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## EDITORIAL

### MISSIONS AND CIVILIZATION.

The word civilization is a complex and comprehensive term. By it we sometimes mean the results of certain great forces as seen in the life and character of a people—their refinement, culture, manners and morals; and by it we also mean the achievements of a people in arts, sciences, inventions, discoveries and institutions.

The secular sources of civilization are found mainly in four great forces, which, however, are both cause and effect. These are:

- I. Political government, based on righteous laws.
- II. Commerce, national and international.
- III. Institutions for intellectual training, and
- IV. Asylums and hospitals for the unfortunate and helpless.

There is a fifth force which sustains to those just named the same relations that the intellectual, physical force of man sustains to the material forces of nature. This force is Christianity, and the relation it sustains to the secular forces of civilization is that of governing and directing, so as to bring about desired results. As it exists and works in countries already civilized and Christianized, it is called the Church; in pagan and heathen countries we call it missions.

The material forces of nature have remained the same from the beginning of the creation; the results of their working vary much, as they are left uncontrolled and undirected, or are controlled and directed by man. The electric current, for example, is the same force now that it was when Adam beheld the lightnings in the clouds of Eden; but as this current flows through its copper conductors and is applied and directed by a higher, intelligent force and made to turn the wheels of our commerce, light our cities, and carry our messages around the world, we see a vast difference as to results.

And so it is with the forces of civilization. The permanent association of one man and one woman, together with their offspring, in a particular locality, is called a home, whether this be the Indian's wigwam or the Christian's dwelling; but in civilizing power there is a vast difference. The mystic circle into which the Indian "medicine man" calls his chosen followers to impart to them the mysteries of his superstitions and the forms of his incantations, and the American university where Doctors of Philosophy teach the principles of higher learning, may each be called a school of learning; but in civilizing power there is a vast difference. The bartering between the Navajo and Papago Indians in Arizona of blankets for ponies or moccasins for wheat, and the trade between America and Germany are both forms of commerce; but in civilizing power there is a vast difference. The rule of the besotted African chief over his tribe and that of King Edward over the British Empire may

both be called governments; but in civilizing power there is a vast difference. And this difference in every instance is owing largely, if not altogether, to the presence or absence of that higher, intelligent, dominating force found in Christianity.

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To show the influence of missions on civilization, we have but to review the past history and present conditions of the world in regard to the operation of the forces above enumerated. Let us consider, first, the influence of missions, or—which is the same thing—of Christianity, on civil governments. We do not deny that there have been non-Christian governments which were great factors in civilization; but we do affirm that every such government has had within itself elements of weakness and corruption which have proved to be the seeds of death, and that these governments have perished or are perishing unless brought under the quickening and purifying influence of Christianity.

Let us take one illustrious example, the Roman Empire. As a civilizing power it affected at one time the entire known world, and one must speak in great extravagance to over-praise the mighty impetus which it gave to universal civilization; yet some of its laws and institutions seem horrible to us. For centuries the common people, the plebs, had no legal rights whatever. However much they might be wronged, they had no redress; they could not in their own person bring action in the courts; they could not hold land, they could not vote, they had no voice in public affairs; legally, they had no existence. The laws relating to marriage and the family, judged by Christian standards, were low, degrading and cruel. Mutual consent made marriage legal; yet the wife might hold the legality of her marriage in perpetual abeyance by absenting herself for three successive nights in the year from the house of her husband. The husband might divorce his wife without assigning cause. The power of masters over their slaves and of fathers over their children was absolute, extending even to life and death. Infants might be "exposed," and under certain conditions a father might sell his young children as slaves. Retaliation or private vindication was legal, allowing a man to avenge himself for any injury, and the near relatives of one murdered might take the life of the murderer without trial.

These grave defects existed in the laws and institutions of the most highly civilized non-Christian nation of the world. By them we see the need of the sanctifying, elevating influence of Christianity on the civil governments of nations; and by comparing the civilization of imperial Rome with that of Great Britain or America, or by comparing heathen Rome with Christian Rome, we can see what Christianity has done for the governments of nations.

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Commerce is the second named great factor in civilization. "Commerce in China," says a wealthy English merchant of Shanghai, "is based on the missionary. He pre-

cedes us into the interior and becomes the means of our communication with the natives. He teaches them some of the valuable uses of those articles which are the characteristics of our civilization, and the result is that our merchandise can never go ahead of the gospel." And we may add, what is true of China in this respect is true of every other heathen country. To see the influence of missions on the commerce of nations, let it but be remembered that Christianity, in teaching men to be honest and truthful and to give a fair equivalent for all values received, has elevated all trade from a system of fraud and cheating to honorable exchange. It has increased the wages of the hireling, because, first, it leads him to perform honest work and thus makes it possible for the employer to pay more, and, secondly, it shows employers that they are accountable to a just God for wages held back; and consequently we find that wages in Christian countries are more than six times as much as in pagan lands. Wherever men can earn good wages they are enabled to surround themselves and families with those things which tend to refinement. By its exhortations to diligence, frugality and temperance, Christianity has increased the products of the field, the shop and the loom, until famine and nakedness are unknown in Christian lands. More than a hundred millions of people in India, Africa and China go to sleep every night after having had no more than one frugal meal during the day, and their bed is the ground and their covering the sky. More than two hundred millions in those countries scarcely ever know what it is to have enough to eat. Who can measure the degrading influence of such poverty and want? And who can properly estimate the civilizing, elevating power of Christianity, which so completely transforms these conditions?

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Prominent among the factors of civilization are institutions of learning. Ignorance is the mother of superstition, and superstition leads to barbarism. To enlighten with the true light is to civilize. "Information is inspiration, instruction is construction. The teacher is the transformer." Where Christian learning has not gone the people sit in darkness and in the shadow of death. In India only 6 per cent of the male population and one-third of 1 per cent of females can read and write, and in China the proportion is much smaller. In other heathen lands there are tribes and nations without even a literature, or have been so until the missionaries have invented an alphabet and reduced their language to writing. "Ignorance in heathen lands involves not only the want of a knowledge of letters, but is accompanied by mental blindness and vacuity which can neither entertain nor understand words and sentences which stand for spiritual ideas." Nor is this gross ignorance confined to spiritual things, but extends to the simplest social problems and commonest daily matters.

Christianity furnishes the only adequate remedy for this mental and moral blindness

and its consequent degradation. Christian missionaries must go, in obedience to our Lord's command, and *teach* all nations. They must found Christian schools in which may be taught and trained at least a few of the young men and women of heathendom, who shall in turn become teachers to their own people. In this way we must bring those heathen and pagan schools, already established, under the quickening and guiding influence of Christianity, else this great civilizing force will cease to be a constructive, and become a destructive force.

Hospitals and asylums for the unfortunate and helpless are another factor in the refinement and elevation of a people. To behold affliction and suffering and yet be unwilling or even unable to render assistance tends to make men indifferent and cruel toward the afflicted. The priest and the Levite who "passed by on the other side" went on their way worse men than they were before they looked upon the wounded traveler; but the good Samaritan, in pouring the healing lotion into the wounds of the alien stranger, poured rich and enriching ointment upon his own soul.

With the heathen it is often inability to render help which drives them to acts of cruelty toward the afflicted. Give to them hospitals and asylums and medical missionaries and trained nurses, and you make it possible to produce in them the finer feelings of pity and compassion and love; you make it possible not only to relieve the suffering of the afflicted, but to civilize and elevate the barbarous and degraded. But these agencies must be the gifts of Christian nations; and when given they will call forth from the heart of poor, afflicted heathendom the deepest gratitude and produce the most gracious results.

### OWNERSHIP OF SCHOOLS.

We favor the ownership of all our school property and the placing of our school interests under the direct supervision of the Church. If Vanderbilt University belongs to the Church, then let the General Conference say so and proceed to take charge of it. It can not exist and succeed with the claim upon the one hand that the Church owns it and with the practical claim upon the other that it is exclusively under the control of the Board of Trust. Either the Church owns it or it does not own it, and this problem ought to be solved for all time to come. It will be one of the great questions before the General Conference, and around it will gather the forces that will fight it out to a finish. Let the victory be complete one way or the other. We want its settlement to be final and permanent.

Why not have Christ born in every home? When the heart is thrown open to receive him and he becomes formed the hope of glory, his birth is again celebrated and that household again becomes his manger. Make room for him and he will become your companion, your guest, your Savior.

# DR. WINTON AGAIN

By Bishop E. E. Hoss, D. D.

It was not my desire to have any further discussion with Dr. Winton. We had both stated our cases without restraint in two successive numbers of your paper, and I was perfectly content to let the matter rest. But the Doctor comes again, and in a thoroughly characteristic way. After describing my activity in the Vanderbilt matter as "a campaign of suspicion and misinterpretation," he coolly insists that the University and the Church "have the right to demand that it shall cease." If the Doctor were a normal man he would see that the use of such uncharitable and unconciliatory epithets makes it necessary for me to reply to him; but, as it is, he probably thinks that I ought to accept his rebuke in submissive silence. I have not known another man with so many uncommon gifts of intellect who could be so inconsequent in his reasoning. He should remember that it is one thing to make a "demand," and quite another thing to enforce it. In case he wishes to have a realizing sense of the difference, he has only to try the experiment.

While I am about it, I may as well say that nothing could be more unjust than for any one to charge me with being responsible for the current agitation concerning Vanderbilt University. It was begun when I was 6,000 miles away from home by those who sought to introduce radical and sweeping changes in the charter of the University. On my return I accidentally heard of the new policy—including my elimination from the board. Not one word, however, of official or semi-official information on the subject was offered me by those in authority. Whether this was a courteous method of procedure, I shall not here stop to consider. Men have their varying standards of courtesy, and act according to them. There is no law to compel uniformity. After getting my first knowledge "ad rem," I did not rush into print, but sought to secure a private hearing. What I asked was not much: only that the quashing of the scheme for a new charter should be postponed till the General Conference, then only eight months off, could have an opportunity to weigh it.

Here is an extract from my letter to Chancellor Kirkland of date October 4, 1905:

"It is my settled conviction that before you go forward in the matter of seeking a new charter you should delay till all the parties at interest have had an opportunity to canvass every single aspect of the situation. The General Conference is less than a year away. Precipitate action now will provoke harsh criticism and resentment. I make a distinct appeal for delay, for moderation, for conservatism. In case this appeal is granted till the General Conference meets, I shall keep absolutely quiet. But if an effort is made to jam a new charter through, I shall consider myself bound in solemn duty, both to go into the newspapers, and to intervene by chancery suit. I am not an agitator. Contentiousness is hateful to me. I would to God that I might never again be called upon to differ with men whom I respect and honor. Can we not avoid inevitable confusion, and perhaps unpleasant collision of opinion, by letting things rest for the present? With sincere good wishes for the University, and for you, which are none the less real because I am compelled to disagree with you, I am, etc."

On October 4 of the same year I wrote to Bishop Hendrix in the same tone, saying, inter alia: "I assure you, my dear Bishop Hendrix, that this is a serious matter, and that any effort to rush things will provoke an outburst of opposition. You know that I am not an agitator; that I pray for the peace of Jerusalem; that I desire above all things else to avoid anything like a rupture in the College of Bishops. It is for these reasons that I plead for delay, for discussion, for calm judgment."

On October 19 I wrote to Bishop Galloway as follows:

"I appeal to you, my dear Bishop, as my colleague in office, and as a man whom I have always loved and honored, to let this whole project rest till the General Conference. There is no need for precipitancy; and any effort to get the advantage by rushing things will leave unpleasant stings and memories. I stand on my convictions. You know how sacred they are to me, and how impossible it is for me to waive them. All I ask is for time, for a chance to look around the matter and to express myself as

one that had and has some rights in the premises."

To Dr. Tigert, on February 9, 1906, I wrote:

"I feel more profoundly about this whole matter than any words of mine can possibly express, not that I personally care a fig to be a Trustee of the University, but because I sincerely believe that at the bottom of the whole movement there is a fixed purpose to make the University as far as possible an independent corporation."

To the most of these letters I received courteous and considerate replies. Some of them, however, were treated with laughing indifference. From no source could I get a promise, nor even a partial promise, that action should be postponed till the General Conference. Discovering in the meantime that it was not really necessary for me to bring suit to gain my end, but that I could block the whole project by getting even one of the remaining Trustees to withdraw his name from the petition for the new charter, I adopted the latter course. Several of the Trustees complied with my request. Many others would have done so if I had asked them.

Having accomplished my purpose, I was satisfied to rest in it, and to say nothing to the general public. But Dr. Kirkland was not satisfied. In the Vanderbilt University Quarterly for November, 1905, he went into the subject at great length, and said some things which he afterwards most energetically repudiated in his speech and briefs before the Vanderbilt Commission. Thereupon I wrote him again thus: "The publication of this article frees me from my self-imposed obligation to say nothing to the public on the subject till the General Conference." Nevertheless, being exceedingly solicitous not to complicate affairs, nor to do anything that would hinder a final and harmonious settlement of the points in dispute, I did not put a single word into any newspaper.

In the autumn of 1905, a paper written by Dr. H. M. Hamill, and signed by himself, Dr. D. C. Kelley and Rev. Jno. R. Stewart, was presented to the Tennessee Conference as a memorial to the approaching General Conference. At later dates in the same year, other conferences, especially the Memphis, under the leadership of Dr. Wm. E. Thompson, and the North Mississippi, under the lead of Dr. Boswell, spoke out very distinctly. All these things created a good deal of talk in the newspapers. But I deserved no credit for it, as I had not been even indirectly concerned in the action of the conferences, and I took no part whatever in the debate that followed. In the face of many temptations to speak, I held my peace, submitting not infrequently to unkind and unjust comment. Whatever I did prior to the General Conference, I did by private correspondence, and every word that I wrote will show that I tried with all my might to secure a brotherly adjustment.

To the best of my knowledge and belief, my very first printed utterance was in the Nashville American after the close of the General Conference of 1906, and just a year after the movement for the new charter was initiated. The paper in question had taken up the cudgels for the Trustees as against the Church. In a series of editorials it derided the very suggestion of Church ownership; and utterly misinterpreted, as I thought and think now, the then recent action of the General Conference creating the Vanderbilt Commission. For reasons of his own, which I never presumed to question, Dr. Winton allowed these editorials to pass absolutely unchallenged. Knowing as I did that they were having a prejudicial effect on public opinion, I finally and reluctantly brought myself to task of answering them; and was rewarded for my pains by being denounced and vilified in return. Among other things, I was put in the same category with the "the politician who gets his living by blind loyalty to his party, and who places party fealty above the common welfare and above principle." Being confident that these editorials would be widely disseminated through the secular press, as copious extracts from them were afterwards reproduced with approving comment in the Vanderbilt University Quarterly, I was naturally concerned that my friends throughout the Church should know precisely what my own utterances in reply to the American were, and this brings me to Dr. Winton's first refusal to give me space in the Advocate, concerning which I shall now speak explicitly:

1. As I was just in the act of departing for Brazil and too busy to give immediate personal attention to all my affairs, a member of my family, acting for me, sent my communication in the American to Doctor Win-

ton, with the written request that he reprint it in the Advocate. Replying to that request on June 7, 1906, after explaining his delay, and saying that he had read my communication "with interest and approval," he added: "I am so sure that the provision made by the General Conference will set matters right that I think we can afford to let it work itself out. What the American says and thinks is really no great matter. I need not say to you how reluctantly I decline to give Bishop Hoss right-of-way in the Advocate—the more so, as in this instance, I heartily agree with him." The reader will note that the Doctor did not reject the communication because it was a reprint. On that point he said not a word. Neither did he intimate that in matter or form it was open to criticism. On the contrary, he said that he had read it "with interest and approval," and also that he "heartily agreed" with me. Since then he has changed his mind and concluded that I was acting from personal and selfish motives. At just what precise point this change took place, or what influences have sufficed to bring it about, I cannot tell, and he doesn't have to tell.

