beckville, at Beckville, Jan. 8, 9. Marshall, First Church, Wednesday, p. m., Jan. 12. Kellyville Cir., at Trinity, Jan. 15, 16. Jefferson Sta., Jan. 16, 17. Glimmer Sta., Wednesday, p. m., Jan. 19. Elystan Fields Cir., at Bethand, Sunday and Monday, Jan. 23, 24. Marshall, North Marshall, Wednesday, p. m., Jan. 26. Harleton Cir., at Harleton, Jan. 29, 30. Hallville, at Hallville, Feb. 5, 6. Kilgore, at Kilgore, Feb. 6, 7, 20. Church Hill Cir., at Church Hill, Feb. 12, 13. Henderson Sta., Feb. 13, 14. Henderson Cir., at Griffin, Feb. 19, 20. Harrison Cir., at Scottsville, Feb. 26, 27. H. T. CUNNINGHAM, P. E.

Pittsburg District—First Round.

Linden Cir., at L., Jan. 8, 9. Hardy Memorial, Texarkana, Jan. 16. Central Church, Texarkana, Jan. 16, 17. Dalby Springs, at Spring Hill, Jan. 22, 23. New Boston and DeKalb, at D., Jan. 23, 24. Redwater Cir., at W., Jan. 23, 30. Winfield Circuit at W., Feb. 5, 6. Mt. Pleasant Sta., Feb. 6, 7. Quitman Cir., at Liberty, Feb. 11. Winnboro Cir., at Morris Chapel, Feb. 12, 13. Hughes Springs, at H. S., Feb. 19. Daingerfield Cir., at Cason, Feb. 20, 21. Naples and Omaha, at O., Feb. 24. Pittsburg Cir., at Union Ridge, Feb. 26, 27. Pittsburg Sta., Feb. 27, 28. JOE B. SEARS, P. E.

Jacksonville District—First Round.

Cushing Cir., at Linfat, Jan. 8, 9. Caro and Cushing, at Caro, Jan. 9. Troup and Overton, at Troup, Jan. 12. Malakoff, at Manakoff, Jan. 13, 16. Athens, Jan. 16. Elkhart, at Elkhart, Jan. 22, 23. Grace Church, Jan. 23. Centenary, Jan. 24. Larue, at Larue, Jan. 26.

Jacksonville Cir., at Dialville, Jan. 29, 30. Jacksonville Sta., Jan. 31. Mt. Selman, at Cove Springs, Feb. 5, 6. Bullock Sta., Feb. 9. Neches, at Neches, Feb. 12, 13. Brushy Creek, at Brushy Creek, Feb. 19, 20. Keltys, at Keltys, Feb. 26, 27. Rush Sta., Feb. 27, 28. Eustice, at Elm Grove, March 2. J. T. SMITH, P. E.

NORTH TEXAS CONFERENCE

Sherman District—First Round.

Bells Cir., at Bells, Jan. 8, 9. Cooke Springs and Messenger, at M., Jan. 15. Trinity Mis., Jan. 14. Waples Memorial Sta., Jan. 23. Pottsboro and Preston, at Pottsboro, Jan. 29, 30. Seale, at Gordonville, at S., Jan. 30. Southmayd Cir., at Southmayd, Feb. 6. Whitesboro Sta., Feb. 6, 7. C. M. HARTLESS, P. E.

Gainesville District—First Round.

Denton Street, Jan. 9, 12. Woodbine, at W., Friday night and Saturday, Jan. 14, 15. Pilot Point, Jan. 15, 16. Broadway, Jan. 19. Collinsville and Tioga, at C., Jan. 23, 24. Sanger and Bolivar, at S., Jan. 29, 30. Saint Jo Cir., at S. J., Feb. 4, 5. Myra and Hood, at Hood, Feb. 12, 13. Rosston, Feb. 13, 14. Marysville, at M., Feb. 19, 20. Dexter Cir., at Mt. Zion, Feb. 26, 27. J. T. GRISWOLD, P. E.

Greenville District—First Round.

Merit Cir., at Merit, Jan. 8, 9. Leonard and Orange Grove, at L., Jan. 9, 10. Campbell Cir., at Campbell, Jan. 15, 16. Greenville Mis., at Bethel, Jan. 22, 23. Wesley Sta., Jan. 23, 24. Commerce Sta., Jan. 29, 30. Kavanaugh Sta., Jan. 30, 31. Kingston Mis., at Mt. Carmel, Feb. 4, 5. Quarterly Conference, 2 p. m., Feb. 5. Commerce Mis., at Columbia, Feb. 12, 13. Fairlie and Wesley Chapel, at F., Feb. 19, 20. Wolfe City, Feb. 20, 21. R. G. MOOD, P. E.

McKinney District—First Round.

Josephine Cir., at Josephine, Jan. 8, 9. Nevada Sta., Jan. 9, 10. Anna Cir., at Anna, Jan. 15, 16. Rhine Ridge Cir., at Verona, Jan. 22, 23. Princeton Cir., at P., Jan. 29, 30. Farmersville Sta., Jan. 30, 31. Allen Cir., at Allen, Feb. 5, 6. Weston Cir., at Weston, Feb. 12, 13. Celina Sta., Feb. 13, 14. J. P. PIERCE, P. E.

Bonham District—First Round.

