

TEXAS CHRISTIAN ADVOCATE

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OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Vol. LVI

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No. 24

EDITORIAL

A PIECE OF LUGUBRIOUS ADVICE.

Not long since the Austin Statesman, which stands for the open saloon and "personal liberty," had an attack of pious meditation and it opened its religious mouth and proceeded to counsel the ministers as follows:

"In his own sphere the preachers can bring the thunders of the God of Sinia to his side and is irresistible, but outside that sphere he is wielding weapons with whose use he is entirely ignorant and leaving an impregnable position to march on a fortified position of a confidant and prepared enemy. Had David clothed himself in the armor of a warrior and weighted himself down with the spear and the sword, he would have been crushed by the first blow of the fist of Goliath, but with the sling and the scrip, in the use of which God had instructed him, he won a victory which saved his country from bondage."

The Statesman's idea of the minister, we presume, is a man who wears a mournful face, looks out through solemn eyes upon men and women, and on Sunday hurls the "thunders of Sinai" at sinners from his pulpit. But he must never see a bar-room and its tide of criminality; his eyes must be closed to the staggering drunkard as he reels from the doggerly; his ears must be deaf to the cries of children made orphans by the diabolism of the liquor shop; he must live far apart from the woes and the ignorance produced by the saloon, and his mouth must never call upon men to do their duty as officials. He must stand erect on Sunday and pour forth the "thunders of Sinia!" Selah! To our certain knowledge there have been just such ministers within a gunshot of the Statesman's office doing this very thing for years and years, but the Statesman just goes on in its deafness and never hears them. And the saloons proceed with their deviltry, killing people and pauperizing others, and they do not even know that these "thundering preachers of Sinai" are in the city.

But there are some preachers in Austin who live in the world and see what is going on, and they not only "thunder from Sinai," but they make themselves felt in the civic reforms of the city; and the saloons and the Statesman are fearfully concerned about them lest they injure the gospel and bring religion into contempt! Selah!

The Statesman goes back to the time or David and tells us of how he fought the giant with a smooth stone and destroyed him. That is just exactly what the live preachers are doing today. They go down into the valley where the saloon Goliaths are bantering the people of God and working ruin among men and women and children, and they gather up the stones of truth and hurl them at the heads of these monsters. If David had gone into the pupit and hurled the "thunders of Sinai" at that old enemy, he would have gone on terrorizing the country. But for the time being he went down where the old rascal was strutting and sputtering, just like the devil is doing today, and he smote him

to his death. David was not the sort of preacher that the Statesman described. He was a genuine man among men, he knew their failings and when he preached to them he told them things they ought to know. He was a reformer; yes, a crank in his day. And the real live preachers of today are of that type. They disturb the devil and his advocates, and this is why the Statesman is so fearful that the preachers will get into mischief. Selah! In all seriousness, the Austin Statesman is not the mouth-piece to advise ministers what to do. It is far more ignorant of the duties devolving upon the minister than the minister is ignorant of the deviltry that is going on in modern politics and the open saloon. What a beautiful condition we would have in Texas if the Statesman could train and control the ministers of the gospel!

But the training of ministers is not left to the Statesman. So it had better preach to the barkeepers of Austin and tell them to obey the law and stop debauching some of the students sent down there by the good old fathers and mothers of the rural districts. It had better get after the officers of that city and stir them up to the enforcement of the laws of the municipality. These things need looking after far more than the ministers of the gospel. But the Statesman is not interested in matters of this character. It wants to throw the spell of its hypnotism over the ministers of the country! They are a wild lot of fanatics disturbing the peace of society—a lot of degenerates who have gone far away from the teachings of the Bible. Such minor things as saloons corrupting the youth and breaking the hearts of women never give the Statesman any concern. It is these dangerous preachers over whom the Statesman is shedding barrels of crocodile tears. Turning from the jeremiad of the Statesman, we say to the preachers and all people who are fighting the wrongs of social life: On with the battle!

REV. GEORGE STUART AND HIS SLANDERER.

Recently Rev. George R. Stuart, the noted evangelist and temperance lecturer, made a tour of several Texas towns in the interest of the Anti-Saloon League. Among them he visited El Paso and made a telling speech. El Paso is a flourishing little city on the far off border of the State, on the Rio Grande, with Old Mexico just across the famous river. The town has many most excellent people living in it, and it has the conditions out of which a considerable city will develop at no distant year in the future. We have a strong Church and a large membership out there, and a more heroic and noble band can not be found in our Texas Methodism. But, as is usual in border towns, there are quite a number of people who reside in El Paso who pose as "liberal citizens." They believe in the presence of saloons, horse races, bull fights and the like.

Is it any surprise that Mr. Stuart exploded a bomb in El Paso? The fragments of it flying hither and thither fell amid these "liberals" with startling effect. There was cursing and gnashing of teeth. The El Paso Times, the leading daily paper of the town, drew its sharp

knife and slashed into Mr. Stuart right and left. It abused him, vilified him and called him all sorts of names. It went further than this and virtually accused him of being guilty of the crime of trying to smuggle goods from Old Mexico into Texas, a very serious offense under the laws of the United States Government. The Times made a great display of virtue and held Mr. Stuart before its readers in a most unenviable light. It gave it out that Mr. Sharp, the Collector of Customs, was going to make a "thorough investigation" of the matter, and it was intimated that developments would follow.

The next day Mr. Sharp gave out the following statement: "Investigation shows that there was nothing irregular about the case of Rev. Dr. Stuart and his companion yesterday. They declared the goods at the bridge in the regular way, paid the duty on them, and took them from the custom house the same as happens frequently at the bridge and about which nothing is even said." The statement was signed by "A. L. Sharp, Collector of Customs."

This put the El Paso Times up against a tough proposition—the possibility of facing a criminal libel suit, and the paper came down off its high perch so far as Mr. Stuart is concerned and then tried to belabor Mr. Sharp because he could find nothing akin to wrong in the act of Mr. Stuart. It raved, foamed at the mouth and threatened to have Mr. Sharp investigated by the Government. But it was all sound and fury. The paper wilfully slandered an innocent man by its insinuations and innuendoes and tried to cover up its own meanness by flinging invectives at a faithful custom house officer.

This is another instance in which the supporters and defenders of the liquor traffic will go to any length to slander and malign those whom they regard as the leaders in the present crusade against saloons and other forms of moral evil. If they can not come out in open and bold words and do it, they will try to accomplish it by innuendo and dark insinuation. But the El Paso Times opened its mouth and spoke once too often for its own civil comfort. But this is not the first time that the devil has overdone his work. He will always accomplish that feat if you will only give him sufficient latitude.

We do not know what course Mr. Stuart will pursue in the matter, but it is thought by leading attorneys that he has a strong case against the Times. As a rule, we do not believe in suits for damage against character by men whose characters do not need any such vindication, but there is a limit to all things, and some of these character-besmirching sheets need to be taught a wholesome lesson. Some of them will stoop to anything to cast slurs and imputations upon the reputation of people whose attitude toward the whiskey business they dislike. The El Paso Times is not alone in this offense against law and decency. But one thing is certain, and that is the Times has learned a needed lesson by its contemptible course in the case of Mr. Stuart, and if it gets out whole it will be at least a sadder and a wiser critic of those who are fighting the iniquities of the liquor fiend in Texas.

SOME FURTHER WORDS ABOUT VANDERBILT.

Rev. G. B. Winton, D. D.

This controversy shifts ground so constantly that it seems necessary for me to follow it up a little further. The Texas Christian Advocate charged that the "local management" of Vanderbilt University was seeking to wrest the University from the Methodist Church. Since "local management" could only mean, if it meant anything, the Executive Committee of the Board of Trust, I, as a member of that committee, denied the charge. That denial I repeat. The accusation has no basis in fact.

The matters in reference to Vanderbilt about which Bishop Hoss takes issue with me (Dr. Rankin having retired from the field) are: (1) the movement to secure a new charter and what it meant, (2) the action of the board on the report of the Vanderbilt Commission, and (3) the bill which was brought before the last Legislature of Tennessee. I take them up in that order.

1. Inasmuch as the movement to obtain a new charter was long since abandoned, I do not see why the matter should still be so persistently agitated. Bishop Hoss declares that it was a sinister movement, and had for its real object the getting rid of the Bishops and the Church. Those who were directly concerned in it deny this. Why should they not be allowed the credit proper to gentlemen and Christians? It is asserted that I do not "understand the matter at all." But I do. I know that certain gentlemen affirm that to charge that in this and in other acts they have sought to disturb the relation between the University and the Church is to attribute to them motives which they never entertained. The wide dissemination of this unfounded charge has done the University much harm, to say nothing of the injustice done to these men. I had no personal share in this matter, but I accept the word of those who did. They are entitled to construe their own motives. All of which is so clear that I should be very stupid indeed if I did not "understand" it.

2. The refusal of the board to vote formally to "accept" the findings of the Vanderbilt Commission was not because its members objected to those findings or proposed to disregard them. But there were men on the board—laymen—of wide experience in corporate matters, able lawyers, some of them, and all of them entirely worthy of the respect of Bishop Hoss, who said that it was improper, if not immoral, for the board to take action which could be construed as pledging itself to be bound by the pronouncement of any body not a legally constituted court of the State of Tennessee. This may have been "a screaming farce," but these gentlemen were serious about it. Such criticism of their attitude is sufficiently undignified to prove its own weakness. For my part, I deferred to their judgment, and for doing I have no apology to make. I would do the same thing again.

It may be well to say, in correction of rumors that have gained currency, that there was no "heated discussion" of the action to be taken on the commission's report. There was not even the offer of a formal amendment to the resolution as brought in—which still exists in Bishop Galloway's handwriting, though signed by others. The suggestion that the word "accept" be inserted in addition to "receive" was made, but it was opposed by the laymen who were evidently thinking chiefly of the board's responsibility as a corporation under the laws of the State.

Now it is persistently intimated that the real reason the board did not vote to "accept" the commission's findings was because the commission declared in favor of Church ownership. Nothing came out in the discussions of the board itself to indicate that. Indeed that discussion did not enter at all upon the contents of the report. I have since talked with a number of the members of the board, and cannot find a trace of such sentiment. On the contrary, the commission itself, after hearing certain members of the board and lawyers who represented others, in summing up its discussion of Church ownership used these conclusive words: "The ownership of the Church, in the qualified sense recognized by the statute of Tennessee of 1895, cannot be disputed—indeed, is

not disputed." Let note be taken of that concluding phrase. Judge O'Rear and his associates on the commission did not understand that any of the trustees or anybody else disputed or objected to Church ownership. Why should the trustees, then, object to this part of the commission's report? The charge is ridiculous.

As much might be said of the intimation that they objected to that part dealing with the relation of the Bishops to the board. If there is any member of the Board of Trust who objects to the Bishops acting as supervisors I have not found him. Their rights in that capacity are so clearly outlined in the commission's report and it is so definitely made out there that they cannot act as trustees unless properly elected, that I am sure the board was perfectly sincere in voting that it would "welcome" their

the books the following law of the State allowing them to give it away:

"ACTS OF TENNESSEE-1903.

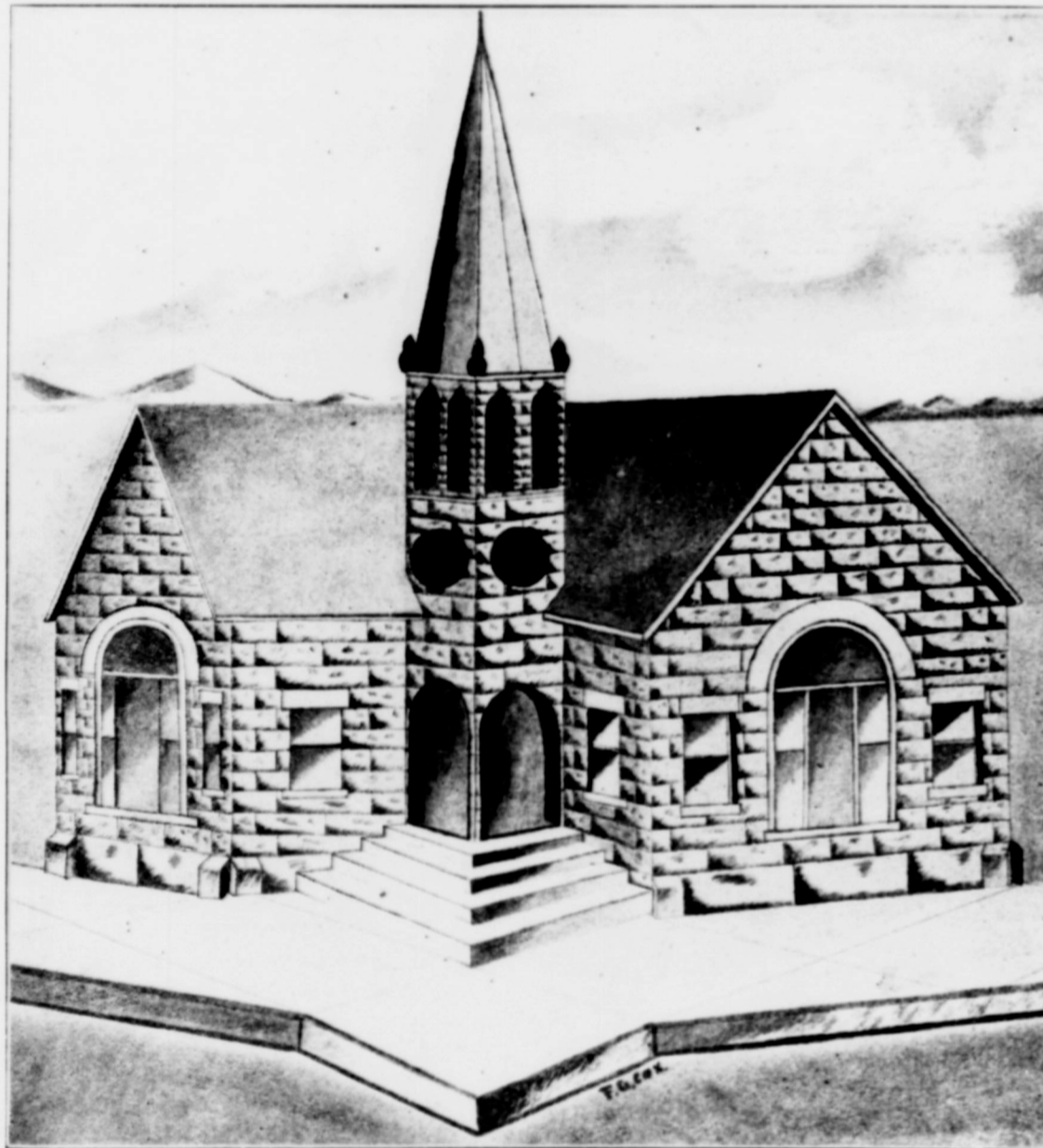
"Chapter 547.

"Senate Bill No. 496.

"AN ACT to authorize and empower educational institutions chartered under the laws of this State to sell or otherwise dispose of their corporate property.

"Section 1. Be it enacted by the General Assembly of the State of Tennessee, That all educational institutions chartered under the laws of this State shall have power to sell such portions of their real estate as they may find unnecessary for the purposes of their incorporation, or which they may have ceased to use in their corporate capacity for educational purposes, and shall also have

of three trustees appointed in 1908 as a special standing committee in the interest of the Theological Department. Dr. Tillett that year addressed the full board, by special request, it being the conclusion of twenty-five years of service on his part in the Theological Faculty. His address excited much interest and made a most favorable impression. After a good deal of discussion, led by the laymen on the board, a special committee was appointed, as above indicated, to make a full study of the needs of that department, of the manner of organizing such schools most acceptable in the experience of other Churches, etc., and to report back at the next annual session. It was the expressed sentiment of the members of the board that we had not given the Theological Department the attention which it deserved. The committee later held a



M. E. CHURCH, SOUTH, SANDERSON, TEXAS, F. G. COX, ARCHITECT

co-operation. The members believe that under the law of Tennessee the board itself is the one and only responsible governing body of Vanderbilt University. Is it a crime against either Church or State to hold such an opinion? As to the question of how far the commission's report is binding I by no means "dissent" from Judge O'Rear. These are his words:

"It may be unfortunate or it may be fortunate that whatever conclusion this commission may reach will not be binding in law upon either the trustees of the University or upon the General Conference of the Church."

3. The charges and insinuations of Bishop Hoss and others concerning the bill which was brought at Chancellor Kirkland's request before the last Tennessee Legislature have puzzled me no little. These gentlemen persistently assert that this bill had some connection with the plan later developed of establishing the George Peabody College for Teachers in close proximity to Vanderbilt, for the purpose of providing co-operation between the two. Now they must mean one of two things: either that the Vanderbilt Board was preparing to give some of its endowment to the Peabody College, or else that the bill was meant to facilitate a certain proposed sale to that college of a part of the Vanderbilt campus. It could not have been for the latter purpose, for the statutes of Tennessee not only empower boards of trust to sell real estate, but there is even already on

the power to donate the same to any other educational institution which will use the same or the proceeds thereof for educational purposes.

"Sec. 2. Be it further enacted, That all conveyances of such property shall be made pursuant to the requirements of the existing charters of such institutions.

"Sec. 3. Be it further enacted, That all laws and parts of laws in conflict with the provisions of this act be, and the same are hereby, repealed.

"Sec. 4. Be it further enacted, That this act takes effect from and after its passage, the public welfare requiring it."

Now, if the Vanderbilt Board were in the "give away" business, it could easily convert its securities into real estate and, under the law as already existing, give the whole business away! But let it be distinctly understood that we are not in that line of business. We have too hard a struggle each year with our "budget" to be parting so easily with any of our precious endowment.

The bill was meant only and solely to facilitate the working out of certain plans for the benefit of the Theological Department. I made this explanation in the Western Methodist some time ago, but no editor, so far as I have noted, has seen fit to copy it from the paper in which it appeared. Bishop Hoss apparently thinks that here again I do not "understand the matter at all." I understand it a great deal better than he does. I was one

mid-year meeting at which an elaborate compilation of the organization and mode of government of all the important theological seminaries in the United States was submitted by a sub-committee and carefully weighed. A report was not then formulated, but it was the unanimous feeling of the committee that our seminary would be the better of a little more autonomy, that perhaps it would be well even to organize for it a separate board.

We reached this conclusion in all innocence, not dreaming that it had in it the seeds of dark treason. Our principal object, of course, was to see if this plan would not open the way to a larger endowment of the Divinity School. (The problem of money is that with which boards of trust wrestle day and night). In order, therefore, that gifts to this department might not merely release an equivalent part of the general endowment to be used elsewhere, we asked Chancellor Kirkland to see if there would be any legal obstacle in the way of our setting apart permanently for the Theological Department a share of that endowment, especially in case the board should approve the idea of organizing another board for it. He was also to see if Mr. Vanderbilt would have any objection. Mr. Vanderbilt with great magnanimity at once agreed, and since his personal gifts to the University amount to as much as what would be set aside, we felt secure from objection on the part

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Nashvill — THE ME THE G

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of any representative of the donors of our endowment. When Dr. Kirkland consulted the lawyers here in Nashville concerning this division of our endowment, he was advised that the laws of the State did not specifically empower a board of trust to do the thing proposed, and that a special bill had better be passed in order that we might be on the safe side. As the real estate "give away" bill above quoted had, when passed in 1903, excited no opposition, not even from Dr. DuBose, and as the bill proposed only slightly added to the powers already conferred by it, nobody anticipated that the endowment "give away" bill, as it has been called, would raise the cloud of dust that it did.

When the energetic and serious opposition of Dr. DuBose and Bishop Hoss was brought to bear upon the Senate, the bill failed. I leave it to the public why it was so wrong for me to speak to one Senator in its interest when Bishop Hoss and Dr. DuBose, by their own admission, lobbied most diligently against it. But I admit again that lobbying is not in my line. These gentlemen can have whatever of satisfaction they choose to derive from thus thwarting the plans of the Vanderbilt Board in the interest of that department of the University which is specially for the benefit of the Church. When the board met the following June the Theological Committee made no report, but simply asked for further time. The theological alumni had a rally, however, and set on foot some plans of their own to help Dr. Tillett and his co-workers. These plans cannot be carried forward at all so long as this agitation of charges and insinuations continues. I must be permitted to say finally that since this much-mentioned bill is now dead—has been dead, indeed, for nearly a year—a thing which I cannot "understand" is why certain otherwise dignified gentlemen continue to dance so gleefully upon its carcass.

The Peabody College matter perhaps should have a word. The trustees of the Peabody Fund in New York instructed the board of that college recently organized here, to place the new College for Teachers, which they offer to endow with a million dollars, near enough to Vanderbilt that the two might "swap work" in the matter of courses, libraries, laboratories, etc. Some gentlemen here who have interested themselves in the matter asked Dr. Kirkland if a part of the Vanderbilt campus could be bought, in case land enough outside could not be had. He, naturally wishing to promote the founding of the new college and appreciating the compliment of its location by Vanderbilt, said that he thought the trustees would be willing to sell a small strip; that at any rate he would so recommend to them. The trustees, however, have not yet met. That is the whole story. The famous "dead give away" bill had no more to do with the Peabody College than it had with Harvard. The governing boards of the two colleges are to be independent, the faculties separate, the courses distinct, the real estate, endowments, etc., not in any way confused. If any of Vanderbilt's land is sold, it will be only after due consideration by the whole board and at a fair price—no "give away" about it. And if any courses of study are interchanged, they will be paid for by the beneficiary in each case.

Now, without any authorization to do so, I have thus told a lot of the private and inner affairs of the Vanderbilt Board of Trust. I am trying to clear away the suspicion engendered by unfounded charges. I am not disloyal to the Church. I do not believe that any member of that board is. Vanderbilt is owned by the Church and is controlled by the Church in the specific way provided for such ownership and control by the laws of Tennessee. The trustees are satisfied with the present relations and have no thought of disturbing them. And I insist that the Church has the right and the University has the right to demand that this injurious campaign of suspicion and misinterpretation shall cease.

Nashville, Jan. 19, 1910.

THE METHODIST HYMNAL AND THE GENERAL CONFERENCE.

The next General Conference ought to see that our hymnal is rearranged. The verses of the first stanza between the soprano staff and bass staff run parallel with the music, and the remaining stanzas are printed at the bottom of the page, or below the music, usually in double column. Every stanza of the hymn, unless there are more than five or six, should be arranged

like the first. As it is, the book is antiquated and almost impracticable.