2. In the course of the following fall I had a long conversation with Dr. Winton concerning his action in this case, but I did not make any further requests of him till after the Vanderbilt Commission had handed down its opinion in the month of December. As that opinion was so very lengthy that I felt sure many persons could not command the time to read it, I desired to make a brief synopsis of it for the Advocate. So I went into the Doctor's office, and for twenty minutes or half an hour did what I never did before in my life—begged the privilege that I have mentioned. Dr. Winton, evidently bored by my request, told me that he could not get my article into the current issue, and that, as Dr. Moore had made arrangements for a special number the week following, he could not get it into that. Something was then added about a still later issue, but no promise was made me; thereupon I said: "I have no desire to publish anyhow after the stream has run by." No stenographer was present to take down our conversation, and, of course, I am dependent on my memory for what passed. It is due Dr. Winton to say that his recollection varies from mine, and I shall not be guilty of the rudeness or unbrotherliness of assuming that he is less sincere than myself. Over his own signature, he has since said that I "offered nothing for publication," though he stoutly maintains that he, nevertheless, agreed to publish it; that when I "mentioned" the matter I was "only requested, on account of the pressure for space, to wait till the next issue of the paper." I must add that there is a very trustworthy gentleman, whose name I do not wish to draw into this controversy, who was at the time in a position to know the facts, and who has told me twice—once during the past week—that his memory corresponds perfectly with mine. More than this, I am sure that my readers will agree with me in the opinion that Dr. Winton uses such words as "offered" and "mentioned" in strange senses. (See the International and Century Dictionaries.)

When it became evident that our recollections were so far apart, I concluded to start the whole process "de novo," and in perfectly good faith wrote the Doctor the following note of date, January 17, 1907:

"My Dear Doctor—To settle the whole matter, will you now publish an article on the Vanderbilt situation? I hereby offer it to you." On the next day, he replied: "I do not consider an article offered till the manuscript is submitted." Why he should have promptly agreed, as he says that he did, to publish an article that I merely "mentioned" to him, and never actually "offered," and should then have staggered and balked at publishing it when I formally requested him to do so in a written note, is another one of those mysteries that are hidden deep in the innermost recesses of the Doctor's own consciousness. It seemed so certain to me at the time that he was simply playing with words, and did not, under any circumstances, mean to make room for me, that I brought the correspondence to a speedy close.

3. But I had, meantime, made one more effort to reach the Advocate readers. Being deprived of the use of the organ of the Church, I wrote, in the form of an interview, a resume of the work of the Commission, and published it in the Nashville Banner. After it appeared, I wrote to Dr. DuBose asking him to take it in person to Dr. Winton, and tell him for me that I was most anxious for him to reprint it. There was nothing in it to which anybody could except as personally unkind. Dr. DuBose joined his plea with mine, and Dr. Winton took due time—several days—to deliberate, and then flatly refused. To save any possibility of misunderstanding I will quote his very words of a few days later, written in reply to an

intimation from me that he did not intend to publish anything in the least adverse to the views of his particular friends in the Board of Trust. Here they are: "I am willing to agree that you have correctly inferred my attitude towards the discussion of this subject. While it was pending before the Commission especially I felt that public discussion might only tend to complicate matters. Now that it is settled, and settled satisfactorily, it seems to me that it would be well to let it rest. It was for this, along with some other reasons, that, after much deliberation, I decided against reprinting your Banner interview." What the Doctor's "other reasons" were I do not pretend to know. In point of fact, I never knew whether he has fully opened his mind to me on any subject. But it is worth observing that he does not on this occasion say more than on former occasions speak the least word in censure of the matter or spirit of my rejected communication; nor does he even hint that the fact of its having been first given to the local community in the Banner had anything to do with the exclusion of it from the Advocate. I submit to fair-minded men whether his language does not make the natural impression that the controlling element in his refusal was his unwillingness to have the subject brought into his paper. This view is confirmed by another note of six days later, which closes as follows: "As to the whole Vanderbilt question, since your position as to the Church's ownership has been essentially vindicated—as I never doubted it would be—my failure to support you in exactly the way you desired ought not now to be a matter of any great concern." If my position has been "essentially vindicated, as he never doubted it would be," why does he now traverse that position at every point?

4. As to the fourth instance of my exclusion from the Advocate, there is no dispute. Last October I sent Dr. Winton a manuscript article on the Vanderbilt-Peabody affair, and he dealt with it precisely as he had dealt with everything that went before it, explicitly declining to print it. In some way or other, I have mislaid his note of declination, but he acknowledges the fact.

Whether now the Doctor's memory was correct when he said that he had "rejected one communication and one only" from me on this subject, I am entirely willing for other people to determine. But I am certain of one thing, that it was at least as correct as it was when he said in an editorial paragraph two weeks ago: "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." And what does the Doctor mean when he says that he has not himself "discussed it editorially." Let him consult his files with a more critical eye, and let his readers also be called to testify. If, moreover, he has seen "no occasion for the present wide-spread agitation," why has he jumped into it in so many other journals, and why did he start it "de novo" in the Western Methodist?

In a letter of January 4, 1910, declining to transfer the present controversy from the Texas Christian Advocate to the Nashville—a proceeding that would have been eminently fair to all the parties concerned—he says: "It has been my purpose for some time to give some space to this subject in the Christian Advocate whenever it should seem to me the proper time to do it. I think that time has now about come, but prefer, when the matter does come up, that it shall be treated 'de novo.'" Whether this means that he is about ready to speak himself, or to let somebody else speak, or whether he intends to do both, is not quite certain from his form of words. But I have a suggestion to make to him. We have now written three articles apiece for the Texas Christian Advocate, the editor being kind enough to give us great latitude of speech. Would it not, therefore, be well for us to save any further consumption of ink and paper by simply binding up our articles in a cheap pamphlet and giving them to the whole Church? If he is willing, I am; and I am further willing to pay all the expense, though now, as usual, I am not overburdened with surplus money. If he should decline this offer, and go ahead to renew the fray in his own columns, I trust he will be a little careful about impeaching my motives, and the motives of those who agree with me. The time has fully come when I "demand" it.

Having thus done my best to show that I have not at any time carried on "a campaign of suspicion and misrepresentation," I shall proceed to give Dr. Winton some further attention; and, just to please him, I shall follow the order of his numbered paragraphs:

1. As to the significance of the movement to get rid of the Vanderbilt charter, it is not worth while to simply express a belief this way or that. Dr. Winton declares that I have said the movement was "sinister." As a

matter of fact, I have used no such word. The appeal is to the records. I did deny the accuracy of Dr. Winton's statement, that the object of the movement was to eliminate the "dead matter" in the charter, and I did affirm that this object was to eliminate some of its "living provisions," especially of those that make the Trustees "representatives" of the Church, and of those that give the Bishops a supervisory power in the affairs of the University. On this ground I still stand flat-footedly. The truth of it is "writ large" on the face of all the proceedings. It is to be conceded—and I have no wish to conceal or contradict it—that Chancellor Kirkland in the Vanderbilt Quarterly for November, 1905, admits distinctly that under the old charter the Trustees are "representatives" of the Church, and promises that they shall be the same under the new charter. Manifestly solicitous to allay any apprehensions on that point in the Church, he says: "The original members of the Board of Trustees are spoken of in the charter as representatives of certain conferences. Since 1898, by the action of the conferences themselves [let this be marked] and of the General Conference at Baltimore, the Board of Trust has considered itself as representative of the General Conference and of the whole Church." The Board of Trust authorized the Executive Committee to file the required petition (for a new charter) and amend the University charter in the manner indicated. The Executive Committee has made arrangements to file its petition as representative of the General Conference of the M. E. Church, South. This preserves the same representative character of the Trustees, relating the University, however, to the General Conference instead of to the Annual Conferences.

All of which is very fine. But when the Vanderbilt Commission afterwards met, the first document put before it was an elaborate and able brief prepared by Mr. J. C. Bradford, of the Nashville bar, assailing and denying the very doctrine just above announced. The drift of this brief is fairly expressed in the following paragraph:

"The members of the Central University (the name of which was later changed to Vanderbilt) as organized under a decree in chancery, were therefore the several individuals joining in and filing the petition. The said members were not, and could not, in contemplation of law, be the representatives of any conference or conferences; and such conferences were not, either directly or indirectly, members of said corporation, and had no legal connection with it."

Dr. Kirkland himself in the first of his printed briefs, and in open contradiction of what he had said in the Quarterly, takes exactly the same position as Mr. Bradford, and draws it out at length. Having first laid down the dictum that "Vanderbilt is essentially a new institution," and not the old Central University of the Methodist Episcopal Church, South, under a new name, he further waxes very bold—as novices and laymen in the law are likely to do—and maintains that "there is no such thing in law as the granting of a charter of incorporation to individuals as representatives of some other organization standing outside of law." That these contentions were swept aside by the decision of the Commission does not alter the fact that they were presented and pressed with the utmost energy. Having proven to his own satisfaction that the Trustees do not represent the Church, Dr. Kirkland also goes the full length of asserting that, as a necessary consequence, the Church has no legal relation to their election—none whatever. The whole matter, so he declares, is in the hands of the Board itself, which is absolutely self-perpetuating. If any one were disposed to answer that the Church has, nevertheless, the right of confirmation, and may still protect her interests in that way, Dr. Kirkland confronts him with square denial in these words: "Confirmation has never been regarded by the Board as an organic right of the Annual Conferences. It is not secured under the charter, nor by the laws of the State. It was and remains a privilege conferred through special by-laws which have been changed and amended at various times. The whole matter is purely one of policy." There you have it in black and white. The conferences have no "rights" at all in the premises—nothing that could be enforced in law. As a grace or "privilege" they are now allowed to confirm the Trustees; but this is a mere matter of "policy," and may be revoked at the will of the Board. The Church, in other words, remains in Vanderbilt University by the mere sufferance of the Board, which may, if it should ever choose to do so, eject it in summary fashion.

Let us hear the Chancellor again. He furnishes interesting reading: "The Board has always claimed to exercise the right of complete control of the University's affairs." The black type here as before are the Chancellor's own. "Complete control" is con-

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control without the possibility of direction or interference from any outside source. Now as this complete control is, according to the terms of the charter limited and restricted, by the supervisory relation of the Bishops, it was necessary to contend, and it was contended at great length, that the clause in the charter relating to the Bishops is, along with all the other resolutions of the Memphis convention, "surplusage" and therefore "unconstitutional, null and void;" and that the Bishops are, consequently, without any legal status whatever in the administration of the University's affairs. At this point there was a battle-royal before the Commission. Nothing could have been finer than Mr. Albert W. Biggs' learned and comprehensive argument to the effect that the charter provisions concerning the Bishops—which is part of Dr. Winton's "dead matter"—are not "surplusage," but are really an investiture of them with the rights and duties of Common Law Visitors. So overwhelming was his presentation of this view and his citation of confirmatory authorities, that the Commission virtually wrote his brief into their opinion.

To break, therefore, the two legal bonds by which the University is held to the Church—namely, and as before said, the representative character of the Trustees, and the supervisory or visitatorial authority of the Bishops—was clearly the prime object in the attempt to get a new charter. In the face of the naked facts, Dr. Winton's mere beliefs do not count. This new charter, according to the Doctor himself, was to standardize the University, that is, to put it on a basis differing in not the minutest particular from the foundations of secular institutions. The very name of the Church was to be eliminated, and the Church was to be stripped at once of every trace of legal rights. If this was not to secularize it then I do not know the meaning of words. I have not said that the gentlemen who undertook to execute this program were mean or "sinister." Doctor Winton knows that I have not said it. As a body they are men of the highest character. The most of them are my personal friends, and broad-minded enough to allow me to differ with them without setting my conduct down as animated by low, personal ends. But the majority of them, as I have always believed, and had good reason for believing, do not even yet understand all that was involved in their line of action; and, as to the rest, I do not think that I misrepresent them when I say that they are not convinced believers in the ownership and control of colleges and universities by Christian denominations. Some of them, I know, are flatly against what they are pleased to call ecclesiastical domination. I have been told to my face, "We do not want a priest-ridden University," as if anybody had ever proposed any such thing.

The composition of boards changes very easily. Inside of a single generation, and by imperceptible degrees, friendliness may be replaced by unfriendliness. The only efficient guarantee that the Church can have for the perpetuity of her educational work is the guarantee of law for the protection of her plants and endowments. We do not hold our churches and parsonages by the mere good will of Trustees, and we cannot hold our schools and colleges in that way.

2. Of course as I was not present in the Board of Trust when the question of accepting the decision of the Vanderbilt Commission was up I cannot speak from personal knowledge. But I have conversed very freely with Bishop Key, Bishop Ward, Mr. S. J. Keith, Mr. Nathaniel Baxter, and other Trustees, who were present, and I am prepared to say that no one of them accepts for a moment Dr. Winton's version of the affair. The question came up on a motion to "receive and file" the decision. Bishop Ward moved to substitute the word "accept" for the word "receive." After discussion—and very warm discussion—adjournment was had for lunch.

In the afternoon Bishop Galloway introduced the resolutions that he had prepared in the meantime, and they were adopted as a compromise. Bishop Ward was so seriously displeased with the result that he was kept from resigning only by the urgent interposition of his friends, and other Trustees shared his feelings. Dr. Winton had said of the decision in an edi-

torial note at the time of its publication: "That report is a monument to the Christian intelligence of the men who framed it. Without compensation they have engaged in extensive studies, given much hard work and valuable time, and have elaborated an opinion that in clearness of verbiage and definiteness of meaning, as well as in Christian high-mindedness, will take rank with the best state papers of our country. We echo their earnest wish that it may hush all questionings and disagreements." Yet, in spite of this high praise, which is none too high, when the test was actually made, the Doctor voted against accepting it, being persuaded, so he tells us, along with other members of the Board, that it was not his duty "to interpret law, but to obey it," and that it would have been "improper, if not immoral" to accept a decision which the Civil Courts might afterwards declare to be not good law. This is the same Board, be it remembered, that had ventured, not only to "interpret" the charter under which it exists, but to throw away at least half of it as of no value; and that had done this without waiting for any court to pass upon it. It is a poor rule that does not work both ways. Everybody knows that the decision of the Commission is not the law of the land till it has been so pronounced by a civil tribunal, but it is the law of the Methodist Church, and pending any decision by the courts is binding upon every loyal Methodist. It is my belief, moreover, that if litigation should ever be begun, it will be amply sustained. The Doctor now gives us to understand that, as a matter of fact, he "does accept it," though only a few weeks ago he said in a communication published in the New Orleans Advocate that he was not certain whether he understood it, and that if he did understand it, there was a good deal of it which he could not accept (I quote from memory).

What is the Doctor's position? The Commission will have to try its hand again for the Doctor's benefit. In spite of the "clearness of verbiage and definiteness of meaning," which entitle their decision to "take rank with the best state papers of our country," and "to hush all questionings and disagreements," he is still, after four years, in grave doubt as to their meaning on vital points, and hesitant about consenting to their judgment.

As to the "welcoming" by the board of the supervision of the Bishops, I desire to point out that only "such supervision," in kind and measure, is welcomed as in the Board's own judgment will aid it in discharging its duties. The supervision, on the other hand, of which the Commission speaks is "a supreme judicial authority, from which there is no appeal." The two things are not at all alike. A supervision that is limited by the will and judgment of the persons supervised is no supervision at all. To try to make it such is simply to juggle with words. The Bishops are nowise anxious to take up the heavy task. In the whole history of the University it cannot be claimed that they have ever once interfered, or sought to interfere, officially or impudently, with the duties of the Board. The fact is far otherwise. But they are placed by the charter, and by the decision of the Commission, in a position where, in an emergency, they could, to use the language of Bishop McTyeire, who being dead yet speaketh, "put their hands on the University for government and guidance." It is the full, unreserved and explicit recognition of this position that "the Church has a right to demand for them." To offer them anything less is to deal with them as if they were children contending for a personal privilege.