Telephone Mis., at T., Jan. 8, 9. Gober Mis., at G., Jan. 15, 16. Bailey Cir., at Bailey, Jan. 22, 23. Petty and Whitecreek, at W., Jan. 29, 30. Brookston and High, at H., Feb. 5, 6. Trenton Cir., at T., Feb. 12, 13. Ladonia Sta., Feb. 19, 20. Ector Cir., at Ector, Feb. 26, 27. Macey Mis., at M., Mar. 5, 6. Bailey Cir., Mar. 12, 13. Ravenna Mis., Mar. 13, 20. J. R. GOBER, P. E.

Paris District—First Round.

Blossom and Sylvan, at B., Jan. 8, 9. Detroit Cir., at Detroit, Jan. 9, 10. Deport Cir., at Deport, Jan. 15, 16. Shady and Marvin, at Pattonville, Jan. 15, 17. Bagwell Mis., at B., Jan. 22, 23. Rosalie Cir., at Lone Star, Jan. 29, 30. Clarksville Mis., at Liberty, Feb. 5, 6. Clarksville Sta., Feb. 6, 7. Annona Cir., at Annona, Feb. 12, 13. White Rock and Williams Chapel, at W. R., Feb. 19, 20. Avery Mis., at Avery, Feb. 26, 27. Paris Cir., at Hopewell, Mar. 5, 6. Bonham Street, at B. S., Mar. 6, 7. Lamar Ave., Mar. 12, 13. Centenary, Mar. 13, 14. J. M. SWEETON, P. E.

Sulphur Springs District—First Round.

Mount Vernon, Jan. 9, 10. Haganport Mis., at Haganport, Jan. 8, 9. Cumbly Cir., at Cumbly, Jan. 15, 16. Brashear Cir., at Brashear, Jan. 16, 17. Lake Creek Cir., at Enloe, Jan. 22, 23. Yowell Cir., at Moss Chapel, Jan. 29, 30. Winnboro Sta., Feb. 5, 6. Come Cir., at Come, Feb. 6, 7. Sulphur Bluff Cir., at Nelta, Feb. 12, 13. Weaver and Saltillo Cir., at W., Feb. 19, 20. Purley Cir., Pleasant Hill, Feb. 26, 27. W. D. MOUNTCASTLE, P. E.

Dallas District—First Round.

Lewisville, Jan. 8, 9. Fairland, 7 p. m., Jan. 9. Hutchins and Wilmer, at W., Jan. 15, 16. Lancaster, 11 a. m., Jan. 22, 23. West Dallas Cir., at W. D., Jan. 29, 30. Wesley Chap., 7 p. m., Jan. 30. Cedar Hill and Duncanville, at C. H., Feb. 5, 6. Grand Prairie at G. P., 11 a. m., Feb. 12. Oak Cliff, 11 a. m., Feb. 12. First Church, Feb. 12. Cochran and Maple Ave., at C., Feb. 19, 20. Wheatland, Feb. 26, 27. J. M. PETERSON, P. E.

Bowie District—First Round.

Archer City Mis., Jan. 7-9. Archer City and Bell, Jan. 9, 10. Wichita Falls Sta., Jan. 11. Byers Sta., Jan. 12. Petrolia Mis., Jan. 13. Electra Mis., Jan. 14, 16. Iowa Park Cir., Jan. 16, 17. Missionary Institute, Jan. 19-21. Montague Cir., Feb. 22, 23. Bowie Sta., Jan. 22, 23. Sunset Circuit, Jan. 29, 30. Henrietta Mis., Feb. 5, 6. Henrietta Sta., Feb. 6, 7. Post Oak Cir., Feb. 12, 13. Montague Mis., Feb. 19, 20. Holiday Mis., Feb. 26, 27. Dandee Mis., Feb. 27, 28. Bowie Mis., Mar. 5, 6. JNO. E. ROACH, P. E.

Terrell District—First Round.

Pleasant Mound, Jan. 8, 9. Garland, Jan. 9, 10. Mesquite, Jan. 15, 16. Forney, Jan. 16, 17. Crandall and Seagraves, Jan. 22, 23. Kemp, Jan. 29, 30. Mabank, Feb. 5, 6. Elmo, Feb. 12, 13.

College Mound, Feb. 19, 20. Chisholm, Feb. 26, 27. Terrell, Feb. 27, 28. M. L. HAMILTON, P. E.

Decatur District—First Round.

Paradise Cir., at P., Jan. 8, 9. Bryson Cir., at Bryson, Jan. 15, 16. Jacksboro Sta., Jan. 16, 17. Willow Point Cir., at Willow Point, Jan. 22, 23. Oakdale Cir., at Oakdale, Jan. 23, 24. Chico Cir., at Pleasant Grove, Feb. 5, 6. Chico Sta., Feb. 6, 7. Mexican Mis., Feb. 12, 13. Bridgeport Sta., Feb. 13, 14. Ponder and Krum, Feb. 19, 20. Justin Cir., at Justin, Feb. 26, 27. L. S. BARTON, P. E.

WEST TEXAS CONFERENCE

San Marcos District—First Round.

