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EDITORIAL

THE PROPHECIES OF INFIDELITY HAVE FAILED.

Something over one hundred years ago Thomas Paine wrote his famous book known as "The Age of Reason." It was a fearful attack upon Christianity and in its day did much to prejudice public sentiment against our Christian religion. At the time he sent it forth into the world upon its venomous mission he made the remark that he had destroyed the Bible forever, and that within half a century any person desiring to see a copy of the Scriptures would have to go to a public museum to find it. Thomas Paine actually persuaded himself to believe that he was predicting the prevalence of truth, and that a few years would vindicate his prophecy. But as the years have passed by, Thomas Paine himself has been practically forgotten by the general public, while his own book has taken its place in the literary museums of the country. Not one person in a million of the present generation has ever seen his "Age of Reason," much less read it. In the meantime the Bible has been multiplied and reproduced in about five hundred of the languages and dialects of the earth, and today the man who has not heard of it, if he has not read portions of it, is the rare exception to the rule. So Thomas Paine failed in his attempt to destroy the Bible and his prediction has long since come to naught.

Even before Thomas Paine uttered his prophecy, Voltaire, the most famous of all the French infidels, made the prediction that before the arrival of the nineteenth century the Christian religion would have no place among the beliefs of the world. That statement was made in the city of Geneva, and today Christianity numbers its adherents by the million, and the very room in which the prediction was uttered is now a repository for Bibles for the benefit of the people of that country. The very press upon which Voltaire printed his infidel literature is said now to be owned by a Bible Society and is used for propagating the Scriptures.

And the same can be said, in a certain sense, of Gibbon and Chesterfield, the English infidels, who contributed their part toward destroying the religion of the Bible. All their work has come to naught and the Bible has triumphed over England and over English infidelity.

A magnificent Young Men's Christian Association building now stands on the spot in Peoria, Ill., where stood the house in which Robert G. Ingersoll wrote his most noted infidel lecture, in which he predicted the disappearance of the Church of Christ as a factor in the lives of the coming generation. Despite his savage attacks upon the Church and upon the Scriptures, today the Church is the ruling force in our civilization and the Bible is accepted as the one book whose truths are the hope and the inspiration of the world.

Paine has ceased to influence men, Voltaire is only a fading memory among the peoples of

the earth, Gibbon and Chesterfield are only known in history, and even Ingersoll, though recently dead, is well nigh forgotten by the masses of this generation; yet the Bible is more generously published and distributed than almost all other books now before the public; and its influence upon the human mind and heart is as world-wide as the nations of mankind. Surely there must be something divine in a religion that has survived the attacks of the leading minds of the past, and still lives as the dominant force in the progress of our race. No opposition has been able to stand in its way, and no combined conspiracies of rationalism have been able to impede its progress. Even the foibles and idiosyncracies of its misguided advocates have not been able to hopelessly cripple it or to seriously arrest its onward march toward the conquest of the world.

The cause for this is not hard to find. It is God's revelation to the human mind and heart. It teaches us our relation to him and the obligation arising out of this relation. It gives to us a religion of regeneration and it imparts to us the splendor of an eternal hope. In it we find a Savior who is able to lift us into a higher realm of moral and spiritual life, and from him we hear a voice that expresses our sorrows and griefs, and in him we behold a person who offers us deliverance from the captivity of sin and ignorance and superstition. At the very point where infidelity fails us, our religion brings to us a comfort that strengthens our faith, deepens our love, and that broadens out into the realm of a universal brotherhood. No wonder, then, that upon the wreck and falsehood of infidel prophecy there arises a superstructure of religion that challenges the world to investigate its principles, and that continues to live as the one conception of God that not even time can mar or modify. It is God's gift to man, and in that gift Christ is its highest expression to the mind and heart of mankind.

AUSTIN SALOONS DEBAUCH UNIVERSITY STUDENTS.

Our State University is located at Austin, and hundreds of our boys attend that institution. They go from the large towns, the small towns, the villages and from the rural districts. Many of them go there with the simple habits of their home lives where they have been taught their ideas of morality and religion. But when they go to Austin they are in new surroundings and they are thrown under new influences.

Austin is not only the seat of our State University, but it is also the seat of scores of the meanest and most unprincipled saloons to be found in Texas. They make their living off a certain class of citizens and off of University students. Is there not a stringent law against saloons selling to students? Of course there is, but who has ever known a saloon to keep any law placed on the statute books for their restriction? The saloon business is essentially a lawless business, and for this very reason the Legislature places drastic laws about the saloon business. It is well-nigh impossible to enact a law that the saloon can not either secretly violate or openly evade. This is done in Austin,

and everybody down there who keeps up with the student life of the University knows that students can get liquor and beer from most any of the saloons. And they do get these intoxicants whenever they want them.

A case in point. A friend recently told us how this is done. He was passing along the street of the city one evening, and he saw five young University students. He was a stranger in the city and a stranger to the students. He saw them stop in front of a saloon and heard the saloon man refuse them beer. But just on the outside there stood a man who knew his business. He asked them if they wanted beer, and they replied that they did, but that the saloon man would not sell it to them. He said he would get it for them. So he stepped in and ordered five bottles of beer, and stepped out and gave the stuff to them, they handed him the money and went on their way with the beer. Personally he knew none of the parties, but was a witness to the facts. So you see how easy it is for the Austin saloons to have a man near by who can buy beer for the boys after the saloon has apparently refused to sell it to them. In this way the boys whom we send to the University are debauched by the lawless saloons of that city. We send them there to be trained for honorable life, and the saloons help to degrade many of them, and more than a few of them come back home with the drink habit fixed upon them for all time to come. Yet the State permits these saloons to run side by side with our great University; and it often happens that when we send our boys to this institution we also send them to the drunkard factories of Austin.

The faculty is not to blame for this, neither are the good citizens of the city, but the State is to blame for it. The Legislature has it in its power either to move the University from Austin or to remove the saloons from within twenty miles of the University. One or the other course ought to be pursued. Institutions of learning and saloons have nothing in common. They are antagonistic, and the one is not bettered by the presence of the other. They are set for the purpose of carrying on a different type of work. The one is to develop our boys into stalwart intellectual men, and the other is to demoralize and ruin them in life, character and reputation. It is a shame that the State will permit the work of the University to become debauched by these infernal saloons. Yet it is going on every night of the world. And this is another strong argument for State-wide prohibition. It must come sooner or later. On with the battle!

To love them who love you and show you kindness and friendship is the easy thing to do; but to love them who dislike you and spitefully use you is the test of your religion. The man who does this stands in close touch with Christ.

To be able to forgive and forget is one of the sure marks of a Christian spirit, but these marks are often lacking in some of those who profess to be Christians.

**THAT REPRESENTATIVE AND
MONUMENTAL CHURCH,
WASHINGTON, D. C.**

Some Facts.

The purpose to erect a church building in Washington, D. C., that will be representative and monumental, is not new. The leaders of our Church in the early 50's saw the need of such a structure, and the duty of our Methodist people at large to erect it. Rev. J. C. Granbery, afterward Bishop, and Dr. W. W. Bennett presented a memorial to the General Conference of 1858; and this conference, acting upon a motion made by Rev. Andrew Hunter, of Arkansas, and Dr. David S. Doggett, of Virginia, who was later elected Bishop, approved the erection of such a church, as the following extract from the records of that conference will show:

"The committee to whom was referred the memorial of the Quarterly Conference of Washington City Station, Virginia Conference, having had the same under consideration, beg leave to present the following:

"The interest in behalf of which your memorialists plead is one of the greatest importance to the Southern Church, and to the cause of true religion in the Metropolis of the Nation.

"We ought to have a more spacious building and a more convenient location. We need a larger and better situated building, not, we repeat, for ourselves, but for the accommodation of the Southern Methodists, who are here in crowds all the year or the months of the session of Congress. With such an advantage, we are confident that we could enlarge the sphere of our operations to the material advancement of the sacred cause which we all hold so dear.

"Your committee would also call the attention of the General Conference to the fact that all the leading denominations of the country are taking measures for the establishment of large and influential Churches in the National metropolis. The Episcopalians, Presbyterians, Baptists and Northern Methodists have been making most strenuous efforts to increase their numbers and influence in the Federal City. All these Churches, with the exception, perhaps, of the Episcopal, have sent their agents far and wide through the North and South, soliciting funds for the purpose of building large and commodious houses of worship. Why should we be behind all other denominations in this respect?"

The plan of these leaders was not carried out; but through no fault of theirs, nor from any lack of merit in their cause. The war which immediately followed made any forward movement in Church work almost impossible. But the need for a representative church building for Southern Methodism in Washington City has never ceased. The wise men, who first proposed the erection of a suitable building in the Capital City, have long since gone to their reward, but their plan has not been lost sight of. Early in 1906 the Quarterly Conference of Mount Vernon Place Church presented a resolution to the Baltimore Conference; and from that conference a memorial was sent up to the General Conference of 1906, requesting that the plans adopted by the General Conference of 1858 be again taken up and prosecuted to completion. That we are now thoroughly committed to this enterprise and must erect a representative and monumental building is made clear by the following extract from the minutes of the General Conference:

"The City of Washington is a center of commanding importance in religious and educational work, as well as in our civil and political affairs. It is also the center of influences that affect every part of our country.

"Other denominations have long since seen the importance of Washington City, and have strengthened their influence and the influence of the Church of God, by erecting in that city large, attractive, well-equipped and representative church buildings. This they have done in most instances by means of contributions from their membership throughout the Union.

"Resolved, first, That the General Conference of the Methodist Episcopal Church, South, assembled in Birmingham, Ala., heartily endorse the movement, and approves the purpose to erect in the Capital City of our General Government, a church building which will be truly representative of the progressive spirit, the strength,

the life and the work of the Methodist Episcopal Church, South.

"Second, Believing, as we do, that such a building can not be erected for less than \$275,000, and knowing the inability of our Washington City membership to provide so large an amount, we purpose that, if the Mount Vernon Place Church, Washington, D. C., will become responsible for \$75,000, that we agree to pledge the Church at large to an effort to provide \$200,000."

A Question of Duty.

The highest authority, and the wisest leaders in our Church have spoken, and we must build, or else be disloyal to this high authority, and discredit the wisdom of our leaders. Being a connectional Church, the voice of the General Conference is the voice of the Church, and no one may refuse to obey the direction thus given without being disloyal. The action of the General Conference, authorizing the erection of this representative church, was not secret; the whole Christian world is aware of it; therefore, the refusal to obey its direction would not only be disloyal, but we would humiliate ourselves before the entire Christian world. Our hand is to the plow, and we must not look back. The conditions which existed immediately following the action of the General Conference of 1858 were valid reasons for the building not being erected then, but we can claim no such immunity now. Our country is prosperous, and the people known as Southern Methodists share equally that prosperity with other people of the land. There is no good reason, therefore, for us to fail in the task which has been assigned to us.

Responsibility.

A denomination that has a right to exist in a nation has a duty at the National seat of government. The reasons which are given for the existence of a particular denomination are reasons for that denomination being properly represented at the Capital of the Nation. No one will doubt that the Methodist Episcopal Church, South, has a right to a place in these United States, and, therefore, it has a duty to be performed at the National Capital.

What Others Have Done.

Other denominations of our country have recognized this obligation, and the importance of being properly represented at the National metropolis. With contributions from all their people, several of the greatest denominations have erected their representative buildings. The Baptists have a worthy building, recently improved at a cost of \$150,000. The original plant was largely the result of the gift of one man, a Georgian. Our Presbyterian brethren have invested \$215,000 in their magnificent building. The Methodist Episcopal Church, after several years of earnest effort, completed their Metropolitan Church, which is a credit to the Methodists of the North. Besides these, the Lutherans, the United Brethren, the Reformed, the Christian, and the Protestant Episcopal Churches, all have their representative buildings. Of course, the Roman Catholic Church is represented in the Capital, with buildings many and costly. The Episcopalians of the Union are now investing \$1,500,000 in a great cathedral and college buildings. While other denominations are responding to the call of duty, and undertaking to perform that task which devolves upon them, by planting themselves thus firmly in the seat of government, shall we stand aloof, and, of them all, be the only one to refuse? The Methodist Episcopal Church, South, can not afford to do less than her sister denominations have done.

Patriotism.

It is our plain duty, as a Church, to share, equally with the other denominations, the work of maintaining right religious influences at the seat of National Government. We of the South love our country as truly as those of any other section. In the South we have a distinctive civilization. Our ideals are high; our Christian faith is sound. As the temple stood in the midst of Jerusalem, the supreme expression of the Hebrew faith and life, so should we give expression to our faith and devotion to our distinctive ideals, by erecting and maintaining a worthy temple in our National Metropolis. The religious ideals that prevail in the Nation's Capital will be the ideals of the land. We of the South owe the Nation and the world a duty, and we must not be slow to perform it. The Church at

large must respond to the call that will be made. Our people whom God has blessed with wealth must hear the call of their Church and give liberally. "We should honor our Christ with the best that we have in the best way, before our own people and the world."

In making an appeal to the Church at large, for the erection of our representative building, nothing is being asked for the Mount Vernon Place congregation. They are sufficiently able to erect a new building, or to remodel and improve the present Mount Vernon Place Church, so as to meet the demands of their local congregation, but they are not able, and it is not right to expect it of them, to erect a building which will be representative of the loyalty and ability of our people of the Southland. They can care for themselves, but they can not care for the honor of the Church at large.

Progress.

Considerable progress has been made by the committee appointed by the last General Conference to have special charge of this work in connection with the General Board of Church Extension. This special committee is composed of Bishops W. A. Candler and E. E. Hoss and Dr. W. F. McMurry. The Assistant Secretary elected at the last session of the General Board in Memphis and the General Conference Committee have been busily engaged in an effort to interest the Church in this enterprise. The Mount Vernon Place Church, Washington City, stands ready to furnish the \$75,000 required of them by the General Conference. The Baltimore Conference has pledged \$25,000, and many of the other Annual Conferences, by resolution, have declared themselves ready to do their part.

A National Building Committee has been organized, announcement of which will be made in a later issue. These representative laymen will meet at an early date in Washington City, and after adopting plans for the building, will present the enterprise to the Church at large.

With so just a cause, and such wise, consecrated laymen to assist, those to whom the work is committed feel that success is assured.

GEO. S. SEXTON,

Assistant Corresponding Secretary.

**THE FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST
IN AMERICA.**

Bishop E. R. Hendrix, President.

Rev. E. B. Sandford, D. D., Corresponding Secretary.

The Commission on the Church and Social Service.

Rev. Frank Mason North, D. D., Chairman.

Rev. Charles Stelzle, Secretary.

The Church's Appeal in Behalf of Labor.

The Federal Council of the Churches of Christ in America unanimously adopted, among other specific principles for which it asserts the Church must stand:

First—The gradual and reasonable Federal Council in its report on the reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.

Second—A release from employment one day in seven.

Third—A living wage as a minimum in every industry, and the highest wage that each industry can afford.

The Federal Council's Commission on the Church and Social Service accepts as the basis of its belief and action the entire program adopted by the Federal Council in its report on the Church and Social Service. For the concentration of attention upon concrete conditions, and because of the present keen interest in the three closely related propositions above set forth, it submits at this time to the Churches the following statement and recommendations, and urges that favorable action be taken upon them by individual Churches, synods, assemblies, conferences, conventions, brotherhoods and other representative bodies, in the many communions which compose the Federal Council.

The Pittsburg Survey revealed to all interested in industrial conditions a state of affairs in many respects surprising. In the steel mills, according to the report, the twelve-hour day prevailed. Twenty per cent of the employes, or about 14,000 men in Allegheny County, worked twelve hours a

day, seven days in the week. Full sixty per cent of all employes were classed as unskilled and were paid at the rate of 16½ cents an hour. Such employes, therefore, by working twelve hours a day, were enabled to earn \$1.98 per day, any reduction in time involving a proportionate loss in wages. The high wages paid to a relatively small number of men in positions of responsibility—3 or 4 per cent getting over \$5 a day—had heretofore misled the public as to the general scale of wages in this particular industry. An investigation of the living conditions showed that the wage actually paid to unskilled laborers in the steel mills was not a living wage; that is, not a wage on which a man with an average family could live respectably, under decent sanitary conditions and with a reasonable degree of comfort. The investigations of the survey showed, furthermore, that in precisely the regions where these low paid workmen were housed, the drink evil was at its worst and the general morality at its lowest. Saloons found this the most profitable region financially. While a fair proportion of workmen and their families were found resisting these influences, it was plain that the drink evil and the tendency of the population to immorality were connected with the prevailing industrial and housing conditions. For most men working twelve hours a day, seven days in the week, little is left except lethargy or stimulants. There was little enjoyment of life possible for them except the enjoyment of the senses. What the survey revealed in Pittsburg is, we are advised, true to a greater or less extent—often to the same extent—in other industrial centers.

The illustration is taken from one industry and one center. The range of the propositions, however, is far wider. For while it may be proper to omit from consideration the workers engaged in the professions and in agriculture, those should be included who are engaged in domestic and personal service, trade and transportation, and in manufacturing and mechanical pursuits.

Moreover, with the increasing complication of the industrial situation, there has come the necessity of conducting many industries seven days in the week, and as a rule those industries conducted seven days in the week require the service of the individual employe seven days in the week, and the rate of wages is set not for a six-day, but a seven-day scale.

One Day's Rest in Seven.

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America calls the attention of the Churches of Christ everywhere to this condition and the menace involved in it, and urges upon all Christian Churches officially, through their pulpits, their brotherhoods and various other organizations, to emphasize and bring home to their members their Christian obligation in these premises, namely, that it is the right of every man to have one day out of the seven for rest and recreation of body, soul and mind, and that it is the obligation of every Christian employer so to arrange his business that each of the employes may have one day holiday in seven, without diminution of wages. The normal holiday is the Christian Sabbath, the Lord's Day, but where the conditions of industry or service require continuance of work seven days and the consequent employment of some part of the employes on the Lord's Day, then those so employed are entitled to receive a holiday on some other day in the week; and furthermore, that it is the obligation of every Christian employer so to arrange his scale of wages that the living wage of his employes is calculated, not on a seven-day, but on a six-day basis.

A Living Wage.

It is the obligation of every Christian employer, a part of the essential Christian teaching of the brotherhood of man, to pay every employe a living wage—that is, a wage on which not only the worker, but the average family, can live under proper sanitary conditions and with reasonable comfort. Normally the great bulk of the industrial work of our country should be done by the heads of families, and wages should be adjusted not to the cost of living of the unmarried boarder, but to the family life in the home. The living wage differs from time to time and from place to place. The obligation remains unvaried, and no industry can be counted as properly conducted from the standpoint of Christian ethics which is not so con-

ducted that all employes employed therein receive a living wage.

Reasonable Hours of Labor.

It is manifest that that industry which, employing its laborers six days in the week, compels them to work twelve hours out of the twenty-four, does not give to those employes a proper opportunity for sane and healthy living. Family life, intelligent life, intelligent social intercourse with one's fellows, are impossible under such conditions, and the laborer not only is not encouraged to develop upward, but, by the conditions of his labor, is held in an inferior and degraded condition, with no chance of development. Such a condition we believe, contrary to the dictates of the religion of Christ and a menace to the well-being of the State. It is an obligation resting upon Christian employes so to organize their industry that the employe may have reasonable hours of labor.

In view of the present discussion, and in view of the existing diversities of opinion, this commission is not prepared to state for all industrial conditions what is a reasonable working day. The movement for the standardization of reasonable hours at eight for all industries has not reached such a stage that, in spite of its own opinion that eight hours for labor is reasonable, this commission is prepared to call upon members of Christian Churches to adopt that standard as a part of their Christian obligation, but it is the conviction of this commission that anything over ten hours in any business or employment is an abuse which should not be tolerated in a Christian community, nor exacted by a Christian employe. This commission recommends to the official bodies of Christian Churches, in order to standardize, as it were, the simplest Christian obligations in the industrial field, to adopt resolutions calling upon employers of labor within those Churches to conform, in their industrial operations, to these three simple rules:

- One day's rest in each seven.
 - Reasonable hours of labor.
 - A living wage based on these reasonable hours of labor.
- FRANK MASON NORTH,**
Chairman.
CHARLES STELZLE,
Secretary.

THE SECOND COMING OF CHRIST.

In the Advocate, December 23, 1909, was a letter from C. L. Brooks "On the Second Coming of Christ." Trying to locate the time I think most all will agree it was or will be before the end of the world and the beginning of the judgment. By reference to 1 Corinthians 10:11 which are written for our admonition upon whom the ends of the world are come. Notice the ends of the world are come. In Matthew 24 His disciples asked when the end of the world should be. He gave them the signs Joel mentioned, and said, "When you see these things the time is at the door." "Verily this generation shall not pass till all these things be fulfilled." (Acts 2:16.) This is that which was spoken by the Prophet Joel. "It shall come to pass in the last days, saith God." Peter calls it the last days. Christ, Paul, Joel and Peter all point to that time; there are others—the judgment. 1 Peter 4:6: "For this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh but live according to God in the spirit." Peter says the gospel was not (will be) preached to the dead that they might be judged. 1 Peter 4:5: "To him who is ready to judge the quick and the dead;" 1 Peter 4:17: "For the time is come that judgment must begin at the house of God;" Rev. 14:17: "Fear God for the hour of his judgment is come;" John 12:13: "Now is the judgment of this world; now shall the Prince of this world be cast out;" John 16:11: "The Prince of this world is judged;" Heb. 12:22-28: "You will see we have come to the city of God, the Heavenly Jerusalem, and an innumerable host of angels, to the general assembly and Church of the first born who are written in heaven, and to God the judge of all; the spirits of just men made perfect, and to Jesus the Mediator of a new covenant, and have received a kingdom which cannot be moved." I could give other texts, but will not at this time.

This Jerusalem we have come to has a High Priest which is Christ; it has a veil to the temple which is the body of Christ; that building is eternal, the Priest eternal, the veil eternal, and I am inclined to think that those who are looking for God to take the veil of that eternal building and the High Priest who is said to be our Priest for-

ever, and reunite them again as man and send them down here are likely to be disappointed. (2 Peter 1:19, 20, 21.)