3. When the Doctor reaches the matter of the bill that was sought to be pushed through the last Tennessee Legislature, he springs what he evidently supposes will be a great surprise, in the form of another bill that was actually passed some years ago. Oh, Doctor, Doctor, Doctor! The resemblance between the two is so faint that I marvel at your insisting upon it. The one that you print authorizes educational institutions "to sell such portions of their real estate as they may find unnecessary for the purposes of their incorporation, or to donate the same to any other educational institution which will use the same or the proceeds thereof for educational purposes." The one that was rejected proposed to give the power "to donate or transfer such portions of their endowment or other assets as they may see proper." Between selling or giving away a useless piece of real estate, and donating any part of their endowment or other assets—which can never become useless to an educational corporation—there is a difference as wide as the space between the earth and Jupiter. Yet the Doctor gravely lays it down that under the existing law "if the University could easily convert its securities into real estate and give away the whole business." I shall make no answer to this wonderful proposition. It is, to

speaking my mind plainly about it, a capital joke.

The natural inference from the Doctor's explanation of the bill that I have criticized is, that Dr. Tillett really "suggested it;" that it was then taken up by the Board of Trustees and referred to the Committee on the Biblical Department, which passed it on to the Legislature. Now I affirm that Dr. Tillett knew nothing about it till it was almost through the Senate; that when it came to his knowledge he thoroughly disapproved it; that he has all along been opposed to any plan for separating the department over which he presides from the University; and that he does not, in the least relish being reported in any other light. I further affirm that the bill was not fathered by the Trustees, nor by the Committee on the Biblical Department, but by Dr. Kirkland himself. Not even Dr. Winton knew anything about it. In a letter written at that time he calls it "Kirkland's Bill," and ventures a mere surmise as to its significance. Before the Senate Committee Dr. Kirkland declared that he alone was responsible for it. Whatever the immediate purpose may have been in framing and passing it I still maintain that it was in principle one of the most vicious pieces of legislation that I have ever heard of, inasmuch as it puts the power into the hands of any Board of Trustees, at any time, now or hereafter, to squander or dissipate its endowments or other assets, without becoming legally blamable therefor. The bill speaks for itself. Before the end of it came, however, Dr. Winton was doing all he could to make it a law. His statement that he went to the capitol only once does not tally with the memory of other gentlemen on the subject. He has now committed himself so fully to a partisan view that he is willing to defend this remarkable effort at legislation, along with everything else in the same line. "His not to reason why; his but to do or die." He even reproaches Dr. DuBose and myself with having "thwarted" a scheme that was conceived "in the interest of that department of the University which is especially for the benefit of the Church." That we have "thwarted" the plan for thrusting the Biblical Department out of the University—as Hagar was thrust out with a loaf of bread and a jug of water—and as the Bishops were attempted to be thrust out, is undeniably the fact. For myself, I glory in it. But that we have harmed or damaged the Biblical Department to the extent of one dollar, is simply wide of the truth. Dr. Winton says it, but he cannot prove it.

4. The proposed coalition between Vanderbilt University and Peabody College is a more serious matter than Dr. Winton would have his readers believe. The Peabody College Trustees have themselves said over their own signatures that if it goes into effect, these two institutions will "serve as a basis" on which to build a really great university—"the future Harvard of the South." I suppose that when these gentlemen spoke thus they knew what they meant, and meant what they said. Negotiations of some sort have been going on for four or five years. At first they were tentative and guarded. Even until very lately they have been sedulously kept from Governor Porter, the President of Peabody College, and a member of the Peabody Board. He has so stated in the Nashville papers, and there is no man in Tennessee whose word it would be more difficult to impeach.

Dr. Winton goes on to tell that "the Trustees of the Peabody Board in New York instructed the Trustees 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," etc. This is a circumlocution.

The deed made by the Peabody Board in New York to the Peabody Trustees in Nashville requires them peremptorily to place the new college for teachers "upon the Vanderbilt campus." If Dr. Winton does not know this, then he does not know what is the fact in the case. "The small strip" of the campus of which Dr. Winton speaks is, according to the Peabody Trustees, "the highest and most desirable portion of Vanderbilt campus." Professor Wickliffe Rose stated to the Peabody Board in New York that it included six or eight acres, and that he had an option on it at \$6,000 an acre. Evidently he was going beyond the fact, as the Trustees alone could give such an option, but he clearly thought that he had assurances from somebody high up the line and able to make the assurances good. These facts were conveyed to me by Governor Porter, who heard Professor Rose's speech. Somewhere and somehow there has been a good deal of preliminary bargaining, which it has been the fixed policy to keep as secret as possible.

Before I can believe that there has been no close connection between the foregoing facts and incidents, I shall have to be "shown." That Dr. Winton thinks he is capable of showing me, I have no doubt, but I am never right

certain that I know just exactly what he means, especially when he is dealing with an intricate and difficult subject. Words undergo a morphosis on his lips and acquire a new and strange carrying power. Then, too, let me say it modestly, I believe that I really comprehend the whole situation quite as well as the Doctor himself.

In the foregoing paragraphs I have considered the abstract rights of the Methodist Church in the University, and have not gone into the question as to whether in the actual administration these rights are conserved and protected. But if I were called upon to give my judgment on the subject, I should be forced to say, that, outside of the Biblical Department, the Church is simply ignored. The whole organization, from top to bottom, is maintained without even taking the Church into account. If Dr. Winton challenges my word, I am ready to sustain it with the proofs, though, because I have not wished to hurt the University in any least particular, I should prefer to keep silent.

P. S.—Dr. Winton finds only two brief sentences in the decision of the Vanderbilt Commission worthy of quotation. He has a microscopic eye for what seems to suit his needs. In one of the quoted sentences it is said that "the ownership of the Church in the qualified sense recognized by the statutes of Tennessee of 1895 cannot be disputed—indeed, is not disputed."

Now it happens that this is the only slip as to a question of fact in the whole decision. How it crept in, I do not know; for Dr. Kirkland, in one of his briefs, does expressly repudiate the word "ownership," and more than that, his lawyer, Mr. John Bell Keeble, argued at length that the whole statute of 1895 is "unconstitutional, null and void."

When asked by Judge O'Rear: "What are you going to do with this statute?" he replied: "We pay no attention to it." Once more the appeal is to the records.

In the other quotation Judge O'Rear announces that the conclusion of the Commission "will not be binding in law upon either the Trustees of the University or upon the General Conference of the Church."

The whole force of this announcement is in the phrase "in law." Everybody knows that if the Trustees or the General Conference should finally decline to accept the report of the Commission nobody could force them to do it except by an appeal to the courts.

Whether the Trustees will put the General Conference to the necessity of making such an appeal depends upon whether they are loyal to the authority of the Church.

I join Dr. Winton in the prayer that all further "questionings and disagreements may be hushed." But if the worst comes to the worst, and Caesar is invoked, I do not entertain the shadow of a doubt that the decision of the Commission will be fully sustained at every essential point, and thus made, not only the law of the Church, but also the law of the land.

The whole matter is now up to the General Conference. If it fails to act with decision and definiteness, I shall feel that I have done my full duty and I shall have nothing more to say.

A WORD ON TWO OR THREE SUBJECTS.

The first one is "Books." A home barren of books is poorly furnished indeed, and the children raised in such a home are to be pitied, for they will always feel the lack of what they might have gotten from a few great books. The man who sells good books should have the encouragement of every thoughtful man; specially should the colporteur, the traveling bookseller, have the welcome hand extended. The Northwest Texas Conference has such a man, appointed by Bishop Key, with the recommendation of the President of our Mission Board, Rev. Horace Bishop, and Jno. R. Nelson, Mission Secretary, and the Chairman of our Joint Board of Finance. He is one of our superannuates, but receives no support from the board; they made an appropriation to help his daughter in her education at Stamford only. I bespeak for him an "open door" and encouragement in this needed work. If any pastor needs a few doctrinal sermons preached or books among his people on doctrine, let him call for Rev. Jno. R. Steel and he will furnish them "our books" and others, such as Ballard's, Nicholls', etc. Make appointments on your charge for him and have the basket passed for his expenses and thus make it possible for him to do his best work.

Another Subject: "Evangelists." We now have a number of home men appointed to this work, as well as the old and well-tried ones who give themselves to this work, and we have none too many, for there is much ground to be covered. Many new people are coming; Texas is on the forward move and the pastor, to measure up to the demands, must be a wide-awake man to many interests; but above all he must have soul-saving re-

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vival meetings at every church and he ought to be "captain" enough to lay his hand on helpers to carry this part of the work forward. If he falls at one place with one man, try again; get another; the business world does not stop or become discouraged at a failure. The devil and his allies never let up, and neither can the Church. The reason of many failures in revival meetings is a want of preparation, the need of song books, poor lights, etc. Let no man try to do the Lord's work in a little, stinky way. The Spirit will not cooperate and help under these conditions.

One word more. Don't forget the obligation that is on us to care for the superannuate preacher. I am building a good superannuate home in North Fort Worth. I am expecting the fulfillment of the promises made in the past for this work, and I call for the help of any man or woman who feels that they have money the Lord ought to have. The home is nearly complete, built on a splendid lot given by that broad, Christian man, C. C. Hayden, of Grandview. Brethren, help this work.

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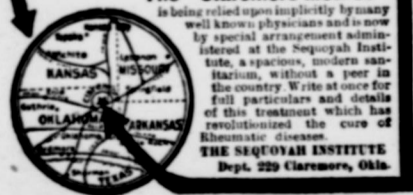
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## That "Give-Away" Bill

In the Texas Christian Advocate of January 27, Dr. Winton appeared de novo on the Vanderbilt University situation; but there was in his "communication" little that was either new or novel. His reference to a certain Tennessee statute may claim attention for a moment. This statute our good brother seems to regard as a sort of half brother to the Kirkland "give-away bill" which received its quietus in the last Tennessee Legislature. Dr. Winton asserts that under this law the Vanderbilt authorities could turn the University's property into real estate and then "give the whole business away. If that is true, their powers need to be abridged, and that at once. Our brother also thinks that this law proves that the Kirkland bill (which was defeated) was perfectly innocent and laudable. Let us put the two side by side:

### The Existing Statute.

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 portion 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 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.

### The Defeated Kirkland Bill.

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

Sec. 2. Be it further enacted, That whenever any university or other institution of learning shall avail itself of the privileges and powers granted by this Act, then such university or institution of learning may, at its option, discontinue the conduct and maintenance of the school or department of instruction or learning that is to be conducted or maintained by the incorporated institution to which the donation or transfer is made.

Nothing could more certainly betray the desperation of the cause which our Brother Winton is seeking to defend than his appeal to this statute. It needs no lawyer to point out the fatal differences between it and the defunct Kirkland bill. They do not belong in the same class of legislation. I ask intelligent men in the Church to say if either Dr. Winton's predicate as to the likeness of the statute and the bill is sound or if his conclusion as to the power which the statute gives to trustees can be even remotely justified.

I have asserted, and do now assert, that the Kirkland bill was framed with a view to accommodating between Vanderbilt and the Peabody School an alliance which could only be hurtful to, and finally destructive of, the Church's interest in the former. The evidence is too plain to be doubted. The statute of Tennessee now existing permits universities and other schools to sell or donate to other incorporated schools real estate which, owning, they have never used or which has ceased to be useful under their charters. There is absolutely nothing else in this law.

But what of the Kirkland bill? Had it passed, then all incorporated universities and schools could have given away at their pleasure and part or all of their endowments or other assets to any other school that would agree to teach what the school making the donation had previously taught. When the Peabody scheme developed, it fitted into this bill like an acorn into its cup. The cup had been shattered!

The Church will, it is not doubted, welcome the Peabody School as a neighbor of its greatest university. But the final announcement (just made) that the Peabody School is to be located near the Vanderbilt campus (but for prompt opposition it was to be on that campus) will put the General Conference on notice that its action for the future complete protection of its property must be pointed and comprehensive. These are words of soberness, uttered to the end that the men of the church should think out a deliberate action.

### WHAT SAYS THE RECORD?

By H. M. DuBose.

I have rejected one communication, and one only, from Bishop Hoss, and one communication, and one only, from Dr. DuBose.—Dr. Winton, in Texas Christian Advocate, January 6, 1910.

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.—Dr. Winton, in Christian Advocate (Nashville), January 21, 1910.

Proof in the Vanderbilt University case was all in a month or more ago. The Church is on top. But the above statements call for a brief explanation. I will let the record do the talking. On June 11, 1909, I offered an article to Dr. Winton in reply to an editorial of his own on "Church Ownership." He rejected it for the reason, as then given by him and written down by me, that he "did not desire to open the Vanderbilt question in the Advocate." I sent the rejected article to a number of Church papers with the following explanatory note; viz: "The following communication was offered Dr. Winton, of the Christian Advocate, but was declined on the ground that the editor does not desire to open the Vanderbilt question in the Advocate." Amongst the papers printing my article with the explanatory note was the New Orleans Christian Advocate. On

July 15, 1909, Dr. Winton appeared in the New Orleans Christian Advocate in a rejoinder to this article which he had rejected. In his first sentence Dr. Winton said: "Dr. DuBose's article was declined by me on the ground which he gives (because it referred to the Vanderbilt question) and for the further reason that it erroneously assumes that what I had written was with special reference to Vanderbilt." (Black type mine.) On January 21, 1910, Dr. Winton said in his own paper (the Nashville Advocate) that this article was not "rejected because Vanderbilt was under discussion."

In 1906, at the request of Bishop Hoss, I offered Dr. Winton an article from the pen of the Bishop on the Vanderbilt situation. True, it was not in "manuscript," but it was from the Bishop's pen—a printed interview. It was declined not because it was not in "manuscript," but "because it referred to Vanderbilt." About six weeks ago I offered Dr. Winton a "manuscript" from the pen of Bishop Hoss treating of the Vanderbilt-Peabody situation. It was summarily rejected. That's all.

### WARD MEMORIAL DAY.

At the request of the Commissioner of Education, I am writing to emphasize the importance of raising every cent of the Ward Memorial Fund. When had we such an opportunity to do a large thing easily (emphasis on both adjective and adverb)? Bolton says: "It is the easiest subscription I have ever assisted in securing."

Brethren of the ministry, the needs of the theological department of the university, the memory of our own Texas Bishop, the indorsement of all in authority, appeal to us.

Is it not a fact that in our meetings, in our pulpits ministrations, we make appeal after appeal, strong and fervent, and then wonder why all are not moved to better living? We take collections, and wonder at people for their indifference to important interests. And now, when an appeal is made to preachers in the name of one of their brethren, a man raised among

them, hundreds of them turn down the call as completely as ever sinner rejected the mercy of God. In general, there was no excuse for it, and the neglect to comply with the request was all but criminal.

It was a beautiful day on the 23rd of January. The earth's long thirst had been slaked by generous rains. Every one was in high feather over bountiful prospects. That day should have been a high day in our Texas Methodism, and yet—and yet, when our Commissioner of Education called on the "preachers in charge" to finish the work heroic Seth Ward began, hundreds, literally hundreds of them passed up the opportunity. The "preachers in charge" were in charge that day and blocked the way.