Dripping Springs, at D. S., Jan. 8, 9. Budz Cir., at Budz, Jan. 15, 16. Harwood Cir., at H., Jan. 22, 23. Lockhart, Jan. 29, 30. San Marcos, Feb. 5, 7. Belmont Cir., at B., Feb. 12, 13. W. H. H. BIGGS, P. E.

Austin District—First Round.

University Church, at Austin, 11 a. m., Jan. 9. First Church, Austin, 7:30 p. m., Jan. 9. Hyde Park and Walnut, at Walnut, Jan. 15, 16. West Point, at W. P., 2:30 p. m., Jan. 19. Cedar Park, at C. P., Jan. 22, 23. NAT. B. READ, P. E.

Beeville District—First Round.

Jan. 6, McAllen. Jan. 15, 16, Alice. Jan. 19, Aransas Pass. Jan. 22, Pleasanton. Jan. 29, Kingsville. Jan. 31, Sinton. Feb. 1, Corpus Christi. Feb. 5, Rockport. A. L. SCARBOROUGH, P. E.

San Angelo District—First Round.

Sterling City, Jan. 8, 9. Garden City, Jan. 12. Midland, Jan. 15, 16. Eldorado, Jan. 27. Sonora, Jan. 29, 30. Ozona, Feb. 1. Sherwood, Feb. 3. WILL. T. RENFRO, P. E.

Cuero District—First Round.

Ganado, at Louise, Jan. 8, 9. Leeville, at Lee, Jan. 11. Shiner, Jan. 15, 16. Hope, at Williamsburg, Jan. 17, 18. Yookum, Jan. 22, 23. Smiley, at Rocky, Jan. 29, 30. Lavinia, Jan. 31, Feb. 1. R. A. ROWLAND, P. E.

San Antonio District—First Round.

Carizzo Springs and Asherton, Jan. 8, 9. Crystal City, Jan. 10. San Antonio Cir., Jan. 13. Laurel Heights, Jan. 14. Dalley Cir., Jan. 15, 16. Rock Springs, Jan. 22, 23. Christine Cir., Jan. 29, 30. A. J. WEEKS, P. E.

Llano District—Second Round.

Llano Sta., Jan. 15, 16. Mabie Falls Sta., Jan. 16, 17. Kingsland, Moore's Chapel, Jan. 22, 23. Burnett, at Lake Victor, Jan. 29, 30. Lampasas Sta., Jan. 30. Kempner, at K., Jan. 31. Missionary Institute, Burnet, Feb. 1-3. Lometa, at L., Feb. 4. Mullin, at North Brown, Feb. 5, 6. Center City, at South Bennett, Feb. 7. Goldthwaite Sta., Feb. 7, night. Harper, at Ingraham, Feb. 12, 13. Kerrville Sta., Feb. 19, 20. Boerne, at Salado, Feb. 26, 27. Missionary Institute, Center Point, Mar. 1-3. Bandera, at Medina, Mar. 5, 6. Cherokee, at Valley Springs, Mar. 12, 13. San Saba Sta., Mar. 15, 16. San Saba Cir., at Colony, Mar. 19, 20. Blanco, Mar. 26, 27. Johnson City, Mar. 28. Willow City, Mar. 30, 31. My address will continue to be in San Antonio, 837 Kentucky Avenue. Stationers Ave. have not and will not move to Llano for the present. J. D. SCOTT, P. E.

NORTHWEST TEX. CONFERENCE

Brownwood District—First Round.

Ballinger Station, Jan. 5, 9. Valera Circuit, at Valera, Jan. 11. Talpa Circuit, at Midway, Jan. 14. Coleman Station, Jan. 15, 16. Santa Anna Station, Jan. 15, 17. Robert Lee Cir., at R. L., Jan. 22, 23. Bronte Circuit, at B., Jan. 23, 24. Norton Circuit, at Norton, Jan. 26. Winters Station, Jan. 27, 30. Wingate and Pumphrey, at W., Jan. 29, 30. Bangs Circuit, at B., Feb. 3. J. A. WHITEHURST, P. E.

Dublin District—First Round.

Tolar and Lohan, Jan. 5, 9. Bluffdale, Jan. 9, 10. Carbon, Jan. 15, 16. Duffau, Jan. 22, 23. Desdemona, Jan. 29, 30. Gorman, Jan. 29, 31. Proctor, 11 a. m., Feb. 2. Harbin, Feb. 5, 6. Bunyan, 11 a. m., Feb. 8. Huckabay, 11 a. m., Feb. 9. DeLeon Mis., 11 a. m., Feb. 12. J. G. PUTMAN, P. E.

Corsicana District—First Round.

Blossing Grove Sta., at B. G., Jan. 8, 9. Blossing Grove Cir., at Mt. Zion, Jan. 9, 10. Kerens Cir., at Kerens, Jan. 12. Rice Sta., at Rice, Jan. 14. Chatfield and Alma, at C., Jan. 15, 16. Barry Cir., at Barry, Jan. 18. Brandon, at Bynum, Jan. 21. Dawson, at Dawson, Jan. 19. Kirk, at Kirk, Jan. 22, 23. Coolidge, at Coolidge, Jan. 24. Datura, at Cedar Island, Jan. 25. Richmond, at Richmond, Jan. 26. Irene, at Emmett, Jan. 29, 30. Frost, at Frost, Jan. 29, 31. HORACE BISHOP, P. E.

Waxahachie District—First Round.