We learn that no prophecy of Scripture is of private interpretation. With this in view, we might find a fulfillment of all the prophets and the second coming of our Lord and Savior. He says he will come the second time to those who look for him without sin unto salvation; that might be in regeneration. The marriage of the King's son has come and the bride has made herself ready; and united they are inviting us to come and take the water of life, and be benefited by the tree on either side of the river which is for the healing of the nations.

J. P. AKIN.

Medina, Texas.

MORAL SUASION TEMPERANCE WORK.

There is danger that in pressing the legal and political phases of the war upon the drink curse, we may neglect the purely moral suasion temperance work—neglect to press upon the individual conscience the motives for personal temperance.

Sentiment rules the world, and when any reform outruns the sustaining public sentiment, there is sure to be a reaction that will be disastrous. The temperance reform is no exception to the rule. We want no reaction in Texas, when the law shall decree the banishment of the saloons from the State. But we must not lose sight of the fact that all the power of organized liquorism in all America will be concentrated on Texas to create such a reaction.

This makes it of the utmost importance that we stimulate by every possible means a healthy growth of sentiment in favor of voluntary total abstinence for the individual and enforced prohibition for the State. Although the scientific temperance instruction in the public schools and the Quarterly Temperance Lessons in the Sunday-schools, aided by other agencies, are doing effective service in this line, still these need to be strongly reinforced at this stage of the reform, to offset the liquor power's vicious miseducation through the venal press of the country and the social treating customs of the day.

As potent aids in this moral suasion work, I have prepared a series of "Silent Temperance Advocates." Among these, are two Temperance Wall Motto Cards, printed in two colors, from handsomely engraved plates, in letters large enough to be easily read by each of a house full of children in an ordinary school or church house, on very thick ten-ply cardboard, with varnished surface so they can be wiped clean when soiled.

No. 1 Reads:

Drink Shortens Life

Insurance bookkeeping proves that on an average teetotalers live one-fifth longer than even moderate drinkers.

Be a Long-lived Teetotaler

Card No. 1 ought to adorn the walls of every school room and every Sunday-school room in Texas. It would do effective work, also, in railway waiting rooms, hotel lobbies, lunch rooms, barber shops, etc., in impressing the minds of the young and thoughtless with the fact that even the moderate use of intoxicants really has the effect to shorten one's life, a fact which does not seem to be understood by a great percentage, even of intelligent people.

No. 2 Reads:

Christians Fight the Saloon

Because the saloon destroys souls Christ died to save. Loyalty to Christ requires war upon the liquor traffic.

Be a Teetotaler for Others' Good

While Card No. 2 might not meet with a welcome in some secular schools, and other places of public resort, it certainly ought to be accorded a place along with Card No. 1 in every Sunday-school and Church auditorium and in many literary schools under Christian management.

I have just arranged to invest \$500 in the printing of these cards, and I want about 5000 partners in Texas to help place them where from day to day and week to week, for years, they will silently tell their story and effectively forewarn the rising generation of Texas of the life-shortening

effect of even the moderate use of intoxicants, and also impress them that it is the duty of good citizens to help destroy an institution which, like the saloon, is the source of untold crime and misery to their helpless fellow human beings.

Each one who reads this is solicited to become one of my 5000 partners in this work. Your contribution to the capital stock of the firm need not be more than 25 cents, but you may make it larger. Twenty-five cents will bring you cards No. 1 and 2 to be put on the walls of your Sunday-school room or elsewhere, as you may choose; \$1.00 will bring you ten of the cards, to be placed where you believe they will do the most good.

Would you not like to have the honor of placing a set of these cards in every Sunday-school room and literary school room in your town? If you do not care to bear all the expense and get all the honor for yourself, a mention of the matter to some ardent friend of temperance in each Sunday-school and in each literary school, will get from such a friend of the cause the quarter necessary to pay for the two cards for his Sunday-school or school room.

Kindly let me hear from you promptly if you decide to join me in this work. I want to cover Texas with these cards, in connection with the Quarterly Temperance Lesson, Feb. 20, 1910. Write me now what I can depend on you to do. Yours for a saloonless Texas.

H. A. IVY.

REV. H. D. KNICKERBOCKER AND THE MODERN THEATRE.

Brother Knickerbocker has been giving his people a series of very timely sermons on the general topic of "The Devil in Modern Amusements." Among the rest he preached two successive Sundays on the "Lowness of the Modern Theatre."

One Theatrical manager threatened suit in the courts, and even some preachers went into the daily papers to defend the theater, and a great "furore" was stirred up in these parts.

But Brother Knickerbocker is a fine fighter—not from the fact alone that "He is thrice armed who hath his quarrel just," but further from the fact that he can fight like "old Harry" and smile and keep in the finest humor himself all the time! I believe he is enjoying this very much, and I am sure all the good people are! He has made some telling arguments against the modern theater. One of them is: "The stage is the only profession in which character counts for nothing today."

As proof of this he cited the fact that let any salacious court scandal come up, and the rottenness of some woman become proverbial, by its publicity, and stage managers would at once offer her a position on the stage.

Witness Evelyn Nesbit Thaw and many others can be named.

C. S. FIELD.

Fort Worth, Texas.

PREACHERS' AND LAYMAN'S INSTITUTE OF THE ABILENE DISTRICT.

Realizing the wonderful opportunity for Methodism throughout this district our presiding elder called the laymen and preachers of the district together for a two days' institute. The various interests of the Church were discussed and large plans were laid for the work of the year. The speeches and sermons by the several brethren who spoke on the different subjects proved the wisdom of a thoroughly prepared program for such occasion. Every man came knowing what to say and gave us the benefit of the most thorough preparation.

The morning session of the first day was devoted to the subject of home missions, foreign missions, missions in the Sunday-school, and at 11 o'clock Judge W. B. Stubbs gave a most inspiring address on the subject of missions as it relates to the entire work of the Church.

The afternoon session was opened with a discussion of "A Revival in Each Charge." This topic was discussed with such earnestness that each pastor determined to make this a year of great revivals. To more carefully reach the entire district Rev. C. W. Young was employed as District Missionary, with a fixed salary, to work under the direction of the presiding elder in holding meetings and distributing Methodist literature in the more neglected parts of the district.

The importance of the family altar, teachers' meeting in the Sunday-school, pastoral visiting, collections, the relation of pastor to presiding el-

THERE IS A CURE

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Palmettona.

Any reader of the Texas Christian Advocate may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

This remedy for sale by all leading druggists.

der and of presiding elder to the pastor, all received careful attention.

W. J. Lee was elected District League President and Thos S. Barcus, Secretary, with instructions to push the League work and to arrange for a district meeting of the Leagues and Sunday-schools sometimes during the year.

The conference was favored with the presence of Rev. Jerome Duncan and Dr. H. A. Boaz and they each rendered valuable service in the work of the institute.

Perhaps the crowning hours of the institute were at the banquet provided by the laymen of Abilene. The banquet itself was greatly enjoyed, but the "best of the wine" was reserved till the last. Hon E. B. Bynum, our District Lay Leader, was in charge and for this occasion secured the presence and assistance of Judge W. E. Williams and Judge W. B. Stubbs. To attempt to give you an idea of these addresses would be to undertake the impossible. We had all heard of Judge Stubbs and were expecting a great occasion, but he went beyond all expectations. He spoke as if inspired. He spoke with authority and led us captive at his will. At the conclusion of this masterful address he called for those present who would agree to tithe during the coming year to rise to their feet and instantly every man, of the more than forty laymen and preachers, rose to his feet.

Brother Barnes is wide-awake to the needs of Methodism in this district and has the powers of leadership that is given to few men.

We are expecting a great year throughout the entire district. Nearly every charge in the district has raised the pastor's salary from \$100 to \$300 over last year and our faces are set for a revival in each charge. And so may it be!

THOS. S. BARCUS, Sec.

WHEN DINNER COMES

One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby."

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner."

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing plump and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

THE SEARCH FOR GOD.

By Chas. L. Brooks.

The operations of the human mind form an interesting study, no matter with what subject those operations are involved. Even in its most normal condition the mind is as restless as Ulysses, changeable as Proteus, daring as Jason, crafty as Cronus, or as invincible as the Olympian Jove. Advancing from the Gnothi Seauton of Socrates, it endeavors, Atlas-like, to grasp and hold a universe in its embrace. Animated by an almighty desire to "comprehend all mysteries," it deigns to descend into the maw of hell and dares the dizzy heights whereon sits enthroned the everlasting God. More than this, it strives to "comprehend all things into the unity of a first cause," and no sooner has it arrived at a few elementary truths than it universalizes them, making up for its ignorance of reality by substituting imagination or "that wonderful instinct of childhood and of genius which divines truth without searching for it."

As a result of all this mental activity the world has had its philosophers and its philosophies, each one striving after an objective knowledge of the great fundamental verity—God. There are the two great schools of positive and speculative philosophy. Positive philosophy would scorn the so-called contradictions of speculative philosophy and content itself with scientific synthesis. It resorts to experiment. It would subject everything to test. It professes to prove all things and hold fast only that which is good. Relying so confidently on experiment, it strangely enough yields no place whatever to experience. It essentially deals with the material, and can rightfully take no cognizance of the immaterial. Asserting that we must predicate nothing of a being or thing too great to be mentally represented, it nevertheless goes somewhat beyond its rightful sphere and seeks to comprehend the Deity. It paves the way for criticism and skepticism, and ends its puny and pitiful career in the "unknown and unknowable God" of Herbert Spencer.

Speculative philosophy waxed and waned with the rise and fall of the Greeks. I say this because no other race ever approached the Greeks in pure speculative thought, and, according to my way of thinking, that dead race will keep that distinction to the end of time. Proceeding upon Aprioristic, idealistic and even fantastic lines, the Greek philosophy possessed an incomparable grandeur as seductive in its persuasive power as it was overwhelming in its conclusions. With a dogmatism unequalled in the history of philosophy, the Greek boldly asserted the ability of the human mind to arrive at an objective knowledge of things and of God. Though they differed somewhat among themselves as to the nature of God, yet God, as they thought, lay clearly within the reach of the human intellect as any other fact of the universe. Hence man was in large measure equal to the gods he worshiped. More properly put, the gods were degraded to the plane of man. They possessed all the frailties of men. They loved and hated, they courted and quarreled, they were married and given in marriage, they formed alliances offensive and defensive, they were filled with petty jealousies, they pouted like children at play. And it is a distinctive truth that no nation in history has ever risen above its conception of God. Let it be said once for all that no nation will ever rise above its conception of God. Just in proportion that a nation exalts or debases God, in that proportion will the nation itself be exalted or debased.

Plato seemed to get on somewhat higher ground, and from the Mount Pisgah on which he, like Moses, stood, caught a loftier view of the Deity than was allotted to the common man of his day. But, having conceived that ideas are real things, and the only real beings; that the man-type, or idea of man, is more real than any individual man, he carried his fatal conclusions into his speculations on God, and as a consequence made out the God-type, or idea of God, more real than God. Reduced to its last analysis, Plato's philosophy would make God as dependent upon the idea as the artificer is dependent upon his pattern. Hence the idea, and not God, would be the fundamental verity, and God becomes an idea, and only an idea.

Coming on down to the eleventh century we find the canons of the Church trying to encompass God by

their intellects. Like imprisoned Titans fighting for the sovereignty of the sky, they are trying to scale the walls of heaven by an intellectual ladder and take God by storm. The influence of Greek philosophy still loves, and there is a battle royal between the idea and the substance, the unseen and the seen, the unreal and the real, the type and the individual, nominalism and realism.

With admirable audacity Roscellinus, of Campiagne, brushed aside the dogmas of the Church and declared that the individual alone is real, and that the term "Church" in its collective, universal sense is a mere invention of the mind. Making this argument the basis of his speculations, he proceeded at once to a discussion of God. According to his view there is nothing real about the God-head but the three individual personalities—Father, Son and Holy Ghost—composing it, and the essence which, consistent with the view of the Church, links them into one, is also an invention of the mind. His doctrine was anathematized by the Council of Saissons, and he was forced to recant. But, though he recanted, the Church never forgave him. With dogged pertinacity he was opposed by William of Champeaux, champion of the realists. But Champeaux's doctrine was ultra-idealistic; it was in effect a reversion to Plato's philosophy; it was really but a step removed from pure Pantheism, which sees a god back of and a god in everything.

Between these two vast extremes the so-called "tritheistic heresy" of Roscellinus and the God-type ultra-idealism of Champeaux, we have the conceptualism of Abelard. He is said to have been the most independent, the most courageous, the most relentless controversialist of all the schoolmen. He was too speculative to accept the extreme nominalism of Roscellinus and too positivistic to subscribe to the wild notions of Champeaux. Weber says that his conceptualism was to the ultra-idealism of Champeaux what the concrete idealism of Aristotle is to the abstract idealism of Plato. He believed that the universal resides in the individual; that outside of the individual it exists only in concept, and that not as an essence, but as an individual. Thus we see he approaches dangerously nigh unto nominalism, though his doctrine can not in truth be said to be identified with it. He reduces the three persons of the Trinity to three attributes of the divine being, viz., power, wisdom, goodness. Taken separately, these three attributes are nothing; united they constitute the highest perfection, and that is God. And since God is this most perfect being, all his acts are necessary. And since it is right to do a thing necessary to be done, he who fails to do what reason demands does wrong just as much as he who does what reason would prohibit. Thus God is circumscribed by the law of necessity. And as God is circumscribed by the law of necessity, so we, God's creatures, are circumscribed by the compelling will of God. What, therefore, we do we do not of ourselves, but by the compelling will of God. Theologically considered, the doctrine is monarchism; metaphysically, it is concrete spiritualism. Considered from either standpoint, it is an impossible doctrine, because it gives no soul-satisfying conception of God.

Going back in history, let us inquire into the Jewish conception of God. A complete reading of the Old Testament fails to convince one that the Jews as a race had any adequate idea of God. True, in the Psalms of David, the Cantica of Solomon and numerous other instances in Holy Writ, there are excursions into the realms of religious knowledge and divine inspiration; but taken as a race the Jew, when he served God, served him from awe and fear rather than from loyalty and love. He stood continually in dread of the divine dispensations of wrath. Jehovah, Jah, or Lord, was the God of the Hebrew; Jehovah, the God of good and evil, but still the God of grace; Lord, Adonai, of Elohim, the strongest of all strong beings, the God in nature. With the Jew there was no Emmanuel except in contemplation, and even he, in the Jewish conception, was degraded to a mere temporal king sitting upon the throne of David forever. The Savior's interview with Nicodemus reveals the puerility of Jewish thought after ages of effort on the part of God to bring them to a clear understanding of his purposes. They understood nothing of the operations of the Spirit. They possessed no vital godliness. There was no

response from creature to Creator. There was no witness of God's Spirit to man's spirit. Regeneration was an unfathomable mystery. They were merely groping after God with the mind and comprehended only the material.

Take the doctrine of our Church: "There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this God-head there are three persons of one substance, power and eternity: the Father, the Son and the Holy Ghost." This is not a definition of Scripture; that is to say, a quotation from Scripture, but is supposed to be based on Scripture. Probably one of the best definitions devised, what is it, after all, but man's mental measure of God? "Of infinite power"—what mind can grasp it? The human mind cannot conceive of anything "without limit," and that is what the term "infinite" means. To every human mind there is a stopping-point, a limit. It is a well-known law of mathematics that even parallel lines meet in infinity. Infinity, then, is the limit of the human mind. The mind cannot go beyond that. After that the mind can have no objective knowledge. By its own activity it can not form a concept of anything that lies beyond that limit. And when men, in their definitions, apply the term "infinite" to God, they admit that God, so far as mere mental operations are concerned, is a being about whom nothing can be known. That is the contention of Herbert Spencer's philosophy, and I submit that the conclusion is inevitable.

We must, therefore, conclude that the God of philosophy, which is but the God of the human intellect, is no God at all. The God of revelation is not to be reached in that way. The idea of God which the philosopher possesses is not derived from mental activity, but is a divine intuition. The philosophers say that there must be certain "norms of thought" before there can be any intellectual life and activity; that the ideas of time, space and number, for instance, must be not derived, but original endowments of the mind before there can be the formation of a concept. If there were no original idea of space the child would never reach for a plaything upon the floor, nor stretch forth its hand to pull down the moon from its position in the sky. It could never learn to walk. If there were no original idea of time there could possibly be no distinguishment of sounds, human speech would be impossible, and human melody could never be. If there were no original idea of number, there could be no comparison, and without comparison the formation of an idea would be impossible. Without ideas there could be no constructive thought; without constructive thought, no knowledge. But with these "norms of thought," these original endowments of the mind, with certain definitely fixed intuitions for beginning points, the human mind is able to proceed on its perilous pathway to knowledge and power.

If, then, the intuitions of time, space and number are requisite to intellectual life, the intuition of God is requisite to spiritual life. As a man without an original intuition of time, space and number would forever be an intellectual idiot, so a man without an intuition of God would forever be a spiritual idiot. Man unaided could rise to God no more than unaided he could rise to intellectual life. Conceive, if you can, of a girl child who never saw a man at any time, nor heard of a man. Could she, by any possibility, rise to the concept, "father?" She could not. How, then, about the man who never saw God at any time, nor heard of God? Could he rise to the concept, "God?" He could not. Yet we know there is not a race on earth, no matter how degraded, but who have some idea of God. Whence came that idea? From intellectual activity? Impossible. God planted it there. It is written with the divine finger in the soul of every man. And if man arrives at any adequate knowledge of God, it will be when the religious faculty and feeling with which he is endowed respond to the gentle wooings of God's Spirit and the entreaties of divine love. That constitutes regeneration and those who deny the doctrine must predicate their denial on the belief that a man spiritually unaided can rise to God.

It was left for the Apostle John to give to the race the first adequate conception of God. He is the Jason who slew the intellectual dragon that had baffled men through all the ages

and brought back the "Golden Fleece." He was called the beloved disciple because Christ seemed to love him more than he loved the rest. He was the disciple upon whom Christ leaned. He was one of the three chosen to stand with Christ on the mountain-top of transfiguration and allowed to have a foretaste of the glory of heaven and beauty of God. He was one of the three called to watch with Christ in the hour of his agony in Gethsemane. He was the one to whom Christ in his dying hour committed the care of his mother. He it was to whom was committed the writing of the Apocalypses. He it was who saw the heavens open and caught the vision of that innumerable throng who had gone up through great tribulation and washed their robes and made them white in the blood of Calvary's Lamb.

But it was not during Christ's lifetime that John arrived at his highest conception of God. No, no. His mind was then too much befogged with the old Jewish notion of the "temporal kingdom," and he was too much concerned about his place in it. It was long after the Master had gone away into the heavens. It was after John's head had become hoary with years, when, burdened with the great cares and responsibilities of the early Church, he learned to lean heavily upon God, and as a consequence became rich in experience and mellow of heart, he penned that remarkable line, "God is love."

O what a wonderful expression of divine truth! God had a message he wished delivered to the human race, and with John as a pen, dipped in the black ink of human suffering, he wrote across the face of the world's midnight: "God is love."

O Thou who art and ever shall be! Genesis calls you the "Creator;" Exodus, "Providence;" Leviticus, "Holiness;" Kings, "Lord;" Psalms, "Wisdom and Truth;" Esdras, "Justice;" Ecclesiastes, "Omnipotence;" Isaiah, "The Wonderful;" Haggai, "The Desire of All Nations;" Matthew, "Emmanuel;" Paul, "Liberty;" Acts, "The Comforter;" positive philosophy, "The unknowable;" speculative philosophy, "The Ideal;" regenerated man calls you "Father;" creation calls you "God;" John calls you "Love;" and that is the greatest of all thy names, for it comprehends all the sublime realities: Justice, mercy and truth.

THE NEXT ECUMENICAL CONFERENCE.

Rev. H. K. Carroll, D. D. The Program Committee of the Ecumenical Methodist Conference met at the conference headquarters, 150 Fifth Avenue, New York City, Thursday, January 6, all the members being present except Dr. William Briggs, of Toronto, who was kept at home by temporary illness. A provisional program was laid before the committee by Dr. H. K. Carroll. It had been prepared from a list of 230 topics suggested by Bishops, presidents and professors of literary and theological institutions, editors of Church papers, and other representative men, including members of the committee. Careful consideration was given by the committee to the draft presented, and after being amended, it was unanimously approved, and the Executive Secretary was directed to transmit it to the Eastern Section for its consideration.

Bishop J. W. Hamilton was in the chair, and Dr. Claudius B. Spencer served as temporary secretary in the absence of Dr. Briggs. Other members present were Bishop E. E. Hoss and Drs. H. M. DuBose and T. N. Ivey, of the Methodist Episcopal Church, South; Drs. N. Luccock and H. K. Carroll and Mr. George F. Washburn, of the Methodist Episcopal Church; Mr. Justice J. J. McLaren, of the Methodist Church, of Canada; Dr. F. T. Little, of the Methodist Protestant Church; Bishop C. S. Smith, of the African Methodist Episcopal Church, and Bishop J. S. Caldwell, of the African Methodist Episcopal Zion Church.

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Boulevard

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Notes From the Field

Fort Worth Methodism.

Dr. Knickerbocker had a great day at First Church; had nine conversions and addition. February 20 was set apart as Laymen's Day in the district. Brother McGuire had great day; several conversions. The weather Sunday was better, and the preachers all had good crowds. There were between twenty and thirty conversions and additions reported. Next Sunday is Ward Memorial Day. Dr. Hay spent Sunday at Mansfield. The Sunday-school committee reported, and resolutions adopted. Thursday, the 26th, all the Churches will meet at First Church to arrange plan of work. Ashley Chappell, Secretary.

Boulevard, Ft. Worth.