It is my deliberate judgment that the laymen would have responded if the matter had been presented to them, and I make this assertion on the strength of a statement of Brother Bolton that about one-fifth of the charges have reported and, all told, we are nearing the \$75,000 mark.

I move that every one who failed to present the matter re-read his commission, hold a prayer-meeting with himself, renew his fealty to his Church and bring the matter before the people. My brethren delinquent, if the Church had the structure of a wagon, I would decline to be the brake. Would you?

JNO. R. MORRIS.

### BISHOP SETH WARD MEMORIAL FUND.

The observance of Ward Memorial Day was a great success in so far as it was carried out. Reports have come in from about one-fifth of the pastoral charges, and these show that about \$75,000 was raised. If all had gone into this work with equal enthusiasm, there is no question but that we would have secured more than twice the amount called for. In a matter of this kind the result is almost exclusively with the preacher. If he has the proper interest and enthusiasm his people catch the spirit and respond with liberality. I know one charge where the people are in the main poor and are burdened with the building of a new church, yet \$500 was raised with great ease.

All of the conferences passed resolutions endorsing the movement, and all were in the compact to present this cause and give the people a chance. I hope that in my conference all the preachers who failed to take collection on January 23 will give the cause an early presentation. All that the proposition needs is a fair presentation, and the people will do the rest. Our people are loyal. Let no preacher be a tenderfoot. This collection will not hurt any other cause of the Church, but it will help very much in every way.

Ward Memorial Day has shown us what we can do if we will all work together. We have the finest Church system in the world. But no system will work itself. It needs men. I am expecting that in Bishop Ward's old conference it will memfwpetaed that every pastoral charge is manned with a man, a man loyal to the memory of Bishop Ward, loyal to Southwestern University and loyal to the Methodist Church.

J. KILGORE,  
Secretary of Education for Texas Conference.

### AN APPEAL.

To the Christian Citizenship of Texas:

The liquor traffic is becoming more desperate as the days go by in its efforts to maintain the saloon. Those interested in the sale of liquor know they can not defend the saloon with its record of crime and ruin; therefore, they try to divert the attention of the people from the real issue by attacking individuals and organizations which are fighting the liquor traffic.

The entire strength of the liquor interests is being concentrated upon the Anti-Saloon League, because they see in the League a foe that is utterly destroying their business. Knowing they can not defend the saloons, they are trying to destroy the League. But the saloon interests can no more stop the onward march of the League than they can make intelligent people believe their old stock arguments about "personal liberty," "prohibition won't prohibit," etc. It is safe for prohibitionists to stand with and support that which the saloons oppose.

The Anti-Saloon League, which is non-partisan, is fighting the liquor traffic with an effectiveness never before known. Through its plan of action six of our Southern States are now "dry," and the League will make Texas "dry." How soon this great victory will come depends upon the co-operation given the League by the Churches. All moral reforms have come through the influence of the

Churches, and must continue to come that way.

It is expected every Church will give one regular public service and a contribution each year to the support of the League. We hope no Church will do less.

The League has demonstrated its ability to destroy the liquor traffic. Then let every minister of the gospel and every Church stand by the League and show an unbroken line of battle to the enemy. It is folly to divide our strength. The success of the League is the success of the Church itself.

Then let us move against the saloons in solid phalanx and drive the greatest enemy of the home, the school and the Church from this fair State of ours.

Yours in Christ's name.

Geo. W. Truett, pastor First Baptist Church, Dallas; H. A. Boaz, President Polytechnic College, Fort Worth; G. C. Rankin, editor Texas Christian Advocate; G. A. Faris, editor Christian Courier; J. C. Mason, Cor. Sec. Christian Board of Missions; J. Frank Smith, pastor Central Presbyterian Church, Dallas; Lockett Adair, Presbyterian evangelist; J. B. Gambrell, editor Baptist Standard.  
Dallas, Texas, February 7, 1910.

### NORTHWEST TEXAS CONFERENCE JOURNAL.

In sending out the Journal we used the express companies where it was cheaper than the postoffice. If any brother has failed to receive Journals, let him inquire at the express office. In every case they are prepaid. Where we had no notice to the contrary, we sent to the name of the circuit or mission, supposing that to be the post-office address of the preacher in charge. If any brother lives elsewhere, let him write to postmaster at the place named as his appointment and send about 15 cents postage and have them forwarded to him.

We had to send out about 550 different packages, and very likely some mistakes were made. If, after following above instructions, any brother fails to get some Journals, let him notify Rev. S. J. Rucker, Belton, Texas, and he will supply him.

A few errors will be detected in the Journal, by the critical reader, but we did our best to have it correct. To get the Journal out and distribute it is a big job. I am greatly indebted to Brother Rucker for his help.

JNO. M. BARCUS,  
Secretary-Editor Northwest Texas Conference.

### NOTICE.

To the Preachers of the Waxahachie District:

Please send me the names of laymen from your charge who expect to attend our Preachers' and Laymen's Missionary Institute to be held in Milford, March 2, 3, Do it now.  
C. E. SIMPSON.

Zeal for statistics is often mistaken for zeal for souls.



**Get this Gold Pair Free**  
DON'T SEND ME ONE CENT when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on; thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the **perfect** pair forever without a cent of pay if you accept my special extraordinary advertising proposition, and

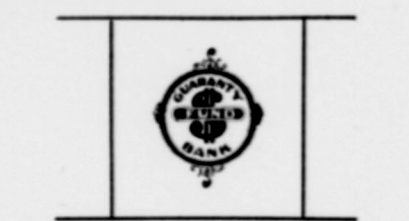
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Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on one easy, simple condition?

If you are a genuine, bona-fide spectacle wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-lens 'Perfect Vision' Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—DR. H. HAUX, (Personal), Haux Bldg., St. Louis, Mo.

NOTE.—The above is the Largest Mail Order Spectacle House in the World, and Perfectly Reliable.

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## Household Linen Specials

The Removal Prices on Household Linens this week will certainly meet your expectations in quality and price.

Pattern Cloths in all sizes for round, oblong and square tables.  
2x2 yards, our \$2.75 grade, special for... \$2.25  
2x2 1-2 yards, our \$3.50 grade, special for... \$2.75  
2x3 yards, our \$4.75 grade, special for... \$2.95  
2 1-4x2 1-4 yards, our \$4.85 grade, special... \$3.85  
2 1-4x2 1-4 yards, our \$6.75 grade, special... \$5.00  
2 1-2x2 1-2 yards, our \$8.00 grade, special... \$6.25  
2 1-2x2 1-2 yards, our \$10.00 grade, special... \$8.00

**Napkins to Match Above Cloths.**  
5-8 size, \$2.75 grade... \$2.25  
3-4 size, \$3.75 grade... \$2.95  
3-4 size, \$4.85 grade... \$3.85  
3-4 size, \$6.75 grade... \$5.75  
3-4 size, \$10.00 grade... \$8.00

Scalloped Bedspreads, 13-4 full size, cut corners, all new patterns.  
\$2.85 quality, special... \$2.25  
\$3.75 quality, special... \$2.95  
\$4.50 quality, special... \$3.85

Linen Turkish Bath Towels, fine after a cold bath as they are very absorbent and will start your blood circulating.  
Our 50c grade... 39c  
Our 75c grade... 60c  
Our \$1.00 grade... 79c  
Our \$1.25 grade... 95c  
Our \$1.50 grade... \$1.19  
Our \$2.00 grade... \$1.65  
Linen Cambric, 36 inches wide, all pure linen, regularly 50c, special 39c  
Linen Waisting for tailored waists, 36 inches wide, all pure linen, our 60c grade, special... 48c  
Linen Sheeting, 90 inches wide, all pure linen and smooth weave, our \$1.00 leader, only... 79c  
Flaxon Checks, for waists and children's dresses, in sheer quality, small, medium and large checks, always sells regularly for 25c, special... 19c

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# Notes From the Field

## Sumner.

I have made two full rounds on my work—the Emerson Circuit. The outlook is very hopeful for a good year. The people have been very kind and the congregations are large. Have been pounded two times. The Sumner Church pounded us and we were hardly over that when the Forest Chapel Church lighted on us, but I guess we can stand it if they can. So here goes for the best in my power.—J. W. Beckham, Feb. 2.

It feels good to be at home and with my books, where I can fill up again, for a man runs very dry if he stays on districts too long. I expect to make a vigorous campaign for subscribers to the Advocate, for I regard it as one of the very best helps a preacher can have in his charge. My people sent \$145 to Georgetown for Ward Memorial Endowment, and but for our debt I am sure we could have raised \$1000.—R. A. Burroughs.

## Caro.

Our meeting at Caro was not very fine. Bro. Power took the names of 25 for Church membership and several professed conversion, but the meeting was not well attended. We are at Cushing now. The interest is very fine. Had a great day yesterday. Seven or eight professed this morning and a deep work among the Christians.—W. H. Brown, Jan. 31.

## Pottsboro.

We were given a hearty welcome here and find a loyal set of Methodists ready to work for the cause of Christ. We had the pounding in up-to-date manner—a good measure of many things good to eat. We pray God to help us to be worthy of the many acts of kindness shown us since we came here. The ladies are putting in two new carpets at the parsonage and arranging to do some repairing on the fence. Our first Quarterly Conference is past. The board made a very nice assessment for the preacher and had had a very good report at this the first Quarterly Conference of the year. We have a splendid set of men to look after this part of the work. Bro. Harless, our beloved presiding elder, gave us two splendid sermons, which were very much appreciated by all who heard him. Our Sunday-schools are doing fine work, as is our Junior League. With a good Board of Stewards and three good, five superintendents at the head of the Sunday-schools and a splendid Home Mission Society, all backed up by a fine set of religious folks, our prospects are good for a fine year.—C. B. Golson.

## Commerce.

In a pastorate of twenty-five years, the writer has not met with a more cordial reception and generous treatment than that accorded him by the Methodists of Commerce. The Board of Stewards put the salary at \$2000, thus making it the leading charge in the Greenville District in that respect. The Church here has also a large and growing membership. The audience on Sunday, both morning and evening, taxes the auditorium with its seating capacity of eight hundred. At the first Quarterly Conference just closed the finances were all up. The Church is in good condition and the future looks bright. Bro. R. G. Mood preached Sunday at 11 a. m. a strong sermon on the Sin of Covetousness.—J. L. Pierce.

## Eden.

Bro. Nickels was sent to this work at conference. He has made good use of the time since he has been here. Everybody likes him. He has fine preaching ability, and he is a good mixer. At Live Oak we have a mixed people—Baptists, Methodists and a few Non-progressing Campbellites. The Methodists and Baptists work together. Brother Rudd is the Baptist preacher. Everybody likes him. He took a collection the fourth Sunday for Buckner Orphan Home and got \$5.15 and gave \$5 for himself; total \$10.15. He lives what he preaches. He had conference and some Methodist people voted. I said to a Baptist: "I didn't know that one that was not a member could vote in a Baptist conference." He said, "Yes, the Methodist people vote in our conference here." I will vote next time. We are working together in Sunday-school, and other ways, and we are expecting a great revival this summer. May we not tire at the work.—W. R. Peterson, L. P., Feb. 2.

## Bryan.

We have just closed the first week of our great co-operative revival meeting by Evangelist Lockett Adair, of Dallas. More than 100 professions the first week; 47 joined the various Churches last Sunday; twenty-five joined the Methodist Church. I have fully 25 more to be received already. We are hoping and working for much larger results this week. The business houses are closing, and the big rink tabernacle is being filled day and night.—Thomas H. Morris, Jan. 31.

## Clarendon District.

As to Church matters in the Northwest, I am pleased to state that never since my acquaintance with this country have the prospects been more flattering for our work. Bonner is just bringing to completion a splendid church at Memphis at a cost of more than \$20,000. Bowman is just finishing a beautiful church at Panhandle City, where we have fought a losing battle for about twenty years for want of a house. Rea has already built on the east side, in the city of Amarillo. Carpenter has bought and paid for a good parsonage property at Newlin. Wyatt is moving for a splendid modern parsonage at Canadian, and last, but not least, Kiker, the indefatigable pastor of Clarendon Station, is building one of the best, if not the very best, churches between Fort Worth and Denver City, and every indication is that it will be ready for the conference meeting this fall. These are some of the improvements either finished since last conference or now under headway. I will write again later. The Advocate is in good favor with our people, and we are urging its circulation.—J. G. Miller, P. E.

## Jacksonville Station.

January 22 and 23 were great days with our people. Brother Oxley, our Sunday-school Field Secretary for the Texas Conference, came and held a teachers' institute for our Sunday-school, preached Sunday at 11 and 7:30 to large congregations. Our Sunday-school has taken on new life as a result of his visit to us. Oxley is a strong Sunday-school man; knows what to do and how to do it. Any pastor or Sunday-school would do well to have this good man. Our first Quarterly Conference was held on January 31, and it was pronounced by all as one of the best in years. Our presiding elder was on hand and did his work well. Salary of pastor and presiding elder up to date. Last Sunday I made a call for \$600 to cover all conference assessments and secured \$525, half of which was cash; so that all assessments for foreign and domestic missions are in the hands of L. L. Jester, Conference Treasurer. The people gave this pastor and his wife a warm reception, and but for the large debt incurred by the building of a new church we would be on Easy Street; but the debt will be provided for somehow, and the people will rejoice that they have a good house in which they can worship and work for the extension of Christ's kingdom. We have received 36 members since conference, and expect 200 during the year. After fifteen years on districts

## Navasota Station.

Rev. F. M. Boyles, the new presiding elder on the Huntsville District, held his first Quarterly Conference for us last Wednesday evening. However, he had preached for us twice before. Our people are delighted with him and his work, and we are glad to have him located in Navasota. Our work here is progressing nicely; congregations growing and the interest increasing. Our Church here has been the victim of an unfortunate chain of circumstances, having had five preachers in three years; four in the last two. But this is not the fault of the place or the people. I have never been more kindly treated by any people or had more expressions of appreciation. I see no

reason why we should not succeed if we can all unify our efforts and get down to honest work. The stewards made a splendid financial showing at the conference; in fact, we have an excellent Board of Stewards, composed of twelve of the leading business and professional men of the town. They had already fixed the pastor's salary at \$1200, and had collected an amount sufficient to pay both the presiding elder and pastor up to date. It is their policy and purpose to pay both salaries monthly. We are planning now to begin our revival on Sunday, February 13, with Rev. J. W. Bergin, of Longview, to assist us. We are expecting a good meeting, as he has no other kind. It is our purpose to try to put the Advocate in every Methodist home in town.—M. L. Lindsey, P. C.

cozy and roomy, has been painted white on the outside and beautifully papered on the inside and lighted by electricity. We have six school classrooms 11x11 feet that can be opened into the main room. We are now in shape to do Church and Sunday-school work to better advantage than any Church in the Park. We have a splendid Sunday-school, a good prayer-meeting and expect to organize a Junior League next Sunday. The women, too, are organized and as usual doing fine work. We now have a membership of eighty-odd. With this work accomplished in the Park the pastor will now turn more of his attention to Walnut and hopes in the near future that he can report as favorably from that field. He has much confidence in its productiveness.—E. A. Hunter, Feb. 2.

## Center Circuit.

We have made a good start the second year on Center Circuit, and the outlook is promising for another good year. The first Quarterly Conference has passed, and panned out fairly well. Brother Tower, the presiding elder, talks like he wants to make this the best year of the seven he has overseen this district. So mote it be. The fifth Sunday in January was a happy day with many of us on this circuit, as it brought to us the opportunity of attending service in the new church house at Short, a little village in this circuit. The house is completed, and is furnished with comfortable seats. It is a very substantial building, and is a perfect beauty. I never saw a more heroic effort put forth by a little band of people in my life. They deserve much credit. We hope to build a nice church house in the Newburn community this year. Our motto is: All round success on Center Circuit in 1910.—M. I. Brown.