People used to have more time to learn tunes they now have. According to our fathers and grandfathers every community had a singing-master that could sing by note. The fact that he could do this constituted him a wonder in the eyes of the natives. If the people would not hire him to teach them the principles of music he would at any rate call them together and teach them tunes. This at least served to show what he was, and commanded their admiration. He would sing the notes, do, re, mi, or fa, sol, la, until one by one his audience learned them by name and tone. Thus he would teach them what we now call soprano. In a similar manner, he would teach the bass to men with stentorian voices, by way of softening them down; tenor to men with mellow high-pitched voices, and alto to ladies with contralto voices. Then they would all sing the notes together, each fellow on his part, till the harmony seemed to sway the trees. When they knew the tune, the master would cry out, "Sing the poetry." This was written near the bottom of the page much like our hymnal. Of course it made no difference to them how far apart the words and music were, for they knew the tune, and could sing the hymn after they learned to read it, and were delighted to find that it fitted the tune so well.

But it makes a great difference now. If any man can give a semblance of a reason why our Hymnal should be constructed in such a style, I would like to know what it is. I have heard some make the attempt. One declares that it looks better that way. Well, it might look better if it were three-cornered or printed in Hebrew; it all depends upon the standpoint of the looker. To the organist, who must play, and lead the singing and to those who sing by note it is a wretched looking thing. People who do not sing by note can never sing a tune until they hear it, and some consideration should be given those who have to lead the singing, and teach the people the tunes, even though they are a small minority.

One man contended with me that the notes confuse most of the congregation and that many good singers prefer the words set off to themselves. Then let them use the word edition and not be bothered with the notes. But I am told that we now have it in its present form, and that changing it is out of the question; that it would cost too much. We deserve to pay a heavy cost for printing it in such an old-fashioned style. I believe, however, so far as the sale of the book itself is concerned that it would pay well to make the change. It does not sell as it should, nor does it sing nearly so well as it sells. Congregations buy it because it is "the Methodist Hymnal," and order a lot of so-called Revival Songs for use; not because they are better, for they are not; not because they think them better, for they do not; but because the books are properly arranged. It would be hard to find a man that would not admit that granite is of more value as a building material than common brick; but again it would be difficult to find a man who would not choose a modern brick dwelling to live in preferably to the basement of a granite pyramid, though polished to the brilliancy of a glittering diamond, and as solid as the eternal hills. If the Publishing Houses should print their little "melodies" like the Hymnal they would have a junk heap on hand hard to get rid of.

Let the General Conference see that the Church is no longer burdened with a Hymnal that does not sing its precious truth and harmony into the hearts of the people, because, in arrangement, it is a hundred years behind the times.

J. D. HENDRICKSON,
Hewitt, Texas.

METHODIST TRAINING SCHOOL.

As has been truly said this is peculiarly the day of specialists, of skilled workmen and of trained minds in every vocation of life and should it not be true of the Church with the multitudinous duties and the perplexing problems which now confront it? The great economic and social conditions of the present are such that we must adapt our methods to the conditions as they are. Ours is a complex civilization consisting of a varied population with complex activities and require specially trained workers to cope with these gigantic problems.

We have schools and colleges of every kind for training men and wom-



How they shone—those old folks—
at a function or reception—
But oh! what they missed
in their lack of all
conception of a food so good as

Uneededa Biscuit

The Soda Cracker that makes
our days the best of days

NATIONAL BISCUIT COMPANY

en for every trade and profession in our land and how much more do we need trained workers who are to deal with the immortal souls of men and women of every nationality, vocation and temperament? From every quarter comes the call of the rustling, busy city with its unceasing thousands, the lumber camps, the mining towns, the mountaineers steeped in ignorance and prejudice, the cotton mills, and the immigrants of our ports and cities.

The Methodist Training School was established four years ago to meet this need and is favorably located in the historic and cultured city of Nashville, Tennessee, the great center of Southern Methodism and is noted far and wide as a city of schools, Churches and high ideals. This institution is ideally located in the heart of the city, only one block from the busy thoroughfares and opposite the elegant State capitol with its beautiful grounds and historic monuments. The population composing the surrounding community is a heterogeneous one consisting of Jews and foreigners, with little other religious influences.

This great and growing institution belongs to our Church and is under the management of Rev. J. E. McCulloch, who has spent some time abroad in studying similar schools and the best methods of training for Christian work and wisely have these methods proved in the phenomenal success of the Methodist Training School.

The course of study embraces four different departments, viz., Bible, music, kindergarten, nurse training, requiring two years for graduation in Bible and kindergarten courses. The Bible course includes a thorough study of the Old and New Testaments, sociology, missions, pedagogy, homiletics, practical course in domestic science is given, also. Lessons in sewing, physical culture, and the teaching of games to children, which is so essential to the worker in training and developing the child life. Miss Rebecca Corwin, a scholarly and most inspiring instructor has charge of the Bible study and excellent work is being accomplished in this department.

Prof. H. L. Gray, who has spent a number of years on the mission fields of Cuba, Mexico and China is well fitted to occupy the position of instructor in missions and Church history.

Prof. A. M. Trawick, Jr., who has studied and traveled much in learning

the many different phases of the great sociological problems which confront us to-day is admirably fitted to instruct in the studies of sociology and pedagogy.

The kindergarten course has only been added this year, but has a most splendid teacher of wide experience and is conducted by Miss Kate Hackney, graduate of Louisville free kindergarten. She and eight young lady assistants conduct each morning a free kindergarten in the day nursery.

The practical missionary work done by the students is under the supervision of Miss Estelle Haskin, formerly city missionary in Dallas, Louisville and other places. This is one of the most important departments of the school. Here is where the student finds an opportunity to give expression to the knowledge gained and the best methods of doing Christian work and it is true here as elsewhere "that we learn to do by doing."

The Domestic Department is ably conducted by Mrs. I. P. Trufant, graduate of Industrial School, Denton, Texas. The school is growing rapidly and already over sixty-five young men and women have enrolled during this session, preparing for active Christian work, some of the best, most capable of our Southland, ranging from Texas to Virginia, from Florida to Kentucky, including twelve Southern States and still there is a crying need for more workers. Will not the Christian young men and women who feel the call of God in their own hearts and lives not respond to the urgent appeals for workers that come from all over our home land and from the foreign fields? The harvest is white, but where are the laborers? The demand is greater than the supply. The great needs of humanity are calling you, the Church is calling you, and God is daily and earnestly calling you "to go work in His vineyard." Will you not heed the call?
(MISS) LILLIE M. REED.

YOU NEEDN'T

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't.

How's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.

The cross still conquers men, and he who will cling to it for the love he has will find a crown upon the rugged bars.

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.

CHILDREN'S DAY APPROACHING—PREPARE FOR IT.

The editor, Brother Field, has asked the writer for something for the Sunday-school Department of the Advocate, and incidentally suggests that I tell my experience.

This reminds me of a statement made by a former pastor of mine in one of his sermons, that "it was the privilege of every Methodist to have an experience," and I wish to say that it is also the privilege of every superintendent to have an experience.

But in both cases it is altogether another proposition as to whether or not the telling of same would be helpful to others. I note in the January 6th issue of the Advocate the following paragraph, which I wish to heartily endorse: "The main duty of the superintendent is to govern and plan for his school. He should arrange his program and put time and thought on it." An so I will tell you of an experience I expect to have at the approaching Children's Day, and for which we are now planning.

It is our purpose to use what will be, to us, a somewhat new feature in connection with the regular program, which we always use in so far as it harmonizes with local conditions.

In my judgment the mind retains nothing more vividly and lasting than that which is put on the brains' tablet through pictures and real life illustrations, and so in this coming Children's Day we expect to have a little innovation in the form of a short comedy, which was suggested to us (providentially, we believe) by a little poem entitled, "The Sheep of the Flock," sent us and for sale by our Publishing House, singly or in connection with nine other beautiful poems entitled, "Ten Sermonettes in Verse."

In order that the reader may more clearly comprehend, we quote two verses here, as follows:

"And why for the sheep should we earnestly long
And as earnestly hope and pray?
Because there in danger if they go wrong,
They will lead the young lambs away.

"For the lambs will follow the sheep,
You know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long,
Till the lambs are as wrong as they."

It is our purpose to have a man sitting upon the platform, in plain view of the audience, reading and apparently at home, when a youth will approach and knock on an imaginary door, and the gentleman, Mr. Jones, will take notice and invite him in and ask him to be seated in a chair, near which is a spittoon, and into this the boy will frequently expectorate (what appears to be) tobacco juice. The boy will ask the man if Sam (his son) is at home, explaining that he came to visit him, and finding that he is not, will talk on, spitting ambeer meanwhile to the extent that Mr. Jones asks him how he came to take up the habit. And the boy will explain that his father chews and that he was taught by his mother that his father was a fine man and that she hoped he would grow up to be like him. The boy will ask the man if he thinks it is wrong to chew, and the man will point out its uncleanness of mouth, soiled linen, etc., and will close with these words from the

Apostle Paul (1 Cor. 3:16): "Know ye not that ye are the Temple of God, that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy."

This boy will then thank Mr. Jones for his good advice, ask to be remembered to little Sammie and say "good-bye."

Immediately a second boy will approach in like manner as the first, but smoking a (dummy) cigarette, and he, too, will ask regarding the gentleman's son, Sam, and not finding him at home will engage in some conversation with Mr. Jones, who will ask about this habit of smoking, which he notes the boy has, and the lad will reply that he notices that many of the leading men smoke and refer to the fact that several doctors in town do so, and even some preachers. And Mr. Jones will then ask if he ever swears, and the boy will reply, "Well, I am sorter like my father about that, only when I get mad," and will ask Mr. Jones if he thinks it wrong to swear, and Mr. Jones will quote from the Apostle Paul, as follows (1 Cor. 6:20): "For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." "And, as to the swearing, my son, hear what Jesus says of this in his Sermon on the Mount" (Matt. 5:34-37): "But I say unto you, swear not at all; neither by heaven, for it is God's throne, nor by earth, for it is his footstool. Neither shalt thou swear by the head because thou canst not make one hair white or black. But let your communication be yea, yea; and nay, nay; for what soever is more than these cometh of evil."

At this point we have arranged to have two large placards placed in front of the audience, one the picture of a sheep and the other of a lamb; the lamb appearing to follow the sheep, and when the audience has had a moment's look at these two pictures, a girl with a strong voice will step forward and recite "The Sheep of the Flock" (referred to above). The closing verse of which is:

"And so with the sheep we earnestly plead,
For the sake of the lambs to-day,
If the lambs are lost, what a terrible cost
Some sheep will have to pay."

And a boy will recite (Matt. 18:6): "But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The exercise will close with this number and the audience will rise and be dismissed by prayer, the burden of which shall be that the sheep of the flock present to-day may live such lives as shall never lead any lambs astray. C. C. LEWIS, Supt. Sunday-school, First Methodist Church, Temple, Texas.

I desire to place on the honor roll our dear brother, C. C. Lewis, of Temple, Texas. I made his acquaintance while holding a Sunday-school Institute for Bro. Shaw in his Church about two years ago. He is a live wire. I place him on the honor roll as being the first in Texas to send me an article for the Sunday-school page of the Advocate. Now, who will take second honor? I trust all superintendents and pastors will begin to think and plan for Children's Day, which is May 15, 1910. C. S. F.

THE SAN ANTONIO CONFERENCE.

It is right now time for all our Sunday-schools to think and plan for a good representation to our Sunday-school Conference at San Antonio, Texas, April 6-8, 1910. The railroads will give reduced rates. San Antonio will be wreathed in green vines and garlanded with flowers and foliage at that season. It is one of the oldest cities in America and rich in historic interest. You should go. Each school in Texas should send at least two delegates, by paying their railroad fare, which will be reduced rates all over our State. We suggest the primary teacher and the superintendent of your school for this honor.

TO YOU—MY SISTER

Free to You and Every Other Suffering from Women's Ailments.



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea in its various discharges, Ulceration, Displacement of Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling of the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, when caused by weaknesses peculiar to our sex.
I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and care to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green St. Leucorrhoea and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.
Wherever you live, I can refer you to ladies of your own locality who know and will gladly see any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address
MISS M. SUMMERS, Box 187,
South Bend, Ind., U. S. A.

CLEAN UP YOUR MORAL PREMISES.

Number Two.

Let us look at some of the causes that lead to the demoralization more or less rife in the land:

1. The haste with which good women fall into line at the command of Madam Fashion deserves thoughtful attention. The writer has not a personal acquaintance with that august person on the banks of the Seine, whose mandate is autocratic in the highest sense, but the writer ventures the assertion without fear of contradiction that whoever that autocrat is, whether man or woman, that said person is immoral in thought and immoral in life—an adept in the application of the law (if there be such a thing) of suggestion.

These sensual creations are quarterly flung to the four quarters of the civilized world to be greeted by millions of modest and virtuous mothers and daughters anxious to catch first hint so as to be head of the procession. The writer deprecates either an over or an understatement of the conditions touching this question, but seeks to provoke thought on the part of those who have it in their power to break this baleful spell that de-thrones modesty, the priceless pearl of womanhood, and arouses sensuality in manhood.

Take the prevailing styles of street gowns of last season—1908—and of the present as fair samples of what a sensual fashion-monger saddles on the helpless mothers and daughters. Last season pads, pads and pads were indispensable. The woman that would weigh ninety to a hundred pounds looked like she might pull the beam at one hundred and fifty. To save the trailing gowns from sweeping the streets and sidewalks all the back part of the skirt must be gathered in one hand, brought around well to the front and drawn very tight.

The Merry Widow as a sun screen was fairly good.

Now early in last season the bottom fell out of the pad market. The edict went forth on the basis that the woman as she came from her Creator was the real show after all. Hence the gown must be decollete, which is understood to mean in English open as low as possible on the bosom and shoulders. The skirt must be somewhere above the shoe-top regardless of shape and size of the foot, and the body of the skirt must be skimp so as to make a tight fit. If it was found impossible to get the gown on by the ordinary route, the owner was allowed to string buttons from top to bottom and to get on the inside and button up, with a cheese box for a hat and two full-grown rats rolled under her long and beautiful tresses; the kangaroo motion as her final accomplishment and we have a spectacle over which old Beelzebub could sit down in a cool, shady place and laugh heartily.

Last season one could hardly see the woman for the clothes, and this season one can hardly see the clothes for the woman. When this season's attire began to show on the streets, one old bachelor threatened to take to the swamps, saying he didn't know where this thing would stop. Marie Antoinette had her head cut

off for less sins than that debauched daughter of Belial who dictates the styles for millions of duped mothers and daughters. Will they rebel and dethrone the tyrant or will they not?

Another fruitful source of immorality might be checked by enforcement of laws now on the statute books. That prominent business man whose family reside in one part of the city while the husband and father, under the plea of being out of town or at the club, is really footing the bills of a hired house in another part of the city—this man's influence is absolutely poisonous to the best interests of the community. Can he be reached? The officers do know or can know the facts. Is there no way to bring this man to a sense of shame for his perfidious conduct? Shall money or standing in business shield this man?
W. P. WILSON.

Dallas, Texas.

I am a subscriber to something over a dozen periodicals, but when dire necessity forces me to "gnaw my trenchers" I hope still to have the Advocate on my list of weekly visitors. I believe that it is the most ably edited paper in the whole family of Methodism, North or South, and the contributors to its columns are by no means mediocre. B. A. STAFFORD, Mineola, Texas.

ANNOUNCEMENT.

The San Angelo District will hold a missionary institute, other than the one in conjunction with the District Conference. Let the preachers and laymen bend every effort to attend the great Biennial Conference Laymen's Missionary Movement in Dallas, February 19-22.
WILL T. RENFRO, P. E.

INSOMNIA

Leads to Madness, if Not Remedied in Time.

"Experiments satisfied me, some 5 years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as the extreme nervousness and acute dyspepsia which made life a most painful thing for me. I had been a coffee drinker since childhood, and did not like to think that the beverage was doing me all this harm. But it was, and the time came when I had to face the fact, and protect myself. I therefore gave up coffee abruptly and absolutely, and adopted Postum for my hot drink at meals.

"I began to note improvement in my condition very soon after I took on Postum. The change proceeded gradually, but surely, and it was a matter of only a few weeks before I found myself entirely relieved—the nervousness passed away, my digestive apparatus was restored to normal efficiency, and I began to sleep, restfully and peacefully.

"These happy conditions have continued during all of the 5 years, and I am safe in saying that I owe them entirely to Postum, for when I began to drink it I ceased to use medicines." 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.

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Notes From the Field

Oak Cliff.

We have been cordially received by the good people of this delightful charge. The official board made ample provision for all temporal needs. The Woman's Home Mission Society deserves special mention for valuable contribution to the comfort of the pastor and family. We are having accessions at almost every service and the outlook for the year is hopeful. We would not forget to acknowledge our gratitude for numerous kindly services graciously rendered by our next door neighbor, the "beloved" of the Dallas District.—E. L. Egger, Jan. 18.

Crafton.

We arrived in Crafton two weeks after conference adjourned. Found a good and comfortable parsonage to go into, and we also found good warm-hearted people (of different denominations) who gave us a nice pounding, that caused us not only to think but to know they were people who really cared for the preacher and his family. Crafton is headquarters for Crafton Circuit. Our other appointments are Cundiff, Park Springs and Red Bud. We have been around and received a warm welcome at all places. Crafton suffered in a storm last year, but he it said to their credit they now have as good a church and parsonage as they did before the storm. True, this success called for sacrifices, but they were for Christ's sake and were gladly made. We have a live Sunday-school in Crafton, a few weeks old, and a superintendent who has the interests on his mind and heart, and therefore it will succeed. We love the people of Crafton Circuit, and by the grace of God and the efforts of the faithful, we are going to move forward all along the line for 1910.—W. F. Davis, Jan. 18.

Zephyr.

I'm from Missouri—they showed me. It is not my purpose to speak of the calamity which befell this little city last May, when it was swept by a cyclone, leaving nothing but wreck and ruin in its path. It was enough to make strong men tremble and "doubting Thomases" lose all hope; but "the people had a mind to work." To-day Zephyr is a proud little city admired by all who chance to pass this way. At the close of the last conference year Zephyr M. E. Church, South, paid every dollar of their obligations, and asked to be made a half station, which request was granted and the writer was assigned by Bishop Key to this work. The circuit includes Turkey Peak and Harmony. Our new stone church is almost completed, and we will begin work on the parsonage in a short time. The brethren rented a parsonage, and the Woman's Home Mission Society furnished it. On the seventeenth of this month we arrived at our new home. We were met at the depot by a delegation from the Woman's Home Mission Society, Epworth League and Sabbath School who escorted us to the parsonage. There we were met by the officials of the Church and an immense crowd of people representing all the Churches of the town. We immediately began an investigation of the many nice things the ladies had procured for the benefit of myself and family. We finally arrived in the dining room, and here a sight met our eyes that would have done credit to the pantry of the St. Regis—an almost unlimited quantity of the choicest edibles that the market could afford. While we were gazing—as a preacher will—at the many good things to eat, suddenly a door

opened and in marched an army of the prettiest little girls and boys one ever saw, but all armed with clubs and battle-axes. Then they surrounded us and with every avenue of escape cut off, they began on us, and such a pounding as we did get! But the weapons were like the hearts of those precious children, soft and tender. There was no part of the program which we enjoyed more than that of the children. We are proud of our charge, and we have no fear but that our people will do their work well.—Josephus Lee, Jan. 18.

Dallas.

Good service for West Dallas Church yesterday morning and evening; three conversions; four bright, young men joined the Church at evening service. We hope for a great increase in Sunday-school and Church service and a great year.—Mrs. J. C. Moore, Jan. 19.

Las Cruces, N. M.

We are in the midst of a gracious revival. Meeting began two weeks ago under the leadership of Rev. L. E. Finney, assisted by his singer, Bro. Hiatt. These brethren of the Baptist Church, the Presbyterians and Methodist pastors and people co-operated. The pastors of the three Churches continue in union effort. Last night our first service after evangelists left. It was good. Congregations large, interest unabating. We are sure of a great victory. People are being led to Christ right along. Numbers have been saved to date and more coming.—W. E. Foulkes

Yowell.

We are at Yowell for this year. We left a good, clever people at Lake Creek and found a clever people at Yowell. Have had many tokens of kindness, but on the first day of January the folk began to assemble in the afternoon; no one was looking for them, but they may come again if they want to. I was away from home, but they left articles too numerous to mention, and when we came to the parsonage we found a sack of flour, put there by Sister Simmons, and then that evening Sister S. and her daughter brought supper already prepared. So you see we are among a kind and generous people. I have been to each appointment on the work. Everything seems to be in fairly good shape. Bro. Combs has done a good work here. The Board of Stewards raised the preacher's salary \$100 above last year. I hope to be able to meet every obligation on this work. May this year be the greatest year that Texas Methodism has ever had.—C. C. Williams, Jan. 20.

Gidding's Memorial Church, Brenham.

We have started off well in our second year. Our people are becoming alive in many ways. Bro. Oxley spent three days with us last week, and did a fine service in the Sunday-school institute. He is the right man in the right place. Every station and circuit ought to get him, if possible. He helps the pastor and Sunday-school teachers and officers in their work. The Sunday-school in Brenham is growing, last Sunday showing the largest attendance in years. The membership has recently about finished paying for the pipe organ which was purchased last year. Now we can boast of the best equipped Church property anywhere between Houston and Temple, or Houston and Austin. Methodism evangelized this country once, over fifty years ago. Un-

der God's providence we will evangelize it again, since the foreigner has taken the place of the old-time American—and we are doing it now. The attendance at the regular services is growing, and many people of foreign extraction are coming to all the services of the Church. What we need is a separate Board of Home Missions, whose duty it will be to put large sums of money down in such centers as Brenham is, and thus establish ourselves for evangelizing the entire country. The presiding elder, Bro. A. A. Wagon, is not afraid of work. He has asked to be excused from preaching in the easy places while the pastor sits idly by and he intends going to such places as have no preaching and holding revival meetings. If all our presiding elders will pull off their coats and go to work in a similar manner, much of the present criticism of the office will cease. The people are kind and they have received us with open arms.—Nathan Powell, Jan. 20.

Rotan Mission.

Did you know there was such a place? If you didn't you are not up-to-date. This is a picturesque country and contains good people. We are a new charge, this being our first year, both as a pastor and a charge. I was sent here by conference, from Stamford College, of which I was a student. Our work has six appointments in and around Fisher County. I am well pleased with the prospects for Methodism. People are flocking to this country by the hundreds, most of whom are good people and quite a few of them are Methodists. We are going to try to build some much-needed church houses this year as well as add many names to our membership. Our work is somewhat scattered, but our faith in God and these people is strong and we are praying and looking for a great year. Our first Quarterly Conference met at Dowell, December 11, and our second Quarterly Conference will meet at Grady and we have the best presiding elder in the Northwest Texas Conference. J. T. Griswold will be there with some of his best sermons. On with Methodism! —Sam H. Adams.

Melrose Circuit.