I am in charge of Boulevard Station and trying to get adjusted to the new field. We have a great field for work. We are now having one of the best parsonages erected in the city. We will have plenty of room—eleven rooms and two halls. It is a beauty and will soon be complete. This reminds me of the man who testified on his return to Church from a spell of sickness that the Lord came near getting him. This appointment came near getting me, but there will be something doing over here. You will hear from Boulevard Station. The stewards advanced the salary \$200 over last year. I have married 8 couple and held 6 funerals.—Ed. R. Wallace, P. C.

Blossom and Sylvan.

Immediately after adjournment of the Annual Conference at Paris, a lady whom I do not know came to me with these words: "Are you the minister who goes to Blossom? Well, the preachers generally cry when read out for that place, and a friend of mine who lives there asked me to notice if the one read out for Blossom cried this time." Now, brethren, I do not know who cried when read out for Blossom; I have not tried to know. In fact, I have but little to do with the brethren (if, indeed, there be any) who cry about their appointments. I know the vulgar public in many instances hastens to misinterpret, to accuse us falsely of clamoring for place. Blossom is a splendid little city on the sand. About eighteen hundred people, two railroads, an oil mill, electric light plant, \$16,000 school building in course of construction, mineral waters galore and a \$50,000 hotel in the air. Our Church property is splendid located, all new, and as fine as a fiddle. The neatest parsonage in the district, so says the beloved. First Quarterly Conference is a matter of record. "Everything is lovely, and the goose hangs high." Come to see me, brethren. This is the center of the universe. We are expecting great things from God, and attempting great things for him.—W. C. Howell.

Jacksonville.

I have just returned from Caro, where I went to hold the Quarterly Conference for Rev. J. T. Smith, who is still suffering with the grip. Bro. Smith has been sick, now, for about four weeks. I hope all the brethren will engage in prayer for his immediate restoration. He is too valuable a man to lose. The people all through this country love and reverence him. I found Bro. Power in great favor among all the people at Caro. We had a fine day, a good conference, and a very enjoyable time. Among other things Bro. Power got two new subscribers for the Advocate in his Quarterly Conference. He is looking forward to a revival meeting in a few days. I hope that 1910 will be the greatest year Methodism has ever had in Texas. The Lord make it so!—W. H. Brown.

Valera Circuit.

This charge is made up of dear, good people. This is a new charge and we have no parsonage, but in less than two hours after my arrival on December 8, the brethren were arranging for a home for their pastor. They rented a nice and comfortable building just across the street fronting our church. After spending several days with Brother J. A. Brimer (whose home is like his heart—always filled with welcome for his pastor), we moved into our new home on January 6. Thursday night we had just sat down for supper when some one made a light over at the church. My wife said to

me: "What's to do at the church to-night?" I said: "I don't know." Well, pretty soon a knock on the front door was heard, whereupon I opened the door. I tried to shake hands and get acquainted, but it was no use. They forced me to stand aside and they took possession. Well it was no use to get mad, for I could do nothing. So I made myself as small as I could, so as to keep out of the way. When they had gone I began to look around to see if I could tell what such treatment really meant. It would require too much space to enumerate the articles. My first Quarterly Conference was held January 11. Rev. J. A. Whitehurst was present and preached two very strengthening and instructive sermons. The Board of Stewards raised pastors' salary one hundred dollars above last year. I am under many obligations to my predecessor, Bro. J. L. Smith, for the two years' valuable service rendered on this charge. And now as he retires to rest in the evening of life I pray that heavenly benediction may rest upon him. I am planning, praying and working for great things on the Valera charge. I want to see believing children built up in the faith, backsliders reclaimed, sinners converted and born of the Spirit and scores of souls added to the dear old Church this year.—C. S. Reese, Jan. 12.

Shiner Circuit, Bohemian Mission.

The last time the Lord opened to us a door to preach the gospel to our Bohemian friends was in the country on a farm and at a schoolhouse, several miles from our Churches. The field is hopeful. The people are interested in our Church and show willingness to follow Christ in his footsteps. The Bohemians like music and singing very much. In order to reach especially the young people we need an organ for our services. Therefore we ask our Methodist Christians who have an old organ and could sacrifice it for our Bohemian Mission work to send it to us. We should be very grateful. Remember our undertaking in your prayers that we may bring many souls to Jesus Christ during this year.—J. Dobes.

Giddings.

After supplying this charge for five months last year, Bishop Key was kind enough to send us back for another year. The people seem to be satisfied with the appointment, which is most gratifying to the preacher. The work is starting off well and we are praying for and expecting a good year. Although we have no "better half" and are not keeping house, the good people of Giddings did not forget their pastor while he was enjoying a visit to his home-folk during the holidays. On his return he found his room at the parsonage to be supplied most bountifully with everything to make "batching" pleasant. Some new furniture had been put in, pictures on the walls, and a number of other things in the room, which we find useful. For all these we are grateful and hope that we may be able to repay them for their kindnesses. Brother Waggon was with us January 15 and 16 and held the first Quarterly Conference, preaching a most elevating sermon Sunday morning. In the afternoon he went to Lexington. The pastor's salary was put at the same figures as last year. We have a good Board of Stewards and they are interested in their work. The Woman's Home Mission Society did a good year's work last year, raising in money about \$150. They will not fall down this year. Prospects are good at all points on the circuit.—J. Fisher Simpson, Jan. 17.

Bovina.

At the last session of our conference I was assigned to this work. I served the Westbrook charge two years. They were a good, loyal people and I shall remember them for their kindness to us while there. It was with regret that we had to leave them, but thought it best for them to have a change of pastors, and I trust that the change will prove beneficial to them. We arrived here the last of November. We were met at the train by Brother D. O. Stallings, who carried us to his home, where we remained a few days until our parsonage was ready for us. We have a nice four-room parsonage, very well furnished, with no indebtedness. These are a good, loyal people and we have

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received many tokens of appreciation and kindness since we arrived. On the evening of the 13th we were pounded in the good old-fashioned way. This was a surprise to us; we desire to express our thanks for this kindness, and we hope to be a blessing to them. I have two appointments and a good, true people at both places, it seems. We have begun our subscription for a new church at Bovina, and hope to have it finished by summer. I have one of the best Home Mission Societies at Bovina I have ever had. Our first Quarterly Conference is past. The pastor held it in the absence of the presiding elder, who could not reach us on account of a railroad wreck. We were disappointed but hope he can be with us next time. We hope and pray for a good year.—J. A. Sweeney, Jan. 15.

Kosse and Reagan.

We have started off fairly well on Kosse and Reagan charge. We were very kindly received and nicely pounded by the Kosse people. We have also brought in some good things in our buggy from Reagan. The ladies are putting the parsonage in order by putting new coverings on the floor and making other needed repairs. We have a fine W. H. M. Society at Kosse. They received nearly four hundred dollars for church and parsonage last year. This is splendid work, I think, for a town as small as Kosse. We have preached twice at Reagan. We met with a most cordial reception at that place. We have there a most loyal band of Methodists. They have a fine Sunday-school under the management of Bro. Neal. He knows how to move things. A live W. H. M. Society is also reported, but we have not had a chance to meet with them and get a report of their work. The prospect looks good to us for a pleasant and profitable year. A revival all over the charge, the Advocate in every Methodist home and the collections in full, is our motto.—Jno. W. Goodwin, P. C.

Trenton.

We reached our new field for the present year on Saturday morning, December 4, just a few days after the North Texas Conference adjourned; filled the pulpit here the first Sunday after conference; have been looked after by this good people. Nice things began to find their way to the parsonage soon after we reached here, and the regular pounding came on time and was administered in due and modern form. We are well pleased, and hope to do the best year's work of our ministry thus far. Trenton is a good, little town of about 800 inhabitants with three churches and all necessary enterprises for the success of our community are represented. We left good friends at Boyd and Garvin, our former charge, both in and out of the Church, upon which we pray the blessings of our heavenly Father. We are planning for a meeting here in February, and we ask all friends who may read this to pray for this meeting.—J. D. Whitehead.

Bay City.

Rev. A. S. Whitehurst having completed four years at the Bay City charge was transferred to Rockdale and Dr. G. W. Schroeder came to us from New Boston. The Church had just recently moved into their splendid new edifice, built under Bro. Whitehurst's administration and looks out, under the leadership of their new pastor, upon a period of new expansion and growth. The Church membership at present is about 300, and several new names have been added since conference. The Sunday-school, built up largely through Bro. Whitehurst's ef-

forts, numbers about 175 in actual attendance and is growing. An addition of much value to the Church promises to be the choir and orchestra, under the direction of Prof. Williams. The Church now has a beautiful house of worship and comfortable parsonage, valued conservatively at \$20,000. The building and equipping of this plant under peculiarly and unforeseen adverse circumstances left the small congregation with a debt so out of proportion to their financial ability that the outlook was gloomy. However, under the energetic leadership of the new pastor and the co-operation of President F. M. Boyles, of the Texas Board of Church Extension, and of Bishop Joseph S. Key, the matter was taken up with Dr. W. F. McMurry, President of the Parent Board, and substantial assistance of the boards was secured. The debt was refunded in the form of a long time, low-interest loan and the Church, relieved to see this cloud pass from their horizon, is entering upon the work of the coming year with confidence and assurance.—E. C. Quercus.

Paris.

On December 27, I left home for a few days to visit mine and wife's people, at Sherman and Anna, hoping to be able to return on Friday following, but on account of sickness in our family we were not able to do so. Our baby was stricken with pneumonia and I have now been detained two weeks and over. I am sorry indeed that such is the case, but hope that in the good providence of God I shall soon be able to return to my charge and take up the duties of the pastorate. Notwithstanding my present circumstances we hope to have a great year on all lines.—R. C. Sterling.

Dimmitt.

When our good Bishop Key read us out for our second year on the Dimmitt charge we made new determinations to make it the best year of our ministry and we have been cordially received by our good people both of Dimmitt and Olten. Did they pound us? Well, I should smile! These good people make it pleasant for their preacher. We expect to make an addition to the parsonage soon. Have most of the money in hand. We have received several into the Church since conference and had one conversion. Everything is progressing nicely. We are praying for a great ingathering of souls this year.—G. H. Bryant, P. C., Jan. 12.

Bowie District.

It seemeth good to me to publish abroad some of the good things the Lord is doing for us out here, and some of the bright prospects that are spanning our horizon. Some changes have been made in the appointments since conference. Bro. Wages remains in Bowie Station, and W. A. Johnson appointed to Holliday Mission as supply exchanges with J. C. Gibbons of Bonita Circuit. In order to take good care of all the territory Montague Mission has been organized and F. M. Sherwood, superannuate, is in charge. He is doing the work of a vigorous young man, and is greatly beloved. Petrolia Mission is organized to develop a portion of Clay and Wichita which we have not been able to reach properly. J. H. Bridges

PHYSICIAN WANTED.

This community is very anxious to secure a good physician and have asked me to help them secure the same. This is evidently a good opening for the right man. I will take pleasure in furnishing needed information. Respectfully,
W. E. CAPERTON.
Camp Springs, Scurry Co., Tex.

THE HOME CIRCLE

NOT KNOWING.

I know not what shall befall me, God hangs a mist o'er my eyes,
And so each step on my onward path He makes new scenes to rise,
And every joy He sends me, comes as a strange and sweet surprise.

I see not a step before me, as I tread on another year,
But the past is still in God's keeping, the future His mercy shall clear,
And what looks dark in the distance, may brighten as I draw near—

For perhaps the dreaded future has less bitter than I think;
The Lord may sweeten the waters before I stoop to drink,
Or if Marah must be Marah, He will stand beside its brink.

It may be He has waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips shall only tremble with the thanks they cannot speak.

O, restful, blissful ignorance! 'Tis blessed not to know;
It keeps me so still in those arms which will not let me go,
And hushes my soul to rest in the bosom that loves me so!

So I go on not knowing. I would not if I might;
I would rather walk in the dark with God, than go alone in the light;
I would rather walk with Him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose,
So I send the coming tears back with the whispered words, "He knows."

AS THE CROW FLIES.

Johnny Wheelan looked at the little side gate hanging on its hinges and wished very hard that he hadn't tried to swing on it. Father had told him not to, and Johnny had meant to swing but a minute; but he had taken only one or two rides when, kerplunk! down came the gate, dragging its top hinge right out of the post.

Father would be sure to ask him how it happened. "Look here," Johnny said to himself, "that hinge must have been just barely holding on, or it wouldn't have pulled out so quick. I'm not that heavy!" And having persuaded himself that this comfortable excuse was true, Johnny went around to the front porch, where his father was reading the evening paper. "What are those black birds, father?" Johnny asked presently, as a long-winged line of birds crossed the yard above the treetops.

"Crows," answered father. Don't you know a crow when you see him, Jonathan?"

"I know 'em when they're close," said Johnny. "Where are they going, father?"

"Wherever it is, they are taking the shortest cut to it," answered Mr. Wheelan. "They always do. I never forget it because when I was little like you my father told me I could never be a real man unless my speech was as 'the crow flies'—right straight to the truth, no cutting off corners and going round hard places. We never could fool God, my father used to say; and the only speech that pleased him was 'as the crow flies.'"

"Father," said Johnny quite suddenly, "I was swinging on the side gate just now, and it broke down."

"That is told 'as the crow flies,'" said father.—Jewels.

HER ONE ACCOMPLISHMENT.

Old Mr. Brown stood in his private office, with his back to the fire and his coat tails balanced on either hand. He was a bald-headed old gentleman with a ruddy complexion, keen black eyes, and leg-of-mutton whiskers, which were white as snow.

And Miss Nelly Torrance sat looking at him timidly from the depths of her big armchair in which he had beckoned her to seat herself.

"So you are my Cousin Adrian's daughter?" said he, after a long pause.

"Yes, said Nelly, wondering what was in all those mysterious tin boxes, and whether the monster iron safe was full of gold and silver pieces.

"And you want something to do?"

"Yes, please."

"Humph!" said Mr. Brown. Nelly glanced shyly up into his face.

"But," she added with some spirit, "I am not asking for charity. I am willing to work."

"You mean you would like to daub canvass, or sew yellow sunflowers on

Dropsy Cured; quick relief; remove all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fails. For circulars, testimonials and free trial treatment, write DR. H. N. GREEN'S SONS, Box 6, Atlanta, Ga.

green plush screens," satirically observed the old gentleman. "I don't call that work."

"Nor I, either," retorted Nelly. "Then what do you mean?" said Mr. Brown.

"I mean that I shall be glad to do any sort of honest work by means of which I can earn my own living."

"Humph!" again interjected Mr. Brown. "Can you cook?"

"Yes," Nelly answered. "I don't believe it."

"But I can."

"Very well," said Mr. Brown, releasing his coat tails and sitting down at his desk, as if the question were definitely disposed of. "My cook went away this morning. I haven't engaged any one in her place. You may come this afternoon and see what you can do for me."

Mr. Brown fully expected that his young cousin would recoil indignantly from his proposal, but she did nothing of the sort. She simply said, "Yes, Cousin John," and asked for his private address.

"Mind you're punctual," said he, as he handed her the penciled card.

"I am always punctual," calmly retorted Nelly.

Mr. Brown watched her out of the office with a quizzical twinkle in the corner of his eye.

"She won't come," he said to himself. "I've seen the last of my fine relative."

Nelly Torrance went home to a little second floor room, the cheapest the widow and her daughters could find.

Mrs. Adrian Torrance was dressed in black. She was a fair, delicate piece of human china, who had been like the lilies of the field in that she "toiled not, neither did she spin." Lucetta, the eldest daughter, was trying, unsuccessfully enough, to trim a black crepe bonnet by the window.

They had come up from the country at Lucetta's suggestion to appeal, in their poverty, to this rich cousin of the dead father and husband, but none of them anticipated any very satisfactory results from the experiment.

"These rich people are always miserly," said Miss Lucetta.

"And I've understood," sighed the gentle little widow, "that he was not pleased when Adrian married me."

"Well?" cried Mrs. Torrance eagerly, as Nelly entered.

"What does he say?" questioned Lucetta, dropping the folds of crepe which she was vainly endeavoring to fashion into what the fashion plate called an "oblong bow."

"I have seen him," said Nelly, untying her bonnet strings, "and I'm going to his house in Grandover Park this afternoon."

"You don't mean," cried Mrs. Torrance, with a spasmodic catching of her breath, "that he is going to adopt you?"

"Not in the least," said Nelly. "Now mamma, don't jump at conclusions. Just hear my plain, unvarnished tale. I went to Cousin John. I told him I wanted something to do. He asked me whether I could cook. Then he told me that his cook was gone and

AYER'S HAIR VIGOR
 Ingredients: Sulphur, Glycerin, Quinia, Sodium Chlorid, Capsicum, Sage, Alcohol, Water, Perfume. Show this to your doctor.
 Ayer's Hair Vigor promptly destroys the germs that cause falling hair. It nourishes the hair-balls, restores them to health. The hair stops falling out, grows more rapidly.
 Ayer's Hair Vigor just as promptly destroys the germs that cause dandruff. It removes every trace of dandruff itself, and keeps the scalp clean and in a healthy condition.

Does not Color the Hair

asked me whether I would come to his house this afternoon and take her place."

"And you?" gasped Mrs. Torrance. "I said yes, of course."

"Eleanor," cried Lucetta, "I am scandalized by your conduct! You perfectly scandalized! You will do nothing of the sort."

"Certainly not," said Mrs. Torrance, developing hysterical symptoms. "If your Cousin Brown intends to insult us—"

"But he doesn't," pleaded Nelly. "He intended the offer in good faith, and I accepted in it the same spirit."

"You surely do not mean to degrade yourself," cried Lucetta, "by turning—cook—for any living man?"

"I don't see," argued Nelly, "that it is any more degrading to cook for Cousin John than it would be to embroider slippers for him, or to read the newspapers aloud to him of an evening."

"Eleanor never had any proper pride," said Mrs. Torrance, wringing her hands.

"Never!" echoed Lucetta.

"And," added Nelly, "my cousin would have every reason to believe he an impostor if I told him I wanted to work and then refused the offer he made. It will be useless for you to remonstrate, Lucetta, and I hope mamma will not place any obstacles in my way, for I am quite determined to go to Grandover Park this afternoon."

It was six o'clock exactly when Mr. Brown let himself into his house with the latch key which always depended from his watch chain. The gas jet burned softly behind the rose-colored shade in the hall and the fire clicked cheerily in the grate of the parlor beyond.

"Humph!" he muttered, she hasn't come. Thought so. There is no such a thing as a practical woman nowadays."

At the same moment a light, white-aproned little figure came out of the dining room beyond, and Nelly Torrance's voice uttered the words:

"Dinner is ready, Cousin John."

The old man smiled. He had a pleasant expression on his face when he smiled, and Nelly wondered that she had not noticed what a handsome man he was.

"Oh," said he, "you did come, then?"

"I always keep my engagements," said Nelly. "Punctuality is the soul of business, isn't it, Cousin John? At least, that's what I used to write in my copy books."

Mr. Brown patted her hand as she helped him with his overcoat.

"You are a good girl," said he.

And in his secret mind he determined to put up with any deficiencies in the cooking of a girl who had such excellent business principles. But to his infinite amazement, there were no deficiencies to overlook. He ate and relished and wonder by turns.

"My dear," said he at last, when the cloth was removed, "all is very nice. I'll concede you are a tip-top house-keeper. But, of course, you ordered all of this from Monerato's restaurant?"

"But of course I didn't, Cousin John," said Nelly, decidedly. "I cooked it myself."

Mr. Brown closed his eyes, and made a hasty calculation. His life had been "worried out of him," to use a common expression, by capricious house-keepers, inefficient cooks and untrained servants. At last here was a gateway out of all his tribulations.

"My dear," he said, "I should like to have you come and live here."

"As a cook, Cousin John?"

"No; as my adopted daughter and housekeeper. I need some one to take the helm of my affairs."

"But my mother," hesitated Eleanor, "and my sister, Lucetta."

"Let them come, too; there's plenty of room in the house. Can they cook, too?"

"No, Cousin John," confessed Nelly. "Well, perhaps it's just as well," said Mr. Brown, "there can't be more than one head to the household."

So the Torrance family found a comfortable refuge for the soles of their feet, and Nelly's despised accomplishment proved the sword where-with she opened the world's oyster. Lucetta sighed and wondered why she, too, had not taken cooking lessons.

"Nelly is the old man's favorite,"

said she. "He'll leave her his money when he dies. And all because she accepted the ridiculous offer of turning cook for a living!"

Mr. Brown, however, looked at the matter in a different light. He said: "Nelly is not like the typical young lady, too lazy to work and too proud to beg. She does with her might whatever her hands find to do."—Woman's Journal.

HISTORY AT THE DISTRICT SCHOOL.

The new teacher glanced smilingly over the school and was delighted to see so many bright young faces among her new charges.

"Now, children," she said, opening her history book, "we will run over our history, so that I may find out what you know. Willie Perkins, you may tell me why Washington crossed over the Delaware."

"Ahum—er—why, now, er—ahum," began Willie; "why, becuz—"

"Because what, dear?" asked the teacher.

"Becuz he couldn't go under it," said Willie.

"Dear me, Willie, what an answer!" ejaculated the teacher. "Polly Hicks, you look like a bright little girl. Why did the Father of his Country cross the Delaware?"

"Pleathe, mim," replied Polly. "I gueth it wath becuth the Hudthron wath too far away for him to croth that."

"Mercy!" cried the teacher. "Really, you will all have to stay in this afternoon and study your history. I will now test you on arithmetic. Maggie Wilkins, if I were to divide three bananas among seventeen boys, what would be the result?"

"A riot," said Maggie, speaking up like a little drum-major.

"Possibly," said the teacher; "but that is not what I mean. Tommy, you may take the question. Three bananas among three boys—that would be one banana apiece for each boy; now, three bananas among seventeen boys would be what?"

"Three bananas, mim," answered Tommy.

"I know, but three into seventeen is—" said the teacher.

"Three bananas would go into seventeen boys once and none over," said Tommy confidently.

It was then that the new teacher resigned.—Harper's Weekly.

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an ill woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic."

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected."