## Knowles, N. M.

Arrived in Knowles December 24. The good ladies of the W. H. M. Society had a store building ready for us, with a good warm supper at the restaurant. The people of Knowles have received us royally. Better people I never saw. The pounding commenced January 5 and has kept up ever since. I drove out four miles from Knowles to Thorn School-house last Sunday afternoon to preach. Started home and found a good old-fashioned ham, butter and eggs in our buggy. Also at Monument, at our last appointment, found a hind quarter of a beef in the buggy. This got in there after night, while we were preaching. The finest people I ever saw. The good ladies will have a new two-room parsonage for us to move into next week. God bless the ladies of Knowles. This building will cost about \$400. I failed to say that when we arrived in Knowles the people were trying to get a saloon here. The ladies rented the building they aimed to put the saloon in, so the preacher's family has been occupying the saloon building. We have received 12 members into the Church at Knowles; 14 on the work. We are very much encouraged with the outlook. We have eight appointments, and we will have four more, which will make twelve in all. The Monument Church gave the preacher a pair of good horses to drive, and said if he drove them down, to come down and they will furnish him more. May God give us the best year that the work has ever had.—W. L. Self, Feb. 1.

## Tenth Street, Abilene.

Bro. Barnes, our presiding elder, appointed the writer pastor of this new work. Really I come here to make my charge, or to work in the round-up. We looked over the field and saw what was to be done; and it meant work. I at once began to advertise and first Sunday in December organized our Mission Sunday-school, starting out with thirty-nine members, and have increased in number daily, and last Sunday we had 119. Have received fifty-five into the Church since our arrival. Since conference, New Hope, a point from the Houley work, has been added to ours, and we have a small organization at Elmdale, near Abilene. I must say we have a fine people and they seem to love their pastor. At Abilene we have selected ground on which to build our church and are moving things, and inside of ten days will be building. We have a great work in hand and I believe the Lord is with us. We have a wide-awake elder, one whose whole soul is in the work.—R. O. Bailey, Feb. 2.

## Wesley and Bethel.

We are starting off nicely on this charge for the third year. The outlook is better than at any time since I have been on the work. We are having conversions in our regular services. I think by next fall this work can be divided and make two good works. I think I serve as good a class of people as any preacher in the district. Our presiding elder is loved very much. Our Quarterly Conferences are great occasions. Action brings things to pass. Everybody is glad when the day comes for Quarterly Conference. We have some old-fashioned class-meetings. We had the best one at Wesley the third Sunday I have been in for years. I think I have the best Epworth League in the district; about 53 members and 75 per cent of them will pray in public. We had a great day at Friendship the fifth Sunday; had a fine congregation and one young man was converted. We are expecting a revival of religion all over the work, and shall not be satisfied until it comes. Then we will be able to report a good net increase and every cent that is assessed against the charge paid in full. May God give us the desire of our heart.—J. W. Tinscher.

## Bailey.

We were cordially received by these good people. The work is composed of the Bailey and Hickory Creek appointments and seems to be in good shape. We were duly pounded Christmas week with many good things to eat. Have raised our assessment for foreign missions, Bishops' fund, and Orphans' fund. At our first Quarterly Conference Bro. Gober was present and preached to four large congregations. His messages were timely and appreciated. He gave special attention to the various interests of the Church. The salary of the pastor was increased \$100 over the previous year. We are in great need of a new church at Bailey. Hope the membership will respond to their obligations in the matter. Am looking forward to great revivals at both of my appointments this year.—C. P. Combs.

## Richmond Station.

On our arrival here we found T. B. Wessendorf and Brother and Sister Bardell at the depot, with conveyance for us. We were soon at the home of Brother and Sister C. E. Stewart, where a warm supper and burning grates awaited us. We entered the parsonage next day and the people began with their expressions of kindness, and with a steady gait it has continued, only in larger measure, until now. We never met a more royal people, nor had a more royal reception. We hardly had time to put in order our own goods, till this wide-awake Home Mission Society was right there to see what else was needed to make us comfortable. They inspected from the front door to the kitchen pantry and soon a delivery wagon came and was unloaded on us. Theirs is the kindness; ours the gratitude. We had two weeks of bad weather and we had no services for two Sundays. But at last the weather smiled and to Church the people came, and we tried to preach. The people said we did well. The next Sunday more people came, both to Sunday-school and Church, and we preached again, and

## Hyde Park, Austin.

The undersigned reached his appointment the Monday after conference and began work immediately. Hyde Park is a new field for our Church and has been connected with Walnut Chapel, a splendid country Church of one hundred members, for this year. Inasmuch as the Methodists of the Park were unorganized, the pastor has devoted the most of his attention to the organization of a class and the building of a tabernacle in that field. When he reached Austin he found only a Sunday-school which had been running for about a month. A complete canvass of the Park was made at once for membership and one month later a class was organized with sixty-eight charter members. Shortly after that a very desirable church site was secured, the contracting being \$1000. As soon as this was done steps were taken to erect a temporary tabernacle and we entered it on fifth Sunday and had a glorious day. The building is very

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—at last

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The Oxygenator is Nature's own hand lifted against human ills. Its treatment is that of oxygen alone. Nature's life giving, cleansing, disease destroying oxygen performs marvels when given the proper chance. The Oxygenator draws it into the body through 3,000,000 pores in such quantity as to burn up all disease germs. Relief begins instantly.

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It is Nature's flame, used to consume all the impurities, disease germs and waste matter in the blood. While it masters disease with ease it never injures healthy blood or tissue. Nature builds just as rapidly as the oxygen clears the way. The Oxygenator enables the body to take in enough oxygen to completely pave the way to perfect health.

### What the Oxygenator Has Done

There are numberless instances on record of some of the most marvelous recoveries known—of how fevers have been reduced to normal in a few minutes—of membranous croup relieved almost instantly—of rheumatism cast out in a few days. There are records of one case of Pellagra, for which no other remedy is known, totally routed in short order. And these are only a few instances from many hundreds.

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**TO EVANGELISTS.**  
I should like to hear from an evangelist who can use a good singer; experienced in Church and evangelistic work. Will be at liberty after February 12. **ROBERT A. T. BIRNIN,** A. D. address Christian Advocate, Dallas, Tex.

**THE BAPTISM OF JESUS CHRIST.**  
(By Rev. A. A. Kidd.)  
SECOND EDITION.

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THE HOME CIRCLE

MOTHER,
Paint me a picture, artist,
Paint me a picture grand;

Her hair is like the snow-drift,
As smooth, as soft, as white;

When the angels will take her to
heaven,
Where all is loved and blest,

She has been to my life a glad sun-
beam,
She has e'er been my guiding light

Had I the gift of an artist,
No one should e'er have the right

ELLA WRIGHT.
Crockett, Texas.

LEGENDS OF FLOWERS—THE POP-
PY AND THE CORN
FLOWER.

There was once a king's daughter
whose name was Papava, which means
poppy, and the little princess was so
called because she always wore a

"How dare you refuse to do my bid-
ding!" screamed the princess.
Then the peasants sadly worked to
build the house. They must waste
their precious sheaves just for a child-
ish whim.

FRUIT TREES
Buy direct from the grower
and save 50 per cent.

and bright, but suddenly there was a
great flash of lightning and a roar
and crash of thunder, and the house

The following summer, when the
corn stood golden in the field, from
out of the heap of ashes sprang the
beautiful little blue corn flower, and

HOW GOOD IT TASTED.

"I touched the goal first!" cried Car-
rie, throwing herself down on the
grass and fanning herself with her

"I wish I had a drink," said Clare.
"Suppose we all go and look for it?"

Seven long years passed before any-
thing was heard of Charles Garvice.
And then the revelation came about
in an unexpected way.

Pritchard was confined to his own
house with a slight attack of illness,
and in his absence some misunder-
standing arose regarding a bit of busi-
ness which had been under his depart-
ment.

Mamma smiled. "Yes, that is true,
Rob. Everything would dry up pretty
soon without the rain and the dew
which God sends so lovingly. One year

"I'm glad we have plenty of water
right at home," said Carrie, and all
the children thought the same.—Apples
of Gold.

THE BLACK SHEEP.

"Always said he'd never come to
any good. Nothing more can be done.
He's had his last chance, and now he
must just go down, down to his natu-
ral element."

It seemed a harsh judgment, and it
was delivered without any apparent
sign of sympathy or sorrow, albeit the
man who uttered it was father to the
reprobate under discussion, and the
man who heard it was his cousin

Pritchard slipped out and closed the
door. Left alone, Garvice leaned his
arms across the desk and groaned
heavily. The worst was not over yet

"Charlie, come back a moment; I
have something to say."
The young man looked around with
the air of one who expected another
blow. He had a good-looking face,

"Let me off, down to my 'natural
element,'" he said, with a ghastly,
mocking laugh. But Pritchard held
him firm.

"No, I won't let you go. I like you,
Charlie; you and I have always been
pals."

"Well, let him send me. I dare say
he'd like nothing better," said the
lad, bitterly. "Tell you what, if you'd
been my governor, if things had been

Pritchard happened to know that
Garvice's parents had erred on the
indulgent side. "Charlie, we are not
going to say any more about it, now;

"I don't know, and I don't care.
I've been assigned, you see, to my
'natural element,'" he said again.
Pritchard did not altogether dislike
his iteration of the words, showing

"I can't stay long with you now,
Charlie, but I've a plan. Will you
promise to meet me this evening at
7 o'clock at Simpson's? We can have

Pritchard held out his hand, and,
after a moment's shamefaced hesita-
tion, the lad placed his in it.

"You are a good sort, and no mis-
take," he muttered, and slouched
away.

Seven long years passed before any-
thing was heard of Charles Garvice.
And then the revelation came about
in an unexpected way.

Pritchard was confined to his own
house with a slight attack of illness,
and in his absence some misunder-
standing arose regarding a bit of busi-
ness which had been under his depart-
ment.

"Mr. Linskill is out, sir, at lunch,"
said the office boy, "but Mr. Girard
is in."

"Who is Mr. Girard?" he asked,
struck by the name, which had been
his wife's before her marriage.

"All right, I'll see him," said Gar-
vice, with a nod, and followed the
youngster up the stairs to an inner
room, where one man sat at a long

He rose, and they faced one another,
father and son, in a moment of sur-
prise. Then Garvice the elder stag-
gered a little, while his son grew ex-
tremely pale. "What is the meaning

"I am not masquerading, sir; I am
attending to my legitimate duties."

"But how are you here; who are
you? Where is the man they call
Girard?"

"I am the man called Girard," re-
plied the young man, and if there
was a faint touch of pride in the ac-
cent, who could blame him? Garvice

"Who did it? Who gave you the
chance? When I've thought of you,
which has been pretty constantly dur-
ing the last seven years, I have imag-
ined something different."

Pritchard and Linskill, the latter I
don't even know. What was the mean-
ing of it?"

Garvice the younger shook his head.
"I have often asked myself. It's their
religion, I suppose. I am not the only
one. If ever the annals of city life

"And you are confidential clerk
here," he said vaguely again. "I don't
understand it." He sat down as if
feeling feeble on his feet. When he
spoke again his tone was broken, and

"Don't you think they could make
a break, Charlie, to—to let you—home
for an hour to see your mother."—
British Weekly.

"I DON'T WANT TO."

Whenever Jim was asked to run an
errand or do any little thing, he would
say, "I don't want to."

One night he brought a book to
mamma, who was busy knitting, say-
ing, "Mamma, read me a little story."

Next day Jim went to his papa with
a broken whip. "Papa, please mend
my whip."

"I don't want to," said his papa.
At this the little fellow began to
cry. Then his mamma put her arms

Jim saw the lesson intended, and
the next day, when mamma asked him
to hand her a drink of water, he ran
immediately and brought it to her. He
saw that he must oblige others if he

DICK'S STAR.

Dick had been going to school a
month. Each day Miss Margaret, the
teacher, wrote a new word on the
blackboard, and the children copied

But one morning, instead of writing
a word, as usual, Miss Margaret gave
each child a sheet of paper.

"Now, little folks," she said, "I am
going to see who can write what we
learned yesterday without having a
copy to help."

Several of the children smiled and
went to work.
But Dick sat still with the sheet of
paper on his desk, and with his new
yellow pencil held tight in his hand.

"I can put the M in afterward if I
think of it," whispered Dick to him-
self.

Presently Miss Margaret spoke.
"Two minutes more, boys and girls,"
she said. "Do your very best. I am
going to put a bright golden star on
the best-written papers, and you may

Dick's heart beat fast. How pleased
mother would be if her boy carried
her a star paper! But, try as he would,
he could not think of the way to

All at once Dick's eyes fell on some
words on a blackboard at the other
side of the room. Miss Margaret had
written them for the reading class.

The new yellow pencil began to
work very fast. All at once Dick
stepped.

Hadn't Miss Margaret said the class
was to write the word without any
help, and wasn't the big M on the
blackboard helping?

The little boy sighed and swallowed
a lump in his throat. But somehow
he couldn't write another curly M. In-
stead, he stood the yellow pencil on
its rubber head, and began slowly to
rub out the two M's he had made.

"Why, Dick, you mustn't rub out
your M's, little boy! See, you haven't
any, all the way down the page! Why
are you rubbing out the only ones you
have made?"

"I—I couldn't remember how to
make M's, Miss Margaret, an'—an' you
said we mustn't have anything to go
by—but I couldn't help seeing that one
on the blackboard over there! An' I
started to make some, and then I

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thought it would be like stealing M's,
so I was rubbing them out."

And then, even if he was a six-year-
old boy, Dick put his head down be-
hind his desk, and the children knew
he was crying, even if he did pretend
to be looking for something in his
desk.

Miss Margaret did not collect any
more papers.

Instead, she went over to her table
and worked busily for a minute.
Then she came back to Dick's desk.

"Children," she said, and Dick raised
his head, winking hard to stop the
tears from running out of his eyes.

Then Dick forgot his tears, for there,
right where everybody could see it,
was a beautiful golden star.

"Listen to what I have written by
the star, boys and girls," said Miss
Margaret. "This star is given Dick
Hastings, the boy who would not steal
an M!"

Dick has a good many star papers
now, and his mother keeps them in a
special corner in her desk. But she
says the first star is the most precious
one of all.—E. T. Crittenden, in the
Sunday-school Times.

A COSTLY EGG.

Only about seventy-five eggs of the
great auk are now in existence. One
of them was sold in London the other
day for \$1575—the highest price
ever known to have been paid for an
egg of any kind. But, of course, there
never can be any more great auk eggs,
inasmuch as the bird became extinct
about seventy years ago, its principal
breeding-place and last retreat being a
lonely rock called Funk Island, thirty-
two miles out at sea off the coast of
Newfoundland.

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The chief bookkeeper in a large
business house in one of our great
Western cities speaks of the harm
coffee did for him:

"My wife and I drank our first cup
of Postum a little over two years ago,
and we have used it ever since, to the
entire exclusion of tea and coffee. It
happened in this way:

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left a memento in the shape of dys-
pepsia, or rather, to speak more cor-
rectly, neuralgia of the stomach. My
'cup of cheer' had always been coffee
or tea, but I became convinced, after a
time, that they aggravated my stom-
ach trouble. I happened to mention
the matter to my grocer one day and
he suggested that I give Postum a
trial.

"Next day it came, but the cook
made the mistake of not boiling it
sufficiently, and we did not like it
much. This was, however, soon rem-
edied, and now we like it so much
that we will never change back. Post-
um, being a food beverage instead of
a drug, has been the means of curing
my stomach trouble. I verily believe,
for I am a well man today and have
used no other remedy.