After two pleasant and I trust not wholly unfruitful years at Burke we were read out by Bishop Key for Melrose. We were loath to leave so many dear friends, but were soon upon the scene of action in our new field. Have been well received and duly pounded. A noble young man and a charming young lady representing the Chireno folks have been to the parsonage with a wagon load of good things. Have completed our round on our work, but find there is no end to our territory, bounded on the east by San Augustine Station and on the west by Nacogdoches Station and on the north and south the uttermost parts of the earth. We have some of the finest farming country and best people in East Texas. We fear we will have to spread ourselves so that the application will be thin. But by the help of the Lord and use of faithful Henry, intend to make hay while the sun shines, P. S.—And now here comes two of our ladies from Fairview, each with a buggy load of good things. May the good Lord enable us to show our appreciation of this good people. A happy New Year to all who love our Lord in sincerity. —W. A. Pounds.

Leon, Okla.

Since our appointment have preached sixteen times on my charge and made fifty pastoral visits. We are expecting a good year. We have but few Methodists out here and they are very dependent; yet there is plenty of people here to build up a good Church and we are going to work to that end.—J. M. Holt.

Shady and Marvin.

We were made to feel welcome by our people all over the circuit. The parsonage was made ready by the people of Shady and a delightful pounding was awaiting our arrival. Later on a wagon drove up at the parsonage loaded with many good things from Pattonville. We are well pleased with our appointment, and preaching to attentive congregations all over the circuit. Our first Quarterly Conference is passed—was held January 16 and 17. Bro. Sweeton, our presiding elder, was with us and preached an able sermon Sunday night and held the business session Monday looking well after the interests of the Church. The stewards assessed the preacher's salary at \$500 and presiding elder at

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Dr. J. Lawrence Hill
Snapshot of the Doctor
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Please send me your large trial package in plain, sealed wrapper, that I may try it and see for myself if it will do what you claim for it. I enclose 25c to help pay for packing, etc.

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\$83.65, and brought up a very good report for the first quarter. The Quarterly Conference decided to move the parsonage from Shady Grove to Pattonville and rented a house in Pattonville till they can move the parsonage. Rockford is building a new church and expects to get it ready for worship by the last of February. We hope to get Marvin church improved soon. We are happy in our work and trusting in the Lord for gracious revivals all over our circuit this year.—H. E. Carter, Jan. 20.

Emory.

After making a visit to Oklahoma we came to Emory during the holidays. The people received us gladly and gave us a good pounding, and the good things continue to come in. We have no saloons here and the people know when Sunday comes. Thank God from whom all blessings flow. Our stewards are to meet next Saturday, and our first Quarterly Conference the last of February. We have a large field to cultivate and pray that it may be well done and the harvest may be great. Our people seem to be willing to do their part, and by the help of God we mean to do ours.—J. W. Cummings, Jan. 18.

Greenwood Circuit.

When we arrived we found enough on the table to last for weeks. Such a pounding you don't see often. Quarterly Conference convened January 1. Had a splendid conference. Bro. Barton preached some of his many soul-stirring Methodist sermons. The circuit has had a well sunk in parsonage yard and the paper is bought to paper the house throughout. Last Friday was the day set to meet and build a fence around the parsonage lot. Of course we expected a crowd for dinner and convened to prepare for it. But

Continued on Page 13

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EXCURSION TICKETS ON SALE DAILY

Write E. P. TURNER, C. P. A., Dallas, for Descriptive Literature

THE HOME CIRCLE

GOING ERRANDS.

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

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

—Pearls for the Little Ones.

THE LATE MORRIS.

Uncle David named him, "My nephew, the late Morris Bright," he once introduced him, and Morris had wondered why people laughed. It had made him blush, himself; he did not like to remember how many times he had been late to school, to Church, to breakfast, dinner, supper. And, of course, he did not want other people to find out. It was unkind in Uncle David to tell them like that.

After that he was often called the Late Morris, and, of course, he was often late. It was a great trial to mamma and the girls and the cook.

"Will he ever outgrow it?" sighed mamma.

"He's a perfect nuisance!" the girls complained.

"An' shure it's me 'lligant dinner is sp'ilt intirely wid waitin'!" lamented the cook.

But really it was poor little Marjorie who suffered most. Marjorie was the Late Morris' twin sister, and usually planned to go to school and Church with him. But it was harrowing work. She waited always until the last safe minute and then, if he did not appear, ran all the way, to keep from being late herself.

"O Morry, why won't you be 'shamed!" she mourned often. "Mamma says that's the discouragingest part of you. If I was ever late—O, I don't know what I'd do if I was late! It would most break my heart."

The twins were very fond of each other, and proud of each other, too. Marjorie was proud of Morris' handsome face and of the way he could add up long columns of figures, and of his being pitcher in the Nimble Nine—but, O, how ashamed she was of his being so often late! Morris was proud of the whole of Marjorie, from the tip of her little smooth head to the ends of her little shining kid toes; he was, a little oddly, very proud of her never being late.

"You're early enough for both of us," he said, when she gently scolded him. "When you get to being late I'll promise to be early!"

"Cross your heart?" laughed she. It seemed a funny idea.

"Yes—see me." Morris in his turn laughed.

Then he promptly forgot the funny idea. But not Marjorie—she kept thinking of it. It had suggested something rather startling to her; it was something she would much rather not think about.

"The idea!" she said to herself, and now it was not at all a funny idea. She laughed at it, to be sure, but scornfully. As if she would ever do what it suggested! Even for Morry—

"O, I love him—of course I love him!" she cried, as though the idea were there in the room and had spoken.

"But not enough to take my advice?" suggested the Idea. "Not enough to help cure him? You don't love him like that, I suppose?"

"But—but it would be awful to be late. And I was going to get the Prompt Medal—I've got the blue ribbon all ready to wear on it. I know I'd have got it, because Cora McAndrew was the only other perfectly prompt girl, and she's got the measles. I couldn't bear to lose the medal—"

"Good-by," the Idea said, interrupting her, and he seemed to be going out of the room. He seemed to be at the door now.

"O, wait! Come back, come back!"

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

Marjorie cried. "If you think he truly would—"

"He promised."
"Then he will. Morry's a promise keeper. He did promise and so he will do his part, and I'll do mine," she said brightly. Now she had decided she felt happy. She felt like hugging the idea in her arms.

The next day she stood at the foot of the stairs waiting for Morry. It was almost school time.

"Go ahead—needn't wait for me, Marjo," he called down; but she waited. She would not look at the clock. Her feet, at this last minute, ached to run; but they stood quietly at the foot of the stairs and waited—longer and longer. O, where was the Late Morris?

He came clattering down at last. The unexpected sight of Marjorie quietly waiting filled him with astonishment. He had supposed her, by this time, half way to school. Supposing she had waited a minute too long—

"Quick!" he cried, grasping her hand, "run!" For Marjo must not be late! No—no—no! Morris was suddenly very anxious. He could not run, could not drag Marjorie, fast enough. They sped silently down the long street.

"Faster!" gasped the boy-twin; and boy-twin and girl-twin raced frantically along. How many minutes had they? If they could have just five—even four, three!

"Nev—never mind, we can't do it," breathed Marjorie, coming to a sudden stop. She held up a hand for him to listen—Morris heard the city clock striking nine.

"O, why did you go and wait?" he groaned. An awful sense of guilt weighed him down. He had never minded being late himself, but to have Marjo—O, it would break Marjo's heart! Morris was not sure but that it would break his. He was ashamed at last.

Marjorie put a small, brown hand on his jacket sleeve; her face was a little white. A blue ribbon seemed to have slipped from her neck, and she could almost hear the soft clink of a beautiful medal on the pavement at her feet.

"You promised, Morry," Marjorie said gently.

"Promised?" He did not understand.

"Yes, don't you remember? You said when I was late you'd begin to be early. You crossed your heart. And—and here I am late."

She drew her breath in with a little sound like a sob, but her eyes were steadily on the penitent face of the Late Morris. And now he understood. He was only eleven, but he knew the meaning of "sacrifice" in the dictionary. All his boy's sense of chivalry was aroused, and all his love for the little twin sister, all his shame and regret.

"You promised—you're a promise keeper, Morry."

He threw back his shoulders.

"I'll never be late again if I can help it," he said loudly, as if that would make the vow more valid. Then his voice dropped and broke: "O Marjo, what made you wait? I'm so sorry! I'm as—ashamed!"

To his astonishment Marjo laughed a soft little tremulous laugh.

"I'm so glad you're ashamed!" she cried. "That's the promisingest part. Now we'll go on. To-morrow we'll go to school together and walk all the way."

"And get there in time," supplemented the boy twin.

A few weeks later Uncle David invited the twins to a little party in his beautiful grounds, and they arrived bright and early. Marjorie's eyes were mischievous and triumphant as she looked all the long way up into tall Uncle David's face.

"Let me make you 'quainted with your nephew, the Early Morris Bright," she rippled. "The Late Morris is dead."—Annie H. Donnell, in the Congregationalist.

A COWARD'S VICTORY.

"You are a coward, that's what you are, Merick Sherman! You don't dare to tap the tree."

Merrick's face reddened. Bob Hartley knew his friend's weakness and determined to make it serve his purpose.

"If you weren't a coward you would go ahead and tap the tree."

Merrick squared his shoulders defiantly. "I call it cowardly to harry a

Say It!

If your doctor says this is all right, then say it over and over again.

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Headaches. Biliousness. Constipation. Ayer's Pills. Sugar-coated. Easy to take. Don't forget.

Headaches. Biliousness. Constipation. Ayer's Pills. Sugar-coated. Easy to take. Don't forget.

follow as you are doing, Bob Hartley," he said, sturdily. Then, as if determined to put an end to the discussion, he threw himself upon the ground, while his tormenter stood above him with his hands thrust into his pockets and continued his taunting harangue.

"Well, I know if my father had as fine a maple tree in his yard as yours has, I would go ahead and tap it if I wanted to. Your father never will remember that he said anything against it after he has once tasted the fine maple sugar it will make. If he does, he can't help himself and scolding doesn't hurt. Your father never punishes as mine does."

"No!" flashed Merrick, proudly. The exultant ring of the word aroused the vindictive nature of the boy to whom it was addressed, and made him determined, if possible to bring his companion's chivalrous spirit down to the mean level of his own.

"Besides," Merrick continued, his brave eyes reading the sneer in the other boy's face, "my father trusts me, Bob Hartley, and I think it would be a mean thing to take advantage of him."

"Have you any other maple trees on your place?" Bob asked suddenly.

"No; that is the reason father does not want this one tampered with. He says it will be stronger in a few years, and then tapping will not injure it."

"But suppose you let one of us do the job," craftily suggested Bob. "Suppose you let one of us go ahead and tap the tree; then you will not have had anything to do with it, and you can tell your father so."

"Why, I never thought of that!" exclaimed Merrick, his countenance brightening.

Merrick had snapped at the bait more readily than Bob had anticipated; but he was careful to conceal his delight, and merely said:

"Well, think it over. We will be down at the corner of the field with our pairs at eight o'clock, and if you decide to let us do it we can go right to work; the moon will give light enough for us to work by. I should hate to have the Center boys better supplied with sap than ourselves at the sugaring off Saturday; they would crow over us so."

By the time Bob had finished talking, Merrick had about made up his mind. The reference to the Center boys had clinched the matter. As Bob had repeatedly asserted, if they were careful and put the plug high enough up on the tree, his father might never find it out. "You might as well come down, I suppose," Merrick said, somewhat reluctantly, "and if father ever does find it out—"

"You can tell him you didn't do it, and that is all you need to say about it," Bob broke in quickly, not allowing Merrick time to finish. "Just stick to what you tell him. You didn't do it, remember."

The boys were plotting near a thick hedge close to the road, and neither of them noticed the figure of a man walking slowly up the hill. He paused as he heard the boys' high-pitched voices; then after listening a minute, passed on but with his head still turned in a listening attitude.

Having gained his point, Bob was eager to be off to inform Dick Bryant and Ned Walker of his success, so he bade Merrick a hasty good-bye and started off on a run. As his figure disappeared from view, Merrick turned and slowly walked across the field in the direction of his home. He carried a sober face to the supper table, where he quite unexpectedly encountered his father who had left home that morning with the intention of remaining away until the next day. He flushed guiltily when he thought of the plans for the evening, and when his father greeted him with his usual pleasant smile he would have liked to have the floor open and swallow him. Hastily eating his supper, he muttered an excuse and left the house on a run; for it was nearly seven o'clock, and the boys must now be on their way, as they had a distance of about two miles to walk. Suddenly an idea entered his head which caused him to stand still in the middle of the road. Bob Hartley was right; he surely was doing a cowardly thing right now. He turned deliberately around. "I am doing this just because I am afraid of being found

out," he said to himself. "I'll let the boys come, and then I'll tell father what they are here for, and that I told them they might come. I can't stand this any longer. I feel as if I had been lying and stealing and a lot of other mean things. I would rather father had whipped me than have smiled at me as he did to-night."

Just then he heard the sound of voices in the distance. He hurried down to the fence, and in a short time several boys moving cautiously and talking in whispers crept out from the shadow of the hedge into the moonlight.

"Hello, Merrick! Glad you decided to let us tap the tree. We'll do such a neat job that your father never will find it out. Dick is tall, and he is going to do most of the work," Bob Hartley assured Merrick, in a loud whisper.

"Hold on, boys!" Merrick's voice spoke out clearly and forcibly. "I have decided not to let you tap the tree."

"Backing down again! I thought he would!" sneered Bob, while exclamations of consternation broke from the other three boys, as they stood in a group swinging their empty pails.

Merrick stepped out into the moonlight, where all could see him, and measured every boy with his glance. "You called me a coward this afternoon, Bob Hartley, and so I am," he said. "I cannot meet my father again with a lie in my heart. He has told me not to meddle with that tree and trusts that I will obey him. It will injure the tree just as much if you tap it as it will if I do it. That is what father cares about—injuring the tree."

"You are right, my son."

Every boy started guiltily, and the first instinct of everyone but Merrick was to run, for the figure of a man suddenly appeared on the other side of the fence, which he cleared with a bound, and stood among them. "Stop a minute, boys! I have a word to say before you go. I happened to be walking along the road a few hours ago, while this tree-tapping project was being talked over, and I confess that I came here to-night with extreme sorrow in my heart." Then he turned to Merrick, who stood with his eyes fastened upon his father's face, and he laid his hand lovingly upon his head as he continued, "But my son has just uttered words that I prize more highly than my farm and every tree upon it. He called himself a coward, just now, but I shall have to call him a hero!"

There was a minute of impressive silence; then, without saying a word, the boys turned and shamefacedly walked away. As father and son were going home together, Merrick looked up into his father's face with shining eyes and said: "Is that all it takes to make a hero, father? I thought you had to do some great deed—save a life, or—or—or something."

"Not always," was the answer. "It sometimes requires as much courage to face a crowd of scoffing boys and tell them the truth, as you have done to-night, as it does to rush into a burning building and rescue a life at the risk of your own. Both of these things show a hero."—Helen M. Richardson, in Sabbath School Visitor.

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TRIPLE MURDER—SUICIDE—CIGARETTES.

Frank B. Kimble, a citizen some twelve miles from this place, was a prominent citizen, fairly prosperous, of more than average culture and with seemingly a happy home and family.

On Sunday morning, Jan. 9, 1910, just at dawn he arose and struck his wife three murderous blows, either of which would have proven fatal. Then with stealthy tread to the next room, where the little lad of six lay sleeping the sweet sleep of innocent childhood. With a blow the little head is crushed and death is instant. Then three terrific blows were aimed at the head of his niece, a young lady whose home was with the family and who was sleeping with the little boy, she being awakened was able to protect herself in some measure by drawing the covers about her, but was frightfully injured. Back then to the room where the dead wife lay and two-year-old babe's brains were scattered over bed and wall. Discarding his hatchet, he then with a pocketknife cut his own throat, dying instantly. So much the daily papers in scare headlines and double-headed type told on Monday, Jan. 10. The four bodies were shipped today from this place to Lott, Tex., and the young lady is here in critical condition.

The man was insane, had been for weeks. There is but one reason for inflicting the horrible details on the readers of this Advocate, that is to say that the physicians ascribe his disordered mental condition to excessive cigarette smoking. We might moralize, but what's the use?

J. W. PATISON,
Pastor Methodist Church,
Winters, Tex., Jan. 11, 1910.

NORTHWEST TEX. CONFERENCE

Abilene District—First Round.
Tye, at Tye, Jan. 29, 30.
Eskota, at Eskota, Jan. 30, 31.
Caps, at Caps, Feb. 5, 6.
GUS BARNES, P. E.

Brownwood District—First Round.
Winters Station, Jan. 27, 30.
Wingate and Pumphrey, at W., Jan. 29, 30.
Bangs Circuit, at B., Feb. 3.
J. A. WHITEHURST, P. E.

Clarendon District—First Round.
Panhandle and Pampa, at Panhandle, Jan. 28.
Miami Cir., at Miami, Jan. 29, 30.
J. G. MILLER, P. E.

Cleburne District—First Round.
Itasca, Jan. 29, 30.
Walnut Springs, Feb. 5, 6.
Morgan and Kopperl, at M., Feb. 6, 7.
Grandview, Feb. 12, 13.
E. A. SMITH, P. E.

Colorado District—First Round.
Owing to bad weather and sickness so many December conferences could not be held, the following rearrangement will take the place of rounds heretofore published:
Jan. 29, 30, Blackwell, at B.
Jan. 29, 31, Sweetwater.
Feb. 5, 6, Fluvanna, at F.
Feb. 6, 7, Gail, at Gail.
Feb. 12, 13, Westbrook, at Misore.
Feb. 13, 14, Iatan, at Cuthbert.
Feb. 19, 20, Big Springs Mis., at Mores.
Feb. 20, 21, Soash, at Soash.
Feb. 26, 27, Pride, at Pride.
Feb. 27, 28, Lamesa Sta.
SIMEON SHAW, P. E.

Dublin District—First Round.
Desdemona, Jan. 29, 30.
Gorman, Jan. 30, 31.
Proctor, 11 a. m., Feb. 2.
Harbin, Feb. 5, 6.
Bunyan, 11 a. m., Feb. 8.
Huckabay, 11 a. m., Feb. 9.
DeLeon Mis., 11 a. m., Feb. 12.
DeLeon Sta., Feb. 13.
J. G. PUTMAN, P. E.

Fort Worth District—First Round.
Smithfield, Jan. 29, 30.
Central, 11 a. m., Feb. 6.
SAM R. HAY, P. E.

Gatesville District—First Round.
Turnersville, Jan. 29, 30.
Pearl, at Pearl, Feb. 5, 6.
S. J. VAUGHAN, P. E.

Georgetown District—First Round.
Glorietta Mis. at Heidenheimer, Jan. 29, 30.
Rogers, Jan. 30, 31.
W. H. VAUGHAN, P. E.

Plainview District—First Round.
Lubbock Sta., Jan. 29, 30.
Gomez, at G., Feb. 1.
Brownfield, at Meadow, Feb. 2.
Tahoka Sta., 7 p. m., Feb. 4.
Post City, at P. C., Feb. 5, 6.
Hale Center Sta., Feb. 12, 13.
Barton, at B., Feb. 14.
Turkey, Feb. 19, 20.
Silverton, at S., Feb. 21.
Happy, at H., Feb. 26, 27.
Emma, at E., Mar. 1.
Dimmitt, at D., Mar. 4.
G. R. HARDY, P. E.

Stanford District—First Round.
Haskell Mis., Jan. 29.
Haskell Sta., Jan. 29, 30.
Pinkerton, at Pinkerton, Feb. 5.
Rule, Feb. 5, 6.
Rochester and Carney, at C., Feb. 11.

Knox City, Feb. 12, 13.
Thorp, at Thorp, Feb. 14.
Weinert, at Weinert, Feb. 18.
Munday, Feb. 19, 20.
Bomarton, Feb. 25.
Goree, Feb. 26, 27.
J. T. GRISWOLD, P. E.

Vernon District—First Round.
Crowell Station, Jan. 29, 30.
Seymour Station, Feb. 4, 6.
Seymour Mis., at Red Springs, Feb. 5, 6.
Estelline, Feb. 12, 13.
J. H. STEWART, P. E.

Waco District—First Round.
Waco, Fifth St., Jan. 29, 30.
Peoria, Feb. 5, 6.
Penelope, Feb. 12, 13.
W. L. NELMS, P. E.

Corsicana District—First Round.
Irene, at Emmett, Jan. 29, 30.
Frost, at Frost, Jan. 30, 31.
Horn Hill, at Steele's Creek, Feb. 5, 6.
HORACE BISHOP, P. E.

Washburn District—First Round.
Bethel, Jan. 29, 30.
Forrest, at Nash, Feb. 5, 6.
Maypearl, at Maypearl, Feb. 6, 7.
Ovilla, at Ovilla, Feb. 12, 13.
Red Oak, at Dixon's Chapel, Feb. 19, 20.
T. S. ARMSTRONG, P. E.

Weatherford District—First Round.
Eliasville, at Chandler, Jan. 29, 30.
Davis Mis., Feb. 1.
Throckmorton, Feb. 2.
M. K. LITTLE, P. E.

NORTH TEXAS CONFERENCE

Honham District—First Round.
Petty and Whiterock, at W., Jan. 29, 30.
Brookston and High, at H., Feb. 5, 6.
Trenton Cir., at T., Feb. 12, 13.
Ladonia Sta., Feb. 19, 20.
Ector Cir., at Ector, Feb. 26, 27.
Maxey Mis., at M., Mar. 5, 6.
Bailey Cir., Mar. 12, 13.
Ravenna Mis., Mar. 19, 20.
J. B. GOBER, P. E.

Bowie District—First Round.
Sunset Circuit, Jan. 29, 30.
Henrietta Mis., Feb. 5, 6.
Henrietta Sta., Feb. 6, 7.
Post Oak Cir., Feb. 12, 13.
Montague Mis., Feb. 19, 20.
Holiday Mis., Feb. 26, 27.
Dandee Mis., Feb. 27, 28.
Bowie Mis., Mar. 5, 6.
JNO. E. ROACH, P. E.

Dallas District—First Round.
West Dallas Cir., at W. D., Jan. 29, 30.
Wesley Chap., 7 p. m., Jan. 30.
Cedar Hill and Duncanville, at C. H., Feb. 5, 6.
Grand Prairie at G. P., 11 a. m., Feb. 12.
Oak Cliff, 11 a. m., Feb. 13.
First Church, 7 p. m., Feb. 13.
Cochran and Maple Ave., at C., Feb. 19, 20.
Wheatland, Feb. 26, 27.
J. M. PETERSON, P. E.

Decatur District—First Round.
Chico Cir., at Pleasant Grove, Feb. 5, 6.
Chico Station, Feb. 6, 7.
Mexican Mis., Feb. 12, 13.
Bridgeport Sta., Feb. 13, 14.
Ponder and Krum, Feb. 19, 20.
Justin Cir., at Justin, Feb. 26, 27.
L. S. BARTON, P. E.