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good."

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay. I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen."

"About six months ago, I finally quit tea and commenced to drink Postum."

"I have never had one spell of sick-headache since and only one light attack of bilious colic. Have quit having those numb spells at night, steep well and my heart is getting stronger all the time."

Read the little book, "The Road to Wellville," in pks. "There's a Reason."

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

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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.

Will the Sunday-school workers of Texas kindly read the headlines and send us some fresh matter for this page of the paper. Do this.

HOW THE PRESIDING ELDER MAY ASSIST.

1. Hold several Sunday-school rallies in your district this good year 1910. A fine plan is to group four or five pastoral charges in an institute and rally. Select some central place and arrange a good program. Many Sunday-school workers have not time or money to go a long way to a State Conference. By this means the work is taken to their doors.

We will send a suggestive outline program to any beloved who requests it.

2. Under question 3 inquire how many of the official members attend the Sunday-school and advise and encourage attendance.

3. Preach on the charms of the Sunday-school cause over his entire district.

4. Under Question 3 announce our Methodist State Sunday-school Conference at San Antonio, Texas, April 6-8, 1910, and ask each school to send a delegation.

5. Urge that Missionary Day be observed in the schools and at least once a month there be a short missionary program. For information here address Dr. Ed. F. Cook, Nashville, Tenn.

6. Call attention in each Quarterly Conference from this time till May 15, 1910, that the third Sunday in May is Children's Day, and that it be observed in each congregation. We advise the 11 o'clock hour for this important service. Also announce that programs will be furnished free of charge to any pastor or Superintendent who may apply to the Secretary of his Annual Conference Sunday-school Board.

7. Cut out these suggestions and paste them in his presiding elder book.

Now if each presiding elder in Texas will do these seven things this year, 1910, how much it will help our cause in Texas

THE CHURCH AND THE SUNDAY-SCHOOL.

The greatest asset of the Church is her children, but she has only lately opened her eyes to that fact. Sometimes, indeed, she has quoted in rhetorical phrase the Roman matron who said of her children, "These are my jewels." But in fact she has done like the woman who carelessly lays her jewel case down where the throng is passing by and heeds it no more until the thief has vanished with it. Then she raises a hue and cry, and calls for policemen and detectives.

The Sunday-school is the recruiting agency of the Church. Through this open door of the Sunday-school 85 per cent of all her members enter the Church. To it she is indebted for 90 per cent of her active workers.

A speaker at a Sunday-school institute recently said, "The greatest evangelistic field in the world is the Sunday-school; and the same Sunday-

school is the greatest evangelistic agency in the world."

What is the Church doing to strengthen and make efficient this right hand of her power? A business man puts the most money and thought and effort into that department of his business which brings the greatest returns.

The statistics of one great Church in two of the greatest States of the Union show that scant 6 per cent of the administrative expenditures of that Church are spent upon the Sunday-school. Do we not know individual Churches that spend three thousand on their choir and five hundred on their Sunday-school?

Put these two facts over against each other and think what they mean for the future of the nation: Five-sixths of all the decisions for Christ are made before the eighteenth birthday; one-third of all the children in the United States have no religious instruction in either Protestant or Catholic Sunday-schools.—The World Evangel.

THE SCHOOL'S SHARE IN CHOOSING HYMNS.

I have been impressed by the interest that a Sunday-school usually takes in having a share in choosing the hymns to be used in its exercise. Mr. H— always gives his school an opportunity to select one or more favorite hymns. He announces that anyone may call out a number. There are always ready responses. The school takes especial interest in joining in the songs thus called for.

The life of a Sunday-school is after all made up of a multitude of things which are apparently trifles, but which altogether make a complete whole. Among these minor matters, an opportunity to choose certain of the hymns on the part of the pupils counts for something.—W., in Westminster Teacher.

SPIRIT MORE THAN METHODS.

In selecting and retaining teachers for the Sunday-school we should not be called to choose between the right spirit and the right methods as qualifications for the work of religious teaching. Every teacher should possess both. But if a choice must be made, let it be every time in favor of the right spirit. We must always give first consideration to the teacher's personality. A writer in a current publication places the emphasis where it belongs.

"All training that can be had by the teacher is desirable, but after all true religious teaching is the communication of light from one illuminated soul to another. The development of the religious life of the child depends more upon the spiritual nature of the teacher than upon his mastery of the art of teaching. In fact, he has gained the key to the religious growth of the child's nature when he brings his own religious nature into contact with that of the child. Combine a thoroughly sincere, earnest, Christian spirit with the best methods of teaching, and you have the ideal teacher, but the absence of the right spirit can never be compensated by any mastery of methods.—The Westminster Teacher.

tic was frozen over in 1306. In 1323 people passed over this sea on the ice. Several times it has had ice sufficient for travel on it from Mecklenburg to Denmark. In 1789 the Thames had ice of sufficient thickness to bear vehicles. In 1789 and again in 1821 the bay at New York was frozen over so that heavy wagons passed back and forth to Staten Island.

CONSPIRACY.

The word now means a combination of persons bent on some evil design against some other person or persons. But how much stronger the word becomes when we remember that it is built of the Latin prefix, "con," meaning "together," and "spirare," to breathe,—to breathe together. That is, to be so clandestine and vicious as not even to dare speak aloud to one another, but only to breathe their designs secretly.

CRATER. CURIOS.

Crater.—This word may probably be traced to the old Sanscrit word "cra," meaning to cook. Curio is merely an abbreviation of curiosity.

CROCODILE TEARS.

There is a fiction among the ancient travelers and navigators that the alligator sheds tears over his prey. Since he goes ahead all the same and eats his prey, his tears are considered hypocritical. Hence the same application to a person who professes regret at or laments over doing a thing which he deliberately goes ahead and does. He sheds "crocodile tears."

DACTYL.

Those who have studied Evangelical metrical or read Vergil's "Aeneid," will at once recognize what this word there means—a certain combination of syllables known as a "foot" in poetic composition. Yet many students of metrical forms do not know the original meaning and the striking application of the word. Read the opening words of Evangelical: "This is the—lovest pri—meval the—etc." Here we have poetic feet with one accented and two unaccented syllables, or classically speaking, one long and two short syllables. Now this form is a dactyl. The word is Greek, adopted into English without change, and means simply the thumb. Now to feel the striking application of the word, hold up the hand so you may see the full length of the thumb beginning at the wrist. You will see one long bone and two short bones. What are the syllables in a dactyl? One long and two short.

DAUGHTER. BOY.

"Daughter" is possibly traceable back to the far-off Sanscrit word, "duh" to milk, which would make "daughter" mean "the milker." "Boy," with about equal probability, may be traceable to an Icelandic word, "bofi," meaning "little rogue."

NUMBER OF BOOKS IN THE WORLD.

There are over two thousand million books in the world, that is, over two billion. These are distributed approximately as follows: In Western Europe, 1,800,000,000. In Eastern Europe, 400,000,000. In all other countries, 240,000,000. At least 7500 new books are issued every year. Novels lead in number, technical works come last. There are probably 700,000, 000 books in North America. About 400,000,000 of these are in homes, which is a good omen.

Among the large libraries of the world may be mentioned the following: In Paris The Bibliotheque Nationale, 3,000,000 volumes; British Museum, 2,000,000 volumes; St. Petersburg, 1,500,000 volumes; Berlin Library, 1,000,000 volumes; Strasburg, 700,000 volumes; Vienna, 600,000 volumes; Munich, Oxford, Leipzig, Copenhagen and Stuttgart each about 550,000 volumes.

MARRIED.

Plumer-Martin.—In Live Oak Cottage, Glenrose, Texas, January 9, 1910, Mr. W. L. Plumer and Miss Pearl Martin, Rev. F. M. Winburne officiating.

THE MEDITERRANEAN FROZEN OVER.

If the old chorniclers are to be trusted the Mediterranean Sea was frozen over in the year 1234 A. D. The Bal-

Quickly Cured

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

We want every man and woman, suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case, is to just fill out free coupon and send to us and you will get by return mail a free sample of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50 cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disappear—and the piles simply quit.

For sale at all drug stores at 50 cents a box.

FREE PACKAGE COUPON.

Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 154 Pyramid Bldg., Marshall, Mich. A sample of the great Pyramid Pile Cure will then be sent you at once by mail, FREE, in plain wrapper.

Name

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City and State

Marshall-Cox.—At the residence of the bride's mother, near Energy, Texas, December 12, 1909, Mr. Joe M. Marshall and Miss Autney Cox, Rev. Geo. F. Kornegay officiating.

Alexander-Fox.—January 11, 1910, near Glenrose, Texas, Mr. R. L. Alexander and Miss Susie Fox, Rev. F. M. Winburne officiating.

Duncan-Grimes.—At the Methodist parsonage at Bronte, Texas, on Tuesday afternoon, January 11, 1910, Mr. T. T. Duncan, of Roscoe, Texas, and Miss Alice Grimes, Rev. Chas. D. Spann officiating.

Long-Kendall.—At the parsonage, January 8, 1910, at 7 p. m., Mr. Walter Long and Miss Viola Kendall, both of Caps, Texas, Rev. M. D. Hill officiating.

Oliver-McCarty.—At the bride's home, two miles southeast of Caps, Texas, January 9, at 2 p. m., Mr. C. S. Oliver, of El Paso County, and Miss G. C. McCarty, Rev. M. D. Hill officiating.

Parker-Huie.—At the Methodist parsonage in McCauley, Texas, January 2, 1910, at 10 o'clock a. m., Mr. W. Herbert Parker and Miss Willie Olive Huie, Rev. F. L. Meador officiating.

Benton-Lowery.—At the Methodist parsonage, Knox City, Texas, December 19, 1909, Mr. Boss Benton and Miss Bessie Lowery, Rev. M. S. Leveridge officiating.

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BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

PARLIAMENT WITH HATS ON.

Why do members of the British Parliament sit with their hats on? The history of it is this: During the reign of King John, of England, about 1199, a difference in opinion arose between England and France concerning the Duchy of Normandy. King John agreed with Philip II, of France, to settle the matter by duel. In the contest John, the Earl of Ulster, was the English champion. When the time arrived for the combat, the French representatives were there and John a trifle late, but when John did appear the French emissary leaped upon his horse and fled. The King was then ready to reward the Earl, but the Earl, refusing lands, titles, offices and moneys, said, "I beg only for myself

and my successors to remain covered in the presence of your Majesty." The request was granted, and the custom has never been revoked. This is why the members sit in Parliament with their hats on.

CORRUPT.

This term is made up of two Latin words, "cor," the heart, and "rumper," to break, to break through into. Hence to break into a pure heart with unclean purposes.

THE MEDITERRANEAN FROZEN OVER.

If the old chorniclers are to be trusted the Mediterranean Sea was frozen over in the year 1234 A. D. The Bal-



BLAYLOCK PUB. CO., Publishers

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

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

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

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

TO OUR CORRESPONDENTS.

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

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

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

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

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

OUR MEDICAL COLLEGE.

The Southwestern Medical College is in the midst of a successful term. Its halls are full of students, and its work most satisfactory. We participated in a delightful entertainment given to the faculty and student body at the college last Saturday evening. It was prepared and tendered by the young ladies of Trinity and Grace Methodist Churches, and it was an excellent affair. It began with an entertaining program of readings, recitations, vocal and instrumental music. After that a social time was enjoyed, along with delicious refreshments. The college is in first-class condition, and all connected with it are much encouraged with its work and prospects.

THE DEATH OF ARTHUR GEEN.

Perhaps the outside world has not heard much of Arthur Geen, but in his quiet sphere there was no better citizen in Dallas. For twenty-five years he had been connected with the Dallas News. He came to Dallas and was at the organization of the Dallas News enterprise, and since then has been intimately identified with its progress. He was one of its directors. He had charge of the books of the entire plant and kept its records with unflinching fidelity. Mr. Geen was also a most devout Christian man, a leading member of the Congregational Church and just as attentive to his religious duties as he was to his business engagements. He was a quiet, unobtrusive man in his disposition, gentle in spirit, and loving and tender in his relations. He was one of the most popular men socially in the News service, honored and respected and loved by all his associates and acquaintances. In his death the city loses one of its most esteemed citizens and the newspaper fraternity of the State one of their most devoted co-laborers.

THE LAYMEN'S APPROACHING MEETING.

Dallas is making every preparation to give the laymen throughout the connection a rousing reception when they gather here February 19. A large number of committees are at work and they are making the greatest preparation for the event. The program is to be one of the best ever submitted to a body of laymen, and some of the greatest men in this country will here to speak to the gathering. All our Bishops will be specially invited and we hope that they will be here in force. It will be the most attractive gathering that the Church has ever known, and it will inaugurate a new era in the activities of our Zion. Every preacher and hundreds of laymen throughout Texas ought to take advantage of the opportunity to attend the meeting. It will give to them all an impetus in the Church enterprise hitherto unknown.

LAYMEN'S MEETING AT HOUSTON.

There was an enthusiastic meeting of the laymen at Houston last week, and it was well attended. Mr. M. D. Fields, leader of the Laymen's Movement in the Texas Conference, was behind it and he made it go. The needs of the work were canvassed and plans formed for future work. On Sunday nearly all the Protestant pulpits were occupied by leading men at the meeting and they spoke words of wisdom and power. Monday's Daily Post had extended accounts of the services, with excerpts from the discourses and a huge cut of the members attending the gathering. Verily this is the day of the laymen and we are glad that it has dawned. Heretofore the ministers have had to practically do the major part of the Church work, but things are changing. The laymen are becoming aroused, they are studying and informing themselves, and their services are beginning to be recognized in a way that will put system, order, business methods and general enthusiasm into the work of the Church. We congratulate Brother Fields and his helpers down in the Southern part of the State upon their successful showing in the Houston meeting. It bodes great good for the Church in that section.

FOREST AVENUE CHURCH.

Forest Avenue is one of our youngest city congregations in Dallas. This is about the third or fourth year of its life; but it is showing signs of vigorous growth. Rev. L. H. Crowson is beginning his work out there with every token of success. He is visiting his people, organizing them in lines of work, and preaching evangelistic sermons to them. He had 113 members when he began with them a few weeks ago, and to date he has received sixteen new members. They have raised his salary considerably over last year, rented him a good home and they have comfortably furnished it. With the appropriation and their assessment, they will pay him \$1,000 and a house to live in. They are showing their appreciation of his work among them and responding to his effort. Brother Crowson is putting the Advocate in the homes of his official members and distributing it generally among his people. He has all the young people in the various League organizations, and his good women are bringing up their part of the work. The fact is it will not be long until Forest Avenue will be a strongly developed congregation and able to bear its part of the work in the city.

Earnestness and sincerity are not sufficient to prove a thing right. The devil is doubtless the most earnest and, as to his work, sincere being in the world.

GENERAL CHURCH NEWS

Dr. Thomas G. Slaughter, long a prominent figure in our Alabama Methodism, died January 9. He was far above the average as a preacher, and his ministry was a great success. He was pastor of Standing Rock Circuit at the time of his death.

Mr. Charles N. Crittendon, the man who spent his time and money in establishing rescue homes for unfortunate girls, died some time back in California. No man did more good than he in his day, and there are thousands to rise up and call him blessed.

Rev. S. H. Werlein, twice a pastor in Texas, but who went to Little Rock from Austin a few years ago, is now back in New Orleans, his old home city. He has charge of the First Church down there, and the people gave him a warm welcome to his native heath.

The Methodist Review for the first quarter in this year now before us is one of the best numbers issued by its popular editor, Dr. Gross Alexander. Its table of contents reveals a list of subjects with names attached to them which indicate matter of the most relishable character.

Dr. Richard Wilkinson, of Augusta, Ga., is popular with his people. He was recently presented by his people with a handsome auto in which to do pastoral work. We are moving in these days, and the preacher who has an auto can get over much ground in his pastoral work.

Rev. Robert Holland, at one time the most eloquent young minister in the Southern Methodist Church, but later a clergyman in the Protestant Episcopal Church, died recently in St. Louis. In our younger days he was the star preacher in our Methodism, but from some cause or other he went to the Church named, and but little has been known of him since the change.

Dr. Thomas N. Ivey, of the Raleigh Advocate, has brought us under obligation to him for a copy of his book, "Bilddad Akers—His Book." This is a humorous volume containing much homely philosophy. It is couched in a sort of an "old-folk lore," but it expresses truths needed to be learned at the present time. Dr. Ivey is one of our most accomplished editors, and anything from his pen is worth reading.

From the Raleigh Christian Advocate we quote the following Church statistics for the year 1909:

We have just finished compiling the statistics of Southern Methodism for the year 1909.

The total number of members is now 1,812,717, showing a net gain for the year of 55,895.

The total number of traveling preachers, not including supplies, is 6328; local preachers, including supplies, 5,015. There were admitted on trial 331. Number of locations, 54; number of preachers who have died, 76.

There was paid for domestic missions \$296,771—a gain of \$10,823; for foreign missions, \$369,770—a loss of \$4171; church extension, \$160,969—a gain of \$12,389; Woman's Foreign Missionary Society, \$230,716—a gain of \$26,654; Woman's Home Mission Society, \$572,985—a gain of \$96,041.

Paid for Bishops, \$62,926; presiding elders, \$530,367; preachers in charge, \$3,927,254; conference claimants, \$258,350. On the last item there was a gain of \$17,263.

Sunday-school officers and teachers, 129,861; Sunday-school scholars, 1,258,467. Total, 1,370,328—a gain of 57,881.

Epworth League members, 141,928—a gain of 3386.

PERSONALS

Messrs. P. A. and C. V. Gates, of Gorman, Texas, were pleasant visitors at the Advocate office the past week. They are heartily in sympathy with the great prohibition wave now sweeping over Texas.

Rev. D. K. Porter is stirring things out at Oak Lawn. Last Sunday he preached a telling sermon to them on the importance of taking up their

new church building enterprise, and he is making sentiment on that subject. His people are delighted with his ministry and pastorate.

Rev. J. H. Griffin, of Lamar Street charge, Paris, Texas, has had thirty-two accessions since conference, and last Sunday had twelve conversions at the regular morning service. This sounds like "old-time religion."

Rev. W. N. Vernon, of Tecumseh, Okla., has recently been in this county to visit his father's family, and in passing made us a pleasant visit. He is delighted with his field of labor and says the Church has a fine prospect up there.

Rev. E. L. Shettles, of the Marlin District, has had a little spell of illness since conference, but he is again at his post. The year is opening up finely for him and his preachers, and they are already in the full swing of the work.

In a private note we learn with sadness of the death of Mrs. J. C. Garner, of Glenrose, daughter of Rev. and Mrs. F. M. Winburne. We extend to these good people our heartiest sympathy in their distress. Mrs. Garner died on the 13th instant.

Rev. A. A. Wagnon, of the Brenham District, has entered upon his new year with encouragement and hope. He has under him a noble band of preachers and laymen, and they are planning to bring things to pass on a large scale this year.

Rev. W. H. Evans, the evangelist, has just closed an interesting meeting in this city and has left for California to spend a year. His address will be Los Angeles, California. The brethren out that way will find him a stem-winder, unique but sound and evangelical.

Rev. W. B. Wilson, Financial Agent of Polytechnic College, was in our office recently, and he unfolded to us some prospective plans for his endowment campaign. He is contemplating a movement that will bring in contributions, and it will not be long until the income of the Polytechnic will be something in keeping with the ability and character of the institution.

Rev. B. R. Bolton, Agent for Southwestern University, spent a few days in the city the first of the week, and spoke of his work at the pastors' meeting Monday morning. He is counting on great things from the services of next Sunday, the day appointed to hold rallies throughout the State in the interest of the Ward Memorial Fund. He is greatly encouraged with his work.

Rev. A. A. Kidd, of Richmond, has started off well in his new charge. He has received six members so far into the Church, and his board has advanced his salary \$300 over last year. Now if he will put the Advocate into the homes of all his people, we feel sure that by another year they will make him even a larger advance. Try it, Brother Kidd, and see if we are not correct.

Brother W. E. Hawkins, our Sunday-school evangelist, is doing fine work. He is operating in Dallas now, having held two most successful institutes. He is the right man in the right place. More and more our laymen are getting business on lines of specific work. We greatly enjoyed a visit this week from Brother Hawkins.

The people of Jacksonville gave to Rev. and Mrs. J. T. Smith a royal public reception the other night. It was largely attended, and the presiding elder and his wife enjoyed it more than words can express. From what we hear from over there, Brother Smith seems to have touched the people in the right place, for good reports come from all over his territory. He has been sick recently, but he is better now, and at work again.

Rev. W. B. Byars, of Lone Oak, assisted by Rev. D. L. Coale, has just closed a most successful revival service. Fifty odd conversions and the Church greatly revived are among the wholesome results. Some thirty or more have joined the Church. We are sorry to know that it is necessary for

All

Must procure Hood's Sables of the neys and li

They include yellow dock, mandrake, c pipeisewa, c The combi our own form beyond the ration or subs wise to get l

Brother Bya tion for appe will be succe not forget hi during his o

Rev. J. M. of the Dallas gram last M announcing 1 mother, 1 years and ge recently that and had a me good company back to see and to shed grave. But end was pea several days brethren will sympathies.

WARD MEM

In presenti Seth Ward M next Sunday, pastor earnest one \$1000 su \$1000 contribu agingly.

Brother and Fort Worth, g next week am different amo cure at least tributions. La this great opp pastor remem pends upon e duty.

TO PASTOR

Let every p ford District o Fund Day, Jan. ment following chance. Breth upon the water

THE CH

On the call of Chairman of th Sunday-school Mission Training Tenn., January the interests c snow. Notwit snowstorm whic of the world in ty-three confere Dr. Chappell pi much helped by counsels of Dr. gim, Dr. Lamb writer and Mr. las, were the Texas.

Some of the "The Annual school Room," Sunday-school er Training Wo eral Conference lation." A fev were made to t but nothing of proposed.