"My work as chief bookkeeper in
our Co's branch house here is of a
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coffee-drinking days I was subject
to nervousness and 'the blues' in ad-
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to long hours of severe mental exer-
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Ever read the above letter? A new
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are genuine, true, and full of human
interest.

# AGUSTINIAN - ARMINIANISM

By REV. S. W. TURNER

The following papers were published eleven years ago over the nom de plume of Arminius. I desire to have them republished over my own name at this time, among other reasons, because they covered thoroughly the questions recently sprung by Dr. E. W. Alderson—"Infancy in Christ."

The conclusions and views herein set forth were reached many years ago and set forth in sermons and addresses at different times. I was led to investigate and study out this question to answer another related question, viz: Why do we baptize an infant? I trust that brethren will study, not simply read casually, these papers before they reject or undertake to criticize.

In order that it may be seen what will be the character of contents I will here state the propositions discussed:

1. The penalty of the Adamic sin was spiritual death.
2. The imputation of sin, an invention of Augustine to try to escape the consequences of doctrine of election as to infants.
3. If imputation be admitted, the imputation of Christ's righteousness counteracts imputation of Adam's sin.
4. If Christ suffered penalty of Adamic sin, or an accepted substitute for it, which satisfied administrative justice of God, then the race can no longer be under sentence to that penalty, or else substitution is no longer Adam; justification came through Christ to the race (from the Adamic sin).
5. To affirm that, despite the atonement, infants are guilty sinners necessarily leads to doctrine of infant damnation.
6. To affirm guilt of infants is to view the fall of man disconnected with redemption.
7. One cannot be made actually guilty by the act of another, and there is no other moral guilt.
8. The penal consequences of Adam's sin cannot be justly visited upon innocent posterity.
9. If spiritual death could be justly visited upon his posterity on account of Adam's sin, eternal death could also; this again leads to infant damnation.
10. In view of atonement of Christ no human being suffers any penalty, or any part of any penalty, except for his own sin.
11. No recipient of benefits of Christ's redemption, who retains the grace of salvation, suffers any penalty for any sin, either Adam's or his own.
12. If men are made sinners by an inherent tendency of their natures, they are under the law of necessity in their volitions through that malign tendency, and are not free moral agents.
13. Man received no injury unconditionally through Adam that is not unconditionally remedied through Christ.
14. There is no reason in favor of transmission of evil that does not apply equally to transmission of good. If virtue is an acquirement of good through faith, and therefore cannot be transmitted, sin, being an acquirement of evil through unbelief, cannot be transmitted.
15. If Adam begat a son in his moral likeness, it must have been in the likeness he bore at the time he begat that son, or in the likeness he bore when he was created, and not in that which he bore in the interim between his fall and his restoration.
16. If the race was condemned seminally in Adam, they were justified seminally in Christ; if condemned as infants, they are justified as infants.
17. If Adam's act of disobedience was representative, his obedience was representative also.
18. The theory which repudiates the imputation of the actual commission of Adam's sin to posterity, thus making them equally guilty with him, and yet admits their liability to the penalty of that sin, is inconsistent and untenable.
19. Life itself, being a benefit of Christ's redemption, is positive proof that infants are born, under grace, or in a state of justification from the Adamic sin.
20. God teaches us that little children and adult sinners who, by conversion, become as little children (are) and receive the kingdom of God as a little child (receiveth it) compose the kingdom of God on earth and in heaven.
21. The human mind is subject to extremes. In abhorrence of, and opposition to, one extreme, the pendulum of human thought is inclined to swing too far—even to the opposite extreme. This conflicting systems of philosophy and religion have claimed human attention alternately during the ages. The province of human reason is to be found in just discrimination—and human intelligence must arrive at the truth by careful elimination of error

—"prove all things and hold fast that which is good." This brings into view the need, and the use of calm discussion. If men did not differ in opinion, and express these differences, no progress towards the final goal—the discovery of truth—could be made. The true object of all thinking, and all expression of thought, should be the attainment of truth, and that only. All formulations of thought should be weighed in the balance of reason, and have the plummet of truth applied, and, if found wanting, they should be discarded, or amended and perfected. Thought, and systems of thought, therefore, are to be considered, and not their authors. No system of philosophic or religious thought should be accepted and perpetuated on the one hand, or rejected on the other, because of its author; but because of what it is in itself, true or false. Then, in the discussion of religious beliefs and doctrines, no man should pronounce all, or any, deliverances heretical or heterodox, because they happen not to coincide with his preconceived notions, or anybody else's, living or dead. While there may be no new truths, there may be, and doubtless, will be, continually, new discoveries of old truths, and more correct formulation of theories.

The great reason why religious errors are conceived and perpetuated lies in two facts. One is the disposition to man-worship, and the other is that too often creeds are not formulated and amended according to the teachings of the Bible, but the latter is interpreted according to the creeds. It is sought, not to adjust the creeds to the Bible, but to conform the Bible to creeds. This is elevating human wisdom above the Supreme wisdom, uninspired men above inspired, the standards of the Church above the only perfect Standard. And too many think it all-sufficient answer to any attempt to expose error in their creed to cry out: "Heresy," "Pelagianism," "Swedenborgianism," "contrary to the standards," etc. We have great respect for the fathers, for the great and good men who have gone before us, into whose labors and rewards we have entered, for Wesley, Watson, Clarke, Ralston, and many others; but we cannot, without stultifying ourselves and all human reason, claim that these men, though truly great, were infallible, and conclude, therefore, that they have left us a perfect system of theological truth. As Christians, and loyal subjects of God's kingdom and responsible teachers in his Church, we should have but one standard, and we most solemnly and emphatically claim but one: "The Word of God is the only rule, and the sufficient rule, both of our faith and practice." "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Art. 5. Christ's command is, "Go teach the nations, teaching them to observe all things whatsoever I have commanded you." Matt. 28:19.

"These things are written that the man of God may be thoroughly furnished unto every good word and work."

The theology of the world for centuries before, and following, the Reformation, was Calvinistic—adjusted to the horrible decree of necessity and a partial redemption. Out of this distorted view of the Divine government and the plan of redemption there arose the unwarranted and unscriptural dogma of election and reprobation, and all things else must be adjusted to this dogma. One error leads to many others. If there was the election of one part of the race, there must be reprobation of the other part. If there were elect adults, there must be elect infants, also. If there are elect infants, there must be reprobate infants, also. If they are reprobated they must be punished, but a just God cannot punish an innocent being. A child—an infant—cannot be punished for any sin of its own; it has none, can commit none; how then can a just God punish a reprobate infant? That was the absurdity brought about by a creed taught by the standards, and this was the question that confronted Augustine and demanded an answer. Instead of rejecting the whole scheme which led to such an unworthy view of the divine government, the creed must be preserved, the standards maintained, and therefore, he invents a new term, "original, or inbred sin," and imputed that to the "poor little infant," and thus made him guilty of Adam's sin(?) in order that God might justly punish(?) him for it in endless torment. As though men could be made guilty by a decree, or a judicial sentence, a being per-

fectly innocent could be justly adjudged guilty and justly punished. As though it were easier to see the justness of the imputation, than of the punishment of an innocent being, without the imputation.

One of the effects of this unscriptural dogma was a reaction, resulting in Pelagianism. Arminianism seeks a just solution of these vexed and fundamental questions. But too often in seeking to avoid Charybdis men fall upon Scylla. The result has been that much that is Calvinistic or Augustinian has been retained in our Arminian theology, and is persistently retained in our standards. Hence, the heading of this article.

The right solution of the question of the effects of the fall and the countervailing effects of the atonement lies at the very foundation of a clear and Scriptural theology that will command the faith of right-thinking men and women, and demonstrate its right to be called a transcript of the divine law.


Without, at present, accepting or denying in whole or in part the declarations of our standards in reference to this and associated doctrines, let us notice some of them, and the logic employed to establish them.

1st. As to the penalty of the Adamic transgression: Dr. Ralston, in his Elements, plants himself upon the proposition that his penalty was death temporal, spiritual and eternal. His first argument to sustain this proposition is drawn from the Scriptural account of the original threatening, and the curse subsequently denounced. (Elements 115.)

He affirms that this plainly teaches that the curse is a comment upon the nature of the penalty, "and is a direct consequence of the transgression, and if so, it must be embraced in the penalty; for nothing but the penalty can result directly and necessarily from the transgression." If this statement be true, is it not also true that whatever does not result directly, and necessarily from the transgression, can be no part of the penalty? Let us apply this logic. The State enacts a law that whosoever commits a certain offense defined in the law, shall be fined \$1000. Some citizen transgresses the law, the fine is imposed, the citizen pays it; it takes all his earthly possessions. The abject poverty of the man and his family is the result. But is it a direct and necessary result and a part of the penalty? Certainly not. It depends upon other conditions and circumstances, and cannot properly be called a part of the penalty. It results from the fact that the man's resources are limited to \$1000. It is not a direct and necessary result of the transgression under consideration; therefore, it is not a part of the penalty. It is an indirect and incidental consequence of the man's sin against the State. And neither he nor his family can justly complain of the State. The State neither exacted nor received any more than the prescribed penalty.

To test this argument by the facts in the case of Adam's transgression: Did the death of the body of Adam result directly and necessarily from his transgression? Certainly not. So far from it, the death of his body was not only not "the direct and necessary" result of his transgression, but was not a direct and immediate result at all. He lived 900 years more, and then his death resulted from the fact that he had been excluded from the garden and access to the tree of life, and because of the labor to which he was "subjected, if God's words be true: "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever; therefore, the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." So that his temporal death resulted, not directly nor necessarily from the transgression, as a part of the penalty, but indirectly from his sin and subsequent intermediate causes. So far from resulting necessarily from his sin, if he had remained in the garden and eaten of the tree of life, even after his transgression, his body would not have died. Then, according to Dr. Ralston, as nothing but the penalty can result directly and necessarily from the transgression, therefore temporal death is not a part of the penalty of his transgression. But it does not follow that the death of the body has no connection with sin as its cause. Man would not have died in any sense had he not sinned. "By man sin entered into the world and death through sin."

2nd. On page 117, Dr. Ralston says: "If either the soul or body had been entirely alone in the offense, there might be more plausibility in the supposition that it would be alone in the penalty, but there was a sin of the soul resulting in a bodily act of transgression." Now, if this statement means anything relevant to the argument in hand, does it not necessarily mean that the body can sin in a responsible sense? On the contrary, can the body sin at all? Is not the



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so-called act of the body simply and solely the act of the soul residing in that body? If not, then when our Calvinistic brethren tell us in regard to the sins committed by professing Christians, that it is not the soul that sins, but the body, we cannot answer by telling them that the body is only the instrument of the soul, a machine operated and controlled by the indwelling soul at will, and that the soul is the man and not the body. If, therefore, the body is only a machine—an instrument—and a passive instrument at that, so to speak, in the hands of the soul, is it not a senseless play upon words to talk about the soul not being alone in the transgression in the sense of responsibility and of guilt, which is the only sensible sense? Who can conceive of guilt attaching to the body? And does it not follow, therefore (Dr. Ralston himself being judge), that there is at least "plausibility" in the supposition that the penalty—the direct consequence—of Adam's sin (and everybody else's sin), falls upon the soul? "The soul that sinneth shall die."

The positions assumed and arguments used by Dr. Ralston are substantially the same as those of Dr. Watson and others. Do the proofs sustain the positions assumed? We think not. It is argued that when the Son of God became flesh, and offered himself as man's substitute and before the law, God could not, and did not, spare him, but the penalty of our sins must be visited upon him, he must die the death of the body upon the cross because it is a part of the penalty of Adam's sin, and he must bear it, in his own body on the tree for us, in order that the justice of God may be satisfied. Does not such an argument take from the atonement the idea of substitution—vicarious and expiatory nature—and place it upon the commercial basis, and lead us into the absurdity of Universalism? If it be true that Jesus must suffer death of the body because it is a part of the penalty due the Adamic sin, would it not follow also, that as spiritual death, and per consequence, eternal death, are a part, and the principal part (if not all), of the penalty of Adam's transgression, he must also suffer spiritual death, be born in a state of spiritual death, die the death of the body, and then undergo the suffering of eternal death in our stead before the divine justice could be satisfied?—which is absurd. It is admitted that the idea of substitution necessarily implies the acceptance of something else than the exact penalty, that nevertheless answers the same purpose, accomplishes the same ends, in the moral government of God, therefore, the conclusion that the suffering of temporal death by Christ proves that bodily death is a part of the penalty of the Adamic

transgression, or original sin, does not follow. He that proves an absurdity proves too much. Is there not, then, some more consistent and logical position than this presented in the Word of God, and plainly inferable from it? And does it not devolve upon the standard-makers to evolve it and teach it to the Church, and through them to the world? If Christ suffered temporal death because it was a part of the penalty of Adam's sin, and suffered it for us, then it would follow that the beneficiaries of this atoning sacrifice could not, in justice, also undergo temporal death, else substitution would no longer be substitution. Both the transgressor and his substitute must suffer the penalty of the same transgression. Thus it would be seen that the divine justice was not satisfied by the substitution and atonement of Jesus, and that plain passage of God's Word, so full of divine love and compassion, "God was in Christ reconciling the world unto himself," would be flatly contradicted.

If bodily death were a part of the penalty of Adam's offense, and Christ bore it in our stead, we, who are saved by his death, cannot undergo temporal death, any more than being saved from spiritual and eternal death, we can still undergo these, because they are the penalty of sin, "for God so loved the world that he gave his only-begotten Son that whosoever believeth on him might not perish, but have everlasting life." If Jesus suffered temporal death for us for the reason given, then infants, idiots, and believers could not suffer temporal death at all. That these do undergo temporal death is proof positive that the death of the body was not a part of the penalty of the Adamic law. Therefore, we cannot accept the theory that temporal death is a part of the penalty of the Adamic law.

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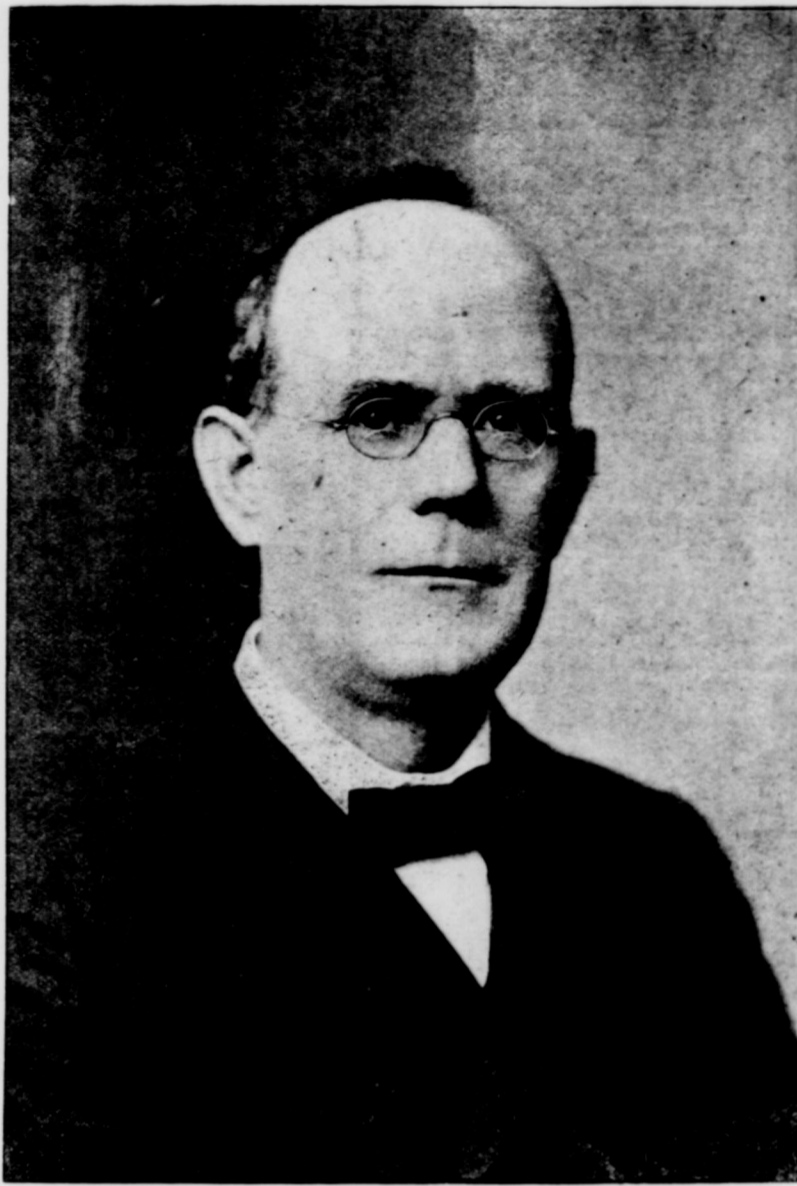
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The question is settled once for all. We are glad it is. All preachers who are known as D. D's, but who have not really been honored therewith, will hereafter append to their signatures: R. F. D., as witness the following from the Saturday Evening Post:

"Prof. Silas Muggins, late of Agawampus, Ill. The Chair of Agriculture at Columbus will fill. He is a famous farmer of a very high degree—At least a dozen colleges have made his R. F. D."