Galveston District—First Round.
Valley View, Dec. 22.
Era and Spring Creek, at E., Dec. 26, 27.
Wesley and Bethel, at W., Jan. 1, 2.
Aubrey Cir., at Aubrey, Jan. 2, 3.
Denton Sta., Jan. 5.
Denton Street, Jan. 9, 12.
Woodbine, at W., Friday night and Saturday, Jan. 14, 15.
Pilot Point, Jan. 15, 16.
Broadway, Jan. 19.
Collinsville and Tioga, at C., Jan. 22, 23.
Sanger and Bolivar, at S., Jan. 29, 30.
Saint Jo Cir., at S. J., Feb. 4, 5.
Myra and Hood, at H., Feb. 12, 13.
Rosston, Feb. 13, 14.
Marysville, at M., Feb. 19, 20.
Dexter Cir., at Mt. Zion, Feb. 26, 27.
D. H. ASTON, P. E.

Greenville District—First Round.
Commerce Sta., Jan. 29, 30.
Kavanaugh Sta., Jan. 30, 31.
Karrington Mis., at Mt. Carmel, Feb. 4, 5, 6.
Quarterly Conference, 2 p. m., Feb. 5.
Commerce Mis., at Columbia, Feb. 12, 13.
Fairlie and Wesley Chapel, at F., Feb. 19, 20.
Wolfe City, Feb. 26, 27.
R. G. MOOD, P. E.

McKinney District—First Round.
Princeton Cir., at P., Jan. 29, 30.
Farmersville Sta., Jan. 30, 31.
Allen Cir., at Allen, Feb. 5, 6.
Weston Cir., at Weston, Feb. 12, 13.
Celina Sta., Feb. 13, 14.
J. F. PIERCE, P. E.

Paris District—First Round.
Rosalia Cir., at Lone Star, Jan. 29, 30.
Clarksville Mis., at Liberty, Feb. 5, 6.
Clarksville Sta., Feb. 6, 7.
Annona Cir., at Annona, Feb. 12, 13.
White Rock and Williams Chapel, at W. R., Feb. 19, 20.
Avery Mis., at Avery, Feb. 26, 27.
Paris Cir., at Hopewell, Mar. 5, 6.
Bonham Street, at B. S., Mar. 6, 7.
Lamar Ave., Mar. 12, 13.
Centenary, Mar. 13, 14.
J. M. SWEETON, P. E.

Sherman District—First Round.
Pottsboro and Preston, at Pottsboro, Jan. 29, 30.
Sadler and Gordonville, at S., Jan. 30.
Southmayd Cir., at Southmayd, Feb. 6.
Whitesboro Sta., Feb. 6, 7.
C. M. HARLESS, P. E.

Sulphur Springs District—First Round.
Yowell Cir., at Moss Chapel, Jan. 29, 30.
Winnboro Sta., Feb. 5, 6.
Como Cir., at Como, Feb. 6, 7.
Sulphur Bluff Cir., at Nelta, Feb. 12, 13.
Weaver and Saitillo Cir., at W., Feb. 19, 20.

Purley Cir., Pleasant Hill, Feb. 26, 27.
W. D. MOUNTCASTLE, P. E.
Terrell District—First Round.
Kemp, Jan. 29, 30.
Mabank, Feb. 5, 6.
Elmo, Feb. 12, 13.
College Mound, Feb. 19, 20.
Chisholm, Feb. 26, 27.
Terrell, Feb. 27, 28.
M. L. HAMILTON, P. E.

TEXAS CONFERENCE

Beaumont District—First Round.
Jasper Mis., at Peach Tree, Jan. 29, 30.
Jasper Sta., Jan. 30, 31.
Kirbyville, Jan. 31.
Orange Mission, at N., Feb. 5, 6.
Harrisburg, at N., Feb. 6, 7.
Woodville Mis., at Woodville, Feb. 12.
Wallisville Mis., at Wallisville, Feb. 16.
Warren Mis., at Warren, Feb. 20, 21.
Dayton, Feb. 27.
Liberty, at Liberty, Feb. 24.
Raton and Saratoga, at S., Feb. 26, 27.
First Church, Beaumont, March 2.
Port Arthur, March 5.
D. H. HOTCHKISS, P. E.

Brenham District—First Round.
Richmond, January 29, 30.
Rosenberg, at Rosenberg, Jan. 30, 31.
Caldwell, Feb. 5, 6.
Caldwell Mission, at Lyons, Feb. 12, 13.
Somerville, Feb. 13, 14.
Thorndale, at Thorndale, Feb. 19, 20.
Rockdale, Feb. 21.
Fulshear and B., at F., Feb. 26, 27.
A. A. WAGNON, P. E.

Houston District—First Round.
McAshan, Dec. 5.
Tabernacle, Dec. 5.
Angleton, Jan. 2.
Velasco, Jan. 9.
Trinity, Jan. 16.
McKee, Jan. 16.
Humble and Katy, at H., Jan. 22, 23.
Washington St., Jan. 23.
Galveston, First Church, Jan. 30, 31.
Galveston, West End, Jan. 30, Feb. 2.
Cedar Bayou, Feb. 5, 6.
Columbia and B., at B., Feb. 12, 13.
Alvin, Feb. 13, 14.
League City, at L. C., Feb. 19, 20.
Houston Heights, Feb. 27.
Brunner, Feb. 27.
First Church, Houston, March 6.
St. Paul's, Houston, March 6.
The pastors and stewards will be notified by correspondence of the time for the Quarterly Conference. In every case it is proposed to hold the conference at a time when the largest attendance may be secured.
ELLIS SMITH, P. E.

Huntsville District—First Round.
Willard Cir., at Westville, Jan. 29, 30.
Groveton Sta., Jan. 30, 31.
San Jacinto Cir., at Paris, Feb. 5, 6.
Dodge Mis., at Dodge, Feb. 9.
Huntsville Sta., Feb. 13, 14.
Grapeland and Lovelady, at G., Feb. 16.
Trinity and Onalaska, at O., Feb. 19, 20.
Montgomery Cir., at Stoneham, Feb. 23.
Cold Springs Mis., at Cold Springs, Feb. 26, 27.
F. M. BOYLES, P. E.

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

Marlin District—First Round.
Travis, at Travis, Jan. 29, 30.
Rosebud Sta., Jan. 28-30.
Jewett and Oakwood, Feb. 5, 6.
Centerville, at Centerville, Feb. 12, 13.
Iola, at Normangee, Feb. 13, 14.
Wheelock, at Wheelock, Feb. 19, 20.
Franklin Sta., Feb. 20, 21.
Maysfield, at Maysfield, Feb. 26, 27.
E. L. SHETTLES, P. E.

Marshall District—First Round.
Harleton Cir., at Harleton, Jan. 29, 30.
Hallville, at Hallville, Feb. 5, 6.
Kilgore, at Kilgore, Feb. 6, 7, 20.
Church Hill Cir., at Church Hill, Feb. 12, 13.
Henderson Sta., Feb. 13, 14.
Henderson Cir., at Griffin, Feb. 19, 20.
Harrison Cir., at Scottsville, Feb. 26, 27.
H. T. CUNNINGHAM, P. E.

Pittsburg District—First Round.
Redwater Cir., at R., Jan. 29, 30.
Winfield Circuit, at W., Feb. 5, 6.
Mt. Pleasant Sta., Feb. 6, 7.
Quitman Cir., at Liberty, Feb. 11.
Winnboro Cir., at Morris Chapel, Feb. 12, 13.
Hughes Springs, at H. S., Feb. 19.
Dalingerfield Cir., at Cason, Feb. 20, 21.
Naples and Omaha, at O., Feb. 24.
Pittsburg Cir., at Union Ridge, Feb. 26, 27.
Pittsburg Sta., Feb. 27, 28.
JOS. B. SEARS, P. E.

San Augustine District—First Round.
Corrigan, at Corrigan, Fri., Jan. 21.
Burke, at Burke, Jan. 22, 23.
Lufkin Sta., Jan. 23, 24.
Kennard, at K. Mill, Tues., Jan. 25.
Mt. Enterprise, at Riland, Jan. 29, 30.
Timpano Sta., Wed., Feb. 2.
Melrose, at Melrose, Feb. 5, 6.
Nacogdoches Sta., Feb. 6, 7.
Geneva, at McM., Fri., Feb. 11.
Hemphill and B., at B., Feb. 12, 13.
San Augustine Sta., Feb. 13, 14.
Garrison Sta., Friday, Feb. 18.
Appleby, at S. Ch., Feb. 19, 20.
Jackington Cir., at Mt. R., Feb. 26, 27.
Livingston Sta., Feb. 27, 28.
C. A. TOWER, P. E.

Tyler District—First Round.
Colfax, at Colfax, Jan. 29, 30.
Grand Saline, Jan. 31.
Mineola, Feb. 1.
Murchison, at Shady Grove, Feb. 5, 6.
Tyler Cir., at Liberty, Feb. 12, 13.
Cedar Street, Feb. 13, 14.
Whitehouse, at W., Feb. 19, 20.
Alba, at Alba, Feb. 26, 27.
Emory, at Emory, Feb. 27, 28.

Marvin Church, Mar. 2.
Mt. Sylvan, at Red Spring, Mar. 5, 6.
Lindale, Mar. 6, 7.
C. B. GARRETT, P. E.

WEST TEXAS CONFERENCE

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

Beeville District—First Round.
(In Part.)
Jan. 29, 30, Kingsville.
Jan. 31, Stanton.
Feb. 1, Corpus Christi.
Feb. 5, Rockport.
A. L. SCARBOROUGH, P. E.

Cuero District—Second Round.
Edna, Feb. 5, 6.
Flatonia, Feb. 9.
Victoria, Feb. 12, 13.
Hallettsville, Feb. 19, 20.
Pandora, at Dewville, Feb. 26, 27.
Stockdale, at Caddo, March 5, 6.
Palfreys, March 12, 13.
Markham, at Ashby, March 14.
Cuero, March 16.
Port Lavaca, at Traylor, March 19, 20.
Nixon, at Seal's Chapel, March 26, 27.
District Conference, at Nixon, March 30-April 4.
Nursery, at Fordtran, April 9, 10.
Port O'Connor, April 11.
El Campo, April 16, 17.
Ganado, April 18.
Leesville, at Wrightshoro, April 23, 24.
Yonkum, April 25.
Shiner, at Moulton, April 26.
Hope, at Providence City, April 30, May 1.
Lavernia, May 7, 8.
Smiley, May 14, 15.
R. A. ROWLAND, P. E.

Llano District—Second Round.
Burnet, at Lake Victor, Jan. 29, 30.
Lampasas Sta., Jan. 30.
Kempner, at K., Jan. 31.
Missionary Institute, Burnet, Feb. 1-3.
Lemeta, at L., Feb. 4.
Mullin, at North Brown, Feb. 5, 6.
Center City, at South Bennett, Feb. 7.
Goldthwaite Sta., Feb. 7, night.
Harper, at Ingraham, Feb. 12, 13.
Kerrville Sta., Feb. 19, 20.
Boerne, at Salado, Feb. 26, 27.
Missionary Institute, Center Point, Mar. 1-3.
Bandera, at Medina, Mar. 5, 6.
Cherokee, at Valley Springs, Mar. 12, 13.
San Saba Sta., Mar. 15, 16.
San Saba Cir., at Colony, Mar. 19, 20.
Blanco, Mar. 26, 27.
Johnson City, Mar. 28.
Willow City, Mar. 30, 31.
My address will continue to be in San Antonio, 837 Kentucky Avenue, Station A. We have not and will not move to Llano for the present.
J. D. SCOTT, P. E.

San Angelo District—First Round.
Sonora, Jan. 29, 30.
Ozona, Feb. 1.
Sherwood, Feb. 3.
WILL T. RENFRO, P. E.

San Antonio District—First Round.
Christine Cir., Jan. 29, 30.
A. J. WEEKS, P. E.

San Marcos District—First Round.
Lockhart, Jan. 29, 30.
San Marcos, Feb. 6, 7.
Belmont Cir., at B., Feb. 12, 13.
W. H. H. BIGGS, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—Second Round.
Magdalena, Jan. 29, 30.
Gallup, Feb. 5, 6.
Los Cerrillos, Feb. 8, 9.
Watrous, Feb. 12, 13.
Moriarity, Feb. 19, 20.
Cimarron, Feb. 26, 27.
Tucumcari, Mar. 19, 20.
Logan, Mar. 22, 23.
San Jon, Mar. 26, 27.
Cuervo, April 5, 6.
Ricardo, April 2, 3.
Star, April 9, 10.
Puerto, April 16, 17.
District Conference will convene at Tucumcari May 4.
J. H. MESSER, P. E.

Clovis District—Second Round.

Inez, Jan. 29, 30.
Elida, Feb. 5, 6.
Kenma, Feb. 12, 13.
Boaz, Feb. 19, 20.
Blacktower, Feb. 26, 27.
Cantara, March 5, 6.
Tolar, March 12, 13.
Taiban, March 19, 20.
Roosevelt, March 26, 27.
Grady, April 2, 3.
Knowles, April 9, 10.
Melrose, April 16, 17.
District Conference at Melrose April 20.
B. T. JAMES, P. E.

W. D. JONES, M. D.

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G. C. RANKIN, D. D. Editor

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SIX MONTHS 1.00
THREE MONTHS50
TO PREACHERS (Half Price) 1.00

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TO OUR CORRESPONDENTS.

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

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

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

3. Do not address matter for publication to any individual—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.

THE ORDER OF PRAETORIANS.

This fraternal insurance order has had a marvelous growth within the past few years. The reason for this is, it is devoted to placing life insurance within the reach of the masses. Its membership has steadily increased until it is one of the leading insurance organizations in the State. Among those who are devoted to its interests are some of the best business men in the State, and its affairs are carried on in most excellent form. Mr. Louis Blaylock, the well-known publisher of the Advocate, has been prominently connected with it from the beginning, and is now the Vice-President, and he has contributed of his time and means to make it a success. Insurance in this company is as safe and reliable as in any of the old line companies. There is no stock sold, hence no dividends. All its proceeds are turned back into the order for the benefit of its widows and orphans and to meet the legitimate expense of its business matters. It has the most imposing business house in Texas, sixteen stories high and fire-proof throughout. The whole plant is valued at more than a half million dollars, and it is run on strictly business principles. The credit of the order is equal to that of any commercial establishment in the city and it stands high in the confidence and esteem of the public. The picture of the building will be found in another part of this issue.



DOCTOR WINTON ONCE MORE.

In another column of this issue will be found the third installment from the pen of Dr. George B. Winton, further giving his side of the Vanderbilt controversy. In his reply to what we have had to say he simply enters his denial and passes on. Well, we simply reaffirm our former positions and also pass it on.

It will be noticed that the Doctor makes no reply to the emphatic statement of Bishop Hoss to the effect that he had been "four times" shut out of the columns of the Nashville Christian Advocate, whereas Dr. Winton affirmed that he had turned the Bishop down but once. He therefore declines to accept the Bishop's challenge on that proposition.

But in the last issue of the Nashville Christian Advocate the Doctor says:

It is charged by the editor of the Texas Christian Advocate and by others that no article criticising the Board of Trust of Vanderbilt can secure publication in the Christian Advocate. This is a total misapprehension of our editorial policy. The editor of the Christian Advocate has seen no occasion for the present widespread agitation concerning the University, and hence has not discussed it editorially. But he would scorn to use his official position to shield himself as a trustee of Vanderbilt, or the Board of Trust as a whole, from just criticism. He is willing that his own acts in that capacity shall be subjected to the closest possible scrutiny, and, though not authorized by them to do so, ventures to make the same declaration for his associates on the Board. Only two manuscripts on this subject offered for publication have been rejected, and in neither case was the decision reached because Vanderbilt was under discussion. Now, as heretofore, our columns are open to respectful exceptions to the acts of the Board of Trust of Vanderbilt University, as of any other official body of the Church.

Yet it is true that Doctor Winton gave his views of the Vanderbilt question and flatly refused to allow Bishop Hoss and Dr. DuBose to be heard in reply. So that we can see no "misapprehension" whatever of the Doctor's policy. After he had opened the questions in his own columns and elaborately put his side of the matter before his readers, why should he then close his columns to others? He assigns the only reason possible: "Now, as heretofore, our columns are open to respectful exceptions to the acts of the Board of Trust of Vanderbilt, as of any other official body of the Church." Then we are left to understand that Bishop Hoss and Dr. DuBose were not "respectful" in their "exceptions to the acts of the Board." That may be satisfactory to Dr. Winton, but thousands who have been accustomed to reading after Bishop Hoss will hardly accept his reason as a valid one. But we have said enough on the subject. Bishop Hoss will attend to the Doctor's case in the near future. He can be kept out of the Nashville Advocate, but now that he has Doctor Winton in the open in the Texas, he will have the right of way.

THE LAYMEN'S MEETING.

Nine committees are busily engaged in preparing for the conference in Dallas, February 19-22, of the Laymen of the Southern Methodist Church. It is believed that the out-of-town attendance will not be less than four thousand. Of this number, the greater part will be business men, representative of the entire South.

Judge W. B. Stubbs, of Nashville, Tenn., leader of the Laymen's Movement in the Methodist Episcopal Church, South, has been in close conference with the local committeemen and he has advised them to expect one of the largest representative gatherings ever had in Dallas. Judge Stubbs is now on the Eastern coast, where he is advertising the convention to be held at Dallas. Also in the

way of advertising a great deal of literature is being mailed from Dallas, much of it from the Dallas Chamber of Commerce.

Arrangement has been made for a gigantic barbecue, to be served Saturday evening, the opening night of the conference, in the Fair Park auditorium. At this barbecue bankers, lawyers, farmers, Bishops, artisans, presiding elders, doctors, and all interested in the conference will dine together on a common basis, and it is expected that the occasion will be one of the happiest of the entire conference. Immediately preceding the barbecue there will be a reception at which it is hoped to introduce the delegates to one another.

Sunday morning the pulpits of Dallas Churches will be occupied by visiting laymen. In the afternoon at the Fair Park auditorium George R. Stuart, former associate with Sam Jones, and one of the most prominent platform speakers in America, will address a meeting for men only. His subject will be "Strong Men and the Need of the Hour." In the evening the pulpits will again be filled by prominent visitors.

It is contemplated that a special meeting for women will be held Sunday afternoon in one of the local Churches, with Prince T. H. Yun, a member of the Korean Imperial family and at present the head of a Korean Methodist college, and Dr. Lambuth, one of the Missionary Secretaries of the Southern Methodist Church as the principal speakers.

The regular program of the conference will be taken up Monday morning in the Fair Park auditorium, where all sessions of the conference will be held. At the morning session addresses will be delivered by prominent laymen. The following laymen are expected to have a part on the program:

Jno. R. Pepper, Memphis, Tenn.; T. B. King, Memphis, Tenn.; — Jackson, Norfolk, Va.; T. S. Southgate, Norfolk, Va.; Sumpter Smith, Norfolk, Va.; Bruce R. Payne, Charlottesville, Va.; C. H. Ireland, Greensboro, N. C.; D. B. Zollieffer, Weldon, N. C.; W. B. Cooper, Wilmington, N. C.; J. S. Carr, Durham, N. C.; Geo. C. Hodges, Greenwood, S. C.; Charlton Du Rant, Manning, S. C.; J. A. McCullough, Greenville, S. C.; R. S. Wimberly (Attorney), Macon, Ga.; R. F. Burden, Macon, Ga.; C. C. Brown, Macon, Ga.; Alex. S. Smith, Swainsboro, Ga.; N. E. Harris, Macon, Ga.; Jno. W. Walker, Sparta, Ga.; C. C. Brown, Bainbridge, Ga.; Dr. W. E. Park, Nashville, Tenn.; C. C. Christenberry, Greenwood, Ala.; Z. Z. Linton, Fernwood, Miss.; G. I. Jones, New Albany, Miss.; A. C. Norrell, Florence, Miss.; R. R. Reid, Amite, La.; C. A. Sanford, Sherman, Texas; W. E. Williams, Ft. Worth, Texas; E. B. Bynum, Abilene, Texas; R. R. Wester, San Antonio, Texas; M. D. Fields, Houston, Texas; G. G. Johnson, San Marcos, Texas; A. Trischman, Crossett, Ark.; F. M. Daniel, Mammoth Springs, Ark.; P. W. Furry, Van Buren, Ark.; A. B. Barnett, Opelika, Ala.; Addison W. Lynch, Easley, Ala.; C. B. Van Arsdall, Harrodsburg, Ky.; C. M. Phillips, Louisville, Ky.; Judge B. J. Castele, St. Joseph, Mo.; Perry S. Rader, Jefferson City, Mo.; Nathan Newby, Los Angeles, Calif.; — Ferguson, Trenton, Ky.; A. C. Leddy, Greenville, Texas; W. D. Gray, Lawrence, S. C.; G. W. Gruber, Charleston, S. C.

It is expected that many of the above named prominent laymen will address the citizens of Dallas in the various churches in Dallas on February 20, 1910, during the Laymen's Conference.

Many of the Bishops of the Southern Methodist Church are expected to be in attendance. All have been invited. J. Campbell White, known

throughout the world for his missionary activity, particularly in connection with the Laymen's Movement, will, together with Prince Yun, address the session to be held Monday night. This is expected to be the most interesting session of the entire conference.

Pastors of the city have addressed all the Methodist pastors of the State, calling attention to the Laymen's Conference and urging a large attendance upon it. The purposes of the meeting are explained in this address.

Local committeemen are led in their work of preparation by Judge Henry G. King, President of the Laymen's Council of Dallas. Judge King said: "This conference will be largely attended by the most representative business men in the South. The first conference held at Chattanooga two years ago drew an attendance of about two thousand out-of-town delegates, who, as they will do at Dallas, paid their own way. Long before the conference convened at Chattanooga, every available room in the reputable hotels had been engaged, and it is expected that the same condition will prevail at Dallas. The conference will undoubtedly mark an epoch in the Southern Methodist Church, and it is believed that the meeting will be one of the most important ever held in the South. It is not improbable that a move will be initiated for the extension of lay representation in the conferences of the Church. There are many who advocate a lay representation at conference equal to the ministerial representation. It is certain that lay representation in the Church will be one of the important themes of the conference at Dallas.

Meetings held in Texas recently guarantee a large attendance of Texas laymen. Abilene laymen, at a recent meeting, with Judge Stubbs as the principal speaker, promised to send a delegation of several hundred. The Texas attendance will be very large in view of the fact that one-seventh of the entire membership of the Southern Methodist Church is in Texas.

LOCAL METHODISTS.