It was the opinion of the Church can bes of its own Sum through denomi also taking adv organization in without jeopard tional work. It w most useful pi have is the dist with rare excep should be held a Conference and



All Physicians

Must prescribe some of the ingredients that are contained in Hood's Sarsaparilla—for all troubles of the blood, stomach, kidneys and liver.

They include sarsaparilla, stillingia, yellow dock, gentian, wild cherry bark, mandrake, dandelion, juniper berries, pipsissewa, etc.

The combination and proportions are our own formula and give power to cure beyond the reach of any other prescription or substitute. That's why it is wise to get Hood's and only Hood's.

Brother Byars to undergo an operation for appendicitis, and we hope it will be successful. The brethren will not forget him at a throne of grace during his ordeal.

Rev. J. M. Peterson, presiding elder of the Dallas District, received a telegram last Monday from Tunnel, Ill., announcing the death of his aged mother. She died suddenly, full of years and good works. It was only recently that he paid her a filial visit and had a most delightful time in her good company again, but now he goes back to see her remains laid away and to shed a son's tears over her grave. But she died well, and her end was peace. He will be absent several days from the city, but his brethren will go with him in their sympathies.

WARD MEMORIAL ENDOWMENT.

In presenting the appeal for the Seth Ward Memorial Endowment on next Sunday, January 23, let each pastor earnestly try to secure at least one \$1000 subscription. Our list of \$1000 contributions is growing encouragingly.

Brother and Sister C. A. O'Keefe, of Fort Worth, gives us \$1000, and in the next week among the subscriptions of different amounts we ought to secure at least one hundred \$1000 contributions. Let us make the most of this great opportunity, and let each pastor remember that our success depends upon each man doing his full duty.

B. R. BOLTON.

TO PASTORS, WEATHERFORD DISTRICT:

Let every pastor of the Weatherford District observe Ward Memorial Fund Day, Jan. 23, and at each appointment following until all have had a chance. Brethren, this is "bread cast upon the waters." Do your best.

M. K. LITTLE, P. E.

THE CHAIRMEN MEET.

On the call of Dr. E. B. Chappell, the Chairman of the Annual Conference Sunday-school Board, met at the Mission Training School, in Nashville, Tenn., January 7 and 8, to consider the interests of our Sunday-school work. Notwithstanding the heaviest snowstorm which had visited that part of the world in a score of years, twenty-three conferences were represented. Dr. Chappell presided. We were also much helped by the presence and wise counsels of Dr. Hamill, Prof. Cunningham, Dr. Lambuth and others. The writer and Mr. B. M. Burgher, of Dallas, were the representatives from Texas.

Some of the topics discussed were: "The Annual Conference Sunday-school Room," "District Work," "The Sunday-school and Missions," "Teacher Training Work," and "Needed General Conference Sunday-school Legislation." A few modest suggestions were made to the General Conference, but nothing of a radical nature was proposed.

It was the well-nigh unanimous opinion of the conference that our Church can best advance the interest of its own Sunday-school by working through denominational channels, and also taking advantage of any outside organization in so far as we can do so without jeopardizing our denominational work. It was also agreed that the most useful piece of machinery we have is the district institute, and that with rare exceptions this institute should be held apart from the District Conference and should be conducted

by the best procurable Sunday-school experts.

In most States where State and conference conventions have been tried they have not been a marked success. The brethren from beyond the river were astonished, if not incredulous, when we reported the success and magnitude of these gatherings in Texas and Oklahoma.

Concerning the employment of field secretaries on the part of those who had tried the experiment. The conclusion was that where you can get the right sort of man the experiment pays. This being another case where "There's more in the man than there is in the land."

Another unanimous conclusion was that there is pressing need for more thorough Sunday-school training of pastors. No one found fault with our preachers for their present limited knowledge of, and interest in, Sunday-school work. The point brought out was that the average pastor never has had a fair chance to be trained in Sunday-school work. He did not get such training in his bringing up and there has been no adequate provision for it either in our seminaries or conference course of study. The Bishops were memorialized to give more attention to this field in arranging the conference course and the chair of religious pedagogy was endorsed and it was hoped that all our colleges which have the training of young preachers could find a place for some work of this character. As to pastors already in the work it was agreed that most of these are alive to their deficiencies in this respect and anxious to improve themselves and that if the presiding elders can arrange for institutes that are worth while the pastors will take the trouble to attend them and learn all they can.

One conclusion in which this writer did not share is that we are doing practically nothing toward Sunday-school extension. It was stated that while some denominations have a number of Sunday-school missionaries in the field we have none, hence are doing nothing. The fact is every itinerant preacher in our Church is a Sunday-school missionary, and while I have not the statistics, I would not be afraid to compare our Sunday-school growth with that of any other Church in the South. The trouble with us in this respect is that we are forever blowing other people's horns and letting our own rust out from neglect. A committee was appointed to devise a scheme to employ students for the ministry during vacation in Sunday-school extension work. There may be room for such work in some section of the Church and let us earnestly hope that good may come of the movement.

It was agreed with emphatic unanimity that our own Sunday-school literature is the best there is, and that, aside from denominational loyalty, there is no excuse for passing by our own Publishing House to get what our Sunday-schools need. This and much more.

EMMETT HIGHTOWER, Chairman Sunday-school Board Northwest Texas Conference.

THAT GENERAL CONFERENCE.

The papers, both the Texas and Nashville Christian Advocates, have been full of articles, some wise, some otherwise, on the question, "If I Were the General Conference." We have read most of these suggestions with more or less interest. It is hoped that the General Conference will be wise enough to move and adopt "non-concurrence" in most of them. The Bishops we have and doubtless the ones we will elect are men worthy of all the trust and responsibility we give them. Let them alone and pray for them; more would prove vastly more beneficial to the Church than any limitation which I have yet seen suggested. Perhaps the presiding eldership might be made more effective by some wise changes, changes which would bring the elder in closer contact with the people of his district, but even here it is hoped that conservatism will prevail. Forms and ceremonies, orders of worship and changes of ritual are of small importance, but there is one thing which has engaged my mind for years, which the conference should attend to. I refer to the matter of taking care of our property and thus relieving the Church at large of a great and unnecessary burden which constantly falls upon us for the lack of some method of keeping our Church property protected by insurance. Hardly a week passes that the papers do not bring to us the distressing news that our church or parsonage at some place has been destroyed by fire or

storm, and almost invariably the further message is brought that they had no insurance. In nearly every case the appeal is made, frequently with the endorsement of our Secretary of Board of Church Extension for help at once, without which our cause is ruined at that point. Such a state of affairs is positively unpardonable, and if Church property should be lost in my charge without insurance I would feel like I had neglected one of the most important duties any pastor can have—that of guarding the property of the Church under my care. I can hardly conceive of a place where this could not be avoided, if the preacher would take it up in time. Better a hundred times beg the public for money to pay the premium on an insurance policy than to neglect it and then beg for a hundred times as much to restore property burned or blown away. It is rather late to lock the barn door after the horse is stolen. Church property can be insured for one per cent for one year or three per cent for five years most anywhere. Think of it, for \$30 on the thousand, our churches can be insured against loss by fire for five long years, then if they burn, we have to beg nobody for help, but simply collect our money from the insurance companies and rebuild. Tornado policies can likewise be had for nominal sums. More than this, if we can't raise the whole amount of the premium at one time, the National Church Mutual Association of Chicago, Ill., a Methodist institution, will write policies payable one-fifth of the premium annually. This brings it easily within the reach of the poorest congregation. But what I started to say is this: Make it the duty, by the law of the General Conference, that this be done. Let the question be asked at the first Quarterly Conference, "Is the Church property covered by insurance?" and make it the duty of the presiding elder to see that it is so covered. This would save us thousands of dollars every year. It seems that we would not need law to make us do this, but experience teaches us that without it, we will not. Let the General Conference give us this law. This is practical and appeals to our business judgment. Other things may be good. None is better than this.

J. B. TURRENTINE.

LETTER FROM REV. GEO. F. FAIR.

Wife and I are here in the land of flowers and sunshine. We are staying in the village of Bailey, named in honor of our sainted E. A. Bailey. It is located on the west bank of the beautiful Rio Manso (placid River) on the line between the States of Vera Cruz and Oaxaca. The climate is fine. "December is as pleasant as May" is on the plains of Texas. I have two places to preach—Bailey and Estela—three miles apart, alternating between them. Yesterday was my first time at Estela. I borrowed a horse and a man's saddle for my wife to ride, another man and I walked. We crossed the river twice in a canoe—going and coming. I preached to ten American and five natives, one of whom is a very intelligent Indian, of the same tribe President Diaz is of. He said, through an interpreter, that he appreciated our preaching on account of his children. He said it will do them good. We want to do all the good we can while we are here, enjoying this lovely climate. But for the pestiferous insects, this country could be made almost an earthly paradise, but we have the gnats, ticks, chiggers and later the mosquito. But with all these, for me, it beats shivering in the cold, in constant dread of la grippe and pneumonia. As Brother E. A. Bailey wrote of this country, "every prospect pleases and only man in vile."

On our trip here, we spent a Sunday in Mexico City. At eleven o'clock we attended services at the M. E. Church, South. Bro. Jones, the retiring pastor, preached a good sermon on the love of God (text John 3:16), after which the presiding elder, Bro. Jackson B. Cox, assisted by Bro. Jones and me, administered the Lord's supper to about twenty-five communicants. We had a glorious service. Bro. Cox planned to take me out Monday to his mission school and show me it and other departments of his work, but was called away by phone message before I got around. We attended service at the M. E. Church mission at 7:30 p. m. The first service was by the native pastor, but as he preached in Spanish we could not understand his words, but we caught the spirit in the preaching, praying and singing. Oh, how those Mexicans did sing. Their whole being seemed to be thrown into it. The 8:30

This is to call attention to our ANNUAL RECEPTION on February 22. As you know, it is the time for our HOMECOMING. All former pupils are cordially invited

LUCY KIDD-KEY

service was for the Americans—a union temperance meeting. All the English speaking preachers were present—eight or ten—a woman from Pennsylvania lectured and took a collection for the W. C. T. U. Society. Her talk was very impressive and listened to very attentively. The Texas Christian Advocate is a welcome visitor to us every week.

San Gabriel, Mex.

GEO. F. FAIR.

A GOLDEN WEDDING.

January 11, Brother S. F. Lancaster and his estimable wife celebrated their golden wedding. Five of their sons and daughters and fifteen grandchildren were with them on that happy occasion. Three sons-in-law added to the pleasure of the day by their presence and genial spirits. In the afternoon quite a large number of friends and neighbors assembled and many congratulations and elegant gifts were tendered the happy couple. Brother Lancaster and his devoted wife have been faithful members of the Methodist Church more than half a century; therefore it was fitting that the day's pleasure should close with appropriate religious services. It is the sincere wish of the writer that all of that happy company meet in the city of God.

W. L. PATE.

WEATHERFORD DISTRICT.

The Pastors' Conference, Laymen's Meeting and Missionary Institute for the Weatherford District will convene in Mineral Wells on February 15, at 7:30 p. m., and continue two days. Let all preachers and laymen who can go notify Dr. J. W. Downs at once.

M. K. LITTLE, P. E.

When word of the discovery of the North Pole came to Chattanooga, a slightly deaf old lady remarked unctuously: "Well, now, I always said them Cook tourists got about 'most everywhere. I ain't a bit surprised to hear that one of em's reached the top notch in the traveling line."—Lippincott's.

A physician was once arguing with his lawyer friend concerning the personal characteristics of one of the latter's clients. "It's no use," he said finally, "you can't make an angel out of a man." "No, that's so, I can't," rejoined the other with feeling. "We have to leave that to you doctors."—Christian Register.

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To pastors who will need help in their meetings:

I wish to say I am making up my slate for the year. If you desire my services you should write for dates at once.

GEO. P. BLEDSOE.

Address Gilmer, Tex., or 1709 Congress Ave., Austin, Tex.

NOTICE TO PREACHERS—If you will send me your address on a postal card I will mail you a circular describing a practical and inexpensive device for filing clippings, and also samples of printed envelopes, circulars, etc., for taking missionary and conference collections. Address H. E. SMITH, Ashland, Va.

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Gus W. Thomason.....Editor
299 Victor Street, Munger Place, 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.

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THE LEAGUE COLORS.

Will you please tell me the colors of the Senior Epworth League and oblige a Leaguer.

(MISS) ELIZA ANDERSON,
Olney, Texas.

(Note.—The League colors are white and gold; white for purity and gold for worth. The violet is our League flower, selected for its universal growth. The maltese cross is our emblem typifying the defenders of the faith. "All for Christ," is our motto, signifying entire consecration. The initials E. L. (Epworth League) are sometimes, and very appropriately we think, interpreted as "Earnest Livers," and this is what every Leaguer should be. We haven't much patience with the zeal and enthusiasm that is in evidence on Sunday, like dress clothes, and discarded the rest of the week. The Epworth League means entire consecration or it does not mean anything.—Editor.)

FIELD NOTES.

Hillsboro, Jan. 2.—Hillsboro was the first stop we made on the Southern tour and a fine lot of Leaguers we found at that place. Sunday morning at both Sunday-school and Church the Field Secretary was at Line Street with Brother Stanford, and talked to his Sunday-school and to his congregation at the morning service. It was an inspiration indeed to be thrown with such a fine body of young people and to talk with them along the line of their work.

In the afternoon at 3 o'clock, we met with the Juniors at First Church with Brother Barcus and Miss Martin, the Junior Superintendent. The Superintendent took advantage of the opportunity to divide the organization into a Junior and Intermediate department and started off in the new departments with about twenty members, each with fine prospects for the future. So enthused was the pastor that he told them when they first had twenty-five in attendance it would be his treat. At four o'clock met with the Seniors; about fifty young people in all, full of life and willing to live to the great purpose of our organization. It was a pleasure indeed to talk to this splendid body of young people and to encourage them in the great work of the Master among their fellowmen. Large things may be expected of this body of Leaguers.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Itasca, Jan. 2.—Met with the Itasca Leaguers and young people for the night service, it being only a few minutes out from Hillsboro. Had a very profitable meeting and we feel that much good will result from the rally. Brother Switzer presided at the service and being deeply interested in the Layman's Movement, he naturally has an interest in the League work, and he urged the young people to put their shoulders to the wheel and make the State League go.

Cleburne, Jan. 4.—Snow and sleet prevented a large service at Cleburne; however, it did not keep us from having very pleasant evening with Brother Morris at his residence, where quite a number of Leaguers gathered for a social evening. A great deal was said about Epworth and the coming Encampment, and where two went from Cleburne to the last Encampment it is very probable that there will be twenty from there in attendance at the next. This is the kind of advertising that the Encampment gets from young people who attend. Mr. Osborne, the President, is a capable League worker and under his direction the Cleburne will surely prosper. Listen for their report at Epworth next summer.

Cameron, Jan. 7.—Again the snow and sleet interfered with the itinerary and we had to skip Morgan and McGregor, which we regret very much as Brother Monk, at Morgan, has said that when the Field Secretary comes his way he will do him up in "apple pie order." At Cameron we met about twenty-five of the Leaguers in an informal gathering and had an interesting and helpful meeting. Brother Tally is proud of both his Juniors and Seniors. It is easy to find the reason for this—they are helping him in his pastoral work.

Austin, Jan. 9.—The five Leagues in Austin joined hands on Sunday and held a large conference on methods of the four departments and at night held a rally at the University Church which proved a very interesting meeting indeed. The music was furnished by Mr. Chapman and his quartette from Georgetown, and so well was the program carried out, the seven or eight hundred young people present were carried away with the service. It was an ideal League service and one that need not be had only on special occasions, but should be used at every opportunity. Music is coming to be the leading factor in our meetings, and well it should for good music draws us nearer to God and makes us more receptive of the great truths we get from our lessons.

FIELD SECRETARY'S ITINERARY FOR MARCH.

Weatherford, Sunday, February 27; Gordon, Monday, February 28; Strawn, Tuesday, March 1; Eastland, Wednesday, March 2; Cisco, Thursday, March 3; Baird, Friday, March 4; Abilene, Saturday and Sunday, March 5, 6; Merkel, Monday, March 7; Big Springs, Tuesday, March 8; Colorado, Wednesday, March 9; Roscoe, Thursday, March 10; Sweetwater, Friday, March 11; Stamford, Saturday and Sunday, March 12, 13; Hamlin, Monday, March 14; Haskell, Tuesday, March 15; Seymour, Wednesday, March 16; Henrietta, Thursday, March 17; Wichita Falls, Friday, March 18.

This itinerary is being published long enough ahead of time so that all the Leagues interested may begin to give publicity to the meetings. The Southern tour of the State is proving a great help to the Leagues that are being visited and they are high in their praises of the Field Secretary idea. Mr. Appleby is going at the work in a practical way and demonstrating how easily it is to have a live and interesting League.

AN EVENING AT EPWORTH.

Leaguers, have you begun to talk the Encampment? If not, it is time you were falling in line for it is going to be bigger and better than it has ever been before. The Program Committee have long since been at work and they are getting the very best material that can be had to conduct the institute work. Everything will be on a larger scale than before and a splendid time can be looked forward to by all those

who attend. There will be more Sunday-school work than before, but with all this the hours of recreation will not be shortened. Large delegations are planning already to go from various places in North and West Texas and they are determined to get in on the ground floor by laying their plans early.

As announced before, a tour will be made during June and July with a stereopticon and many will be given an insight into the Encampment who have not had the opportunity to attend. This tour is not to be made for the purpose of entertainment only, but at each place an institute will be given on League work, and it will be a double treat to the Leaguers throughout the State. Engagements are already being made and if you want this "Evening at Epworth" and this institute work among your Leaguers, it will be well to immediately send in your request to headquarters.

JOSHUA JUNIOR LEAGUE.

The Junior Epworth League of Joshua gave an open meeting on December 26, 1909, at the M. E. Church, South, at 11 o'clock. A Christmas program was very nicely rendered before a large congregation. The League has 33 on the roll with the average attendance of 25. We will take up the Junior study course as laid down by the State as soon as we can get the literature. We have been studying the Junior catechism and the small ones in the League are studying the Thigpen Catechism. We desire the prayers of the Leaguers of Texas that we may be more useful body in the Church and in the work of our Master.

CALLIE VINSON, Sec.
Joshua, Texas.

(Note.—As the Visitor people would say, this is a V. G. letter. Let us have more news from the Juniors.—Editor.)

INSTITUTE PROGRAM.

The following is the character of program being carried out by Field Secretary Appleby on his tour at this time. This particular program was rendered at Austin, viz.:

Afternoon Service—Round table on devotional department, led by L. E. Appleby.
Round table on charity and Help Department, led by John H. Keen.
Round table on the literary and social department, led by Mrs. L. E. Appleby.
Round table on the missionary department, led by Miss Mary E. Dechard.
Night Service—Sunday evening, 7:30, University Methodist Church, John H. Keen, President First Methodist Church League, presiding.
Doxology—Congregation.
Quartet—"The Riches of Love."
Prayer—Mr. Huddleston, President Ward Memorial League.
Quartet—"Ashamed of Jesus."
Scripture Reading—Mr. Miller, President South Austin League.
Song 633—Hymnal.
Address—L. E. Appleby.
Offertory—"Beautiful Threads of Gold," quartet.
Song 485—Hymnal.
Closing Prayer—Mr. King, President University Church League.
Benediction—Rev. Cullom H. Booth.

AUSTIN LEAGUE RALLY.

On Sunday night, January 9, at University Methodist Church, Mr. L. E. Appleby conducted a League Rally for the four Austin Leagues. The church was packed with old and young from all over the city. The result was inspiring and I trust continues.

At four o'clock in the afternoon the officers of the city Leagues met in round table discussion of the work of the various departments. So exceedingly live discussion resulted. The most definite and concrete result, however, was the foundation of an Epworth League Union for the city Leagues.

At 7:30, the regular Church hour, the beautiful new University Church was taxed to its utmost, when Mr. John H. Keen arose and announced that the audience would rise and join the choir in the doxology. It was inspiring to hear that great audience sing, especially under the leadership it had. Mr. J. W. Chapman, of Southwestern University, who led the singing at Epworth-by-the-Sea last summer, was with us. He brought over his quartette, and they led the congregational

The American Excess Of Good Living

The Principal Cause of the Great Prevalence of Indigestion and Dyspepsia.

Man inhabits every part of the globe where external influences can be successfully resisted. Food is an important element in effecting this, and nature has provided for it accordingly. The colder the climate the more animal food and oily substances are required; the warmer a preponderance of vegetables and fruits is necessary in one's diet.

The whale-blubber of the fur-clad Eskimo, and the rice of the nude African, are as much necessities of locality, as matters of choice. The same indications exist in civilization. Thus, the diet in America and England is essentially different from that in Italy, Spain and Egypt.

The effects of universal communication are nowhere more obvious than on the luxurious table. To furnish the refined cuisine, all climates, both sea and land, are laid under contribution, and the stomach is expected to digest, without assistance everything that is put into it. Combining together such varied products, and the neglect of the relation between climate and foods, are very active causes of dyspepsia.

The heavy substantial dishes of this climate accord badly with the thermometer at ninety degrees; and an inflexibility in regulating the kind and quantity of food is a cause of a large proportion of the ill health and stomach troubles among the English and Americans.

Thousands of people who have suffered from stomach troubles, and a general ill-health resulting therefrom, because of a badly regulated diet, and the ingesting of an excessive amount of food at the table, have obtained speedy and permanent relief by means of a simple expedient—that of using one or two of STUART'S DYSPEPSIA TABLETS after each meal, or whenever any of the well-known symptoms of indigestion are present.

These powerful digestive tablets contain every element that exists in the stomach to digest the food, and in the exact proportion as found therein. They take the place of the natural digestive juices when the latter are deficient in quality or quantity, and do their work for them, removing the indigestion by digesting the food, and resting, strengthening and purifying the digestive tract.

There is no other digestive remedy on the market which has been found equal to Stuart's Dyspepsia Tablets; none which is so rapidly and powerfully efficient, or which removes discomfort, banishes stomach-pain, and relieves and cures all of the symptoms of dyspepsia and indigestion in so thorough and pleasant a manner as these marvelous little tablets, a single grain of which is capable of digesting 2,000 grains of any and every kind of food.