Bishop Candler closed the session of the Mexican Border Mission Conference in San Antonio last Monday. The session last through several days and the proceedings were interesting. The Bishop was in good shape and rendered our Mexican brethren fine service both in the chair and in the pulpit. He has gone on into old Mexico, in company with Dr. G. B. Winton, to hold the other Mexican Conferences. These engagements will keep him away from the biennial meeting of the laymen, beginning February 19. We regret this, and so does he, but these prior engagements make it impossible for him to be with us.

We worshiped with Brother McClure and his South Ervay Church Sunday morning. They are in their handsome new building. It is elegantly furnished and one of the most convenient and commodious buildings among our city houses of worship. The congregation is an excellent one and they are devoted to the interests of their Church. Brother McClure and his family are in fine favor with those people. In fact they are delighted with him and his household, and no congregation in the city has more promise than Ervay Street. Their location is an admirable one, giving them a fine residence section to draw from. They pay their pastor a good salary and furnish him a comfortable home. We enjoyed its fellowship after the sweet communion service last Sunday.



BISHOP E. E. HOSS, D. D.

Bishop E. E. Hoss spent last Sunday in Dallas. He and his son, Dr. Sesler Hoss, were on their way to Corpus Christi for a needed rest, and stopped over and spent the day in the city. Of course the brethren gave him plenty to do while here. He preached at 11 o'clock at Grace Church, and at Trinity at 7:30 p. m. Both sermons were of unusual power and they swept a wide range of lofty thoughts; but through them both there ran a spirit of profound evangelism. The Bishop has always been a preacher of deep spirituality, but these sermons showed even an advance in this element of a true gospel sermon. Uncle Buck Hughes, who is a fine judge of preaching, pronounced the morning sermon one of the few great deliverances that he had heard in the course of a long life.

The Bishop is looking well, though a trifle jaded from a little too much work. He does not seem to know how to say no to the brethren, and they make generous demands upon him. He has about recovered from his severe operation of one year ago, and he bids fair to give the Church years of continued service.

TO THE PRESIDING ELDERS OF TEXAS.

Below will be found a copy of a letter addressed to the presiding elders of the several districts throughout the State by Rev. J. M. Peterson of the Dallas District, urging them to urge their pastors and laymen to come to the great Laymen's Meeting to begin in this city February 19. Read the letter and give earnest heed to it, for this will be an event in the life of any preacher or layman:

"As presiding elder of the Dallas District, and Chairman of the Pastors' Co-operative Committee, I am writing you this letter hoping, if possible, to increase your interest in, and secure your attendance upon, the second biennial conference of the laymen's missionary movement of the M. E. Church South, to be held in this city February 19-22, 1910.

"We would be delighted to have every presiding elder of our Church present at this conference, and we feel sure that your presence would add much to the pleasure and profit of the occasion. We earnestly desire and request that you urge the pastors and laymen of your district to attend.

"We are very anxious that you get here in time for the reception and old

time barbecue, at 3 p. m., Saturday, February 19. "In Texas we have about one-seventh of the membership of our Church; we have a branch of our Publishing House in this city; the Texas Christian Advocate is published here; the Medical Department of Southwestern University is located here. All of this is of interest to you, and I am sure you would like to see them. "We are anxious that this conference shall be an epoch-making occasion to our beloved Church and the kingdom of our Lord. We need you, your preachers and laymen, to help to make it such, and we ask for your prayers and co-operation for this great conference. Very sincerely yours, J. M. PETERSON, Chairman Pastors' Co-operative Committee."

Bishop A. W. Wilson celebrated his seventy-sixth birthday last Sunday at his home in Baltimore. He has in the main recovered from his illness, which at one time was serious, and his health is now measurably good. He contemplates attending the laymen's meeting here on the 19th of the month, and his presence will add much to the interest of the gathering.

THE WARD MEMORIAL FUND.

Not one-fourth of the pastoral charges in Texas has yet reported on the result of the Ward Memorial Endowment Day, and yet the fund has reached the sum of \$70,000, including Jesse Jones' \$25,000 donation. Reports are still coming in and the amount will be considerably swollen above this mark by the time the readers scan these columns. Some of the preachers tell us that they are still pressing the matter and will report later. But some have made no report at all and have given no assurance that they will take the question up with their people. Among these are some of the pastors of our leading Churches. Either from indifference or negligence, many of the charges were given no opportunity to do anything for the fund. We are sorry that this is true, but we hope they will take this matter up and later on submit it to their people. Had all our pastors observed the instructions of their conferences and attended to this matter as they ought to have done, the amount would have gone far beyond the \$100,000 mark. Strange to say outside of Houston and one or two other of the larger congregations, the large contributions have come from the smaller charges. We want to mention just a few of the many of this character to prove the statement: Teague contributed \$337.50, San Marcos \$1246, Redwater \$220, Woodville \$310, Crockett \$400, Brady \$570, San Saba \$452, Rodgers \$1126, Rice more than \$1000, and so on. Now what would have been the result had all the charges come up in proportion? But we hope the derelict points will arouse themselves and come to the front in this matter yet. Let all our pastors who have not given their people an opportunity to make a free will offering bestir themselves at once and attend to this important business.



MR. D. M. SMITH.

Mr. D. M. Smith, one of our Book Agents, is now in Dallas looking after some business in connection with the Branch House. Some time ago the Book Committee passed favorably upon a proposition to make an important addition to the new building, and Mr. Smith is looking over the situation. He has just been to the Mexican Border Mission Conference at San Antonio and stopped on his return. He also met his brother, Mr. Bert Smith, here, who lives in San Angelo. They had not met in twenty-eight years. It was a most delightful greeting to both of them. Quite a number of laymen in the city gave a dining last Tuesday at the Southland Hotel to these two brothers, and to Dr. Jas. Campbell and Dr. Sidney Bass, the two latter being members of the Book Committee. The occasion was an exceedingly happy one. We have no more faithful and loyal man in our Methodism than D. M. Smith, and his presence in Dallas is always a pleasure to the friends of the Church. He has done a wonderful work as one of our Book Agents. That he will be kept in this position by the General Conference as long as he lives and is able to look after its interests, goes without saying. He is indispensable to this great concern.

ROME HOWLED.

Last Sunday ex-Vice-President Fairbanks was in the city of Rome, and being a prominent member of the Methodist Church he attended the services of that congregation and at the invitation of the minister made a religious address. As a result, the "Holy Father" of the Roman Church refused an audience to Mr. Fairbanks; and the episode has been given wide circulation. On Monday another "Holy Father" living in America, Arch Bishop Ireland, delivered an address in Chicago explaining and justifying the action of the "Holy Father" in Rome. He took the position that the "Methodist Association in Rome" is there for the purpose of proselyting members from the Roman Church and of doing whatever can be to oppose Romish religion, and that the "Holy Father" treated Mr. Fairbanks right, but in doing it meant no affront to America. Yet were the "Holy Father" of Rome to visit this country and attend his Church on Sunday in Washington and parade the streets in his robes, and wanted to call upon our great "American Father," President Taft, on Monday, would he be denied an audience because of his Sunday conduct? Well, hardly. But the "Holy Father" in Rome has only given an illustration of what his Church would do the world over were it so situated as to carry out its wish and desire. But fortunately for the world, the wish of the "Holy Father" only has the right-of-way in Rome where religious liberty under his tuition is only a farce at best. The Methodists are disturbing the "Holy Father's" right-of-way in Rome, and this is why he refused Mr. Fairbanks an audience. But at last accounts Mr. Fairbanks was still alive and doing reasonably well.

A PLEASANT OCCASION.

On Friday, January 28, Rev. and Mrs. I. F. Betts, of Marlin, celebrated their silver wedding anniversary, and it was a most delightful occasion. More than a hundred friends called to congratulate them and to otherwise remember them. The ladies of the Missionary Society had charge of the occasion, and their decorations and refreshments were greatly enjoyed. We clip from the Daily Democrat of that town the following notice of the two recipients of the honor of that occasion:

Though far from the scene of their marriage and comparative strangers in Marlin, Dr. and Mrs. Betts could find nothing lacking in the warmth of the greetings bestowed on them. They were the recipients of many handsome tokens in silver, some coming from California and Alabama to show them they were not forgotten in their former homes.

On the 28th of January, 1885, Rev. I. F. Betts was married to Miss Mary Tarry at Marlin, Alabama. He had joined the conference in December and took his bride with him to his first appointment, which was the Rembert Hills Circuit, and consisted of four Churches. So his married life and his ministry began together, and for a quarter of a century he and his wife have toiled together in his honored calling.

Dr. Betts remained with the Alabama Conference thirteen years, and was transferred to California, where he remained five years. He was transferred to Texas seven years ago, of which he has spent four years at Bryan, one at Pittsburg and he is now in his second year at Marlin. His reputation as a church builder was one of the reasons for his being sent to Marlin, and the handsome edifice in course of construction is largely the fruit of his labors.

Rev. Leonard Rea, of Amarillo Mission, knows how to lay the foundation for permanent results. He writes: "This is a new charge and I hope to put the Advocate into every home. I need it as a silent partner in establishing the work."

Rev. D. L. Coale, the evangelist, called to see us this week. He was just from Paris where he had just closed a great meeting with Centenary Church. It took on the form of a union meeting as it progressed, and

Meal Sars... It simpl but l romed ingre for it, said t sure and Get form e they versh of the Chur Meth ber t of th reviv tor, most sult c Re Falls, Boar We a "Our hope churc the l board we c tion plish A liv never der t Re from Conf ton i his c We that that prom Meth to th Re the c busin ing l pleas Camp and way Re to se youn fere enter prior has t made "SAV CES! fertu HO If So REN and mo RES! LOS! BUY pla you Dif pul RES! GAIN WHI Re Furn HOM mont 607-8



Good Blood

Means good health, and Hood's Sarsaparilla has an unapproached record as a blood-purifier.

It effects its wonderful cures, not simply because it contains sarsaparilla but because it combines the utmost remedial values of more than 20 different ingredients.

they had more than two hundred conversions, and more than one hundred of them to date have joined Centenary Church; others have gone to our other Methodist Churches and quite a number to the other Protestant Churches of the city.

Rev. Rex B. Wilkes, of Marble Falls, has now his entire Official Board as subscribers to the Advocate. We are not surprised that he adds: "Our work moves on nicely, and we hope soon to build an elegant new church here."

PERSONALS

Rev. R. C. Hicks, who recently went from the North Texas to the Texas Conference, is stationed at New Boston and we hear good reports from his charge.

We notice in our Ballinger exchange that Judge Charles F. Dickinson, of that city, died recently. He was a prominent man and a member of the Methodist Church.

Rev. James Campbell, D. D., was in the city this week looking after some business connected with the Publishing House, and made the Advocate a pleasant visit.

Rev. L. E. Conklin, of Quinlan, was in to see us recently. He is one of the young men of the North Texas Conference, but he is full of energy and enterprise.

"SAVINGS is the keynote to SUCCESS, the foundation stone of every fortune."

HOW TO SAVE MONEY TO GET HOMES.

ARE YOU RENTING? If So, Consider the Following Figures:

RENT a home for ten years and six months at \$12.50 per month and you will pay... \$1,575.00

RESULTS— LOSS ..... \$1,575.00

BUY a \$1,000 home under our plan and in the same time you will have paid out... \$1,292.22

Difference between rent and purchase ..... \$ 282.78

RESULTS

Home paid for..... \$1,292.22

Saving over rent plan... 282.78

25 per cent increase in ten years' time..... 323.06

Total SAVING ..... 1,898.06

WHICH IS BEST PLAN?

Rent a home and lose..... \$1,575.00

or buy a home and save... 1,898.06

OUR PLAN

Furnishes money to buy or build HOMES, or pay off mortgages, on monthly payments.

Write for particulars.

The Standard Real Estate Loan Co. (INCORPORATED) 607-8-9 Scollard Bldg. Dallas, Texas

off one or two appointments to another charge. He brings things to pass.

Lockett Adair is now engaged in a great meeting at Bryan. The conversions have reached into the hundreds, and the services are still under headway.

Rev. J. D. Odum, of Oak Cliff, has had quite a serious attack of sickness, but at this writing he is much improved. He is actively doing temperance work, and hopes to renew his efforts in this field before long.

Miss Margaret Elizabeth Watts recently made her arrival at the parsonage home of Rev. and Mrs. W. W. Watts, and now there is joy throughout that household in Houston. Long may she live to bless the home circle and the wider circle of the world.

Rev. G. H. Collins, of Mt. Pleasant, is moving off in good shape with his work. He is one of the best types of that excellent class of self-made men, and he reads, studies, visits and preaches well. He knows how to think and does good thinking. And he is a friend of the Advocate.

Rev. W. F. Lloyd, D. D., who is living at Dublin, is recuperating, and by and by, when his health is restored, he will be ready for his loved employ again. His last pastoral charge was at Huntington, W. V., where he was deservedly popular. While there he did much to inaugurate the Laymen's Movement now assuming such proportions in the Church.

THE TEXAS TRACT SOCIETY OF THE M. E. CHURCH, SOUTH.

C. M. Harless, Editor.

The first tract of our society is now ready for free distribution. It gives a brief history of tract literature intending thereby to emphasize the value of tracts in religious work. It tells how to secure tracts for free distribution and suggests several different methods of distributing them.

"THE MEN OF SAPIO RANCH."

The popular, thrilling, high-class Texas story, is in a new edition, handsomely bound, 241 pages. Price \$1.00, postpaid. SMITH & LAMAR, Nashville or Dallas.

WEATHERFORD DISTRICT.

The Pastors' Conference, Laymen's Meeting and Missionary Institute of Weatherford District will meet in Mineral Wells Tuesday night, February 15, and will continue two days. A good program has been prepared. A large attendance is requested and expected.

RESOLUTIONS.

In Memory of Miss Carrie Crofford who fell asleep in Jesus, January 10, 1910:

Whereas, God in His inscrutable providence, has called to Himself our beloved young sister, Carrie Crofford, and

Whereas, her young life was one of faithful, loving service for her Master, therefore

Resolved, 1. That we tender the bereaved mother, sisters and brothers our sincere and heartfelt sympathy.