The several Churches in this city are progressing well with their work. The pastors are having fine congregations and preaching excellent sermons. They have their work all in hand and their plans outlined. Their leaders are co-operating with all new enterprises and the year is promising. The Sunday-schools are doing admirably, having the largest attendance in their history. Brother Hawkins, our Sunday-school leader, has been with several of these schools of late and he has aroused much interest. He is an adept in that line of work. The Epworth Leagues are well organized and also the good women in the several congregations. Brethren McClure, Porter and Egger, the new pastors, are in high favor with their people. The others have been at their posts for three years and the fact that they are back with their people for the closing year of their quadrennial is proof of their standing. All the pastors and the congregations are looking forward to the great biennial meeting of the laymen the 19th of next month with much interest. It will be a great event in the life of this city as well as in the life of our Methodism.

GENERAL CHURCH NEWS

Asheville is making great preparation for the approaching General Conference. This is the first time that this law-making body of the Church has ever made its arrangements to meet within the borders of North Carolina, and it will be an epoch in the progress of Methodism in that section. Asheville is one of the most romantic

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Little Soldiers

In your blood are the millions of corpuscles that defend you against disease.

To make and keep these little soldiers healthy and strong, is simply to make and keep the blood of the right quality and quantity.

This is just what Hood's Sarsaparilla does—it helps the little soldiers in your blood to fight disease for you.

It cures scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, dyspepsia, general debility, and builds up the whole system.

and picturesque cities in the Union. Its scenery is unsurpassed and its people are generous and hospitable. We venture the prediction that no session of the General Conference has ever been accorded a more whole-souled welcome than the one will get at Asheville.

A great many of the conferences throughout the connection have held most enthusiastic laymen's meetings, and the most favorable reports are given by the several conference organs. Verily this is the laymen's era and out of it splendid history will be made. The Church has cause to congratulate itself on this movement for out of it will come perpetual benefit to all her plans and enterprises.

Our old friend, and the former sparkling editor of the Midland Methodist, Rev. J. A. Burrow, is still harping on his "two-thirds rule" for electing Bishops. He has now transferred his advocacy of it from the Midland Methodist to the St. Louis Advocate. He is a game fighter and from whatever angle you view him he always scintillates. Whether you agree with him or not, you always read what he says on any subject, for he has a most entertaining way of expressing himself. But his two-thirds rule will not be adopted by the General Conference—in our humble judgment.

There is a movement on foot in Baltimore, with Bishop Wilson at the head of it, to build a \$100,000 Central Methodist Church. One good woman, the wife of the late Governor Jackson, has subscribed \$50,000 of the amount. This is a timely movement, for Baltimore Southern Methodism is not well supplied with modern houses of worship.

Dr. Palmore, who has had charge of the St. Louis Advocate for twenty years, was always the friend of the Church organ even before he was editor. When pastor of a charge, he always put the paper in the hands of his people. Read what he recently said on this subject, and digest it:

During our thirteen years of pastoral work, when we found a Church too listless or indifferent to pay for a Church paper, we negotiated with the publishers of such papers in lots of one hundred, cash in advance, for \$100. By thus paying out of our own pocket \$100 we were enabled to place the Advocate in one hundred important families. In this way we built up and, sometimes doubled, the attendance at prayer-meeting, Sunday-school and public services. It was also a tremendous financial investment. In places we got back thousands of dollars for the Church, which we never could have gotten until the members began to read about what the Church was doing in the world. The biggest and most far-reaching monetary investment we have ever made was in placing the Church paper in the homes of the people.

PERSONALS

Rev. A. A. Kidd, of Richmond, sends us a copy of his pamphlet on the "Baptism of Jesus." It is now in its second edition, and it makes a most useful piece of literature on that subject. It is brief, pointed and lucid; and it can

be easily read in half an hour. Its circulation will be of assistance to our young people especially.

Rev. W. I. Caughran, of New Castle, was to see us the other day, and he is now busily engaged with a new enterprise among his people.

Rev. E. H. Casey, of Wesley Church, Greenville, made us a pleasant visit the other day. He reports matters in fine shape in his charge.

Rev. B. H. Bounds, the old war horse of North Texas, dropped in to see us recently. He is looking well and in fine spirits.

Rev. H. G. Scudday, evangelist and temperance lecturer, will be glad to give some dates for revival and State-wide prohibition work, if addressed at once at his home, Tyler, Texas.

We have a copy of the printed minutes of the Northwest Texas Conference. It is up to its usual standard of excellence and we appreciate the copy now in our possession.

Mrs. P. A. and Mrs. E. R. Edwards, widows of two of our honored dead, called on the Advocate this week. They feel an intense interest in the Church.

Dr. Z. M. Williams, of the North Texas Female College, paid us a pleasant visit last week. He brought a good report of matters at the college. Everything is in good shape and the spring term is fine.

Rev. Jerome Duncan writes us that the winter term of the Stamford Collegiate Institute has opened up finely and that the prospect is bright for a successful term. Their college revival will begin the last Sunday in the month.

Rev. George S. Sexton was in Texas last week and while in this city he made the Advocate a pleasant visit. He is putting in some wise and sustained blows for the Monumental Church to be erected in Washington City, D. C.

Rev. D. L. Collie, of Arlington, was to see us this week. He is much pleased with his new charge, and he reports that a plan is on foot to complete the interior of their new Church. When this is done it will be a beautiful and commodious auditorium.

Rev. C. F. Roberts, of the Oklahoma Conference, is in the city with his son who was recently operated on for appendicitis. The young man is doing well, and we hope for his speedy recovery. Brother Roberts made us a most brotherly call.

We had a delightful call this week from the following young preachers on their way to the Missionary Institute at Garland: Rev. S. T. Francis, of Anna; Rev. Ralph Kerr, of Wilmer; Rev. A. M. Julian, of Lewisville. They all gave good report of their work.

Rev. M. W. Rogers, of Rice, made us a pleasant call the past week. Last Sunday he presented the Ward Memorial claim to his people, and \$1000 evangelistic work for this year. I am was secured. What Church in the State will excel this, all things considered?

The Sulphur Springs congregation have given their pastor, Rev. W. F. Bryan, a leave of absence for three months, and he proposes starting soon on a journey to Palestine and other Oriental points. He will drop us an occasional letter of travel on his trip. In his absence Rev. W. E. Thomas, of Kentucky, will supply his pulpit.

The death of Rev. C. M. Coppedge, of the Oklahoma Conference, recently, is a loss to the stalwart Methodism of that section. He was strong in mind, true in conviction and pronounced in all his views. He was a fine preacher and a noble gentleman. For some years he was a member of the North Texas Conference, where he had the love and esteem of all his brethren.

Rev. S. W. Turner, of Midlothian, was in to see us this week. He is doing well with his charge, and every family in it, practically, is a subscriber to the Advocate. We regret to say that Brother Turner has a cataract

Great Bargains in Our Juvenile Clothing

Our Boys' Overcoat and Suit values lead the procession. One of the greatest economy lists ever placed before the public is announced here.

Wise parents and guardians, it will be to your interest to invest now. Our entire line of Reefer Overcoats at half price; sizes 3 to 10. Many styles to select from, values which will long be remembered by the economically inclined.

In this same section you will find many more interesting items in Boys' Knickerbocker Suits and Overcoats; the sterling quality of each and every garment speaks for itself. The combinations of colorings and fabrics include the most popular of the season's productions.

- \$18.00 OVERCOATS OR SUITS, NOW \$13.50
- \$15.00 OVERCOATS OR SUITS, NOW \$11.25
- \$12.50 OVERCOATS OR SUITS, NOW \$9.35
- \$10.00 OVERCOATS OR SUITS, NOW \$7.50
- \$7.50 OVERCOATS OR SUITS, NOW \$5.65
- \$6.50 OVERCOATS OR SUITS, NOW \$4.50
- \$5.00 OVERCOATS OR SUITS, NOW \$3.75

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SANGER BROTHERS,

DALLAS, TEXAS.

over one of his eyes and he will soon enter the Baptist Sanitarium for an operation. We hope for him the best result. He is one of our most valuable men.

THE BRANCH HOUSE.

The Branch House in Dallas has closed one of its best years. It is now in its new building, is well equipped and its outlook was never better. Mr. W. C. Everett tells us that he has cleared something over \$12,000 in all departments and this, too, in the face of a hard year.

INTERSTATE DEBATES WON BY POLYTECHNIC.

Students Celebrate Victory in Big Triangular Contest.

By defeating Epworth University of Oklahoma City and Ouachita College of Arkadelphia, Arkansas, in the Triangular Inter-State Debate Monday night the students of Polytechnic College, Fort Worth, won a double victory in their first Inter-State debate. The question for debate was "Resolved, That Private Ownership and Operation of Street Railways is the Policy Best Suited to American Cities." Polytechnic defended the affirmative in her contest with Ouachita at Arkadelphia and argued for municipal ownership against Epworth University at the college auditorium in Fort Worth.

C. A. Rogers and H. M. Ratliff represented the Texas School against Epworth, while B. E. McGlamery and C. R. Thomas won the victory over Ouachita. The speakers were allowed eighteen minutes each, with a seven-minute rejoinder.

When the decision was announced at the Polytechnic, pandemonium broke loose. The boys lead off with cheers for Epworth. In a moment an immense bonfire was kindled. Messrs. Ratliff and Rogers, winners of the contest at home, were placed on the shoulders of several of the college boys and carried over the grounds. Tuesday evening an immense body of students met their representatives returning from Arkadelphia. And for many minutes business was suspended in Fort Worth as the college boys, in special cars, with waving pennants and cheering such as only college boys can give forth, made their victorious march through the heart of the city.

This is Polytechnic's first inter-collegiate debating contest. But during the past three years six of the men representing the University of Texas in Inter-State debates have been Polytechnic graduates. The students are enthusiastic, and plans for more of these Inter-State debates are being matured. B. O. BROWN.

HOUSTON METHODIST PREACHERS' CONFERENCE.

Dr. E. D. Mouzon preached at St. Paul's at 11 a. m. Frank Seay at the evening hour. B. R. Bolton was with Dr. Packard in the morning and First German in the evening. Dr. Mouzon preached at McKee Street

at 8 p. m.; two additions on profession of faith; one by certificate at First Church; two additions on profession of faith at McKee Street; one addition on profession of faith and one by certificate at Brunner Avenue. Public collection for Ward Memorial Endowment Fund amounted to about \$5000; First Church, \$2500; St. Paul's, \$700 (aside from Jesse Jones' gift of \$25,000); Tabernacle, \$650; First German, \$425; the smaller Churches in proportion. A. A. Kidd, of Richmond, was received as a member of the conference.

Preparations are being made for the great Laymen's Convention in February. H. M. TIMMONS, Secretary.

ENDOWMENT FUND.

All reports indicate that the Seth Ward Memorial Endowment Fund is a reality. Of course, we have had time to hear from very few charges, but the results are most encouraging. An aggregate of \$40,000 is now reported, and the telegraph, telephone and mail service are bringing good news constantly. We hope next week to give full details. Our young ministry is deeply grateful. FRANK REEDY.

DISTRICT CONFERENCE NOTICES.

Austin District.

The Austin District Conference will be held March 30 to April 3, inclusive. Opening sermon, Wednesday, March 30, at 7:30 p. m., by Rev. A. N. James. Committees have been appointed as follows: License to Preach—C. H. Booth, P. B. Summers and J. T. Tracy; Admission on Trial—V. A. Godbey, R. S. Pierce and S. B. Johnson; Deacon's Orders—J. W. Long, J. D. Worrell and A. S. J. Haygood; Elder's Orders—A. N. James, Robert Paine and J. F. Pennybacker. NAT B. READ, P. E.

POSTOFFICE ADDRESSES.

Rev. C. D. Montgomery, 4a Balderas 47, Mexico City, Mexico.

Rev. Charlie Hughes, 4918 Nett St., Houston, Texas, Brunner Avenue Church.

The postoffice address of Rev. Leon O. Lewis is Clarendon, Texas, Box 187, and not Childress as shown by the minutes of the Northwest Texas Conference.

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Epworth League Department

Gus W. Thomasson, 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.

STATE LEAGUE CABINET.

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

BOARD OF TRUSTEES.

President, Rev. A. J. Weeks, San Antonio.
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FIELD NOTES.

The sleet and snow materially interfered with the field work during the first week of the Southwest Texas tour, and when we got too far South for the sleet, the rain kept up and caused a cancellation of two or three engagements and decreased the attendance at several rallies. Barring these few interferences the Field Secretary is having a very successful tour indeed.

On Tuesday, January 11, we visited the Taylor League. Brother Williams, the pastor, is Chairman of the Epworth League Board, of the Northwest Texas Conference, and is very enthusiastic about the progress of the League work among his young people and devotes a great deal of his time planning and working with them. They have a splendid League, though the same question confronts them that confronts very nearly every Chapter in the State, "How can the young people be induced to take the lead in the devotional services?" The leading everywhere seems to fall upon the faithful few, and in many instances the faithful few is made of two or three of the older members of the Chapter. Brother Williams is justly proud of the progress his League is making in doing definite work. They have several Epworth bonds, and in their fourth department they are organizing a large mission study class. It was an inspiration to the Field Secretary to mingle with these young people and to tell them of the progress of other Chapters throughout the State.

On Wednesday, the 12th, we attended a well planned and interesting rally at Bastrop. The Seniors, Intermediates and Juniors joined in this rally and altogether made it a very successful occasion. Mrs. Miley, the Senior League President, presided, and Miss Maude Maynard, the Intermediate Superintendent, assisted. Bro. Webb, the pastor, felt much elated over the rally, he having turned the entire service over to the young people. The entire service was full of good things for all those present, and among the audience was quite a number of older people who expressed themselves as highly pleased with the work of their young people. Much interest was manifested in the coming Encampment at Epworth this summer and many of the young people, both Intermediates and Seniors, are already laying plans to be there during the entire time. When all of our Chapters realize that one delegate to Epworth is worth the reading of a dozen books on the work in the way of renewing enthusiasm and creating new inspiration in their work, then every League in Texas will have representation at this unexcelled Methodist training school for the young people of our Church.

On Thursday morning a North Texas norther hit South Texas bringing with it a cold rain and we had to cancel the meeting at Lockhart and came

into San Antonio and established temporary headquarters. The San Antonio Leaguers are planning great things for "The Evening at Epworth" which will be given under the auspices of Travis Park League on January 28. This will be the initial production of this entertainment and both State Leaguers and local are looking forward to it with much pleasure. Its purpose is to portray Epworth as near as possible with the stereopticon, a hundred and fifty of the best views obtainable being used.

The San Antonio Leaguers are also planning a grand rally for all the Leaguers in the city on Sunday, January 30. Special music, both vocal and instrumental, will be one of its leading features. Watch out for a write-up of this rally because the Leaguers from this part of the State usually do things.

Sunday, the 16th, we spent with the Leaguers in Cuero and held two or three very interesting meetings. The young people there are somewhat discouraged on account of not having a leader, but Brother Davidson has not by any means given up, but has his eye on two or three young men and women who, with a little training will make splendid material for League workers, and if he can get them in line success will be assured. A mass meeting was held at night with about a hundred in attendance, but the majority of them were not Leaguers. There is plenty of material on the ground, and all that is needed to be done is to do a little developing. This prescription is needed in a great many Chapters. Let our pastors put their force on one or two for their leaders and not try to train a whole League at one time to be leaders. LEA.

THE SOUTHWEST TEXAS TOUR.

From the reports that are being received from the Field Secretary from the various points he is touching we feel very much encouraged for the work this year. There is only one feature of his reports that fails to come up to our hopes and expectations—the financial side of his tour. Subscriptions were taken last summer for the expenses of the headquarters office and for the salary of the Field Secretary, but no funds were provided to pay his traveling expenses while visiting the various Leagues throughout the State desiring his services. It was considered by the cabinet and confidently expected by all of them that the Leagues visited would take up a basket offering to defray these expenses. From the reports coming in it is evident that some Leagues do not understand this. If these tours do not pay for themselves the majority of the work will necessarily have to be done from headquarters. On this southwestern tour the basket offerings have hardly paid one-half of the traveling expenses of Brother Appleby. We dislike very much to have so much to say about finances, but it is imperative that these offerings meet the traveling expenses and if any League has been visited that did not take an offering we would appreciate it very much if you would take a special offering and send it in to cover this expense.

A. K. R.

FUNDS NEEDED.

We are very much in need of funds for the prosecution of the State work. Will not all those who subscribed to the Field Secretary Fund send in at least a part of that amount at once? It requires quite a good deal of money to keep Bro. Appleby in the field, and we have recently invested in a stereopticon and set of slides which add not only to the original cost but to the maintenance of the field work. Let all do their part so the burden of responsibility will not rest on the few. Anticipating a prompt response to this request I thank you now, and remain, yours for service,

F. L. McNENY, Sec.

RUBY KENDRICK MEMORIAL FUND.

In our last list in the Advocate we neglected to acknowledge receipt of subscription of \$5 from N. R. Powell, of Pettus. The following paid in subscriptions have been received: John F. Caperton, San Luis Potosi, \$1; Henrietta Shirley, El Paso, \$1; E. A.

A FEW CHICKENS SMALL SPACE-BIG PROFITS

The assertion that money can be made from poultry on a plot of ground 10x20 feet is almost beyond belief to the man accustomed to the idea that fowls must have a wide range, but the NEW NEVITT SYSTEM shows how a plant of this size may be operated and kept PERFECTLY SANITARY the year round. If desired the plant may be extended BY FEET for any space, and a small city lot can be made to yield an income in excess of an ordinary salary. Remarkable things can be done with a few hens if the wonderful NEVITT SYSTEM is followed.

THE NEVITT SYSTEM IS DIFFERENT

The successful poultry raisers have valuable methods and short cuts that the public knows little about, because this information is a vital feature of their business—a part of their stock in trade. With the NEVITT SYSTEM one of the most prosperous small poultry plants in the South was built up by the inventor. The same plans, unique ideas and money-making methods were used that are published now for the first time. You have seen other systems advertised for which broad claims were made, but you have never seen anything like the NEVITT SYSTEM. It is different, and contains dollar-making plans that you can convert into cash if you will put them into practice.

A Big Per Cent of Chickens Die in the Shell Under Old Methods

Do you know that poultry raisers lose enormous sums annually because a big proportion of chicks are actually unable to hatch out after being fully developed? The NEVITT SYSTEM tells you how to reduce this loss to a minimum—this information alone is worth the price of the book.

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- How to select fowls that are prolific layers.
- How to make pullets lay at five months old.
- How to raise two-pound broilers in eight weeks.

HOW TO SECURE THIS SYSTEM

We have the exclusive control of the NEVITT SYSTEM, and for a short time will send FARM AND RANCH or HOLLANDS MAGAZINE for one year and the NEVITT SYSTEM OF PROFITABLE POLTRY CULTURE for only \$1.25, or both FARM AND RANCH and HOLLANDS MAGAZINE one year to the same address and the NEVITT SYSTEM for \$1.75. Address

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Konkon, Houston, \$1; Carra Ormond, Corpus Christi, \$1; Gus Thomasson, Dallas, \$1; Mrs. W. H. Ammons, Kenedy, \$1; J. M. Culbreth, Smithfield, N. C., \$1; Tri Sigma Girls, Southwestern University, \$10; Mrs. E. R. Laney, Dallas, \$1; Mattie Harr's, Dallas, \$1; Mrs. John Harrington, Plano, \$1; W. H. Butler, Martindale, \$1; Martindale Sunday-school, \$1.31; Uvalde Epworth League, \$6. Total, 28.31. Former subscriptions, \$156.65. Grand total, \$184.96. We trust that those who have not yet sent in the amount subscribed at Epworth-by-the-Sea will do so at once. The matter of erecting a monument over the grave of Ruby Kendrick has been taken up with Miss Erwin in Korea, but have not heard from her yet. I have written a letter to all of the subscribers, and while most of them responded immediately, still there are some who have paid no attention whatever. Sincerely,

(MISS) MARY WOLF,
Chairman Ruby Kendrick Memorial Fund Committee,
228 Crockett St., Dallas, Texas.

(Note.—We think if these lists were published regularly each week that remittances would come in readily. Most of us overlook these things unless our attention is called to them. The entire fund should now be fully paid in and we hope those who are due on same will respond to this call immediately.—G. W. T.)

SUPERANNUATION.

In one way or another we heard from five of the superannuates in the last Advocate, and it has put me in the notion. About forty years ago Bishop McTyeire was holding the Alabama Conference in the city of Montgomery and the name of Morgan C. Terentine was called. He was a character of his kind, had served as a missionary to the Indians; roads were scarce and bridges scarce; but he was never known to stop even for a swollen stream. He could take a common cow's hide and convert it into a ferry boat—the only man I ever heard of who could do such a thing. Uncle Morgan was old and feeble and the motion was made to superannuate him—all done in open conference in those days. He broke down and cried like a whipped child. There was nothing short about him except his cash account. Mark S. Andrews, always ready for a good thing, picked up his hat and said, "Brethren, let's all help." In a very few minutes some three hundred dollars was handed the good brother; that greatly relieved the situation. Jim Glenn remarked to me, "Graham, I never allow myself to

even think of the time when I shall be left behind after that fashion." I did not feel so then, nor do I feel so now—just so the will of the Master is accomplished, all is well with me.

Just ten years ago my elder said, "There is a growing demand for your superannuation," and added, "yet, I must say that you are making the best report of any man in the whole district." Rather strange consistency, yet it may have been more in the seeming than in the reality. The Master is witness that in all important respects the work done in the Alto District in 1909 was fully equal to the year's work referred to, or any other this scribe has ever done. So we are up against it. A volunteer, cheerful and ready for over half a century, several times called upon to lead a forlorn hope and did not even hesitate; now he is a conscript, forced to turn his back on the enemy and that, too, at a time when reinforcements seem to be greatly needed. Rather hard to explain, and it is rather hard to teach an old dog a new trick of that kind. Now don't forget it—this is written strictly in the interest of the other brothers. In fact, we may truthfully say, of all the brethren: if they are lucky it will be only a short while until each one in his place will be seventy years old. May their last days be their happiest is the prayer of yours for an honest count and a square deal.

W. W. GRAHAM.

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MISSIONARY INSTITUTE.

The Stamford District Missionary Institute convened in the hospitable little village of Knox City Tuesday, January 11, 1910. The opening sermon was to have been preached by Rev. R. A. Clements, of Munday, on Tuesday evening, but owing to a very serious illness he was unable to be present. The brethren were fortunate, in the face of this sad disappointment, to have present Rev. M. S. Hotchkiss, who took charge of the opening services, and after reading a text from Luke 6:46 preached a stirring sermon to the inspiration and edification of all present.

The institute convened in the Methodist church Wednesday morning promptly at 9 o'clock. After devotional exercises, conducted by Rev. J. H. Hamblin, of Ward Memorial Church, Stamford, Presiding Elder J. T. Griswold occupied the chair.