All persons who are annoyed with stomach troubles of any kind should use Stuart's Dyspepsia Tablets, which will remove such troubles in a very short time. Purchase a box from your druggist, and send us name and address for free sample. Address F. A. Stuart Co., 159 Stuart Building, Marshall, Mich.

singing with the Church choir. Besides, the audience was given a treat from first to last by three numbers rendered by the quartette, and a solo by Mr. Chapman.

The main feature of the evening was an address by our field Secretary for Texas, Mr. L. E. Appleby. Despite the fact he labored under the difficulty of hoarseness, he gave us an earnest and clear presentation of the purpose and needs of our organization as a League. At the close of this talk an offering was taken especially for the League work and some forty-two dollars were thrown into the baskets.

These days of union of spirit and effort help us on to greater things. We want Mr. Appleby and his valuable helpmeet to come our way again.

J. H. K.

W. D. JONES, M. D.

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WARD MEMORIAL ENDOWMENT

A GREAT OPPORTUNITY—WARD MEMORIAL.

In 1858 there was a child born, a son, in an humble cottage in a rural part of Texas. Outside of the immediate family, it created no special interest. But the child grew and developed into a real boy. His parents being poor, they gave him the best education that any boy ever had from his infancy almost to his manhood—that is, hard work—Sunday-school in the summertime, preaching once a month, prayer-meeting, class-meeting and a camp-meeting in the summertime. My, what giants have come into Methodism from such training!

Then, he had a regular Quarterly Conference. The Friday before each Quarterly Meeting was observed "as a day of fasting and prayer for the descent of the Holy Ghost upon the Quarterly Meeting." The presiding elder came on Saturday and often on Friday evening, preaching in the morning, had dinner on the grounds, preached that night, again Sunday morning, dinner again on the grounds, preaching at 3 by a local preacher and at night by the pastor, and if indications were favorable for a revival meeting, the meeting was protracted. In the summertime every Church on the circuit had a revival, and this young man went to every meeting, aiding all he could in the singing and leading the grove meetings and talking to the young folks privately about salvation, and talking to penitents at the mourners' bench. A fine training for a young preacher.

Feeling called of God to preach, he quietly told the preacher in charge of his convictions and, by the way, he was convicted and converted and God called him to the ministry. The Quarterly Conference licensed him and recommended him to the Annual Conference for admittance on trial. He bought a pair of saddle-bags, put his books in one side and his clothing (some of which his mother had woven on her loom at home), and started across the country to the Annual Conference.

The Bishop and the presiding elders appointed him to the best place in Methodism for a young preacher—junior preacher on a circuit with a man of experience. My! what training that was, and that preacher appreciated all these events in his life.

Having served about three years as junior preacher, he was placed on a double station—a station with two appointments. Another great training school!

He came up one Annual Conference and in that conference there was a large city Church; they had been having "giraffes," "importations," D. D.'s appointed to it. The Bishop had his lesson on a "giraffe" from an Eastern State, but on Friday he received a telegram that the giraffe had broken his lasso and run off and got into another stall. When the Cabinet met, the question was, "What shall we do, brethren?" The presiding elder of this young man suggested him for the appointment and down he went. Monday afternoon this same presiding elder got a little uneasy for fear it might be overtaxing him. He suggested to the Bishop that the Second Church in that city might be better than the first and he moved that the man that was in the Second Church and this young man was sent to the Second Church.

He remained there four years and at the end of that time he went to the First Church in the conference, except it was not in a large city. At the end of that four years he went on a district and took another training, which, by the way, I think every Methodist preacher who has a reasonable amount of brain and a heart full of religion ought to have. I think I have met a great many other preachers who thought the same thing, that is about themselves.

When he was through the district

he served as Conference Missionary Secretary, which by the way, also is no mean office. Great opportunities come to a man who is in that office today. As little as some people think, in most cases it is nominal.

At the end of that year he was made Assistant Missionary Secretary for the whole Church. In the meantime his conference had elected him Secretary of the conference and no better one has ever served any Conference. They had also elected him delegate to the General Conference a number of times. I will not forget his answer to me when I asked him what the Texas Conference elected him to the General Conference for. His reply was, "Well, Brother Morris, I do not know; unless they thought I would do less harm than any other man."

"Well," I said, "I am obliged to you for that answer." I really believe that is the case with a great many of them.

He said, "Yes, that explains."

In 1906 he was elected to the office of the Bishop. Brethren, what is such a record as that worth? It is foolish to ask that question. It can not be estimated with figures. What ought the Church to do in memory of such a record as that? Imagine him in the country school, going from laying by of the crops till gathering time, burning a tallow candle, at night, studying his books, and from there to the most responsible place in the Church and doing good and honor to the Church such as has never been excelled and making friends not only for himself but also for the Church by the thousands.

We can not do anything that will sorter measure up to the value of such a character as that, but we can do something, brethren. Did I believe in doing great things. Now in place of the one hundred thousand dollars, we ought to raise five hundred thousand. Yes, all preachers and people say yes, that ought to be done. But how ought it to be done?

Of course, this is my opinion, after associating with him for twenty-seven years as a brother, as a co-laborer, in the conferences, if I had the money, nobody else should pay one dollar towards it. Now, I suggest this: I believe the Church will appreciate every dollar contributed, from one to fifty thousand, but I heard a man once talking on the conference floor about raising one hundred thousand dollars for a certain purpose. Bishop Keener was in the chair. The Bishop said, "Brother, how are you going to do it?" His reply was, "We have one hundred thousand Methodists in this State and we are going to ask each one of them to give one dollar." The old Bishop made one of his significant grunts and said, "Brother, that man that gets one dollar from every Methodist in this State for that purpose will beat the man that invented the steam engine. Ask for large amounts—one thousand, one hundred, fifty, twenty-five, and ten dollars." And before he talked three minutes he got a woman in the audience to send him a check for one thousand dollars.

Now, brethren, let us give the brethren a chance. Why not ask five men to give ten thousand dollars each, ten men to give five thousand each, twenty men to give two thousand five hundred, and fifty men to give five hundred, and do something that will look like we are white people, that we are Methodists, and above all, that we are followers of our risen Lord.

We want every one give anywhere from \$1.00 to \$100.00.

These men are in Texas. There are hundreds of them that are worth over one hundred thousand dollars. How are we to find them? The pastors know them. Their names or their wives' names or their children's names are on the Church register. Somewhere or other, and there is some preacher who has that register. Look them up, brethren.

We have never had a better man, a more business man nor a more successful man than our present Commissioner of Education, Rev. B. R. Bolton, who is at the command of every pastor in Texas, and Bishop Candler says our people as a rule do what the preachers tell them to do. Send to Brother Bolton, get literature that will give you people information and begin now and put in every moment between now and the day for the memorial to be done and I do believe, brethren, the Lord will bless our efforts.

I suggest to the pastors that the best they can do to get their people to give is to sit down and look at the

assessment made for them and set aside one-tenth of this for the Memorial, telling the people what you have done and asking them to double or treble or quadruple what you have done, and for a hundred years to come Methodism will feel the effects of this effort that we make.

Yours for a five hundred thousand dollar Memorial to our sainted Bishop Seth Ward. Let every Sunday-school, Epworth League, Home Mission and Foreign Mission Society make a donation to this great work. Now is our opportunity. Let us not let it go by unimproved.

I. Z. T. MORRIS.

SETH WARD MEMORIAL ENDOWMENT.

I had been wanting to write of this movement for some time. So much could be written, but the time has now come for action. If every Methodist pastor in Texas will only give his people a chance, the \$100,000 will be secured on the 23d of January. Why should not every pastor do this, when it has been recommended by every Annual Conference in Texas, and when this movement means so much to the Church we love?

The great and good man whose name is to be honored by this fund usually spoke with emphasis, for he always spoke after due deliberation; but I don't think I ever heard him speak with quite so much emphasis as he did more than a year ago, when he said that "the greatest need at this time of Texas Methodism is the adequate endowment and equipment of the Theological Department of Southwestern University." I believe every man among us who stops to think will agree with the statement above quoted from Bishop Ward. Let us sidetrack everything else on the fourth Sunday in January and give our people a chance. If every preacher will do this we will get the \$100,000 and more.

ELLIS SMITH.

Houston, Texas, Jan. 11.

"THE BAPTISM OF JESUS."

"Thus it becometh us to fulfill all righteousness." (Matt. 3:15.) This is the key text, and contains the key word to both the design and mode of Christ's baptism.

In Matt. 2:15-17 appears the same verb, though in different tenses. To understand what the writer means when he says "that it might be fulfilled," etc., we turn to the Old Testament at Hos. 11:1, and his reference is clear. And so, when in verse 17 he says "then was fulfilled," etc., we turn to Jer. 31:15, and that reference is clear. In Matt. 3:15 he makes the same statement relative to something. Now, how shall that text be made clear? Its statement comprehends a subject over which a great deal of discussion has been made, and yet if we seek light on this as on Matt. 2:15-17, which is the only scriptural way, then the Master's meaning in "to fulfill" is perfectly clear.

The design of Christ's baptism was not to "identify himself with his nation," nor yet to "number himself with all good people who looked for the coming of the kingdom of heaven," nor did he receive baptism as a "sign that he was ready for the coming of the kingdom of God."

If the Scriptures teach anything with reference to the design of baptism (John's) so far as the masses were concerned, they also emphasize the difference between the baptism of the masses and that of Christ. The distinctive feature of "John's baptism" was that it was a "baptism of repentance." (See Acts 19:4, Matt. 3:8.) "Bring forth, therefore, fruits meet (answerable to amendment of life for repentance." So that all except Christ, who received baptism of John, did so because they had changed their minds and amended their lives in reference to the kingdom of heaven.

Jesus could not, in the very nature of the case, receive this same baptism. There was no difference in the mode, but a vast difference in the design. The people's baptism was to repentance; Christ's baptism was an official act. In baptism the people said we are ready for the coming of the kingdom of heaven. In Christ's baptism was a declaration that he is ready to enter wholly into the work of establishing the kingdom of God by redeeming a lost world from the dominion of evil.

Jesus' baptism was not for our example, as many do vainly teach, as is evidenced by reference to Luke 3:21: "Now when all the people were baptized, it came to pass that Jesus, also being baptized, and praying, the heavens were opened," etc.

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

Taken inwardly, there is not a remedial agent in the world that will cure Fever and Ague, and all other malarious, bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

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Neither is there any scriptural ground for the idea that John's preaching and baptism had anything to do with the "confirmation of his Messianic consciousness." His baptism was "to fulfill all righteousness."

In C. 3:15 the Greek word means "to fill, make full, fill up, to bring to an end, to perform fully, to discharge." Now, what was it that Christ was "to perform fully," "to bring to an end?"

Turn to Ex. 29:4 (the ceremony for consecrating the priest): "And Aaron and his sons shalt thou bring to the door of the tabernacle of the congregation, and shalt wash them with water." Lev. 8:5-6: "And Moses said unto the congregation, this is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water." Num. 8:6-7: "Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them: sprinkle water of purifying upon them," etc., "for thus it becometh us to fulfill all righteousness." (Key text.)

John's baptism to the masses is that described in Num. 19:13-18.

Christ was the last one lawfully consecrated under the Levitical priesthood, and so declared "for thus it becometh us to bring to an end" that which is written concerning this matter." M. L. MOODY.

"Do you not think," the student of social problems was asking, "that the lack of fortuitous advantage rather than inborn wickedness is responsible for most of these men being here?"

RIDER AGENTS WANTED
 In each town to ride and exhibit sample 1919 Bicycle. Write for special offer. We ship on approval without a cent deposit, allow 10 DAYS FREE TRIAL, and pay freight on every bicycle. **FACTORY PRICES** on bicycles, tires and sundries. Do not buy until you receive our catalog and learn our unheard-of prices and marvelous special offer. Tires, coaches, brake rear wheels, lamps, sundries, and prices. **MEAD CYCLE CO., Dept. M291 Chicago, Ill**

\$3.50 Recipe Cures Weak Kidneys, Free

Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc.

STOPS PAIN IN THE BLADDER, KIDNEYS AND BACK.

Wouldn't it be nice within a week or so to begin to say goodbye forever to the scalding, dribbling, straining or too frequent passage of urine; the forehead and back-of-the-head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency?

I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, K-137 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power.

It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and save yourself at home.

LYON & HEALY'S GOOD CHURCH ORGANS
 At Reasonable Prices
 We make a specialty of large-sized organs, valued to closely resemble pipe organs. These church organs will be found much richer in effects than any cheap pipe organ.
 Let us tell you what our Cathedral Organ will furnish in the way of musical effects.
 Styles from \$100 to \$500. Payments spread over 2 years when desired.
 Fine Folding Organ \$37.50; Fine Parlor Organ \$43; Good Second-hand Organs at half price. Write for catalog. (11)
LYON & HEALY, 12 Adams St., Chicago

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.

"So I go on, not knowing,
I would not, if I might,
I'd rather walk in the dark with God
Than go alone by sight;
I'd rather walk with Him by faith
Than go alone in the light."

The article given last week, "The Rebecca Sparks Home," Waco, was sent us for publication by Mrs. Sims, of Gordon, Texas, the Press Superintendent W. H. M. Society, Northwest Texas Conference, but was not written by her, as the signature attached by mistake of the printer last week indicated, but was written by a home mission worker in Waco, whose signature was not given with the article for publication. We are always glad to get such articles showing the successful work that is being done and we extend thanks to this Press Superintendent and others of our workers for sending such to us in the interest of all these enterprises for good.—Editor Woman's Department.

NOTICE W. F. M. SOCIETY, NORTH-WEST TEXAS CONFERENCE.

To Auxiliary Treasurers:
At the suggestion of our Conference Treasurer, I again request the Treasurer of each auxiliary society to provide herself with the new "Record and Report Book" for Auxiliary Treasurers. In it is space for keeping complete record, and blanks to be used in sending off quarterly reports. The price is twenty-five cents and it may be ordered from Smith & Lamar, Nashville, Tenn. Let everybody get a book in time to send off her report by March 1.
MRS. M. E. BULLOCK, Sec.
Hereford, Texas.

TREASURER'S REPORT.

Report of Treasurer of the Woman's Home Mission Society, Texas Conference, for third quarter, December 15, 1909:

Dues	\$ 825 69
Baby Roll	7 75
Week of Prayer	1075 57
Baby Mite Boxes	37 94
Florine McEachern Brigade	78 91
Conference Pledge	274 00
Conference Expense Fund	62 50
Immigrant Home, Galveston	42 50
Amount remitted by General Treasurer for Houston City Mission Board	123 50
50 per cent of Dues returned by General Treasurer	100 00
Disbursements,	
By check to General Treasurer	\$2342 27
To Houston City Mission Board	123 50
To Conference Expenses	195 67
Total Expenditures	\$2571 44
Balance in Bank December 31, 1909	\$56 83
Cash Receipts by Districts.	
First, Beaumont District	\$373 97
Second, Marshall	271 85
Third, San Augustine	266 49
Fourth, Houston	259 16
Fifth, Huntsville	250 99
Sixth, Brenham	235 97
Seventh, Calvert	228 84
Eighth, Jacksonville	186 28
Ninth, Pittsburg	181 50
Tenth, Tyler	149 72
Total	\$2404 77

Amount Raised during Week of Prayer, by Districts.

First, Beaumont	\$210 80
Second, Marshall	159 05
Third, Huntsville	131 08
Fourth, Calvert	100 41
Fifth, Houston	100 16
Sixth, Brenham	97 77
Seventh, San Augustine	97 05
Eighth, Pittsburg	69 05
Ninth, Jacksonville	51 75
Tenth, Tyler	47 45
Total	\$1075 57

Local Work.

Value of supplies reported to Supply Dept	\$ 910 50
Value of supplies given locally	1084 63
Amt. expended to assist needy	687 40
Amt. expended on Parsonages	2212 28
Amt. expended on church	1524 07
Total for local work	\$6418 88

Amt. expended for City Mission work\$372 05
Marshall District, the smallest in the conference, deserves special mention. There are only eight auxiliaries in this district. Every auxiliary reported promptly on time (all honor to the Treasurers). The above report of districts shows how well Marshall District has done her part.

Orange Auxiliary has the honor of making the largest offering during the Week of Prayer—one hundred and ten dollars! Oh, if only one-half of the one hundred and seventy-four auxiliaries in Texas Conference had made such an offering for our Sue Bennett School! Many of our small auxiliaries have done exceedingly well this quarter. It would be a pleasure if each of these could be mentioned. What a "great big" report Texas Conference would have if our large auxiliaries had such reports as the ones in the small places.

MISS ELIZABETH L. HILL,
Treasurer.

Livingston, Texas.

FROM DUFFAU, TEXAS.

The following report of the Home Mission Auxiliary was read at the fourth Quarterly Conference:

Number of members enrolled, 15; amount raised for membership dues, \$15.20; amount raised for conference pledge, \$5; Thurber Mission Assessment, \$1.15; number pledged to tithing, 9; number of subscribers to Our Homes, 9; number of subscriptions to King's Messenger, 2; number of sick and strangers visited, 125; amount raised and expended on the parsonage, \$74.45. Total amount expended and reported to Conference Treasurer, \$95.90.

The auxiliary here has only been organized three years, and this year we have far surpassed the two previous years.

(MISS) ALBERTA WOOD,
Press Reporter.

GREEN'S CREEK WOMAN'S HOME MISSION SOCIETY.

Our society has been organized about two years, but has been without a Press Reporter this year, hence we have had no report sent to the Advocate for some time. We have thirteen members enrolled, but only about half that number attend regularly. However, we think we have done very well the last few months, considering all things, and hope to do much better in the future. Our report for the quarter just ended shows four pledged to tithing, six subscribers to Our Homes, papers and leaflets distributed 51, No. visits made to the sick 54. Have expended for local work \$11, besides which we have raised by means of a box-supper the sum of \$52, \$40 of which has been donated to the official Church Board at this place to aid in newly flooring the church. We hope to have better attendance in future as the members are growing more interested as they learn more of the work.

(MISS) NETTIE BABER,
Press Reporter.

FROM THE PASTOR'S ASSISTANT, THURBER MISSION, NORTH-WEST TEXAS CONFERENCE.

My Dear Home Mission Sisters:
"The Lord hath done great things for us, whereof we are glad."

We have not accomplished all we desired since we have been in Thurber, but the work has grown and prospered and we thank our Father for his loving kindness and tender mercies to us. I think of our small beginning—when I came here a little over a year and a half ago, the pastor (who came several months before I did) and I talked over the work and the need, as we saw it, and we thought it best to prepare for institutional work. Dr. Macune at the beginning went to work nobly in the strength of the Lord and reorganized an abandoned Church, which has slowly but surely grown. We now have about 45 members. He also organized a Sunday-school that has grown continually, and now we have a very flourishing Sunday-school and also have a good Junior League, and a Wednesday evening prayer-meeting, also cottage prayer-

meeting, one of which is for the Mexicans, and is usually very well attended. Only four have united with our Church, but others have declared their intentions to join and there are several who are really trusting Christ, I believe, and who lead in prayer, but as yet have not come out boldly and united with the Church. It means a great deal to them to take this stand.

You all, I am sure, ere this, know the nature of the work here. The occupation of the people is mining and brick-making. This conference has so nobly taken up this work and now pleads for workers, and the members have supported us not only financially, but by their prayers and love. We do praise God for the privilege of living in Thurber to hold up Christ to those who need Him so much. Dr. Macune and Bro. Maurini and Miss Norburn and I are all supported by this conference—Miss Norburn and I by our Woman's Board of Home Missions. The people here are gathered from most everywhere, from the foreign lands, from their country homes, from other mining camps, and now we have a village of about 8000 human souls, about three-fourths of whom are foreigners. They haven't come here seeking our religion or our Christ, but better environment and larger wages than they received in their native land. Shall not we who know where peace alone can be found not tell them of Christ Jesus who loves them as He loves us? And there are many of our own American people, some of them good Church workers at home, but Thurber is a "beehive" of workers, and the toils and labors and press of work so often monopolize their time and they soon begin to "drift with the tide."

It is a mistake to judge Thurber as a whole. It is true everything here belongs to the Texas and Pacific Coal Co., but they are so nice and kind to the operatives and always seek their interest.

Many of the homes here are very neat and clean, and many improvements added by the occupants at their own expense and the homes nicely furnished, and many of as good people as there are anywhere. There is an indifferent class, however, who do as little as possible because the houses do not belong to them. Then there is a class that doesn't know how to be clean and neat. We have realized from the first the need of a Wesley House for a social, as well as a religious and industrial center. I remember about a year ago when the company offered us a four-room cottage how thankful we were for even that, but on account of moving the Rock Creek mining people here they just had to have it for their employees, they were so crowded, and then they promised us another as soon as possible. We waited patiently knowing that in due season we should reap if we faint not, and that the promise would be fulfilled. So in July they told us we might have the old drug store building, which is about the best located place to reach everybody of any place in town. We were then indeed overjoyed with gratitude both to our heavenly Father and to the company. We had another lesson in patience while we waited for the new drug store to be completed and their things moved out so we could really get possession, but "in the fullness of time" all things were ready and a band of carpenters were transforming that old building into a beautiful Wesley House we delight to call "home." We are indeed proud of it, and we will move in to-morrow, the 15th. Let me give you a description of the building. It is a long building, 150 on the ground floor. In the first room we have a large, nice library and a nice, round reading room at the side that was formerly an ice cream parlor. Then the next room to the library and joining the library is a nice clubroom, 29x23 feet, in which we will hold our clubs, classes, night schools, etc. Then joining the clubroom with sliding doors between so it can be thrown into one when necessary is a large parlor 17x23 feet. We want to make it just as attractive as possible and want it to be a nice social center for the community. Next to the parlor is a nice office, 12x23 with the stairway in it, also another main entrance outside. Next to the office is a large kindergarten room, 23x32, with a corner room for shower baths. Then next to the kindergarten is our pretty dining room, 18x19. We already have a sideboard, eating table and a dozen chairs, and 6 cups, saucers and plates in it, and linoleum on the floor, also on our kitchen floor which is 12x14. We also have a little cook-stove and a nice, little store room by it. Then we have six nice bed rooms

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in \$1.00 bottles.

up stairs and an 8-foot hall. We are going to try to rent the rooms not needed by the workers to young ladies here who have to board. We have hardly begun to furnish anything. I do hope auxiliaries or individuals who are able will furnish rooms and let us name them in honor of them and put the name on the door. For instance, Gordon, though a small place, has already asked to furnish a room and "Gordon" will be on the door. I feel sure others will like to do the same thing when they see the need. We also need bedclothing, sheets, pillow cases, towels, tablecloths, napkins, window curtains and anything useful in the home, and if any person or auxiliary may not feel like taking a room to furnish we would very much appreciate these things. We are beginning on just as little as possible and my co-worker and I will room together, on as little as we can, until we can do better, and we know it will not be long. We are happy because we are ready to move in, then we can start our clubs, sewing-schools, classes, etc. We feel sure the Wesley House will mean a great deal to Thurber. We are "attempting great things for God and expecting great things from Him."