Ennis, Jan. 8, 9. Venus, at Venus, Jan. 15, 16. Lillian, at Cahill Chapel, Jan. 17. Britton, at Britton, Jan. 22, 23. Midlothian, Jan. 23, 24. Bethel, Jan. 29, 30.

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

Fort Worth District—First Round.

Azie, Jan. 8, 9. Glenwood, 7:30 p. m., Jan. 12. Mansfield, Jan. 15, 16. Grapevine, Jan. 22, 23. Smithfield, Jan. 29, 30. Central, 11 a. m., Feb. 6. SAM R. HAY, P. E.

Gatesville District—First Round.

Fairy and Lanham, at L., Jan. 8, 9, at 11 a. m. Hamilton Sta., Jan. 9, at 7:30 p. m.; business meeting, Jan. 19, at 9 a. m. Hamilton Cir., at Evans, Jan. 11. Jonesboro, at Levita, Jan. 15, 16. Killeen Station, Jan. 22, 23. Copperas Cove Cir., at Reeves Creek, Jan. 24, at 11 a. m. Copperas Cove Mis., at Maxdall, Jan. 25, at 11 a. m. Hazenille, at S., Jan. 26. Turnersville, Jan. 29, 30. Pearl, at Pearl, Feb. 5, 6. S. J. VAUGHAN, P. E.

Stamford District—First Round.

Stamford Mis., Jan. 16. Stamford, St. John's, Jan. 8, 9. Avoca and Luders, at Avoca, Jan. 14. Sagerton, at Sagerton, Jan. 15, 16. McConnell, at McConnell, Jan. 21. Tuxedo, at Fairview, Jan. 22, 23. Haskell Mis., Jan. 29. Haskell Sta., Jan. 29, 30. Pinkerton, at Pinkerton, Feb. 5. Rule, Feb. 5, 6. Rochester and Carney, at C., Feb. 11. Knox City, Feb. 12, 13. Thorp, at Thorp, Feb. 14. Weibert, at Weibert, Feb. 18. Munday, Feb. 19, 20. Romarton, Feb. 25. Goree, Feb. 26, 27. J. T. GRISWOLD, P. E.

Vernon District—First Round.

Paducah Station, Jan. 7, 9. Guthrie, at Buford, Jan. 8, 9. Vera Circuit, at Truscott, Jan. 14. Margaret, at Margaret, Jan. 15, 16. Sney Station, Jan. 21, 23. Spring Creek, at Seabur, Jan. 22. Crowell Station, Jan. 29, 30. Seymour Station, Feb. 4, 6. Seymour Mis., at Red Springs, Feb. 5, 6. Estelline, Feb. 12, 13. J. H. STEWART, P. E.

Weatherford District—First Round.

Wayland, at Live Oak, Jan. 7. Crystal Falls, at C., Jan. 8, 9. Breckenridge, at B., Jan. 9, 10. Whitt, at Whitt, Jan. 15, 16. Peaster, at Peaster, Jan. 16, 17. Newcastle, at N., Jan. 22, 23. Graham Mis., at R. M., Jan. 25. Loving, at Hawkins C., Jan. 26. Graham Sta., Jan. 27. Elliasville, at Chandler, Jan. 29, 30. Davis Mis., Feb. 1. Throckmorton, Feb. 2. M. K. LITTLE, P. E.

Cleburne District—First Round.

Joshua, at Egan, Jan. 5, 9. Burleson, at B., Jan. 9, 10. Blum and Rio Vista, at R. V., Jan. 12. Glenrose, Jan. 16, 17. Glenrose Mis., at White Ch., Jan. 13. Cresson, Jan. 23. Granbury, Jan. 23, 24. Granbury Mis., at Hill City, Jan. 24. Cleburne, Main St., Jan. 26. Cleburne, Anglin St., Jan. 27. Cleburne, Brazos Ave., Jan. 28. Isaac, Jan. 28, 29. Walnut Springs, Feb. 5, 6. Morgan and Kopper, at M., Feb. 6, 7. Grandview, Feb. 12, 13. E. A. SMITH, P. E.

Ableuse District—First Round.

Nugent, at Ward's Chapel, Jan. 8, 9. Hawley, at Hawley, Jan. 15, 16. Anson, Jan. 16, 17. Albany, Jan. 24, 25. Live Oak, Jan. 29, 30. Eskota, at Eskota, Jan. 30, 31. Caps, at Caps, Feb. 5, 6. GUS BARNES, P. E.

Georgetown District—First Round.

Holland Cir. at Holland, Jan. 8, 9. Temple, Seventh St., Jan. 9, 10. Temple, First Church, Jan. 11. Moody, Jan. 12. Salado Cir. at Bell Plains, Jan. 15, 16. Granger, at Granger, Jan. 19. Florence Cir. at Florence, Jan. 22, 23. Georgetown, Jan. 23, 24. Goriotta Mis. at Heidenheimer, Jan. 29, 30. Rogers, Jan. 30, 31. W. H. VAUGHAN, P. E.

Colorado District—First Round.