Upon motion of Rev. Jerome Duncan, F. L. Meadow was elected secretary. The roll was called and the presence of the following preachers of the district was noted:

Jerome Duncan, C. M. Woodward, W. H. Terry, C. F. Kiker, J. H. Hamblin, F. L. Meadow, Robt. E. Goodrich, M. M. Beavers, A. B. Keen, S. D. Roberts, C. Bruce Meador, B. E. Kimbrow, J. D. May, M. S. Leveridge, R. E. L. Stutts, Chas. H. Little, J. D. Crockett and C. D. West.

At the suggestion of the Secretary the presence of Rev. M. S. Hotchkiss, Conference Missionary Evangelist, of Waco, was noted on the minutes.

After a statement of the purpose of the institute by the chair, the regular published program was taken up.

First came Bro. Robt. E. Goodrich on the subject, "How the Best Missionary Results May Be Obtained in the Sunday-school." He handled the subject in his usual characteristic, interesting and convincing style, leaving with his hearers some very practical and valuable plans. Other brethren discussed the subject profitably, and the suggestions of Bro. Hotchkiss were especially helpful.

The next speaker was Rev. C. B. Meador on "How the Best Missionary Results May Be Obtained in the League." His address was full of helpfulness and enthusiasm and was likewise followed by many good, time-tried plans.

Bro. Hotchkiss was called by the chair at this juncture and addressed the institute on "The Horoscope of the Laymen's Missionary Movement."

The preaching hour having arrived, the benediction was pronounced by Bro. Goodrich.

Bro. W. H. Terry, of Hamlin, delivered the message of the hour, using as his theme "The Preacher, His Call, His Consecration and His Commission."

The sermon was a great spiritual uplift and inspiration to all.

Adjournment was taken until 1:50 p. m.

The afternoon session of the first day of the institute was called to order Wednesday at 1:50 o'clock by Rev. J. T. Griswold. The session was opened by a song, and prayer by Bro. A. B. Keen. The minutes of the morning session were read and approved. The matter of putting a Bohemian Conference Missionary in the field was taken up. Bro. Hotchkiss, at the request of the chair, explained the plans of the laymen and the Mission Board touching upon the work of this missionary, and after some explanation in answer to questions from the brethren, Bro. W. H. Terry made the following motion: "That we as preachers of the Stamford District, pledge Bro. Hotchkiss, and through him the Mission Board, to do all in our power to induce the laymen to pay as promptly as possible the amount of their assessment, and that we request the board to put a man in the field as soon as possible to reach the Bohemians in this district." The motion was duly seconded and unanimously adopted.

A call was made by the chair to ascertain the number and location of proposed churches and parsonages in the district as well as those already in process of construction and not previously reported. The following were reported proposed for the year: Aspermon; Station, church; Dowell church; Hamlin Circuit, church; Ward Memorial, parsonage; Sunny-side, church; Avoca (vicinity), church; Sagerton, church and parsonage; Tuexdo, church; Haskell Station.

parsonage; Pinkerton, church; Rochester, church and parsonage; Thorpe, church and parsonage; Weinert charge, two churches; Hamlin Station, parsonage.

The following were reported as already in process of construction and not previously reported: St. John's, Stamford, church; Haskell Station, church; Carney, church. Following came a discussion of plans for church building, led by Rev. W. H. Terry and participated in by several of the brethren. Many valuable plans were brought to light, resulting in much benefit to those present.

Bro. Stutts followed with a talk highly commended by the chair and enjoyed by all, on "Our Financial Plans as Related to Overflowing Collections." A general discussion of the subject followed, during which the subject of "Tithing" was touched and a unanimous pledge was taken to preach on this subject during the year.

Bro. Jerome Duncan followed with an address on the Ward Memorial Endowment Fund for Southwestern University, placing this important matter very clearly before the minds of the preachers, which will no doubt result in much good for the cause.

Next came a discussion of the subject, "Our Financial Plans as Related to Parsonage Building," ably handled by Rev. M. M. Beavers.

Sister J. D. Crockett, President of the local Woman's Home Mission Society, spoke briefly on the work of the ladies in this auxiliary of the Church.

Rev. Jerome Duncan made a brief address on the need of the proposed new dormitory at Stamford Collegiate Institute, at the conclusion of which the institute pledged itself to raise in the district, outside of the city of Stamford, \$20,000 to apply on the cost of this building. Various plans were then taken up and viewed by which interest might be stimulated in the effort to raise this fund, but adjournment was taken without any specific plans, these details to be worked out definitely at a later date and the work to be prosecuted with all possible haste.

The second day's session of the Stamford District Missionary Institute met at 9 o'clock Thursday morning. Devotional exercises were conducted by Rev. B. E. Kimbrow from Scripture reading, Matt. 6:1-16.

Presiding Elder J. T. Griswold occupied the chair. The minutes of the afternoon session of the previous day were read and approved.

The first speaker on the program was Rev. M. S. Leveridge, on the subject, "The Preacher: His Duty in Public Health." Many valuable thoughts were advanced and amplified.

Rev. Robert E. Goodrich addressed the institute on "The Preacher: His Duty as a Citizen." The message was full of historical proofs of the value of the live preacher to society as a citizen, and was richly laden with inspiration.

Brother Garrett, of the Central Baptist Church, of Knox City, was introduced and made a few brief remarks, expressing his pleasure to be able to be present and meet with the brethren.

F. L. Meadow came next with "The Preacher: His Duty in Politics." He was followed by Rev. J. D. May on "The Preacher: His Duty as an Evangelist to the children." The address was full of spirit and life.

Rev. C. D. West addressed the institute on "The Preacher: His Duty to the Backslider in the Church." This message was characteristic of the strong yet kind and loving personality that delivered it, and left us all more charitable for having heard it.

Upon motion of Rev. W. H. Terry, adjournment was taken until 1:30 p. m., to complete the program.

Preaching hour having arrived, Rev. Jerome Duncan occupied the pulpit, bringing us a most inspiring message from Isaiah's vision as recorded in the sixth chapter of his prophecy, first to ninth verses, inclusive.

The afternoon session of the second day of the Stamford District Missionary Institute was called to order, after song and prayer, at 1:30 o'clock, Thursday by Brother Griswold. Minutes of the morning session read and approved.

Brother Stutts delivered a message from the sick-room of Brother Clements, of Munday, in which he requested the prayers of the brethren for his restoration to health. Prayer was at once offered, Brother West leading.

Brother C. F. Kiker came first with a stirring address on "The Preacher:

His Duty in Leading the Flock by Example." His remarks were brief, but full of wise admonition.

Rev. C. M. Woodward came next with a fitting climax for this inspirational and educational two days' institute, on the subject, "The Preacher: His Duty in Herding the Flock by Responding to Their Needs."

Rev. J. D. May moved that his address be sent to the Texas Christian Advocate for publication. Motion duly seconded, and unanimously adopted.

Brother Terry followed a thoroughly Methodist custom, against the protests of the chair, by taking a collection, the proceeds of which were to pay for the programs used by the institute. \$2.30 was secured and turned into the hands of the presiding elder.

The institute requested the Secretary to prepare the minutes and send them to the Texas Christian Advocate for publication.

Upon motion of Brother Goodrich, an expression of thanks was voted the good people of Knox City for the open, hospitable doors and the kind and bountiful entertainment. It was made doubly unanimous.

"God Be With You Till We Meet Again" was sung as a closing song, and the benediction was pronounced by Brother Crockett.

F. L. MEADOW, Secretary.

ROGERS-CHRISTIAN DEBATE.

On last Thursday our pastor, Bro. J. P. Rodgers, of the Burnet charge, closed a very interesting debate with Elder E. Christian, of the Campbellite Church; the subject discussed as follows:

1. The Scriptures teach that the Church of Christ of to-day is a continuation of the Old Testament Church, and infants are entitled to membership therein. Bro. Rogers affirming and Elder Christian denying.

2. That the Scriptures teach that immersion in water is the only mode of baptism to the penitent believer, Elder Christian affirming and Bro. Rodgers denying.

3. The Scriptures teach that in conviction and conversion the Holy Spirit acts directly on the heart, Rodgers affirming and Christian denying.

4. The Scriptures teach that faith, repentance, confession and water-baptism are conditions to be complied with by the alien sinner in order to remission of sins, Christian affirming and Rodgers denying.

Altogether eight days of two sessions a day were consumed in these discussions, and while the weather was very inclement, large crowds prevailed throughout and the interest was intense and considering the grounds covered and the argument brought out there was practically no bitterness, the usual crimination and recrimination resultant in discussions of any kind being almost wholly eliminated and the debate closed with a feeling of good will predominating.

Bro. Rodgers is simply a past master in the art of debate and by his scholarly tact and gentlemanly deportment, together with his masterly defense of Methodism and his expose of the weaknesses of the Campbellite doctrine, has placed our Church upon a high plane in the minds of practically all persons outside of our Church, and has made us of Methodism prouder than ever before of the tenets of our Church, our own people, while in no sense exultant feel that the victory has been sweeping and complete.

Bro. Rodgers' presentation of the claim based upon the first proposition was the clearest and most convincing it has ever been the privilege of the writer to listen to—his Scriptural deductions and proof text so fortifying the claims of Methodism as to make his arguments absolutely unassailable, as was also his argument on the other disputed points. This is the first religious discussion ever held at Lake Victor and most of us not knowing what such a discussion might mean were opposed to it in the beginning, but on all sides it is agreed that it has been worth a great deal to the Church and while we had the strongest Church in town to begin with, we, through the efforts of Bro. Rodgers in the debate, have gained largely in point of prestige, and you hear people saying on all sides we did not know how strong Scripturally the doctrine of the Methodist Church was before. Fact is, our preachers having occupied so much of their time in the pulpit on other good themes and so little on the doctrine that us younger Methodists hardly had a fair conception of what it means in the fullest sense to be a Methodist. And while for one I am op-

posed to our preaching harping on doctrine, it is to my mind neglected altogether too much at least in the most of our country Churches. Study to show thyself approved unto God, a workman that needeth not to be ashamed, is a Scriptural slogan that we need to apply just as strong from a collective or Church standpoint as we do from an individual one, and when calmly and prayerfully followed out makes us stronger from within and disarms criticism and unfriendly thrusts from without.

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The Annoyance Of Flatulence

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

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

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

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

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

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

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

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

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

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posed to our preaching harping on doctrine, it is to my mind neglected altogether too much at least in the most of our country Churches. Study to show thyself approved unto God, a workman that needeth not to be ashamed, is a Scriptural slogan that we need to apply just as strong from a collective or Church standpoint as we do from an individual one, and when calmly and prayerfully followed out makes us stronger from within and disarms criticism and unfriendly thrusts from without.

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The Woman's Department

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

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

"Leave me not, O my Father, when the romance of life leaves me, Leave me not when the solemn stars have faded into the light of the common day. Leave me not when the gate of the temple called Beautiful has closed, and I stand with lame feet upon the dusty way. Thou hast followed me into the silence, and I shall follow thee into the crowd; I will not part with thee at the breaking of the day"—Selected.

A GREAT OPPORTUNITY.

The World's Missionary Conference which is to be held in June of this year, in Edinburgh, Scotland, is to be one of the most important events of the year, offering as it does an opportunity to come in contact with great leaders in Church and State from all over the world. There will be delegates to this great meeting from our own Southern Methodism, both men and women, who will go to represent our Church at this great gathering. There will be also a number of tourists and visitors in attendance on this occasion. Among those who will thus go as visitors will be members of a party which Rev. J. C. Mimms, pastor of our Church in Mexia, Northwest Texas Conference, is to conduct for a tour of 66 days through Europe. The opportunity to go with such a party is one to be desired, thus personally conducted by Bro. Mimms, who has conducted several parties through Europe and is therefore an experienced guide. He will be accompanied by his wife at this time, who is one of the officers of the Woman's Foreign Missionary Society of the Northwest Texas Conference, and who is one of the appointed delegates to the World's Missionary Conference at Edinburgh, from the M. E. Church, South. She will act as chaperone for those young ladies who may join their party for the tour, and this will be a special advantage, being under the guiding care of a cultured, intelligent observer such as she will prove for the entire tour of Europe. A number of married couples and also a number of young ladies and girls have already enrolled with Rev. Mimms for this trip, as we are informed, and others who may yet wish to do so can address him at Mexia for the terms, etc., which are especially reasonable. We can only wish it within our power to take advantage, personally, of such an opportunity to attend this great missionary conference, also to visit some of the most noted places in Europe.—Editor Woman's Department.

A MESSAGE FOR WEST TEXAS WOMAN'S FOREIGN MISSIONARY SOCIETY.

My Dear Sisters and Fellow Laborers in the Lord:

"The word in the Book is gold in the mine,
The Word in the heart is purse-carried coin."

Starting out this new year let us take this text: "Whatsoever is commanded by the God of heaven let it be diligently done." (Ezra 7:23.)

Each year we have delved into the Book and transferred some of its precious ore into our hearts. As "purse-carried coin" it has been helpful in increasing the growth of our foreign society. It behooves us to diligently keep on asking, then we shall keep on receiving; diligently keep on seeking and we shall keep on finding; diligently keep on knocking and we shall keep on finding open doors.

If you have worked diligently the past few months and will continue with renewed zeal for the next six weeks, till the close of this fiscal year of the society, you will reach the goal with everything in full.

The last quarter's increase resulting from the "Membership Campaign" was not what I expected. Some auxiliaries took that occasion to revise their

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rolls. Allow me to point you to the diligence of the Alamo Society in San Antonio, which doubled its active membership.

Miss Posey, our organizer, made one short itinerary last quarter resulting in five new adult societies, with fifty-two members. On account of the shortage of our current expense fund she can not travel any more at present. As a conference we should extend to Miss Posey a standing vote of thanks for her unselfish, unremunerated services. She refused to act as Eastern Star Deputy, refusing money at her command to render us service, with only her traveling expenses met, then we could not keep her in the field for want of the thirty cents a year from each member for expenses.

Shall we wonder why the Eastern Star succeeds? Honor to their diligence. The pledge for missionaries' salaries of \$3000, made by your Conference Corresponding Secretary at the last board meeting, is behind for the year, \$1125, which must be sent to the Treasurer by the first of March. As a Conference Society we have always met our obligations, and I can not believe you will allow a deficit this time, when everything is so expensive for our representatives in the different fields. Begging Miss Posey's pardon, I enclose for publication in our Woman's Department a personal letter she wrote me of her trip to Laredo Seminary. As we support Miss Nannie Holding and Miss Annie Churchill, I thought you would enjoy this insight into the daily routine work of the school.

Only last Sunday, a grown Mexican boy presented his Church letter in our church. He had been one of Miss Churchill's students. Dr. Carter, while holding Quarterly Conference here for the Mexicans stopped with us and gave me a full account of the successful revival services he had just closed at the Laredo Seminary.

May these encouraging facts enable us to work more diligently for the advancement of His kingdom. Yours for service.

MRS. THEOPHILUS LEE,

Pearsall, Texas.

(The letter from Miss Posey referred to in the foregoing article will be given to our readers in the issue of next week, as we have claims in advance requiring the space at our command for this week. We know the letter thus sent us, telling of conditions and work at our Laredo Seminary will be interesting and profitable reading for our members, and we will be glad indeed to give it publication in our next issue.—Editor Woman's Department.)

LETTER FROM ORGANIZER W. F. M. SOCIETY, WEST TEXAS CONFERENCE.

I am writing to tell you of my visit to Laredo Seminary. I reached there Friday morning in time for breakfast. As the carriage turned into the drive between rows of beautiful shrubbery and trees, and I saw the splendid buildings in the background, and on every side groups of girls, books in hand, my own bright school-girl days came back again. I had breakfast in the teachers' dining room. Here I met our missionary, Miss Wright, Miss Crenshaw, the music teacher and three of the literary teachers, one of whom was Miss Margaret Dickson, a former seminary pupil, whom I met in San Antonio two years ago. Miss Holding, Miss Della Holding, Miss Churchill, Mrs. Anderson, and the pupil-teachers have their meals in the large dining rooms with the pupils.

After breakfast I went with Miss Holding to Faith Hall and saw the pupils march in for chapel service. Miss Crenshaw and her orchestra furnished music as in they came, quietly and in perfect order. They were seated ten in a row, ten deep, making one hundred in the first block; then the next block was filled, and so on until last of all came the teachers.

There was the Scripture lesson and prayer, a song in English, followed by a song in Spanish. When the memory verse of the morning was called for, more than a hundred voices answered, "Abhor that which is evil; cleave to that which is good."

Miss Holding asked in her sweet, motherly way, "Children, what does 'abhor' mean?" "Hate," came the an-

swer. "What does 'cleave' mean?" "Cling." "Now give the verse and use the words which mean the same." "Hate that which is evil; cling to that which is good." Last of all they were required to give it again in the language of the Scripture. Then they drilled on the memory verse for the next day, which was, "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord." It was studied and analyzed. "Children," asked Miss Holding, "would you be glad if Altagracia received all the prizes at the close of school?" "No ma'am"—doubtfully. "Should you be glad?" "Yes, ma'am—more hopefully." "You would be sorry to have failed yourself, but glad that she was so studious and industrious." "Not slothful in business," what is your business, children?" "To learn." "And what does 'slothful' mean?" "Lazy"—very emphatically.

Miss Holding asked me to speak a few words to the pupils. As I looked into those Mexican faces I feared that they would not understand my words. However, their answers to Miss Holding's questions in regard to what I had said, proved that they understood perfectly. After they had marched out Miss Holding took me to the different rooms and the different buildings. It was very gratifying to one who had taught as long as I, to see school work running so smoothly and systematically. As we paused a few moments in one of the primary rooms, a bright little girl asked quite innocently: "May we recite for the company?" Of course the request was granted. One of the most interesting departments was the beginners' room. Not the kindergarten, but the place where new pupils are started to learn English. They read for us, first in Spanish, then they gave it in English.

At the noon hour meal Miss Holding asked me to return thanks for the children after they had marched in quietly and in perfect order. I stood with Miss Holding and Miss Dickson under the arch between the two large dining rooms. After the children were seated Miss Dickson and I went to the teachers' dining room where Mrs. Burr was with us for dinner. She is a sister of Miss Dickson and teacher in the Seminary, coming out each day from the city.

In the afternoon I had a short visit with Mrs. Anderson until Miss Holding came for me at 3 o'clock to be present at the recitation of her Scripture history class. The lesson was from the life of Christ, and it was wonderful to see how the girls grasped the spiritual truths of the lesson. When they became intensely interested they would occasionally lapse into the Spanish. This time when I was asked to say a few words of encouragement, I felt that we were no longer strangers, and that I was not speaking to them in an unknown tongue. It seemed so good to hear these children of another race and language studying our Bible. That passage from Isaiah came to my mind, "My word shall not return unto me void." Surely when the Word is so carefully taught it will reach the hearts and lives of these girls and boys.

At sunset we went over to the barracks to see the cadets lower the flag. The boys had just received their new uniforms from Cincinnati, and they made a fine showing. How proudly the young bugler walked! As the dear old Stars and Stripes came fluttering down, it gave me quite a thrill of pleasure to see those Mexican boys honoring our flag. We watched them drill until the bell rang for supper. These boys made a more military appearance than the Mexican regulars I saw in C. P. Diaz in the summer.

In the evening Mrs. Anderson took me to a lecture at the lyceum in Laredo. We spent a pleasant evening, but the best part of it to me was being with Mrs. Anderson, as she had been so busy with other duties that I had seen very little of her so far.

The next day being Saturday, I saw more of the missionaries and teachers. Had a very pleasant visit with Miss Wright in her room at Emory Hall, then with Miss Holding and Miss Della in the Seminary building, and with Miss Churchill. Mrs. Anderson had arranged for a drive in the afternoon, so with Mrs. Anderson as driver and Miss Dickson beside her on the front seat of the carriage, and Miss Della and myself on the back seat, we started out behind a fine team of bays. We drove to Fort McIntosh, across the Rio Grande to Nuevo Laredo, and all over old Laredo; then Miss Dickson and I stopped for a short visit with Mrs.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

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McClendon, while Mrs. Anderson took Miss Della to the Seminary and brought Miss Holding back. They dismissed the carriage and we took the car for the "Heights," five miles out. On our return we had lunch together at the station, then I told them goodbye and climbed on my train. This is a very, very brief outline of my lovely visit of two days' duration at Laredo Seminary.

Our school at Laredo, the property of our Woman's Board of Foreign Missions, is a splendid plant. The damage from the cyclone of several years ago has never been fully repaired. Emory Hall was roofed over at the first story, thus losing all that needed space in the upper story. The brick stable and other out-houses have never been replaced.

There are many scholarships needed here. If it were only possible for us to increase our general fund to such an extent as to enable the Board to make suitable appropriations for this and other mission stations it would be better, for it seems to me the scholarship plan has a tendency to cause individuals and auxiliaries to localize their interest. However, we had better have scholarships than nothing. And anyone who wishes to make a deposit in that bank where "omnith doth not corrupt, nor thieves break through and steal" would do well to take one or more scholarships in this school.

There is much I would love to say to you in regard to the personnel of the faculty at the Seminary. It is a benediction to be in the presence of Miss Holding. The wish of many years was realized in my visit to the school. Very sincerely, CORA POSEY.

FROM NORTH AMARILLO—BUCHANAN STREET CHURCH.

Friday afternoon, December 3, 1909, will be a memorable day in the history of North Amarillo. Rev. Leonard Rea called the Methodist ladies together and organized a Woman's Home Mission Society. Although the weather was so severe seven ladies met at the church. After singing and prayer, Bro. Rea read a portion of the 14th chapter of St. John.

The organization was then carried forward by casting the ballot for election of officers, which resulted as follows: Mrs. W. H. Wynne, President; Mrs. Minnie Harris, Vice-President; Mrs. Leonard Rea, Recording Secretary; Mrs. I. G. Clark, Corresponding Secretary; Mrs. M. E. Ford, Treasurer. It was decided to meet every Monday afternoon. The following ladies composed the charter members: Mrs. I. G. Clark, Mrs. J. F. Frazier, Mrs. M. E. Ford, Mrs. Minnie Harris, Mrs. Mable Markley, Mrs. Leonard Rea, Mrs. Rountree, Mrs. Rippey, Mrs. Ethel Rippey, Mrs. Tevis, Mrs. W. H. Wynne.

MRS. W. H. WYNNE,
Secretary Pro Tem.