We know this conference has undertaken a great deal in the support of so many of us, yet we know your faith is strong and that it is because you have realized the great need here and want to take Thurber for Christ.

We have a strong Mexican woman who is a good Christian, who says she will housekeep for me for \$3 per week. Most of you remember that last year at the annual meeting at Corsicana \$852 was pledged for the support of another worker, and that I am a deaconess now instead of a missionary, which makes my support less, and I hope if we can't support our housekeeper any other way we can have some of that money for her support.

I am going to try if possible to make the kindergarten self-supporting. Will charge \$1 per month for everyone able to pay. If I can secure 25 or 30 children who can pay that much, then by boarding the teacher with us we can have the kindergarten, and am sure we can get that many. Pray for the work at Thurber. We need your prayers and help. If any would like to help you can do it either by money or the things you send for furnishing. Yours in His service,

EUGENIA SMITH.

An old friend of the family had dropped in to see a young lawyer whose father was still paying his office rent. "So you are now practicing law," the old friend said genially. "No, sir," said the candid youth. "I appear to be, but I am really practicing economy."—Youth's Companion.

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.

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NOTES FROM THE FIELD

Continued from page 5.

will supply this charge. The preachers report a hopeful beginning, and they have received the characteristic pouncing and the generous reception accorded to the Methodist pastor. At Byers and Dundee we are in the midst of parsonage enterprises. Both charges will put their pastors into comfortable quarters very soon. The new church houses at Rock Hill, Bowie and Buffalo Springs, Blue Grove Circuit, were begun last year and are being finished and made ready for use. The property at Crafton, destroyed by a cyclone last March, has been rebuilt and the church is ready for dedication. The new church enterprise at Iowa Park will now go forward, and arrangements are being made for a new church at Denny, on this same charge. The new stations, Byers and Bellevue, have started off hopefully. Bellevue is issuing an attractive Church Bulletin which exhibits a thorough organization of the enterprising Church. W. A. Thomas is thoroughly organizing all the departments of Byers Station, and preparing for a good year. Most of the charges are raising the assessment for the ministry and seem to have a desire to give their pastor a competent support. There are some of the truest men I have ever known on the Board of Stewards in this district. Under fire I have seen them tested. The District Stewards have made a generous assessment and unanimity and enthusiasm was so generous that this servant of the Church feels unworthy, but I promised them if God gave me strength and grace I would try to earn ever dollar the Church pays me. Our institute will be a joint session with the Decatur District, held at Bowie, Jan. 19-21. In April Mr. W. E. Hawkins, Field Secretary of the Sunday-school Board, will be with us ten days. We expect a great Sunday-school revival throughout the district. The date for the District Conference has not been set, but Archer City is expecting a great occasion. This will be her first opportunity to entertain a Methodist Conference. Wichita Falls is glad of the privilege of entertaining the North Texas Conference at its next session. The new Church is nearing completion; will be ready for opening by March 1. This forty thousand dollars plant puts us in the lead of other denominations in the city and in the breast with the best stations of the North Texas Conference. One gracious revival has been held, wise plans for others are being laid and the Quarterly Conference reports show the general state of the Church to be excellent. Some pastors are reporting conversions at their regular services. We begin the new year with great obligations, but with twenty-three true men of God and Jesus Christ our Captain General, we can not fail of a great year. A happy New Year to you all. —Jno. E. Roach, Jan. 10.

Celeste and Lane.

We are moving out nicely on our third year on this charge. Was kindly received, and many remembrances have found their way to the parsonage. On account of the bad weather our congregations have been small, but spiritual. Our first Quarterly Conference was held New Year's day. Bro. Mood was with us, and his question as to what the brethren expected of their presiding elder brought forth some interesting answers. The reports were good considering it being so early in the year. The stewards had already met and fixed the salary for the year, giving us a nice raise and making a good start on it. We now have one of the best charges on the district—good Sunday-schools, Leagues, Home Mission Society, and one of the best official boards on earth. We are expecting the greatest year of our lives. All I need is some good sermons, for I am surely out.—R. B. Moreland, Jan. 12.

Kenedy.

No preacher ever served a more devoted people than this one was privileged to serve for four years at Smithville. The happy memories of all the tender, loving ministries will always linger with us. However, when the time came that we had to go, God in his great kindness made it possible for us to have another field full of wonderful opportunities; so we are at Kenedy. The field is indeed white before us, but our constant and earnest

RICE—100 pounds beautiful white clean table rice, delivered in double sacks, freight prepaid to your railroad station, \$3.85. J. ED. CABANISS, Rice Farmer, Katy, Texas.

prayer is and has been that God will give us a year full of revival interest. We have organized a Senior League at Couch with eighteen charter members, a Junior League at Kenedy with fifty-five charter members and also a Boys' League at Kenedy with thirty-one charter members. Our Junior League will also combine with it the Juvenile Missionary Society and Brigade work, giving one Sunday in each month to foreign missions and one to home missions. One of the most hopeful signs for the boys work is that the parents are becoming so deeply interested in helping to provide suitable quarters for the boys. The Woman's Foreign Missionary Society has been resuscitated and we now have a very live and wide-awake auxiliary, also a good Home Mission Society. We have been greatly blessed in having Dr. Jerome Haralson and wife to come and be with us at the parsonage for the winter. They are both now in very good health, the climate agreeing with them well. Bro. Haralson, as usual, has been very busy about his Father's business ever since he came, and our people are all enjoying the gracious privilege of his ministry.—O. F. Hatfield.

Beckville.

We came home from conference, packed up our goods, went to town, told the boys good-bye, then "pulled our freight" for Beckville. We made the drive from Tenaha to Beckville in four hours. We found the good women in charge of the parsonage, and they are in charge until this good hour. Our good women in Beckville don't know when to quit doing nice things for the parsonage. We have by far the best-furnished home that we have ever lived in—nearly everything new, up-to-date goods. We have worked with our own hands every day since we came tearing away the old fencing and putting in new, building stables, clearing out well, etc. Our first Quarterly Conference was held January 8-9. The stewards reported \$247.50 raised for the support of the ministry. You will remember that the last Quarterly Conference for this charge was held just a few weeks prior to this time. Our presiding elder is very much loved by all the people. He looks well after every detail of the charge. Everyone feels perfectly free in his presence. We have fully decided to make this the best year in the history of Beckville charge. Pounded—yes, it commenced long before we arrived and continues until this good hour, and we hope the end may never come. We started out in the ministry to make good. We are still trying with all our might to do that. Our present charge is a promotion over anything that we have ever had, and if we move from here at the end of this year, which we may do, we are determined to go on up the ladder. Wife has been real sick since we came to Beckville, but she is up now. We are planning to build a five or six hundred-dollar addition to our church at Beckville.—L. B. Saxon.

Johnson City.

We have been kindly received by all of our people. We are going to try to make this the best year of our life. We are praying for a revival of religion within the Church and without, also. During the Christmas holidays an awful storm struck the parsonage. I went to the postoffice and could hear the sound of the muttering thunder and knowing that my wife was afraid of storms, I hastened back to protect her and keep her from getting excited. I had not been back very long when I heard the rumbling of buggy wheels and the tramp of feet and the voices of men, women and children, and so very suddenly as of a rushing mighty wind the storm came in at the front door and on into the dining room and there settled its contents on the table, in the form of most everything good to eat. I do not feel that I could express my appreciation in words, but I trust that I shall be able to give good service in return. The parties seemed to enjoy the giving as well as we the gifts. Our first Quarterly Conference is a fact of history. Our new presiding elder, Rev. J. D. Scott, held it for us on the first day of January, and he preached three very helpful sermons for us, with which my people were delighted. We feel that he is the right man in the right place. Our Woman's Home Mission Society has taken on new life. We received five new members at our last meeting and we feel sure that they will continue to work in the future possibly better than they have in the past. With only nine members last year they raised nearly one hundred

TEXSEED BRAND SEEDS BEST OF THE SOUTH. Have been used by the most successful planters all over the Great Southwest and have stood the test. FOR MORE THAN TWENTY YEARS. Send for our beautiful illustrated catalogue, just off the press; this is a catalogue we have taken great pains in preparing, and have illustrated and listed the very things that the Southern Planter should have for a successful crop. It tells about the best garden seed, seed corn, big German millet, fancy alfalfa, cotton seed, etc., also everything for the poultry department. Get a copy of this catalogue today; it is free for the asking. Texas Seed & Floral Company 400 Pacific Ave., Dallas, Texas.

dollars. Mrs. J. A. Deadrich is the energetic and enthusiastic President.—W. A. Hart, Jan. 12.

Ozona Station.

We are comfortably housed at Ozona. The people received us kindly; gave us a great pouncing on our arrival and have kept the pouncing up to this time. I wonder if any other preacher has ever had as much good eating. When we left Sherwood I said we won't get any more fresh meat, for they don't have hogs out west, but I was very much mistaken for we never have had so much before—backbone and spareribs, sausage (none of your city sausage, but good old country sausage) and venison. For about ten days we have eaten venison when we have had a desire and capacity for it, and have enough to last several days more. Many other good things have found their way to the parsonage. God bless the good People of Ozona! We hope for good things in a spiritual way. The Junior League has been reorganized. We are centering our forces on the Sunday-school now, hoping to make it one of the best in the conference. We have both the Home and Foreign Missionary Societies, also a W. C. T. U. in which all the Churches take part. We have no saloons. We do not want any, and if we could find some way to prevent the express carriers and others from bringing it in occasionally we would have nothing more to desire on that line. We hope the time will soon come to strike the final blow that is to free Texas from the curse of rum. Ozona may be counted on to do her duty. We hope to send a man to Austin who will carry out our wishes in this matter.—R. S. Adair.

Lone Oak.

Bro. D. T. Coale, of Wort Worth, came to us according to agreement the first day of the new year and did the preaching for us seventeen days. The preaching was done with such demonstration and power that all seemed to be convinced of their need of Christ from the smallest to the greatest. As a result of this meeting, we received thirty into our Church, with others to follow, and quite a number of the converts will join other Churches. We had not less than one hundred reclamations. One young man consecrated his life to the ministry, and one young lady to the foreign field. Brethren, by the time you read this I will be in the sanitarium. Pray for me and if I do not survive this operation I will wait for you on the other side.—W. Byron Byars, Jan. 18.

Paradise Circuit.

We have been with the good people of Paradise since December 1, and our reception has been all we could wish. On Thursday night of Christmas week the people of Paradise and O'Shields Chapel combined and gave us one among the greatest poundings we have ever received. Church lines were marked out and we were made to feel that other denominations can do some kind things for other pastors besides their own. We closed out with prayer and song service, which was much enjoyed by all. We appreciate their kindness and pray the blessings of heaven upon them. Bro. Barton held our first Quarterly Conference January 8-9; a liberal assessment was made for the preacher and

the stewards made a good report. Bro. Barton is a presiding elder who makes it easy for his preachers to succeed in their work and, joined to this great gift, he is an able minister of Jesus Christ. I have been sick ever since I came with malarial poisoning and la grippe, but am better now; breathing this fine atmosphere and drinking this deep well water and living among the people of Paradise is enough to raise one's spirits and inspire his soul to noble deeds.—Lee Sanders.

Plano.

We began our protracted meeting January 2 and closed January 16. Rev. T. B. Price, from Hannibal, Mo., did the preaching and Prof. W. M. Harrison of Fulton, Mo., let the song services. We were greatly hindered the first week by the extremely bad weather, but the interest was good all the time. We did not have the results we had hoped to have, but the meeting was not a failure by any means. Several were converted and reclaimed, and the Church rejoices in a spiritual uplift. Bro. Price is faithful and untiring in his efforts to win souls for Christ. His preaching is clever, pointed and practical. Bro. Harrison has learned the secret of singing "with the spirit and understanding," and he knows how to get others to sing. I can cheerfully and heartily endorse these brethren. For the success we have had we give to God, our Father, all the glory.—C. B. Fladger, Jan. 18.

Bryan.

The second year at Bryan opens most encouragingly. My reception was cordial, indeed, the Board of Stewards at Christmas presenting me with a very handsome gold-handled umbrella, while the ladies of the Church gave wife a handsome fur collar. We begin a revival meeting next Sunday, led by Evangelist Adair, of Dallas. The meeting is a close co-operative effort, every Protestant Church in town joining. Every indication points to a most happy and prosperous year.—Thomas H. Morris, P. C.

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

UNDERGRADUATES OF TEXAS CONFERENCE.

The following sums have been received at my address to date:

A. T. McCary	5 00
W. W. Armstrong	30 00
L. T. Power	5 00
W. A. Belcher	5 00
J. F. Simpson	5 00
S. W. Stokeley	5 00
H. M. Whaling	10 00
George S. Sexton	5 00
G. C. Cravy	5 00

As soon as the subscriptions for the purchase of furniture for the house of Bro. C. D. Montgomery in Mexico City are received they will be acknowledged. Let others subscribe, as another \$150 is needed, H. M. WHALING, Jr., Treasurer for the Fund, 818 McKee St., Houston.

WANTED—A refined lady between 25 and 50 years old to keep house for family of three. No washing or ironing. A Methodist preferred. References furnished and required. No girl need apply. For further particulars address C. G. HALLMARK, Prin. City Schools, Brownsville, Texas.

OBITUARIES

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

Poetry Can in No Case be Inserted.

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

CONRAD G. LINKE.

While all were beginning to enjoy the celebration of the birth of our Savior, and Christmas happiness was abroad in our land, we were suddenly caused to stop and weep, for the sad message was received: "Conrad Linke is dead." But to him the Christ-child was a reality, and had been born in his own heart, and though we are sad this is his happiest Christmas. He was born September 18, 1891, in St. Louis, Mo., where, after his mother's death, was legally adopted by Mr. and Mrs. Louis Linke, and all the love and devotion that parents could bestow on a child he received from them. He was always bright, cheerful, obedient and good; was converted and joined the Methodist Church in the summer of 1907, and was true and faithful in every Christmas duty. He was the Secretary of the Junior Baraca class and until his health began to fail was always present and up with the duties of this office. Last June he graduated with first honors from the Amarillo High School, and by this standing received scholarship appointments to Southwestern University, the State University and the A. and M. College. It was a great disappointment to him not to be able to finish his school work, but a dreaded disease took hold of his already frail body, and though everything that could be done for his recovery, he finally had to yield. His last days were spent away from home and loved ones in search of health, but we are told he was loved by those who attended him in the Llano Sanitarium, and it was there on the 23rd of December "that God's finger touched him and he slept." The message came, "He knew his Lord, and was not afraid to go." A mansion had been prepared for his use, and he went to occupy it. Father, mother, two brothers and a sister are left weeping, but today heaven is nearer. The golden streets and pearly gates are more real and we know all pain and tears are gone from his life. The hope of meeting him some day is a joy that comforts our aching hearts. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." A FRIEND.

IN MEMORIAM.

Mrs. Elvira Jane Hollis (nee English), was born December 17, 1827, near Shreveport, La.; died at Weatherford, Texas, November 16, 1909.

After an intimate acquaintance and almost daily contact with Mrs. Hollis for thirteen years, we can truly say that she was the embodiment of all that was lovable in the life of a noble Christian woman. Her conduct was modeled so nearly after the Divine pattern that words are inadequate to express the nobility of her Christian womanhood. The humility that characterized her actions, the patience and fortitude with which she bore affliction and bereavement, and the forgetfulness of self in the interests of others were all evidences of the beautiful soul that dwelt in her body. She was strong in her convictions of right and wrong and ever lived up to her ideals of a Christlike life. Mrs. Hollis' parents moved to Texas in 1828 and first settled in Shelby County. In 1844 she was married to Thornton F. Hollis, of Galveston. In Galveston she was closely associated with our Dr. John and family as well as with the other leaders in Methodist circles, and her home was always open to the preachers. In 1874 Mr. Hollis moved his family to Fort Worth, and he died there in 1881. During all these years the loving wife and mother cheered her husband and encouraged her children, asking no greater blessing than that her loved ones might remain together. When the grave closed over her husband she stifled her grief, again took up her burden, teaching her children by example some of the best Christian graces. But the cup of her bitterness was not yet full and in a few short months death claimed her youngest daughter, a lovely girl of nineteen summers. Her unselfish heart

turned to her married daughters in whose homes she afterwards lived for nearly twenty-seven years, spending the greater part of her time in the comfortable home of her eldest daughter, Mrs. Henry Miller, of Weatherford, Texas, where she was accorded every honor and made to feel that she was indeed at home. It was in this home that we met her and learned the beauty of her character and nobility of her nature. Her room in the home was always open to her friends, and as her companionship was always a joy, she was seldom alone. Her loving smile of welcome and look of sympathy won the confidence of all who were in trouble. Though for years a cripple, confined to the walls of her home, she was one of the most cheerful members of the household, and like her loving Master, she was always doing good. Not seeking large opportunity or courting the applause of the world, but in a thousand little ways her modest, meek, loving heart found ways to do little services for those about her. It is seldom that we find one spirit endowed with so many admirable traits of character as was "Mother Hollis." Her loving hands were never idle, and if she found nothing more substantial to do, she was busy with dainty handwork for those she loved. If one would learn gentleness, meekness, long-suffering, patience, one had only to sit at Mother Hollis' feet.

On the morning of the day she went to join her loved ones she tried to sing "When the Mists Have Cleared Away," but when the feeble voice could not frame the words, she was heard to say, "I can not sing it now, but in heaven they will sing it for me all the time." Yes, Mother Hollis, it is "Now the mists have rolled in splendor" and the joyous spirit is set free from the body, and the soul made perfect through patience and suffering is now basking in the sunlight of God's countenance. Earth has not lost her, for her presence still abides with those who loved her and the grave can not hide the life of one who has left behind such a heritage, and heaven is richer for her presence.

Her children, grandchildren and great-grandchildren will rise up and call her blessed and only eternity will reveal the beauty, the fragrance and heroism of her life on earth.

MRS. T. D. LEMONS.

LAVENDER.—Mrs. Sarah Rose Lavender was born December 2, 1875, in the State of Texas. Her mother died and left her an orphan in infancy to grow up without a mother's tender care. She was married to J. Frank Lavender June 28, 1896. She professed religion and joined the Methodist Church at the age of 16 years, at Peaster, Texas, and was a member of the same Church at Goshen at the time of her death, January 5, 1910. She leaves a devoted husband and four children, one a helpless infant two days old, who will never feel a mother's tender touch nor know a mother's tender love. She died in faith and we trust her dear husband and little children may all follow her to the city of God. We buried her in the old Goshen Cemetery, four miles from Springtown, Parker County, Texas.

W. H. CRAWFORD.

McCLOUD.—Mrs. Mollie McCloud (nee Crumpton) was born in Jack County, Texas, near Bryson, December 2, 1875. She was married to William C. McCloud October 29, 1895. She joined the Methodist Church at Bryson, Texas, in 1896. In 1900 she, with her husband, moved to Oklahoma and settled near Hedrick. While attending a revival she manifested her love for God and humanity. Her life was a life that generated the sunlight of God's love and radiated the rays in this world, making all happy who came into her presence. The golden dew-drops of heaven's smiling impressions on her face gently reflected the loving face of the Son of God. Truly she has walked with us and talked with us. She has shed her fragrance on the morning breezes of home life and society and left her impress stamped on many lives. When her husband asked her, "Dear Mollie, if you cannot speak, smile, that we may know all's well," the gentle, loving smile spoke the triumphant entry of her soul to the sorrowed loved ones. Her spirit was with God. This was the departing of a child of God to be with her loved ones in that holy city whose builder and maker is God. She departed this life December 14, 1909. Brother A. P. Lipscomb, with the help of her pastor, preached her funeral and laid her away in the Cottonwood Cemetery. L. D. SHAWVER, P. C.

When You Think

Of the pain which many women experience with every month it makes the gentleness and kindness always associated with womanhood seem to be almost a miracle. While in general no woman rebels against what she regards as a natural necessity there is no woman who would not gladly be free from this recurring period of pain.

Dr. Pierce's Favorite Prescription makes weak women strong and sick women well, and gives them freedom from pain. It establishes regularity, subdues inflammation, heals ulceration and cures female weakness.

Sick women are invited to consult Dr. Pierce by letter, free. All correspondence strictly private and sacredly confidential. Write without fear and without fee to World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y.

If you want a book that tells all about woman's diseases, and how to cure them at home, send 21 one-cent stamps to Dr. Pierce to pay cost of mailing only, and he will send you a free copy of his great thousand-page illustrated Common Sense Medical Adviser—revised, up-to-date edition, in paper covers. In handsome cloth-binding, 31 stamps.