Owing to bad weather and sickness so many December conferences could not be held, the following rearrangement will take the place of rounds heretofore published: Jan. 1, 2, Seminole, Shafter's Lake. Jan. 3, Stanton Sta. Jan. 4, Stanton Mis., at Slaughter. Jan. 8, Dunn, at Ira. Jan. 9, 19, Snyder Mis., at Crowders. Jan. 9, 19, Snyder Sta. Jan. 11, Hermleigh, at Hermleigh. Jan. 15, 16, Loraine Mis., at Browland. Jan. 15, 16, Roscoe and Loraine, at R. Jan. 22, 23, Camp Springs, at C. S. Jan. 23, 24, Roby, at Roby. Jan. 25-28, District Institute. Jan. 29, 30, Blackwell, at B. Jan. 29, 31, Sweetwater. Feb. 5, 6, Fluvanna, at F. Feb. 6, 7, Gall, at Gall. Feb. 12, 13, Wedhook, at Misore. Feb. 13, 14, Iatan, at Cuthbert. Feb. 19, 20, Big Springs Mis., at Moses. Feb. 20, 21, Soash, at Soash. Feb. 26, 27, Pride, at Pride. Feb. 27, 28, Lamesa Sta. SIMEON SHAW, P. E.

Plainview District—First Round.

Wildorado, at Vega, Jan. 8, 9. Covina, at B., 3 p. m., Jan. 10. Matador Sta., Jan. 14. Atton, at A., Jan. 14, 16. Spur, at Spur, Jan. 18. Jayton, at J., Jan. 20. Auluvia, at A., Jan. 22, 23. Lubbock Sta., Jan. 29, 30. Gomez, at G., Feb. 1. Brownfield, at Meadow, Feb. 2. Taha Sta., 7 p. m., Feb. 4. Post City, at P. C., Feb. 5, 6. Hale Center Sta., Feb. 12, 13. Barton, at B., Feb. 14. Turkey, Feb. 19, 20. Silverton, at S., Feb. 21. Happs, at H., Feb. 26, 27. Emador Sta., Jan. 14. Dimmitt, at D., Mar. 4. G. S. HARDY, P. E.

Clarendon District—First Round. Dalhart Sta., Jan. 7. Stratford Sta., Jan. 8. Texline Mis., at T., Jan. 9, 10. Lakeview Cir., at Lakeview, Jan. 14. Newlin Sta., at Newlin, Jan. 15, 16. McLean Cir., at McLean, Jan. 21. Shamrock Cir., at Shamrock, Jan. 22, 23. Wheeler Cir., at Wheeler, Jan. 24. Panhandle and Pampa, at Panhandle, Jan. 28. Miami Cir., at Miami, Jan. 29, 30. J. G. MILLER, P. E.

Waco District—First Round.

Whitney, Jan. 8, 9. Abbott, Jan. 12. West, Jan. 15, 16. Hubbard City, Jan. 22, 23. Waco, Fifth St., Jan. 23, 30. Peoria, Feb. 5, 6. Penelope, Feb. 12, 13. W. L. NELSON, P. E.

NEW MEXICO CONFERENCE

Clovis District—Second Round.

Texico, Jan. 8, 9. Texico Cir., Jan. 11, 14. Portales, Jan. 22, 23. Causey, Jan. 29, 30. Inez, Jan. 29, 30. Oida, Feb. 5, 6. Kenna, Feb. 12, 13. Boon, Feb. 19, 20. Blacktower, Feb. 26, 27. Cantara, March 5, 6. Tolar, March 12, 13. Talton, March 19, 20. Roosevelt, March 26, 27. Grady, April 2, 3. Knowles, April 9, 10. Melrose, April 16, 17. District Conference at Melrose, April 26. H. T. JAMES, P. E.

Albuquerque District—Second Round.

Albuquerque, Jan. 13, 14. San Marcial, Jan. 22, 23. Magdalena, Jan. 29, 30. Gallup, Feb. 5, 6. Los Cerillos, Feb. 8, 9. Watrous, Feb. 12, 13. Moriarty, Feb. 19, 20. Cimarron, Feb. 26, 27. Tucumcari, Mar. 5, 6. Logan, Mar. 22, 23. San Jon, Mar. 29, 30. Chorro, April 5, 6. Ricardo, April 12, 13. Star, April 19, 20. Estelline, April

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

The Word News.

The word news has a strange history. Prior to the invention of type or the printing press, many communities of people among various nations would assemble to give out to all everything heard by each. The idea and perhaps the habit of gossiping here began. Then persons wrote upon stones or boards or leaves items of interest. People came up to these assemblies from everywhere. That is, from the four points of the compass. Then when paper came into use more abundantly events of interest were recorded on sheets and read. Long prior to the printing of the first newspaper, "The Gazette," at Nuremberg, 1557, the custom had been adopted of making a cross of even-length arms at the top of the sheet on which the record of current events was written by hand, and at the end of the cross bars was written or printed by hand the four letters N.E.W.S., and later the letters were printed as here given, and since information for the paper came from north, east, west and south, the word was created and remains to this day as a symbol of the ubiquitous news-gathering papers of the world.

Some Proper Names.

Omar Khayyam (Oh-mar Kiyahm 4), Persian poet of twelfth century. Author of Rubaiyat.

Pocahontas (Po-ka-hon-tas 2, not hun), daughter of Indian Chief Powhatan.

Rabelais, François (Rah-blay 2), French physician, philosopher and satirist, 1495-1553.