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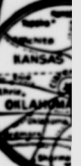
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NOTES FROM THE FIELD

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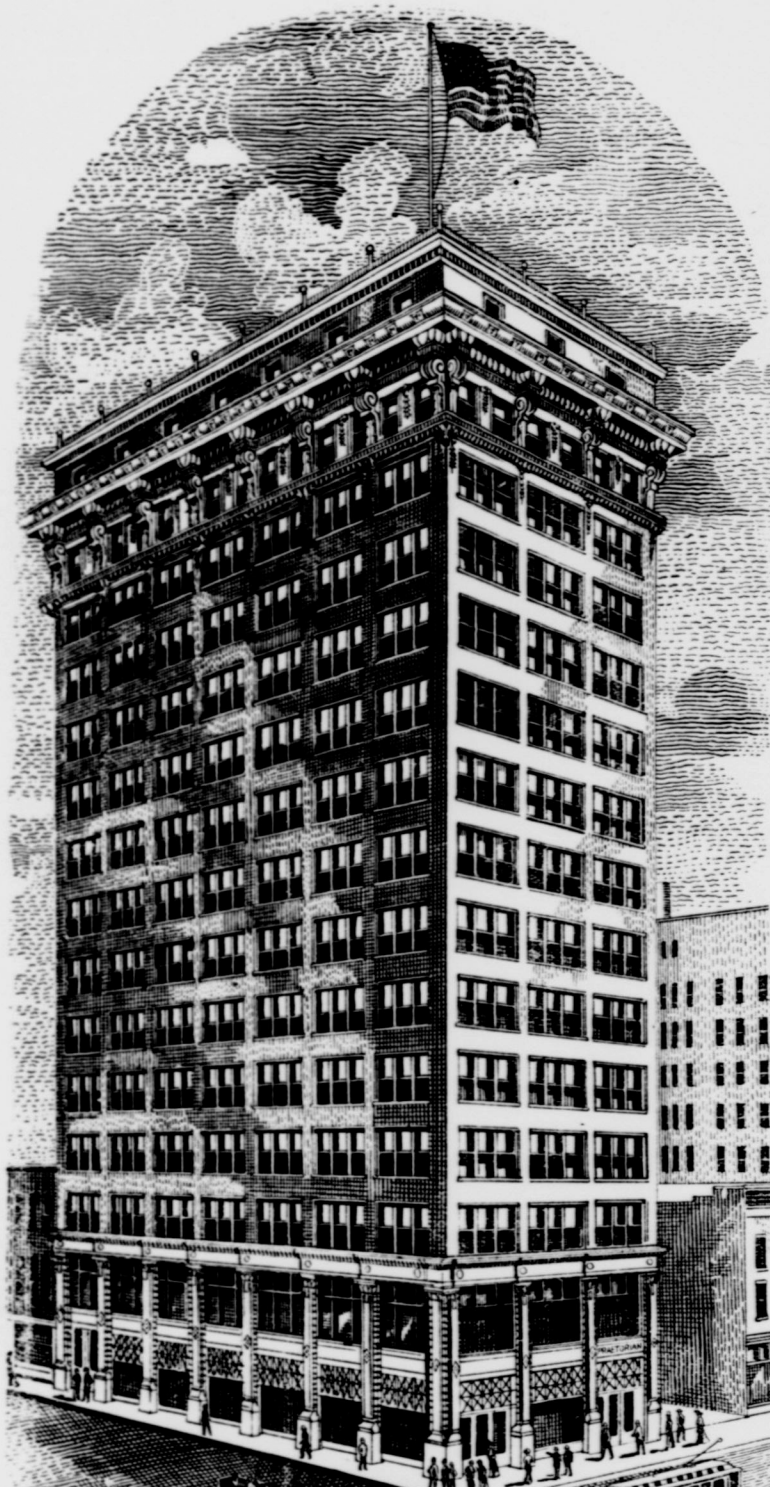
lo and behold, the wagons began to come in. In each wagon a box and each box contained a well-prepared dinner, enough for the man and his wife and the preacher's family, and nearly all brought their wives, and then a pounding besides the dinner and we have not eaten all that dinner yet. They brought posts and 4-foot hog-proof wire and we fenced the lot all round. So we did a big day's work and had a real good time. Men, women and children enjoyed it. We have been well received. We feel very hopeful. We are praying for a great year and I believe we will have it.—J. L. Johnson.

Hutchins and Wilmer.

A preacher could not wish for a more hearty reception than we received on this charge. The former pastors lived in Dallas and so there was no parsonage when we came, but in a few days all necessary arrangements were made and we are now comfortably domiciled in Wilmer. These people are bold, for in midday we heard something go thug! thug! thug! and we knew that a pounding was on. This was kept up until three loads of wood were stacked in the yard. In the evening as we sat by our cozy fire almost napping, suddenly there came a rapping as if some one gently tapping at the chamber door. "Tis the screen door," I muttered, flapping at the chamber door—only this and nothing more. Soon again we heard a tapping somewhat louder than before. Then we opened wide the door, and the merry noises, rustling bundles, happy greetings, thrilled us with fantastic joys seldom felt before; so that now to still the beating of our hearts we stood repeating, thank you, thank you, to each visitor entering through the open door. Our first Quarterly Conference is over, and a good one it was, too. Great sermons by the presiding elder. The pastor's salary raised \$100 over last year, and the presiding elder noted the fact that the parsonage baby is exceedingly popular. We have organized an enthusiastic W. H. M. S. at Wilmer and are planning to organize one at Hutchins soon. Prospects are bright for a good year on this pleasant charge among these good people, aided by Him from whom cometh all strength.—Ralph Kerr, Pastor.

Deming, New Mexico.

Deming is the capital of Luna County and the queen of the Mimbres Valley, with a population of 2500. Our Church is the mother Church of the town and has always been in the lead. The Presbyterians, the Episcopalians, Campbellites, Baptists and Catholics all have organizations here and hold regular services. Yet Deming is very conservative. There is nothing of the boom about her. I have found a good people here and they know how to treat a preacher well. They kept my predecessor four years, and I found everything in good shape and we are building on this foundation. The stewards have advanced my salary \$150. We are planning for a strong work among the laymen. The Woman's Home Mission Society is very active. They have put about \$50 on the parsonage; have money to put an iron fence around the property and a concrete sidewalk, and best, they have recently divided the town up in sections so as to more thoroughly look after and cultivate the field. The Sunday-school is moving up. We have ten classes, including Baraca and Phila-thea, which were recently organized. The attendance in the school has averaged 110 since conference and is increasing. The Senior League just was breathing, and the Junior had been dead two years. The Senior is showing signs of new life and the prospect is encouraging. The Juniors have enrolled about 50 and have about 30



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in regular attendance, and is the liveliest number that you have met lately. The conference collections were all provided for before the New Year, and a good amount is in the hands of the Teller. We are sorely in need of a new parsonage, and have no doubt substantial steps will be taken for that purpose before the end of the year. The lines have fallen to us in pleasant places.—J. Rush Goodloe.

Newlin Mission.

We have had an excellent reception from the people on this charge. Since conference they have bought a five-story parsonage and furnished it in moderate and modest style. By the end of the year the house will have been finished and furnished throughout. Newlin is a new charge and is on its first year's work. If it is finished as it is started, very few within the bounds of the conference will make a better showing this fall at Clarendon. We had an excellent Quarterly Conference, with every official of the circuit, except one, present. The charge paid well on the pastor's salary, while Newlin itself has paid more than a third of the year's assessment. The presiding elder preached three times for us, and on Sunday morning, after a great sermon, the collection for the general assessments was taken and the amount wanted was easily raised, and the indebtedness to the mission cause and the Orphanage has been sent in. On the following Tuesday afternoon a good W. H. M. Society was organized. We have no houses of worship on the circuit, but with the spirit that I see among all the people, it looks like we will not long go without a church in which to worship. There is not one yet found who wants

to hold back. Bro. A. T. Culbertson, of Childress, was with us in his helpful work. He preached one time. Tom always preaches well.—J. C. Carpenter, Jan. 18.

Nugent Circuit.

I was not a little surprised when Bishop Key read me out for this charge. It meant a move of 130 miles. We arrived on Thanksgiving day and were kindly entertained in the homes of T. W. Woodson, W. H. Myatt and Mrs. Laura G. Roberts till our household goods arrived. We took possession of parsonage Friday afternoon; found a very nice parsonage, newly repapered and very well furnished. Since that time the good ladies of the Home Mission Society have put in a new stove and a folding bed; have other improvements in prospect. We were stormed and generously pounded the first night spent in the parsonage. We are truly grateful to all the donors. Besides the regular pounding many expressions of kindness have been received. The first Quarterly Conference was held at Wards Chapel January 8, 9. Bro. Barnes, our much esteemed presiding elder, was on hand and preached three excellent sermons. He seems to be the right man in the right place. The conference was not so well attended as we had hoped for, but it was a pleasant and harmonious session. The officials present seemed to be deeply interested in the work. The assessment for pastor's support was raised about \$150 over last year. Financial report was fairly good. Have received several into the Church already, and I am hoping and praying for a large increase during the year. Have already planned for a camp-meeting at Nugent beginning second

Sunday in July. I am much encouraged with the prospects for a great year. With the prayers and co-operation of the people I feel that success is assured.—Frank Huguen, Jan. 18.

McAllen.

At the suggestion of my presiding elder and other friends, I am in the now in the field holding meetings. In December I was with that prince of good fellows, J. P. Garrett, of Mason. We had a good meeting, and the Church was revived. Brother Garrett is held in high esteem by his people, and he is worthy of the love of any good Church. On the last night of the old year we opened a meeting at McAllen, in the lower Rio Grande Valley, where we held eleven days, resulting in the reception of thirty-one members to the Methodist Church. On the 11th we went to Donna, another point on the St. Louis, Brownsville and Mexico Railroad, where we had a good meeting. Some souls were converted and the people were strengthened in the faith. We will begin tomorrow night at Mission, a nice town in the same pastoral charge, where we will worship in our own new house. C. W. Godwin is the preacher in charge in this territory, and is certainly letting no grass grow under his feet. Some people are finding out that Godwin is here. In two months he has organized four Churches, finished two church houses and is ready to begin the third. Rev. A. L. Scarborough, the presiding elder on this district, is making himself felt in this country by his unceasing work and general oversight. We are making dates for other meetings, and if the brethren think I can be of assistance to them, write me at San Angelo, Texas.—Sam J. Franks, Jan. 22.

Dawson.

I wrote to Brother Dickson, the Sunday-school Superintendent at Dawson, and asked him to get the ladies to lend the parsonage some bedding and such things as we would need to keep house until our goods could get there. When we reached Dawson we found a number of friends at the depot waiting for us. They led us to the parsonage, and we found that they had not only furnished the house with bedding and such like, but had loaded the dining table and safe down with good things to eat. We have two Churches on the work, Dawson and Harmony. We preach three Sundays at Dawson and one at Harmony, four miles out in the country. We have a splendid building there and a fine set of people. Our first Quarterly Conference was held on January 19. Dr. Bishop, the presiding elder, was with us; also Brother Wiseman, of Blooming Grove. Brother Wiseman delivered an address at night on education. The stewards made a good advance on the preacher's salary, and paid over one-fourth of it. The Woman's Home Mission Society put in a new floor covering and several pieces of furniture. Everything seems to be starting out well at Dawson. It is a great pleasure to work when the people seem to appreciate your work.—V. J. Millis, P. C.

Hermleigh.

We have been kindly received by the people on this charge. Considering the weather, we have had good congregations and good interest. There were good revivals on the charge last year, and we found the Churches in good condition spiritually. Our predecessor, Rev. C. H. Ledger, has many friends here. Our first Quarterly Conference was held at Hermleigh on January 11. There was a good attendance of official members. Our presiding elder, Rev. Simeon Shaw, preached a fine sermon at 11:00 a. m. No presiding elder looks more

Continued on Page 16

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 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.

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

REV. W. H. STEPHENSON IS NO MORE.

God takes away his workmen, but carries on his work. Brother Stephenson was born May 13, 1854. He was dedicated to God in infancy by a pious mother, whom I knew in her early girlhood as a devoted Christian worker. God answered the prayers of the parents in calling this noble son to the work and office of the ministry. While young, being filled with love of immortal souls, he was licensed to preach and entered the itinerancy. He served the following circuits: Coffeyville, Pilot Grove, Mesquite, Weston, Lewisville, Grapevine, Cochran and Caruth, Renner, Brookston, Celeste, Pecan Gap, Greenville, Grand Prairie, and was superannuated for three years. Thus his ministerial life covered thirty years. He served in all these places with marked success and acceptability. In all these years, such was his prudence and uniform piety that the foul breath of slander never assailed his good name. Brother Stephenson was a safe man on all lines. He was a most excellent preacher, far above the average. He was loved and respected by saint and sinner wherever he served. He was a Bible preacher, and had no sympathy for the modern infidel, higher criticism. He took the plain teaching of inspiration as his guide and let God's Word explain itself. He was always cheerful and sociable, without frivolity. He did not indulge in chaffy and vulgar conversation. His uniform good humor and consistent piety made him a favorite with his people. He was a man of one work. There was nothing in all his ministerial life that smacked of the coarse and sordid. He was a clean Christian gentleman. Although his salary was never large, he made it a rule to live within his income and owe no man anything, but love.

When his physical and mental strength failed and he was placed on the roll of honor, his brethren loved a lot and built a home for superannuates and put him in it. I had the sad pleasure, in company with Brother Lamb, of visiting Brother Stephenson a few weeks ago. We found him quiet and pleasant, despite the cloud which obscured his mental faculties. He seemed to be waiting for the command to come up higher. His life-long habit of uninterrupted purity still lingered through his mental darkness, and he died in sight of heaven. He has passed over the river, and awaits the coming of his wife and four children, who survive him. He has left them the legacy of a good, honest Christian life, which is to be preferred to the gains of a dishonest millionaire. Follow him as he followed Christ, and after a while there will be a happy family reunion, when Christ shall have wiped away all tears.

W. H. HUGHES.

SMITH.—Brother Ellis G. Smith, son of Brother E. G. and Sister M. F. Smith, was born in Cedar Bayou, Harris County, Texas, July 12, 1852, and departed this life December 30, 1909, at his home. Brother Ellis was a member of the Methodist Episcopal Church, South, at this place. He was full of life and always cheerful. On this week's return from conference Brother Ellis said to me: "I am going to stay close to you in this year's work." We shall miss him. He was possessed of sterling qualities, with a bright future before him. A good, obedient son, a young man of rare gifts, every body loved him. As his pastor, I loved him. He leaves a broken-hearted father and mother, three brothers and three sisters and a host of relatives and friends to mourn. Dear ones, look up and away from this sorrow, and let your hearts say: "Nevertheless, not my will, but thine, be done." We laid his body away in the Masonic Cemetery to await the resurrection morn. May this dear boy's death be so sanctified that every member of his home will be finally gathered around the throne of God, where sad partings come no more. His pastor, J. W. CULLEN.

LEMONS.—This is but a brief sketch of a long and worthy life, which began February 23, 1841, and ended November 4, 1909. Mrs. Mary Lemons (nee Pounds) was born in Perry County, Ala., but moved to Shelby County, Texas, when nine years of age, where she spent the remainder of her earthly life. She was first married to James Scott, and has one son by that name who is a Methodist preacher. In 1867 she was married to W. E. Lemons, who passed away in 1889. She was converted and joined the Methodist Church when quite young, and remained loyal to the end. She was a warm supporter of the Church and its institutions. Under her hospitable roof many tired preachers have found shelter and cordial entertainment. Perhaps some of her former devoted pastors' eyes will fall on these lines and the feeling come to them that the old Mount Zion community is made poorer by her going away. But she leaves behind some worthy representatives in the person of noble sons and daughters, who, like here, love the Lord and his Church, and help to carry on the good work which she turned loose to answer a higher call. Her pastor,

M. I. BROWN.

IN MEMORIAM.

Robert Westfall Hotchkiss, youngest child of Rev. M. S. and Mrs. Elizabeth Hotchkiss, was born in Hillsboro, Texas, October 25, 1892; united with the Methodist Church in 1909; entered a fitting school in Bell Buckle, Tenn., in September, 1909, and, falling ill there with typhoid fever, was taken to Nashville for treatment, where, though all was done for his recovery, that skill and love could do, he passed into rest Sunday, December 19, 1909, just entering the eighteenth year of his age.

With so few dates does his life seem to be bounded. But they cannot give the measure of his life, for not the length of days, but character formed and service rendered more truly give the measure of any life. Judged by such criteria, Robert lived well. Born in a Methodist parsonage, he grew up in a home whose ideals and standards were definitely Christian, and, like Samuel of old, his very praisings of the house of God. It was wholly the normal thing, therefore, that in his ninth year, while hardly the innocence of childhood had passed, he should definitely surrender his life to God and unite with his Church. At the chancel-rail of Fifth Street Church, Waco, he was converted at that tender age, immediately entered into its fellowship, where he spent all of his religious life, excepting two years lived in Temple, and from its loved walls was borne to his final resting-place, on Tuesday, December 21, 1909. He was a pupil in the Sunday-school from his tenderest years, and loved its work till his last day. He early found a place in the Juvenile Missionary Society, and the lady manager said: "Robert was one of the faithful ones, and I could always depend on him to do his full duty in whatever enterprise we undertook." In joining the Junior League, he was equally diligent and useful, serving it nearly three years as President. Not only was he interested in the work at home, but with a widening appreciation of the mission of the Church his heart went out to the heathen world, and largely through his influence the League provided the support of a Bible woman in Korea. Away from home at school, he speedily found a useful place in the Y. M. C. A. work, from which his fellow workers lament his absence. Thus, from his earliest days, his life was definitely religious, and in all those places in the Church in which a young life can serve he served gladly and effectively.

While all this was true, there was nothing strange or morbid about him, as was so well shown in the tender and just appreciation of Brother Nelson, which appeared in these columns recently. Religion was a principle; it guided, it strengthened his life, but put no shadow on it. He was a trustful, affectionate, sunny disposition. He made friends everywhere, and held them. Letters written to him while living, and many written to his parents since his death, by friends, young and old, attest not only his wide popularity, but also the high regard they had for his manly character. He excelled in athletics, and, devoting himself diligently and conscientiously to his studies, he was taking high rank in his graduating class. With the deepening of life's meaning and the widening of his opportunities, noble ambitions stirred him, and in one of his last letters to his mother said: "By God's help, I am going to do something that will make you and father proud of me." About him the fondest hopes of his parents were centering, and it would have been their delight, had God spared him, that he should have been called into the work of the ministry, and for him to have taken up the loved employ of his father. But God's ways are not our ways, and a life that was so earnest and full of promise that we would have kept it here for larger service, has suddenly been transplanted to heavenly realms.

The end was one of peace. After many days of sickness and much suffering, with murmurs of "heaven" on his lips, he quietly fell asleep in Jesus, and awaits the resurrection of the just. Sad is the home and sorely bereaved the stricken hearts that remained; but grace is given for consolation and resignation, while faith that rests on Him "who is the resurrection and the life" looks confidently forward to the home-coming of God's own, and the joyous reunions in the day that never ends.

Dear, loving, trustful, noble, Christian boy, farewell. We miss thee here, but hope to see thee again in heaven's fair land. His uncle,

D. H. HOTCHKISS.

REED.—Mrs. Minnie B. Reed, wife of J. R. Reed, was born in Red River County, Texas, near Clarksville, July 19, 1836. She was converted and joined the M. E. Church, South, when about fifteen years of age; was married to J. R. Reed September 10, 1859. She was the mother of four children, all of whom, with her husband, survive her. She was sick only a few days, and died in Tarrant County, near Grapevine, January 5, 1910. She was a good woman, and her home-going has left desolation here; but husband and children, mother, brothers and sisters expect to see her again where no sad partings will come. It was heart-rending to see the little children left motherless with broken hearts, but we trust some sweet day they will all find mother again and hear her sweet voice. Sorrow may endure for a night, but joy will come in the morning.

I. E. HIGHTOWER.

McCRACKEN.—James Melvin McCracken, was born in Madison County, Ark., August 12, 1848, and died very suddenly in Springtown, Texas, on the morning of October 25, 1909, about 5 o'clock. Never was our town so shocked by the announcement of the death as it was on the morning of October 25, as it was told by telephone and whispered from house to house that our neighbor, friend and brother, one of our most progressive citizens and one of our best

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Church members, had answered the last roll call. In the death of this great man we were reminded of the words of our Lord, "Ye know not the day nor the hour wherein the Son of Man cometh." Without a moment's warning, no time for a last word or goodbye, death came, conquered and was gone. As he and his wife lay planning for the future, he ceased to talk or to answer questions. She became alarmed and lit the lamp and discovered something was wrong. She called Dr. Jones, who lived just across the street. When the doctor and his pastor arrived, he had passed beyond the river. Brother McCracken was a pioneer here, he having spent most of his life in Springtown. He moved from Madison County, Ark., to Springtown, Texas, when he was ten years old, living here about fifty years. He was one of the most widely-known men in Parker County. He professed religion and joined the Methodist Church when in his twenty-year age, and was a consistent member until the day of his death, always ready to help both by his counsel and with his means in any Church enterprise. He was the leading spirit in the building of the present house of worship in Springtown some twenty-three years ago. He was also a bright and honored Mason. He was made a Mason in 1875. He filled every place of honor, both in the Blue Lodge and Chapter, from Master to High Priest. In 1868 he was married to Miss Mary Johnson. This union was blessed with seven children, all of whom still live to mourn the loss of their father. His first wife died September 2, 1886. Bro. McCracken was again married, on February 28, 1889, to Mrs. Lula McCracken. To them were born three children, who, with their mother, still live to mourn the loss of a true husband and father. In the death of Brother McCracken the Church has lost one of its best friends, the town one of its best citizens. Truly, a great man has fallen. He was buried Monday afternoon. After an impressive service in the church, his remains were followed to the City Cemetery by the largest concourse ever assembled at Springtown for a funeral service. At the grove the beautiful and impressive service of the Masonic Lodge was held, and his remains were laid away to await the morning of the resurrection of the just. To the wife and children I would offer the consolation and hope which the religion of Jesus Christ alone can give. Your husband and father is not dead, but sleeping, and one by one you shall be gathered to him in that home beyond the river. "Well done, good and faithful servant; enter thou into the joys of thy Lord."

K. S. VAN ZANDT.

FLEMMING.—Earl Fleming, aged eighteen years, died near Woodland, Texas, November 23, 1909. He was buried the next day in the beautiful cemetery near his home. So lie the remains of one who was a dutiful son and a Christian. Young Brother Fleming was a member of the Methodist Church, and had been from childhood. All who knew him loved him, and his passing was as a light extinguished from the community. He leaves a mother, four brothers and a sister to mourn their loss. But we believe that while we weep for him here he glories in being in the bright beyond. He has followed a good Christian father into the great future, while the other members of the family are waiting for the time when an unbroken family will worship at the feet of a common Father in the regions of the blessed. May his spirit comfort the bereaved, and may these afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory. Cast thy burden upon the Lord, and he will be a present help in trouble.

WALTER DOUGLASS.