BAILEY.—John Calvin Bailey was born in Johnson County, Ind., November 27, 1831, and went home to God at Waco, Texas, November 28, 1909, at the ripe age of 77 years. His boyhood was spent in Missouri, where in 1859 he married Miss Jemima Russell, who survives him. Last January they celebrated their golden wedding, which was attended by an unbroken family circle of six children and twenty-five grandchildren. The children are J. P. Bailey, C. V. Bailey, Lee Bailey, and L. T. Bailey, of Waco, J. W. Bailey, of Jonesboro, and Mrs. S. S. Munger, of Marlin. Being the son of a Methodist preacher, Brother Bailey gave his life to Christ and the Church in boyhood, and never was the gift recalled. For many years he was very active in the work of the Church and especially in the service of song. He also served in various official relations. His home was a preacher's home and he thought nothing was too good for his pastor or his Church. He thought of his earthly end much as a tired traveler views the lights of home. During his last illness he talked calmly with the writer of his approaching decease and when I asked him if the way was clear, he replied, "As clear as the sunshine." His end was peace. To him to die was infinite gain.

EMMETT HIGHTOWER.

MILES.—Brother Edward D. Miles was born in Winn Parish, La., on May 24, 1861. He moved from this parish to DeSoto Parish, La., and was married to Miss M. G. Bazar in 1881. Two years later he came to Rusk, Texas, and a short time ago he moved with his family to Cleburne, Texas, where he died on January 4, 1910. His body rests in the cemetery in Cleburne, Texas, where it awaits the resurrection of the saints. He professed faith in our Lord and joined the M. E. Church, South, in 1882. Brother Miles was of quiet disposition, and reserved in manner of life. At the time of his death his membership was with the Brazos Avenue Church, Cleburne. We feel very keenly the loss sustained in his death; but our loss is his gain. We feel that he is with his and our Lord. To his sorrowing wife and children we offer our prayers and sympathy. May they all be faithful to the end of life, so that a great and happy family reunion may some sweet day be had where the weary are at rest and the wicked cease from troubling.

J. H. BRASWELL.

LEWIS.—Drew Siller Lewis (nee Hobson) was born in Mecklenburg County, N. C., February 14, 1838. Having moved to Alabama, she was married in Autauga County to William Lewis in 1856, and two years later she and Brother Lewis moved to Texas. Sister Lewis died at Florence, Texas, January 4, 1910. Thirty-five years ago Sister Lewis united with the M. E. Church, South, and all these years had been a consistent member of the same. She was one of those sweet, consecrated women who love everybody and whom everybody loves. Those who knew her best speak in highest terms of her Christlike spirit and disposition. She was sick only four days, and when the end came she simply went to sleep, perfectly resigned, for she knew in whom she had believed. We laid her body away in the Florence Cemetery Wednesday, January 5, 1910. Six children—four boys and two girls, all married—and their father survive Sister Lewis. Weep not, loved ones; the departed is with God. Strive rather to follow after her as she followed Jesus Christ.

WM. C. HOUSE, Pastor.

WALKER.—Mrs. Josie Walker was born May 14, 1855, in Ray County, Tenn. She professed religion and joined the M. E. Church, South, at Phillips Chapel, Tenn., in the year 1898. She was the youngest daughter of A. Swafford, and came to Calhoun County, Texas, with her parents some time in the year 1899. She was married to J. E. Walker October 4, 1908. She died December 27, 1909. Josie was a good Christian, and there is no doubt but that she has gone home to heaven. She leaves, besides her husband, father and mother, many other friends and relatives who mourn her untimely death. Dear friends, we can't bring her back, but we can go to her. E. C. AUSTIN.

Cross Plains, Texas.

WATKINS.—Beulah Esta Watkins was born December 15, 1907, and died at Decatur, Texas, at the home of her grandparents, January 5, 1910. Her mother died July 19, 1909. Another little one was left to gladden the home and make her impress on the lives and character of those remaining and surely earth was brighter, and now heaven more attractive that she has gone to her mother and to the Father's house on high. Her father knows the Lord and will surely follow these loved ones to the beautiful city of God. How much her grandparents, Mr. and Mrs. W. I. Sanford, will miss her! May God's benediction of peace be upon their hearts and may the Lord be to them as he was to his people of old—"a pillar of cloud by day and of fire by night." F. A. ROSSER.

EARP.—Mrs. Mary H. Earp was born June 8, 1849. She professed religion and joined the M. E. Church, South, at the age of 14 years. She came to Wise County, Texas, in 1876, and lived for 36 years around Springtown, Parker County, Texas. She was married to Ruel M. Earp December 9, 1855. To them nine children were born, six of whom yet live and three preceded her to the other world. A large crowd of sympathizing friends witnessed the funeral services at the Springtown Cemetery where we laid her body to rest till the resurrection morning. She was a good woman and much of her good work has gone before and much will follow after. May the peace of God and the comfort of his love abide with the sorrowing loved ones until they, too, shall join her in the realms of light.

W. H. CRAWFORD.

A HAPPY HOME

Is one where health abounds. With impure blood there cannot be good health. With a disordered LIVER there cannot be good blood.

Tutt's Pills

Revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood. Pure blood means health. Health means happiness.

Take no Substitute. All Druggists.

Fine Advocate Machine, \$22.50

MENASCO.—One of the oldest settlers of Pilot Point, D. G. Menasco, died Monday at 10:30 a. m., at the home of his daughter, Mrs. A. W. Walker, in Polytechnic Heights, Fort Worth. Funeral services were held at the residence in that city Tuesday morning, the remains reaching Pilot Point on the 1:17 train for interment in the City Cemetery, by the side of his wife, who had preceded him to the other world only eighteen months before. Services were held at the cemetery by Rev. H. M. Long, of the Methodist Church, at Fort Worth, assisted by Rev. H. A. Boaz, of Polytechnic College. The floral offerings were many and beautiful. Mrs. H. A. Boaz and Mrs. Erick also accompanied the family. Uncle Daniel Menasco, as he was called, was born in Tipton County, Tenn., near old Randolph, now Covington, being the county seat (new county, since made). Born January 1, 1832; lived with parents in Tennessee until 1836; moved to Alabama, near Moscow, living in Fayette and Marion Counties eight years, until 1844, then moving to Yell County, Arkansas, near Dardanelle, where he met Sophia Brown, who afterward, with Judge Henry and Sallie Brown, moved to Chatfield, Navarro County, Tex. He left Arkansas in 1858, moving to Chatfield, where he married Sophia Brown January 6, 1859. They then moved to Clear Creek, Cooke County, Tex., about 25 miles west of Gainesville, where they lived for nine years, then moved to Pilot Point, Texas, January 20, 1868. While a young man in Arkansas he worked at the carpenter's trade. After moving to Texas, up until his retirement about 1890, he was a farmer and stock raiser. In 1868 he suffered the visits of the Comanche Indians in their fearful raids, and lost his father, Joseph Menasco, two daughters, Elizabeth and May, and an infant daughter of his sister, Mrs. Shegog, who were captured and some of them killed, besides many horses and cattle, which were stolen. During the Civil War he was Second Lieutenant in the Confederate Frontier Guards, the State troops under Captain Roff. These troops were afterwards disbanded and he was then in the Confederate service as a frontier guardsman until the close of the war. Since early manhood he had been a member of the Methodist Church. He is survived by two brothers and his daughter, Mrs. A. W. Walker, of Fort Worth, and one son, D. S. Menasco, of Indianapolis, Ind., and has two grandchildren, Bessie Clifton, daughter of Mrs. A. W. Walker, and Mrs. J. D. Bright, and two great-grandchildren, being children of Mrs. Bright. Mr. Menasco was a man of generous impulses, and never forgot the hospitable ways of the pioneer. The stranger never failed to find food and shelter if he sought it at his hands. He had borne adversity bravely, and enjoyed prosperity quietly. He had filled the various relations of life as son, husband, father, brother, friend, and filled them well. Who can do more? But he is gone. Another name is stricken from our ever lessening roll of old settlers, and a lonely home is left to attest how sadly they will miss him. His life's work was done, and well done. He had passed his golden wedding day, and wearied with life's duties and cares, weary of suffering and waiting, he lay down to rest.

FOWLER.—Miss Maud Fowler, daughter of Brother and Sister J. W. Fowler, of the Cap Mountain neighborhood, departed this life on Friday evening, December 17, 1909. For almost all her life she had been a great sufferer, having been afflicted for many years. We truly sympathize with the loved ones in this bereavement. Dear friends, she has gone on before to welcome you at the gates of the New Jerusalem. There you will find her clothed in shining raiment, taught and educated by our precious Lord and his heavenly host. Let us look forward to this great and joyous meeting on the other shore.
J. ALFRED MORGAN.

ASKEY.—Mrs. Edna Askey (nee Hughes) was born April 30, 1875; was married to Walter H. Askey December 26, 1897; died at the home of her father, near Devine, Texas, September 23, 1909. Everything that human aid or skill could devise was done for her by a devoted husband, loved ones and friends. To her, for some time after her real condition became known, it seemed hard to understand why one should be called upon to suffer so much; but as the months of suffering lengthened out it seemed she could better understand, and with a mighty faith in God she left all the

"whys" in his hand. She was a noble, gentle Christian. Many are they who miss her tender ministries. The writer speaks from personal knowledge of her total self-forgetfulness of her own suffering in her efforts to alleviate those of others. To her sister-in-law, who was with her a few days before her death, she spoke fully and freely of her hope in Christ, and in the full assurance of faith she fell on sleep in Jesus. To the devoted husband we would say: Look up; she has but gone to join your sainted mother and loved ones, who have gone before.
O. F. HATFIELD.

LOLLAR.—It was my privilege to conduct the funeral service at the grave of "Grandma" Jane Lollar, who was buried in the cemetery at Bronte, Texas, on Friday, January 7, 1910. She died at the home of Sister Mattie Hallman, her daughter, one mile north of Marie, in Rannels County, at 7 o'clock p. m., Thursday, January 6, 1910. She was born in Rutherford County, N. C., April 23, 1822; was converted and united with the Methodist Church when a child, and lived and died in the faith. Her maiden name was Jane Morris, and she was married to Isaac Lollar in 1871, who died in Georgia in 1880. Three sons and two daughters bless this union; all but one of the sons still survive her. She was an invalid for quite awhile and was ready and anxious to go. "Blessed are the dead who die in the Lord."
CHAS. D. SPANN, P. C.
Bronte, Texas.

OLIVER.—Mrs. Emily Oliver was born in Todd County, Kentucky, on February 13, 1823, and entered into rest on Sunday, December 19, 1909, at 10:30 a. m., at her home near Pembroke, Ky., after an illness of only a few days. Her death was occasioned by an acute attack of la grippe. She was one of the oldest residents of that section of Kentucky, being nearly 87 years old at the time of her death. Despite her extreme age, however, she enjoyed good health almost all the time, and her memory was as clear as it was at middle age. She was born and raised at the old Coleman place, only a mile from where she died, and owing to her long residence in the community was well versed in its history and could talk for hours about events that transpired long ago. She was a Miss Coleman before her marriage, and her father, Robert Coleman, was one of the pioneer settlers of this section, having located at what is now known as Coleman's Bridge in the year 1800. Mrs. Oliver has been a widow since 1868, her husband, John W. Oliver, having passed away in that year. She united with the Trenton Methodist Church at the age of 17, and so for seventy years remained a consistent and devoted member of this Church and died in its communion. On account of advancing age she had not been able to attend the services of the congregation for some time, but remained to the last keenly alive to the interests of her beloved Church. Her death came peacefully and without the slightest pain, she having expired as one falling asleep. Mrs. Oliver was the mother of six sons, five of whom survive. They are W. C. Oliver, of Pembroke, Ky.; Claudius M. Oliver, of Southern Texas; John T. Oliver, of Pembroke, Ky.; G. T. Oliver, of Amarillo, Texas; and Lee S. Oliver, who resides at the old home place near Pembroke. The funeral services were conducted at the residence Thursday afternoon at 1 o'clock by Rev. F. M. Petty, of Trenton, assisted by Rev. G. W. Lyon, of Pembroke. The remains were interred in the old Coleman burying ground in Todd County, Kentucky.
CHAS. S. FIELD.

POPE.—Mrs. Emily Dicken Pope was born March 17, 1832, in Warren County, Ga.; married Henry Pope in Attala County, Miss., in 1849, and died January 8, 1910. She united with the M. E. Church, South, with her husband and continued a loyal member more than fifty years. Grandma was personally and well acquainted with the late Bishop Galloway from his youthful days until she left Mississippi for Texas three years ago. She was from the time of her coming to Texas a constant reader of the columns of the Texas Christian Advocate, whose weekly visits she anticipated with joy. She was a Christian who loved her Book, loved her Lord, loved his Church, loved his ministers; who feared not death, but yearned for the dawning of the morning when she would awake with him. She is survived by a brother and a sister in Mississippi, and the widow and grandchildren of her only son, the late H. V. Pope.
S. M. TENNEY.

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

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas

CARLETON.—On January 7, 1909, our precious mother left her earthly home for a home in heaven. Yes, mother is gone and we know we will see her no more on earth, but we know where to find her by the consecrated life she lived. Hers was one of the purest characters I ever knew. Margaret E. Carleton (nee Tucker) was born in Mississippi, May 8, 1827. She professed religion and joined the Methodist Church when about twenty years of age, and lived a devout member until death. On March 18, 1846, she was married to Rev. W. L. Carleton, our dear father, who preceded her to the glory world ten years. She was the mother of ten children, all of whom are living and all members of the Methodist Church. We praise God for the hope of a blessed reunion in that heavenly land where she is gone. Yes, dear brothers and sisters, let us follow on in the way she taught us, and we will meet her again where there will be no more parting. We shall ever praise God for giving us such a good mother. Her affectionate daughter,
MATTIE DAVIS.

rest at Wheatland Cemetery. We miss her kind, sweet voice and her chair is vacant, but all we can do is to live to meet her in a brighter home on high.
A FRIEND.

Cataract, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.

"If a man can preach a better sermon, write a better book, or make a better mouse trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door."—Emerson.

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The time-tested remedy
for skin diseases.
Hill's Hair and Whisker Dye, black or brown, 50c.

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Childress, Texas, Jan. 1, 1910.

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CLEAN UP YOUR MORAL PREMISES.

Number One.

With your permission the writer presents several brief articles on prevalent immorality, first calling attention to the real condition; then citing some of the potent causes of immorality; lastly suggesting some remedies for prevalent evils.

The conviction grows in the mind of the writer that less real progress is being made in the real uplift of the masses in morals than in any other branch of human development. Mentally and physically the upward movement is marked, while socially the tendency is from bad to worse.

There seems to be a deadly virus in our social system that baffles the highest skill and noblest efforts of the best people. May it not be a fact that the treatment of social reforms is too much like the orchardist who sprays the branches of a withering tree with rose water instead of going to the root of the matter and digging out the worm that is eating out its vitals?

The universal sense of uneasiness by mothers, both for themselves and their daughters from tender childhood to old age, is a mild presentation of a condition that is prevalent in the city of Dallas. What is true of this city is practically true of every city in the South. This condition of things is intensified during the hot season by the fact that it is impossible to barricade windows and doors against burglars, assassins and fiends. To afford a sense of relief would require a night watchman for every domicile in the land. The arrest and execution either immediately or otherwise seems to have little effect in stopping this fiendish crime.

Now the question is, "Can anything be done to assist to any extent in preventing this state of affairs?"

There is another question that is of paramount interest in the estimation of all people who have at heart the best interest of society and the welfare of humanity.

Our cities are from time to time struggling with that gigantic question as to debauched and ruined womanhood. Possibly the most appalling feature of this awful question is the fact, as observation shows, that the victims of men's fiendish lusts are gathered from the budding of young womanhood. A large per cent seem to be not much advanced in their teens. It is written in the decline and fall of bygone nations that as riches and luxuries increase unbridled license has increased at the same ratio, and that we as a nation are marching in the same role is doubtless true to a large extent. The well patronized divorce mill is an unmistakable evidence of the decline of domestic felicity; and the facility with which the young girls are led into traps that lead to their eternal undoing is sufficient to arouse in the mind of every humanitarian the question, "Is all done that can be done by the officers of the law and the guardians of the home to lessen in any degree this despoiling of the young and helpless?"

The American girl is a product of recent times. She has attracted attention by her push, energy and tact as she has gone out in pursuit of an honest livelihood. She is found in the offices, in the factories, in the shops, and in fact in all the avenues of commerce and her influence is surely felt for good everywhere she goes.

Violent and wicked language is restrained by her presence and all she needs, and she has justly earned it, is the protection of willing hearts and strong arms against those smooth, insinuating fiends that seek to mislead and betray, that they may despoil her of the precious gift that a benign Providence has endowed her with.

Can anything be done for the protection of our daughters and sisters against the seductive schemes of these emissaries of hell?

One seducer brought to just account

for his deeds and one unsullied girl saved from a condition worse than death would be an achievement over which the angels and redeemed spirits would hold a grand celebration.

There is in this city an institution which is putting forth noble efforts to rescue fallen women and girls. Their work is a most commendable one, and in a limited way a successful one. How much better it would be if a very large per cent of the constantly increasing ranks of the fallen could be rescued before they fall. Speaking in round numbers there are a thousand good women in this city whose hearts yearn for the saving of these unfortunate victims from the snares of their betrayers. A united and heroic effort on the part of these good women would accomplish much.

W. P. WILSON.

Dallas, Texas.

IS THE CHILD IN CHRIST UNINFECTED BY NATURAL GENERATIONS?

In the discussion of this question, I take the affirmative.

From my viewpoint a correct solution of the question will never be reached until we have agreed as to the significance of certain terms, and until writers and speakers shall quit using terms as synonymous that are not synonymous. We need to get a correct definition of sin, and when we have succeeded in that, it will be seen how utterly the Scriptures cited to prove the opposite fails to apply to infants. Let us look at the beginning. Was it not the taking and eating the forbidden fruit that constituted the first sin? Was not that preceded by desire, inclination, tendency?

We have to answer affirmatively. Well, does that fact represent a sinful nature? If so, it is established that man had a sinful nature before he sinned, and he owes his nature to God, for God is the author of nature. We most heartily repudiate such notion and affirm that desire, inclination, tendency to things forbidden, are not sins. They are constituent elements of man's nature, and are involuntary, and in no degree involve the action of the will, without which there can be no sin, if inspired writers knew how to define sin, which is the transgression of the law.

Now, desire, inclination and tendency may act upon and influence the will, but until the will consents there is no sin.

If an object is presented to the mind and that for any reason becomes desirable, at once we are inclined to, and have tendencies toward it involuntarily, notwithstanding the object may be a wrong one to obtain; no moral wrong has been done until the will has decided to obtain it.

Now this is literally true as applied to Adam. I regard it as equally true when applied to the race.

Therefore, if it does not establish the doctrine that Adam had a sinful nature before he sinned, how can it prove his race afflicted with a sinful nature?

Now, it is well known that the arguments in opposition to what we contend are in the main vested on these inclinations of our carnal nature.

Our carnal nature was the work of God. It was not, and is not sinful; it may become sinful and has as relates to adult humanity.

But each one for himself and not because he inherited a tainted moral nature, as an affect from his father Adam who fell shamefully. It seems to me that the work of God in man's behalf has utterly failed to receive the consideration due it.

In creation we must concede that God made man upright with a soul inclined to and capable of righteousness. He was dual. He had a body, a mortal body made of the earth, and was subject to decay from the beginning, and would have grown old and feeble and diseased, but for the arrangements

made for its health and indefinite continuance.

In the very nature and constitution of man he was a fit subject of moral government and was rightly put under law. The penalty threatened in case of violation was death. This death was evidently the death of the soul. I do not say that this threat had no reference to the body, yet if so, it was remote, a sentence by being barred from the tree of life, and that seems to have been an act of mercy.

Now the death penalty referred to the soul. This seems clear. Much depends upon what we conceive the death of the soul consisted of. It did not become extinct as does the body when it dies.

We must understand, therefore, that the death of the soul consisted in separation from God in whose companionship was found the life of the soul, together with the loss of the moral capacity, inclination or disposition to righteousness.

This being true, the conclusion is forced upon us that, if man ever responds to moral behest, or is capable or inclined to righteousness, it will result from the possession of life. After the fall, and before the extension of divine clemency, we look upon a dead humanity void of moral ability, or inclination to word of God. Yet God comes to us with a revelation of himself, with warning and encouragements and all this to a dead humanity, if he had not reimpregnated the race with moral life in germ. We all understand our moral capacity and inclination to righteousness since the fall is of God. Before the fall it was an inherent capacity. Now it is restored or at least it seems so from the appeal to universal humanity in the gospel. Well, if restored, when and how? This is a pertinent question.

I would answer, in the garden and by divine gratuity.

The race by act of disobedience by its head, has lost soul life; left in that condition could not have produced a son better than himself.

This must be conceded by all. It is seen that the race was passive in this calamitous effect, and to suffer the race to be propagated in this condition in the light of the gospel's conditions of salvation, leaves that part of the race dying in infancy doomed to ruin.

Upon what do I rest the conclusion that the race was restored to life?

He, God, in the garden said to Satan: "I will put enmity between thee and the woman, between thy seed and her seed, thou shalt bruise his heel and it shall bruise thy head." It is understood that special reference is had to Christ, but I am not ready to concede that that is all that was intended. This that is called enmity, was something which the woman had not. She either bore that something when created and had lost it, or else she was deficient to begin with, which to admit would cast a reflection on the Divine Creator.

She had lost something, that was soul life; as she was the mother of the race, and had lost moral antipathy to Satan, making her and her seed unfit in any just light for a state of probation, God gratuitously restores that which was lost to her and her seed. As in the fall, so in the restoration, passive.

(REV.) R. A. ELLIS.
Yazoo City, Miss.

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Itinerary of Wm. E. Hawkins, Field Secretary, by Districts:

Dallas, January 15-February 8.

Decatur, February 9-28.

Grenville, March 1-16.

McKinney, March 29-April 5.

Sherman, April 7-22.

Bowie, April 23-May 8.

Gainesville, May 10-25.

Bonham, May 28-June 12.

Terrell, June 13-27.

Sulphur Springs, June 29-July 13.

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