Rembrandt 1, Dutch painter, 1607-1669. He painted about fifty portraits of himself.

Richestien, Armand Jean Duplessis (the Anglicized pronunciation of semi-Anglicized, is Reesh-ah-loo 3; the French is Reesh-Buh 3), French statesman and cardinal, 1585-1642.

Lister, Lord Joseph, English surgeon, 1827. Discoverer of the formula for an antiseptic called after his name, listerine.

Maeready, William Charles (Maereedy 2), Irish-English tragedian, 1772-1873.

Mahomet (Ma-hom-2, or May-hom-1, or spelled Mohammed and pronounced Moo-ham-med 2, or spelled Mamed and pronounced Moo-ham-med 2. But the first two are in favor in both spelling and pronunciation), Arabian prophet and founder of Mohammedanism, 571-632.

Muhlbach, Louise (difficult for us to pronounce. Not Mool, nor Mulo, but the German unaccented vowel, "u," as if pronouncing u and e at one vocal impulse; Muhlback 1), German novelist, 1814-1873.

Millet, Jean Francois, Meeyay 2 (while Francis Davis Millet, the American artist, is Mil-let 1), great French painter, 1819-1875.

Expense of Weddings.

According to official government reports we are justified in believing that there are about 7,500,000 weddings in our country per year. It seems that the average pair to ministers and others performing the ceremony is less

SOME EXTRACTS.

It is good to read how great and good men wrote and thought, whether we agree with them or not. Therefore I wish to send to the Advocate one more extract from Mr. Wesley's writings. In re-reading the history of his noble, self-sacrificing life we read the following: "Drams or spirituous liquors are liquid fire, and all who manufacture or sell them, except as medicine, are poisoners general. They murder His Majesty's subjects by wholesale. They drive them to hell like sheep. The curse of God is in their gardens, their walks, their groves. Blood, blood is there; the foundation, the floor, the walls, the roof of their dwellings are stained with blood."

In regard to dress he has the following to say: "I would not advise you to imitate the Quakers in these little particulars of dress, which can answer no possible end but to distinguish them from all other people. To be singular merely for singularity's sake is not the part of a Christian. But I advise you to imitate them first in neatness, and secondly in plainness of their apparel. Wear no gold, no pearls or precious stones; use no curlings of hair; buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing of glaring color or which is in any way gay, glistening, showy; nothing made in the very

than \$1.50 per tie. The sum of \$110,000,000 per year. Besides this, the amount spent for accessories and side issues, such as carriages, wines, music, special servants and caterers, over \$60,000,000. The sum expended for trousseaus and other brides' belongings will exceed \$200,000,000. In addition to this may be mentioned \$150,000,000 for suppers and banquets and flowers, and the attendant service. A single bride has been known to receive fifty clocks.

The Chicago University.

What is known as the University of Chicago had a history of over thirty years before the "new" university took life. Back in the fifties the "old" was established under a gift from Stephen A. Douglas, and it did a vast amount of good. But there came a time when its finances were insufficient, so that it was compelled to quit or all but quit business. Here John D. Rockefeller came forward with money to rehabilitate the "old" or establish the "new." It has always been under the auspices of the Baptist Church. There are about thirty fine buildings. In the main the buildings are of gray sandstone and the Gothic architecture prevails. There are nearly 300 teachers and lecturers. Her assets are now over \$20,000,000, and Mr. Rockefeller has given about three-fourths of this. Her finances are now so arranged that the earnings are a million dollars a year. Her library has about 400,000 volumes. There are nearly five thousand students enrolled. The Yerkes Observatory at Lake Geneva is now a part of the university. It has a forty-inch lens.

Why the Rainbow Is Circular.

Three conditions are necessary to the observation of a rainbow; there must be rain or spray, the sun must be shining upon it, and the observer must be between the sun and the rain or mist, his back to the sun. A fourth condition may be said to be necessary, for the observer must be where the refracted and reflected rays will come to his eye. The reason the rainbow is round is that a certain angle is required to bring the proper rays of light to the eye. A ray of light from the sun enters a rain-drop, passes through to the other surface, is bent downward and backward and then to the eye. It is known that a certain angle is required for a certain color, and a proper position to get the angle is necessary. To illustrate it, take a pointer or cane and stand facing a wall. Hold one end of the cane to the eye and with the other touch the wall at an angle to the right of you. Now keep the outer end of the cane against the wall, hold the head stationary, and sweep the cane around the circle which it is bound to make on the wall. A line straight to the wall horizontally from your eye will terminate in the exact center of the rainbow. You will observe that if you change the angle of the pointer you will have to raise it from the wall, and that you would break the original angle. To preserve the angle all around you must keep it in touch with the wall.

heights of fashion, nothing to attract the eyes of by-standers. I do not advise women to wear earrings, necklaces or ruffles; nor men to wear colored waistcoats, shining stockings, glittering, costly buckles or buttons on their coats or sleeves, any more than any, fashionable, expensive perukes. It is true these are little things, very little things; therefore they are not worth defending; so give them up, let them drop, throw them away without another word."

We will observe that the founder and leader of our great Church did not despise the day of small things—the law of the leaven of the vanity of foolish fashion. Do these selfish lusts of appetite, or for vain show, ever aid any laudable enterprise? Are they essential parts of a Christian life?