LAMBETH.—Mrs. R. C. Lambeth was born in Abington, Va., in 1848; came, when a child, with her parents to Texas; in after years became the wife of J. M. Lambeth and a resident of Cooper, Texas, where she lived until the death of her husband, in 1905. In 1906 she moved to Amarillo, Texas, where she died December 25, 1909, after a week's illness of pneumonia. Her remains were carried back to Cooper for burial. So it is that all that is mortal of a quiet, self-sacrificing and faithful wife and mother rests in hope of the resurrection of the good amid the scenes of her happiest years. The writer bears witness to her excellence of Christian character and her devotion to family and friends. Her children, John, George, Mamie and Kate, may meet her in the happy home of the pure and the faithful if they but emulate a mother's consecrated life.

C. B. FLADGER.

O'DELL.—Captain David W. O'Dell was born in Atlanta, Ga., February 20, 1829. While yet a boy he came to Texas and settled in Jefferson County, where he was living when the Civil War arose between the States. He at once enlisted with the Ninth Texas Cavalry, and was elected First Lieutenant of his company, in Colonel Sul Ross' Brigade. He served faithfully through the war. Returning to Jefferson County, he was happily married in 1868 to Miss Elizabeth Phillips, who with four daughters and one son, survive him. While yet a young man he united with the M. E. Church, South, and was a member of her communion till the day of his death. He moved from Jefferson to Grayson County, and for many years was Justice of the Peace at Pottsboro and Whitesboro. He lived a useful life, and walked in the path of sobriety and virtue. No one in his section of the country had more friends than he. He kept open house to his friends, and loved to entertain them. He was noted for his large-hearted open hospitality. His generous nature loved to share whatever he had with his friends and needy fellow men. The last months of his life he knew he was suffering with a malady that might any time suddenly remove him from the walks of life. He was largely deprived of Church fellowship and his attendance upon the services of the sanctuary. But, though living under that impending shadow, he was still the same cheerful, hopeful, generous spirit, always glad to give a hearty welcome to his friends. While on a visit to his daughter, in Denison, and happy in association with his brother and friends, suddenly, without warning, on July 20, 1909, he was summoned away. But his loved ones and friends who knew him best and esteemed him highest for his work's sake think they know where to find him, where the true, the beautiful, generous and brave spend eternity together; and many of them live in joyful anticipation of meeting him in that happy company by-and-by.

A FRIEND.

HARPER.—Miss Alacie M. Harper was born and reared in North Grimes County, Texas. She was the daughter of Mr. and Mrs. W. M. Harper. She saw the light of day March 15, 1878; was converted and joined the Methodist Episcopal Church, South, in August, 1902, under the preaching of Rev. C. U. McLarty. She ever after lived a consistent life. On January 10, 1910, God called her to himself. Her funeral was conducted by the writer, and we gently laid her down to rest till God calls all home, January 11, surrounded by her friends and loved ones, who weep, but not as those who have no hope. Her body lies in one of the oldest cemeteries in Grimes County, Old Bethel. Here many have been laid before her, but none whose rest is sweeter. Besides a host of friends, she leaves a father, one brother, one sister, one half-brother and three half-sisters to mourn their loss. Thus ends the earthly life of one whose influence must live for good. Earth is poorer, but heaven is richer. May her life abide.

J. W. HOKEL.

MATHEW.—The home of our dear Brother and Sister A. W. and M. C. Mathew was made sad and lonesome on January 15, 1910, when the death angel came and claimed their darling little Etie May, who was only eight years and two months old. She was baptized when she was two years old by Rev. J. H. Baldrige. The little flower that had bloomed to fade so soon was only permitted to stay long enough to entwine herself in the affections of the home circle, and now, dear brother and sister, that your family circle has been broken on earth,

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may God grant that yours may be an unbroken family in that beautiful home above, where little Etie May has gone to await the coming of papa, mamma, little brothers and sisters. Then look up, Brother and Sister Mathew, and press onward until He that doeth all things well shall say, "Come up higher." In the presence of a large congregation in the Baptist Church at Gillespie. The funeral was held and the remains were laid to rest in the Gillespie Cemetery Sunday afternoon, January 16, 1910. R. E. L. STUTTS.

HASTINGS.—Mrs. Virginia Hastings (nee Shores) entered into rest December 12, 1909, at her home, twenty-four miles from San Antonio. She was born in Panola County, Miss., February 2, 1838, and was married to Dr. G. E. Hastings November 1, 1854, and came to Texas in 1855. She was the mother of eight children. She is survived by her husband and two children—a son and daughter—and an only sister, Mrs. M. A. Galbreath, of Dallas. She was a member of the M. E. Church, South, from early womanhood, an earnest Christian. Though her death was sudden, it found her ready for "sweeping through the gates." She had trials, and they were not few, but she realized that "trials made the promise sweet; that this gave new life to prayer; they brought her to her Savior's feet, laid her low and kept her there." May the Lord help the bereaved ones and bring them to meet her "where the pure in heart shall see their God." A FRIEND.

NASH.—Mrs. Nancy Allen Nash (nee Tisdale) was born in Alabama February 3, 1831; moved to Bastrop County, Texas, in 1847; was there married to Mr. J. W. Nash in 1849. Seven children were born to this union. Six of them saw her in her last days, and were at the funeral. In 1886 she moved with her family to Brown County, twelve miles southeast of Brownwood, where she lived one son and one daughter. She joined the M. E. Church, South, when about twenty years old; she remained a member until death. Sister Nash was a very pious, devoted Christian woman. She told the doctor she was ready to go. Not a cloud to mar the peaceful rest of this saint of God. She crossed the river December 8, 1909, aged seventy-nine years, in the joy of the Christian faith. We pray that the Lord will comfort the dear children. We now say farewell, mother, until we all meet you on the other shore. Her pastor, G. W. HARRIS, Indian Creek, Texas.

ROSSON.—Mrs. Mattie E. Rosson was born April 26, 1857; professed faith in Christ and joined the Methodist Episcopal Church, South, in 1875, and lived a consistent Christian until her death, October 29, 1909. Mrs. Rosson was a true Methodist and loved her Church, a consecrated Christian, and worshiped God. For a long while she suffered great pain, but without complaint. She often talked of her desired departure from the world, and to be with her Lord, always exhorting those who were Christians to live nearer to God and sinners to repent. She loved the songs of Zion; sang them often when her friends thought her end was near. She leaves behind an afflicted husband, to whom she was married October 17, 1878, eight sons and three daughters (one boy preceded her to the glory world) to mourn their loss, and a host of friends. The battle fought, the victory won. As John Wesley put it about the Methodist of his day, "She died well." We know where to find her. Such a life as hers can have no end; it was eternal life. We hope to meet her some day. J. D. SNYDER.

KING.—Rev. George King died at his home in Cuero December 3, 1909, and was buried from the Methodist Church. Rev. R. A. Rowland and the undersigned conducted the funeral service. Had Brother King lived until March, he would have been seventy-nine years of age. He was born in London, Eng., and spent twenty-six years as a locomotive engineer in the old country before coming to America. He was a local preacher in England several years, and since coming to this country he had continued to make full proof of his ministry as a local preacher. He came to this country twenty-nine years ago, and to Cuero in 1885, engaging with the Southern Pacific Railway as machinist in their shops in this city. He was married twice. Two daughters were born to the first union. His second wife was miss Catherine Harvey, and their children who survive are as follows: Mesdames J. F. Saubury, San Antonio; Hilderbrandt, Sulphur, La., and Romberg, Austin; Messrs H. G. King, Palacios; J. E. King, Victoria, and S. W. King, Sanderson. Brother King was a tower of strength and a pillar in our Church. No truer or saintlier man ever lived. He was an humble, earnest, faithful soldier of the cross. We miss him every time we go to church. His place is vacant. But his memory is precious. Our life is richer because of having known him. We shall meet him again in the land where saints immortal dwell. A. B. DAVIDSON.

TIPPS.—Mrs. Mary Tipps, daughter of James and Margaret Parks, was born in Warren County, Tenn., March 19, 1834. She had five brothers and nine sisters. She was a sister of Rev. A. D. Parks, who died a member of the East Texas Conference. All gone, so far as we know, all religious. She professed religion when young, and joined the M. E. Church, South, ever afterward leading a Christian life, and was one of our devoted members. "Aunt May," as she was so well known, was of a cheerful disposition, carrying smiles and sunshine everywhere she went. Her home was always the home of the Methodist itinerant. Many way-worn preachers have found a welcome shelter under her roof and partook of her hospitality. She is missed in the Church and from the community, and her children miss her from the family

circle. She loved the Advocate next to her Bible. While passing through the dark cloud she was asked, "How is it?" She said: "All is well." Aunt Mary was seventy-five years old. The greatest part of her life was sowing the seed of kindness. The death angel found her ready and anxious to go. She was married to Mr. Tipps in 1861. He preceded her to glory several years. They leave three children—two boys and one girl. She was living with her son, Jim Tipps, in Smith County, Texas. She departed this life August 19, 1909, and was laid to rest in the Mixon Cemetery, Cherokee County, Texas. Good-bye, Aunt May, for a short time. Her nephew, G. P. PARKS.

THOMPSON.—Sister Hester E. Thompson (nee Weir) was born August 12, 1841, in Choctaw County, Ala., removed with her parents to Jasper County, Miss., at ten years of age; after another removal, to Pickens County, Ala., and remaining five years, came to Henderson County, Texas, and was married some years later to John M. Thompson November 2, 1887. After a happy wedded life of more than twenty-two years and a lingering illness with cancerous trouble of many weeks, departed this life November 29, 1909. Our sister was converted to Christ at twenty years of age, and at once became a member of the Episcopal Church, South, and throughout her remaining years lived a devoted Christian life, and in every sense loyal and true to the principles of her Church. Her last days, even during the pangs of disease and pain, were characterized by a perfect and sublime resignation to the will of her Master. It was, indeed, a triumphant faith that bore her up in the oft repeated expression of her perfect willingness and preparation for the transition from the toils and cares of this life into the blessed immortality beyond. Her beloved husband, brother and sisters have wept, not as those who have no hope, but with the delightful assurance expressed by David of old, that while she can not come back to them, yet they can go to her. We commend them to God, and to the Word of his grace for assistance in their sad bereavement. May appropriate the divine truth that "My grace is sufficient for thee." GEO. B. THOMPSON.

FRAZIER.—Melissa Elizabeth, daughter of J. H. and M. J. Williams, was born in Conway County, Ark., January 4, 1866. She was married to J. R. Frazier January 4, 1882; was converted and joined the Church in 1885. She was the mother of ten children—three dead and seven living. She died December 19, 1909. "Blessed are the dead who die in the Lord; yea, they shall rest from their labors." No more pain, no more sorrow for her. She ceased to labor and to live. She was buried in the cemetery at Deport, Texas, and her body, with her infant child, awaits the resurrection of the just. Peace to her sacred dust. E. G. ROBERTS.

LLOYD.—On Thursday, Nov. 18, 1909, at Coupland, near Taylor, where he had gone in an auto on business, Brother John I. Lloyd was suddenly stricken with heart failure, and in a few moments had breathed his last on earth. Brother Lloyd was about forty-three years of age at the time of his death, and had been in delicate health for some time; yet his sudden death was both a shock and a surprise to his family and his many friends. Brother Lloyd came of one of the most prominent Methodist families in this part of the State, and was himself a life-long member and official in the Methodist Church. During the last weeks of his life he expressed himself to his friends as being prepared to go if God should call him, though he should like very much to be permitted to live to rear his family to manhood and womanhood. In the death of Brother Lloyd, Taylor has lost one of her most prominent and public-spirited citizens, the Church a faithful member, a family a most devoted and self-sacrificing father. May the God of all grace, who noteth even the sparrow's fall, remember the widow in her loneliness and be a father to the fatherless, and help each one of us to be prepared to see our Pilot's face in peace when we have crossed the bar. A. W. HALL, Pastor.

COLE.—William Turner Cole was born in Pontotoc County, Miss., May 14, 1826; moved with his parents to Texas in 1859; was married to Miss Sarah B. Broyles December 18, 1857, and died at his home near Albany, Texas, January 15, 1910. He was a soldier in Company B, Seventeenth Regular Texas Cavalry during the Civil War, enlisting February 1, 1862, and was discharged June 19, 1865. He joined the M. E. Church, South, in 1868, and was a faithful member till death, having filled many official positions in the Church. His devotion to the Church in all of its interests was always manifest, doing his best to advance the cause of Christ. Five children were born to him. They, with twenty grandchildren and two great-grandchildren, survive him. Brother Cole was held in high esteem by his friends and neighbors, as was evident from the large number attending his funeral, which was held at the Methodist Church in Albany on Sunday, January 16, 1910. Brother Cole was ready to go. May God bless the bereaved wife and other loved ones. We trust that we shall meet again. J. H. CHAMBLISS.

CLENDENIN.—About three o'clock on the morning of December 31, 1909, Mrs. Mattie A. Clendenin, wife of Rev. T. R. Clendenin, of the Tennessee Conference, entered upon her bright eternal reward. Having always enjoyed uniform good health, and her illness having been of only a few days duration, her decease was an unspeakable

shock to her devoted husband and children. She left eight children, the youngest only one week old. One child had preceded her to heaven. Mrs. Clendenin was remarkable for her happy disposition, industry and devotion to the itinerant life and work. She had two brothers, father and two uncles, grandfather and great-grandfather in the Methodist ministry. The profound sympathy of Brother Clendenin's friends will be given him and his children in this great sorrow, and they will pray for them. JNO. R. STEWART.

MARRIED.
Kendricks-Kennedy.—At the home of the officiating minister, Goldthwaite, Mills County, Texas, December 25, 1909, Mr. V. M. Kendricks and Miss Alma Kennedy, Rev. G. W. Templin officiating.

Childre-Potter.—At the home of the officiating minister, Goldthwaite, Mills County, Texas, December 12, 1909, Mr. R. G. Childre and Miss Elma Potter, Rev. G. W. Templin officiating.

Teague-Park.—At the bride's home, Cliff, Texas, December 22, 1909, Mr. W. M. Teague and Miss Lois Ethel Park, Rev. M. S. Leveridge officiating.

Lowery-Benton.—At the residence of the bride's parents, Cliff, Texas, Mr. Porter Lowery and Miss Pearl Benton, Rev. M. S. Leveridge officiating.

Boggs-Beal.—At the Methodist parsonage, in Bryan, Texas, January 15, 1910, Mr. E. M. Boggs and Miss Eula Beal, Rev. Thomas H. Morris officiating.

McCain-Pitchford.—In Methodist Church, at Avinger, Texas, December 25, 1909, Mr. R. L. McCain and Miss Maude Pitchford, Rev. A. T. Walker officiating.

Cox-Claude.—At the home of D. K. Brown, Avinger, Texas, January 2, 1910, Mr. E. F. Cox and Miss Pearl Claude, Rev. A. T. Walker officiating.

Constipation

Inward Piles, Fullness of the Blood, in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, Burning in the Flesh. A few doses of

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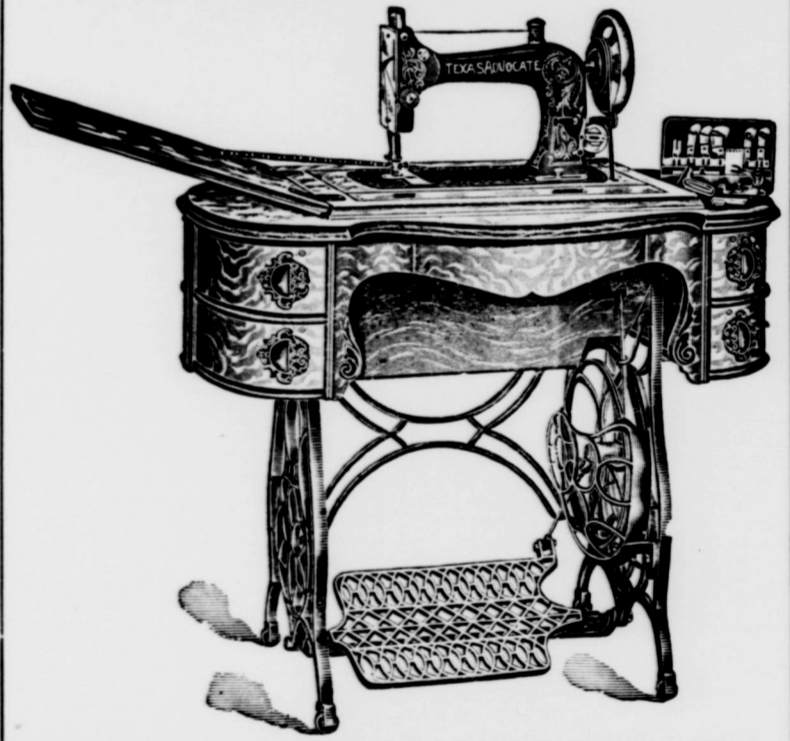
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Stiles-Holt.—At the residence of the bride's father, Rhome, Texas, December 26, 1909, Mr. Sam Stiles and Miss Maggie Holt, Rev. R. E. Porter officiating.

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NOTES FROM THE FIELD.

Continued from Page 13.

carefully after all the interests of the Church than he. On last Tuesday evening a goodly number of our people surprised us with a nice pounding of groceries, etc., including some cash for wife and children. We had a pleasant half hour together. We appreciate the pounding, not so much for value received as for the kindness and love expressed thereby. We are hopeful of a fine year in every way, especially spiritually. Our town is building some substantial brick and other buildings, and everything indicates prosperity. May the Church not lag behind.—A. H. Hussey, Jan. 22.

Augusta Circuit.

My second year on Augusta Circuit is, indeed, encouraging. January 18 our first Quarterly Conference convened, with our new presiding elder on hand, and he preached one of the best sermons I ever heard. Everybody is in love with him and his preaching. The Board of Stewards raised the pastor's salary 16 per cent above last year, and everything is in good condition. Augusta Circuit is the best circuit in Huntsville District. We have a loyal people over here, who cheerfully support the institutions of our Church. We feel this year will be the best year of our lives. Pray for us, that our courage may not fail, and that God's good people on this circuit may be led to greater victory.—S. W. Stokely, Jan. 22.

Athens.

Our first Quarterly Conference just over. Our new-old presiding elder, J. Tom Smith, is a plum good one. The congregation tendered him a reception at the Church on last Friday night which warmed the hearts of all and set J. T.'s eloquence a-going like sixty. The charge is in fine shape and growing in grace each day. Among other forward movements for 1910: a \$200 raise on salary, making a \$400 raise in a year; a big furnace is being installed in the church; a Teachers' Training Class has been organized and is now hard at it under the efficient tutorage of Senator Faulk and Knox Henderson; a Mission Study Class organized and is now busy down in South America; a class of twenty-five as bright young people as can be mustered in Texas. And the women are talking parsonage. Athens is a-going some. P. S.—I forgot to state that our presiding elder "presided with becoming dignity and preached with his accustomed acceptability." I think it not wise to withhold this bit of information from the general public.—W. D. White, January 16.

Fort Worth Methodism.

Rev. I. Z. T. Morris was present and lead in prayer. Rev. D. A. McGuire took a collection on Church debt; the debt was \$640. He secured \$750. Dr. Boaz spent Sunday at Biard and had splendid and profitable services. All the brethren reported splendid services and large crowds. Fine interest. Bro. Morris reported having placed eleven children. Dr. Hay spent Sunday at Grapevine. Dr. Lynn, of Kansas City, was present. Agent Wilson and the preachers are planning a great Polytechnic College campaign in April, headed by Geo. Stuart. The following committee was appointed to complete plans: Agent Wilson, Dr. S. R. Hay, Dr. H. A. Boaz, H. D. Knickerbocker and W. H. Matthews.—Ashley Chappell, Secretary.

Fairlie and Wesley Chapel.

Our reception at the beginning of this, our third year on this charge, was the most royal and genuine of any we have as yet received. From the day of our return from conference good things have found their way to the parsonage, and the kind expressions of appreciation in word and deed have been abundant. We have begun the year's work under most favorable

circumstances. My officials are all strong men and full of religion. They show their appreciation of their pastor by raising the salary \$50 over last year. We are all agreed that a forward move must be made along all lines this year. First of all, we must have a genuine revival of religion all over the charge, and then collections in full. Under God we are expecting their accomplishment this year.—J. W. Slagle, Jan. 24.

Bowie.

The First Quarterly Conference of Montague Mission convened at Mt. Tabor January 22 and 23. We had a good conference. The good ladies had a good dinner on the ground Saturday, everything starting off nicely. We expect to have a good year and report everything full at conference. The stewards assessed for preacher in charge \$170. That was the best they could do.—F. M. Sherwood.

Lake Creek.

We have had our first Quarterly Conference which convened at Enloe January 22 and 23. Our much beloved presiding elder, Bro. W. D. Mountcastle, was with us on Saturday. He was sick and went home Saturday afternoon. Our conference in many respects was a most excellent one. There were demonstrations of spiritual interest. The finances came up all right; they paid a little better than the fourth of their assessment. We had a fine service on Sunday; preached to a large congregation. Things are moving off very well. We hope to have a good year this year. The stewards of the circuit met a few days before Quarterly Conference and raised the preacher's salary \$100. This makes a preacher feel like he is appreciated, and ought to do his best.—S. H. Smith.

Marshall.

What promises to accomplish great good is a union revival in its second week in the little city of Marshall. One week is used at each Church, with an interchange of preachers of the various Churches on Wednesday and Sunday nights. Sundays at 3 p. m. there is a general rally meeting at some point in the city, and hundreds of people are attending at that hour. The eight pastors are doing the preaching. Among them there is perfect harmony and agreement. Never were there eight preachers more brotherly or more expressive of appreciation of each other. The meeting will continue eight weeks. The aim is: "The gospel preached to all the people."—Irvin B. Manly.

ATHENS, NOT JACKSONVILLE.

The Advocate of January 20 said: "The people of Jacksonville gave to Rev. and Mrs. J. T. Smith, a royal public reception the other night." What the Advocate referred to was doubtless the reception at Athens on the night of January 14. This splendid charge with its popular and wide-awake did give myself and wife a most royal reception in the Sunday-school room of the church on the above date. Six years ago I closed a quadrennium with this Church, and they took this method of welcoming us back.

Jacksonville did soon after conference give the new presiding elder and his family, and the new pastor of Jacksonville Station and his wife, and the new pastor and family of the Jackson Circuit, and the out-going presiding elder and the preacher in charge and their families a great reception in the church. It was a great occasion. It made the out-goers feel like they had done great things—which was true; and the incomers feel like great things was expected of them—which was also true. J. T. SMITH.

NOTE OF THANKS.

Please allow us space in the Advocate to thank our many friends for their sympathetic letters written to us on the death of our daughter, Emma Poteet Pilley, who died in Huchow, China, December 8, 1909.

I. J. POTEET.
M. E. POTEET.

CLEBURNE DISTRICT.

Notice of Change of Meeting, Cleburne District.

The pastors and missionary institute will be at Granbury February 8 and 9 instead of at Grandview, February 10 and 11. Let all who are interested mark the change and notify Rev. E. V. Cox of your intention to attend and when you will arrive. E. A. SMITH.

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