C. C. GIBBS.

Mabank, Texas.

READY TO HELP.

Dear Brethren: I am, through God, prepared mentally, physically and spiritually, to help you in your meetings and I see no use in waiting till the "dog days" to begin. Some of the best meetings I ever held were in winter and spring months.

F. M. WINBURNE.
Glen Rose, Texas.

Asking a blessing over stolen bread will not save you from choking on it.

NOTES FROM THE FIELD

Continued from page 5.

attended. Every moment from 8 to 12 o'clock was just crowded with good things, and as the hands of the clock pointed to 12, on our knees in silent prayer, this great congregation of perhaps one thousand people, began the New Year. After "the passing" we arose and sang, "Come, Let Us Anew Our Journey Pursue," etc. We feel that the entire membership of the Church—yes, even the whole city—began 1910 in a manner that God approved. I am more than ever convinced of the wisdom of the itineracy. Pleased with the preacher? Well, just drop over here and see the packed house that comes, even in this cold weather, to hear him preach. It was no trouble at all for the stewards to see their way clear to raise the preacher's salary to \$1500. They said, "We told the elder, Dr. Haye, if he would send us a man that was worth the money, we would give \$1500." And on the first ballot—well, it was unanimous, and you know that when men like Thornton and Fielder and Casner and Etto, in fact all the members of this board, say a thing is worth so much cold cash—it is bound to have intrinsic value. We are moving along all the line in perfect harmony. Bro. Collie has met the expectation of the most sanguine. Already he has inaugurated a movement for the completion of the church. The whole people have confidence in his ability to do things; we are praying and working to make this the best year Arlington has ever had. And from the record we have already established, you know we have got to bring things to pass. Our people are reading the Advocate, and our motto this year is "The Advocate in every Methodist home."—D. C. Sibly, Jan. 4.

CARRIZO SPRINGS AND ASHER-TON.

Had we not already done so, we would now resolve to give these people our very best. From the day we arrived till the present time we have received nothing but kindest treatment, and we have been the recipients of blessings too numerous to mention. But here are a few of the natural benefits. When we first entered the parsonage we found that a most liberal pounding had preceded and awaited us. The W. H. M. Society has already contracted with a workman to screen the entire parsonage. Christmas eve night "old Santa" brought us a brand-new \$100 buggy and full set of harness. A card attached to the buggy explained that he had been instructed by members and friends of the charge. We will not take space here to mention the many other tokens of love and appreciation.

Carrizo Springs, the county seat of Dimmit County, and Asherton, a new railroad town, but of no small consideration, constitute the charge. The new railroad, the abundance of artesian water, together with the most delightful climate in the South, are attracting a very substantial class of people. Dimmit County, being a dry county, does not appeal to the lower element. On the whole, I never saw a more desirable class of citizens.

At Carrizo Springs we find our church building entirely too small to meet the needs of our growing town, so we are getting ready for something like a \$6000 building. Hope to have completed it nicely in a few months. At Asherton we have no church building, but expect to have one in the very near future. Spiritually we are certain that the Lord has been with us. Already we have life, but, brethren, pray that we have it more abundantly.

L. C. LILLY, P. C.

ANENT DISCIPLINARY CHANGES.

I have been impressed with the belief that there ought to be a change in our manner of filling the office of steward in our Church. The office is too important for our present manner of filling it to be sufficiently impressive or satisfactory to men who take time to think. We have advanced too far for things which are sacred to be sacrificed by indifference, or disregard to such forms as would evidence our recognition of their importance.

It seems to me we are minifying the office of steward as such, and magnifying its duties. What would I do? I would extend paragraph 188 of the discipline to read: "And when elected, a special meeting of the Church shall be called by the presiding elder or the pastor, and both, or either, after suitable religious service, shall proceed to dedicate or set apart such one or ones elected to the office of steward." And for this purpose I would introduce a convenient or suitable form.

We have been filling the office of steward well, it is true, but often fifty per cent of the Church, locally, do not

know who the stewards are, and often express surprise when they are informed. "The stewards' fault"—well, we should do something to keep our people informed and duly impressed with the importance due the Church and those who carry such important responsibilities.

G. V. RIDLEY.

HOMES SECURED.

Let me say in answer to the forty-seven homes, all good, opened to the two young ladies for whom I asked homes in the Advocate a few weeks ago, I have placed them. This will answer all applicants. I have filed these applications, and when there come to me such persons as I think will suit any of these homes I will write them.

Now, "just a word in reference to my work, Bishop." The Lord blessed us much last year. Sixty-two little ones found homes in good, religious families through our method; ages from 2 weeks to 15 years. Our friends did not forget us Christmas. Our donations were better than ever before, for which we are thankful. We have decided to do more and better work this year. What we want is homes for the children, children for the homes, and funds to enable us to carry on the work. Help us with your prayers and sympathy.

L. Z. T. MORRIS.
Fort Worth, Texas, Jan. 1.

A BROTHER IN DISTRESS.

The many friends of Rev. J. M. Carter will be glad to hear something of him. At the last session of the West Texas Conference he superannuated, and immediately moved here. In a few days after his arrival he was taken sick and has been confined to his bed since. There is little prospect of recovery without a surgical operation. This, should he consent to undergo it, means considerable financial outlay, which he is poorly furnished to meet. He may be patched up without an operation, but will probably never be able to work again. He is bearing all in fine Christian spirit. His faith is in God and His Providence. He would be glad to hear from his brethren and friends.

P. M. RILEY, P. C.
Grandview, Texas.

PERSONAL NOTE.

The superannuate relation of the writer was not the result of his age or personal bodily affliction, but absolutely his wife's poor health. Now as to the legality of this matter, I refer you to the Committee on Conference Relations. I suppose it is all right. You will find the law in Discipline, paragraphs 162 and 163. Short grass last year and no grass this year make a full-blood somewhat restless. Well, when a fellow starts downhill, he needs no push. Happy New Year to the fraternity.

A. J. ANDERSON.
Beaumont, Texas.

WILFRED'S JACKET MONTH.

"Wilfred, you're all humped over!" Anabel would say. "Do sit up straight, Wilfred!" mother would urge.

"My dear, do you know you are growing very round-shouldered?" grandma would gently ask.

And father would grasp the slight shoulders in his strong hands and pull them back until the boy would wince.

Yet, with all these reminders, many times a day, Wilfred Powell, on the street or at home, studying his lessons or eating his dinner, was almost never to be seen carrying himself erect.

"What shall I do with you?" his mother cried in despair. "You will be actually deformed if you keep on in this way."

Wilfred, straightening himself for a moment or two, dropped back to his former position, and Mr. Powell said to his wife: "If he doesn't improve, we'll have to put a jacket on him."

The boy looked up, wondering. "What kind of a jacket?" he asked. "A kind you won't like," his father replied. "If I were you I'd try to keep straight without it."

The rest of that day Wilfred did remember, for the most part, to keep his shoulders where they should be, and his mother felt encouraged. But his memory of the "jacket" did not seem to outlast the night, for the next day he was humped as badly as ever.

One afternoon, when he came from school, he was called into the house to find Dr. Rodney there. The doctor took hold of his shoulders and pressed them into position.

"That's a good, straight back," he said.

Wilfred began to be a little afraid. What was the doctor going to do to him? He soon found out.

"After wearing a plaster jacket for a month," said the doctor, "I think we may safely trust to his memory."

He tried to beg off. He promised

never, never to forget again if only he need not wear the dreaded jacket.

But his father and mother knew how useless his promises had been in the past, and they felt that this was the surest way to make a straight-shouldered boy of him. The doctor agreed with them, and Wilfred had to submit.

"It isn't so very bad," Dr. Rodney assured him. "Little Tommy Reed, in the next street here, has to wear one all the time, and he seems to be very happy."

The next month was the hardest Wilfred had ever known; but when it was over he found it easy to keep his back and shoulders straight, and as for forgetting, why, he couldn't forget if he tried! The memory of that "jacket month" was always with him. Years afterward, when he entered the high school, there was no boy of them all that was more erect than Wilfred Powell.—Zion's Herald.

PRACTICING.

I just pretend my fingers walk
Down pretty, polished stairs,
To a black hole so cold and deep,
Quite full of angry bears.

And then 'way up to where it's light
My frightened fingers run,
And very soon it's 12 o'clock,
The horrid scales are done.

—Helen Hay Whitney.

A rose to the living is more
Than sumptuous wreaths to the dead;

In filling love's infinite store,
A rose to the living is more,
If graciously given before

The hungry spirit is fed—
A rose to the living is more

Than sumptuous wreaths to the dead.

—Nixon Waterman.

BOOK NOTICES.

"Paul Douglass, Journalist," by Chas. M. Sheldon, and issued from the press of the Advance Publishing Company. The book recites the experiences and problems of a young newspaper man, and it takes up, incidentally, the problems of a high school boy; and it also treats of the extravagance of crowding children into social life. The business effect of the liquor traffic, both in Europe and America, is touched with no gentle hand.

"Sixty Years in Texas," by George Jackson, and issued by the Wilkinson Printing Company. This is a valuable historic work, and it sketches many of the old pioneers of Texas. Really, it is a book of sketches rather than a connected history, and this makes it much more readable. Mr. Jackson has been in Texas a great many years, and had acquaintance with many of the people whose lives he presents. There is scarcely a dull page in it, and to people who feel an abiding pride in the people who laid the foundations of progress in this great commonwealth this book is an inspiration. Mr. Jackson has brought the reading public under obligation to him for this valuable work.

Gainesville District—First Round.

Valley View, Dec. 22.

Era and Spring Creek, at E. Dec. 26, 27.

Wesley and Bethel, at W. Jan. 1, 2.

Aubrey Cir., at Aubrey, Jan. 2, 3.

Denton Sta., Jan. 5, 6.

Denton Street, Jan. 9, 12.

Woodbine, at W., Friday night and Saturday, Jan. 14, 15.

Pilot Point, Jan. 15, 16.

Broadway, Jan. 19.

Collinsville and Toga, at C., Jan. 22, 23.

Sanger and Bolivar, at S., Jan. 29, 30.

Saint Jo Cir., at S. J., Feb. 4, 5.

Myra and Hood, at H., Feb. 12, 13.

Rosston, Feb. 13, 14.

Marysville, at M., Feb. 19, 20.

Dexter Cir., at M. Zion, Feb. 26, 27.

D. H. ASTON, P. E.

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