2. That in the death of Sister Carrie Crofford, the West Dallas Methodist Sunday-school has lost a faithful teacher, the Church a consecrat-



Better than 'Black Rock' or 'The Sky Pilot.' Has a gripping realism that his previous books lack.

San Francisco Bulletin Puts the author in the front rank of the fictionists of the day. Chicago Advance



ORDER FROM ...

So far, Ralph Connor's best.--Washington Star. Has the same charm as "Black Rock" and "The Sky Pilot." --Chicago Record-Herald. In this novel Ralph Connor has exceeded himself. --Hartford Courant.

A few of the many reasons why The Foreigner RALPH CONNOR'S Great Tale of Saskatchewan heads the list as the best selling book in America, England and Canada, for December-January NEW YORK GEORGE H. DORAN COMPANY

IMMENSELY SUPERIOR TO THE EARLIER STORIES BY THE SAME AUTHOR, FOR RALPH CONNOR HAS GROWN TREMENDOUSLY SINCE THE DAYS OF "THE SKY PILOT." --San Francisco Evening Post.

SMITH & LAMAR 294 Commerce St. DALLAS, TEXAS



After reading this new novel by Ralph Connor, it is not surprising that the FIRST printing of it aggregated more than 195,000 copies, for it is the BEST BOOK that he has written to date. Pittsburgh Chronicle



294 Commerce St. DALLAS, TEXAS

WANTS TO HOLD MEETINGS.

Would be glad to help any brother on circuit or mission in protracted meetings. Write me if you need my services. E. J. HAMMOND, Cameron, Texas, Route 2.

TWO TELEPHONE GIRLS

Two telephone girls were talking over the wire. Both were discussing what they should wear. In the midst of this important conversation a masculine voice interrupted, asking humbly for a number. One of the girls became indignant and scornfully asked: "What line do you think you are on, anyhow?"

TIME'S CURE.

I wrote down my troubles every day. And after a few short years, When I turned to the heartaches passed away, I read them with smiles, not tears. --James Boyle O'Reilly.

STAMFORD DISTRICT--A CALL TO THE LAYMEN.

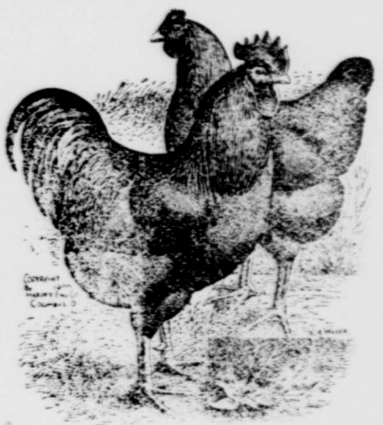
Brethren, the time is drawing near for your great meeting at Dallas February 19-22. Let's go. Don't fail. It is an opportunity of a lifetime. You can't afford to miss it. Hear those great speakers. Brethren, go for what it will mean to you personally and for what it will mean to the Church in the future.

TO THE PREACHERS OF THE NORTHWEST TEXAS CONFERENCE.

On the first day of May I will need to send out \$4543.75, according to due date of second quarter drafts, but we generally make this payment in March or April. So far but little money has come in since conference, therefore I write to call the pastors to earnest action. The following payments have been made on domestic missions: W. J. Lee \$73, Benj. Crow \$44, A. D. Porter \$50, A. D. McGuire \$5, T. S. Barcus \$82, J. C. Caperton \$20, A. W. Waddell \$65, J. D. Hendrickson \$20, G. J. Irvin \$24, J. H. Braswell \$4, R. A. Walker \$50, Total \$437. This limited amount paid in calls for action.

DR. SLADE J. K. TAYLOR

Special attention to cure of Morphine, Whiskey and Tobacco addictions. It will be to your interest to see me before taking treatment elsewhere. Office corner of Holmes and Poplar Sts., Dallas, Texas. Phone Main 2018.



NOW IS THE TIME TO ORDER

S. C. RHODE ISLAND RED EGGS. My Reds took first pen, first hen and other prizes at the HILLSBORO POULTRY SHOW. Good stock and eggs for sale. Bargains to suit in stock. Prompt attention given to inquiries and orders. Eggs \$3.00. C. A. EVANS, Dallas, Texas.

BOOK OF HOUSE PLANS

50 CENTS. Designed for Southwestern Home Builders. ASSOCIATED ARCHITECTS 237 Main St., DALLAS, TEX.



## 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 Sell, Orange.  
Field Secretary, L. E. Appleby, 294 Commerce St., Dallas.

### BOARD OF TRUSTEES.

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

### FIELD NOTES.

San Antonio, January 28.—On Friday evening at Travis Park Church the local League gave a social and invited the other Chapters in the city to participate. The Field Secretary took this occasion to make his debut as an illustrated lecturer, and but for the fact that he had two amateurs to operate his machine—on account of having to go down in that section again it is deemed best not to give their names, as they are prominent Leaguers. The San Antonio people received the initial performance of our "Evening at Epworth" kindly, and the many words of encouragement received lead us to believe that it proved to be a very entertaining evening to all present. There were some few present who did not seem to get much out of the program, however, judging from the amount they contributed to the free will offering, many coppers getting mixed up in the plate.

The following is the program rendered on this occasion:  
Reading—Miss Roulaine.  
Illustrated Song—Miss Rose Brack.  
Selection—L. C. I. Orchestra.  
Solo—James W. Chapman.  
"A Trip to the Philippines," illustrated—L. E. Appleby.  
Reading—Ernest Gatten.  
"A Trip to Epworth," illustrated—L. E. Appleby.  
Selection—L. C. I. Orchestra.  
Solo—James W. Chapman.

The Leagues of San Antonio are endeavoring to have a social on this order at least twice a month and give their young people an opportunity to get together and become better acquainted. We know of no way better to increase the membership and interest in our League services than through this Third Department work and when properly followed up results will be lasting.

Sunday, January 30.—The Field Secretary had the pleasure of meeting with the San Antonio Epworth League Union at its regular monthly meeting and rally, Sunday afternoon, January 30. It was a well planned meeting and the attendance was large, about four hundred being present. Dr. Harrison, of the San Antonio Female College, had his League there in a body. The only business transacted at this meeting was to elect Ben P. Lane President of the Union. Mr. Lane is President of Travis Park League and is a live, wide-awake worker and we are sure will make a growing and continued success of the Union. The special feature of the service was the singing by Mr. James W. Chapman, our Leader of Song, at Epworth.

The following is the program carried out at this afternoon rally, A. K. Ragsdale, State President, presiding:  
Doxology.  
Prayer—B. P. Lane.  
Hymn No. 545.  
Scripture Reading—Forrest Campbell.  
Solo—Miss Fannie Applewhite.  
Solo—James W. Chapman.  
Address—L. E. Appleby.  
Offering.  
Solo—James W. Chapman.  
League benediction.

Solo—Miss Fannie Applewhite.  
Solo—James W. Chapman.  
Address—L. E. Appleby.  
Offering.  
Solo—James W. Chapman.  
League benediction.

**Dropsy** Cured: quick relief; removes all swelling in 4 to 20 days; 4 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment, write  
DR. H. N. GREEN'S SONS, Box 8, Atlanta, Ga.

### TEXAS LEAGUE POINTERS.

The Decatur District League raises \$400 each year towards supporting a missionary in the foreign field. This requires systematic giving.

The Juniors at Waxahachie support two scholarship girls in Brother Onderdonk's school in Mexico. This ought to make some of the Seniors wake up and take notice.

Trinity Epworth League, Dallas, holds the blue ribbon on increase in membership, having increased from thirty to one hundred and eighty-four members in less than a year.

Houston, Dallas, San Antonio and Fort Worth have five Epworth League City Unions, and Austin is organizing one. These Unions tend to cement our young people's organizations.

The Dallas Union at the last election in January elected Gus W. Thomasson President and, as the saying goes, he is already "whooping them up" and getting to work.

The Corpus Christi League have finished the South America mission study course and are ready to take up another line of study. Can you wonder that they have one of the liveliest Leagues in the State.

The North Texas Conference League is supporting a Missionary in the foreign field; this is in addition to the definite missionary work that is being done by the local Chapters comprising that Conference League.

L. E. A.

### FOR RUBY KENDRICK FUND.

We are in receipt of a remittance sent in response to the recent appeal made in the Advocate for funds with which to erect a suitable memorial stone at the grave of our dear Ruby Kendrick, in Korea, and establish a mission there in her memory, the remittance coming from Krum, Texas, accompanied by the following letter, viz.:

#### The Letter.

Mr. Gus W. Thomasson,

Dear Brother: I am enclosing herewith a draft for \$5 to apply on the Ruby Kendrick Memorial Fund. The giver of this amount is W. Y. Barnett, an uncle of our deceased Miss Ruby Kendrick. You will please hand this to Miss Mary Wolfe, Chairman of the committee having the fund in charge. It does my heart good to send this donation, and I will send in more just as soon as a canvass is completed among the membership of our League. —Byron R. Smith, Krum, Texas.

(Note.—We are glad to see a renewed interest in this very worthy enterprise. Remittances may be made direct to the Chairman of the committee, Miss Mary Wolfe, 228 Crockett Street, Dallas, Texas. Names of donors will be published in these columns from time to time.—Editor.)

### WANTS THE FIELD SECRETARY.

We have no League in Winnsboro. The young people have been discouraged. With a little encouragement they might be persuaded to re-organize and try again. If Brother Appleby can come down in the near future we would like to have him—(Rev.) P. C. Archer.

### WHAT LEAGUERS ARE.

1. Light—Philippians, 2:15.
2. Witnesses—Isaiah, 43:10.
3. Salt of the Earth—Matt. 5:13.
4. Branches—John, 15:5.
5. Examples—1 Tim., 4:12.
6. Patterns—Titus, 2:7.
7. Ambassadors—2 Cor., 8:20.
8. Ministers—Psalm 103:21.
9. Heirs—Galatians, 3:29.
10. Soldiers—2 Tim., 2:3.
11. Corner Stones—1 Pet., 2:6.
12. Elect—Isaiah, 42:1.

### SISTER SUSAN.

(Note.—For the benefit of an inquiry in the Texas Christian Advocate about Sister Susan, we wish to say: Sister Susan is a real character. She lives in Missouri; she is a Second Vice-President of an Epworth League; a great Bible student; an earnest Christian and a regular contributor to the League columns.—Editor.)

(Note.—Our judgment is that "Sister Susan" says something every time she speaks. If she will come down to Epworth this summer we will give her right of way at one of our choicest speaking periods.—G. W. T.)

### TEXAS CLUB AT SCARRITT.

We have the following very interesting note regarding the Texas Club at the Scarritt Bible and Training School from a Missouri student, which

we publish with pleasure. The young woman who is mentioned as the delegate of this club to the Rochester Convention, Miss Rebecca Tajeda, is none other than the little girl who first came in touch with religious enlightenment through an English-speaking congregation at Epworth in 1907. She attended the Encampment with Miss Norwood Wynne, and quickly won her way into the hearts of the young people who were there. She has been a favorite with Texas Leaguers ever since. Her career is being eagerly watched by thousands, and if Epworth never accomplishes another thing save the inspiration and development of this sweet Christian life it will have repaid its cost many fold. In the name of Texas Leaguers we salute the Texan's Club at Scarritt:

### Hoi for the Texas Girls!

The Scarritt Bible and Training School, in Kansas City, Mo., is to be congratulated upon having such an enthusiastic band of Texas young women enrolled this year. The Texas people ought to rejoice in having twenty representatives from their State here in school. These girls have formed themselves into a "Texas Club." The President is Miss Vinson, from Johnshua, Texas; the Secretary, Miss Mittie Shelton, Stamford, Texas, and Miss Margarette Beadle, of Houston, is to keep the club enlightened on Texas news and history. One of the main objects in the formation of the club was to strengthen the tie of the alumni of this school, and the pledge they made was to have another girl ready to take their places when they leave school.

This club, through their Texas friends, have secured money enough to send a delegate to Rochester, N. Y., to the Missionary Convention. Miss Rebecca Tajeda, from Chihuahua, Mexico, who is in Scarritt at school this winter, is their delegate.

We can not compliment these young women too highly. A more intelligent, religious, tactful and enthusiastic band of young people can not be found.

Texas must not break her record, but double her number of students in Scarritt next year.

We all rejoice with our Texas sisters in the great success of their undertaking. We sincerely hope other Southern States will take Texas as an example and follow in her steps.

### A MISSOURI SCARRITT STUDENT.

#### "ALL FOR CHRIST;"

Or, "The Surrender of the Life to the Lord Jesus Christ and the Dedication of that Life to His Service.

(A paper read by Miss Ella Mae Christopher, of Arlington, at the joint meeting of the Arlington and Trinity (Dallas) Leagues, Dec. 19, 1909.)

About six months before Jesus' death on the cross, He sent out His disciples and gave them power to perform miracles.

By and by they returned and gave reports of good results attending their work. As Jesus was listening, He looked up and said, "Father, I thank Thee," and then, as though He could see those crowds to whom the disciples had been ministering in His name, He said: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Just for a minute we want to think of this little sentence: "Take my yoke." What does it mean?

I think Jesus means simply this: Surrender. He is asking us to bend our strong will to His, to yield our ambitions, our plans, our lives absolutely to His control. It is not merely some of your strength, not merely some of your influence, not merely some of your time that He asks for. God wants your life. May I say it another way? God wants YOUR life.

As you look at your life and think what it means to have the management and control of it, you may think that it is a very great claim the Lord makes upon you.

If you have come to Christ and know Him as your Redeemer, St. Paul says you are no longer your own. Your body is now a "temple of the Holy Ghost." He also tells us why: "For ye are bought with a price." We know the price: Jesus Christ's own blood!

I allow no lower plane for conversion than this: that it means allegiance. It means serfdom to Christ as the Master, and you have no right to anything you can call your own.

But now that Christ has the life, and is Master, what will He do with it? What is His plan? Where will He have us to serve?

Where the Kingdom needs you, there you must serve. The thing for us to do as Leaguers is to find out where we are needed most. God will not have driftwood for service. You cannot drift into your place in His Kingdom.

He says: "Go ye into the whole

## A Clean Man

Outside cleanliness is less than half the battle. A man may scrub himself a dozen times a day, and still be unclean. Good health means cleanliness not only outside, but inside. It means a clean stomach, clean bowels, clean blood, a clean liver, and new, clean, healthy tissues. The man who is clean in this way will look it and act it. He will work with energy and think clean, clear, healthy thoughts.

He will never be troubled with liver, lung, stomach or blood disorders. Dyspepsia and indigestion originate in unclean stomachs. Blood diseases are found where there is unclean blood. Consumption and bronchitis mean unclean lungs.

## Dr. Pierce's Golden Medical Discovery

prevents these diseases. It makes a man's insides clean and healthy. It cleans the digestive organs, makes pure, clean blood, and clean, healthy flesh.

It restores tone to the nervous system, and cures nervous exhaustion and prostration. It contains no alcohol or habit-forming drugs. Constipation is the most unclean uncleanliness. Dr. Pierce's Pleasant Peppermint Cure it. They never gripe. Easy to take as candy.



world." You can not read this message and stop when you please.

I heard Mr. W. B. Pettus tell the story of his conversion. He went to college with the firm conviction that there was no God. While there he was convinced without Jesus Christ his life would be a failure, and when he accepted Christ, the call came to go far hence into the heathen world. He was forced to choose between his Heavenly Father and his earthly father, the latter refusing to support him unless he would give up the notion of being a missionary. He chose the service of Christ, as every one who truly knows Him would do. When speaking of his mother whom he had to leave, he was so overcome with emotion he could not talk any longer.

We knew what the cost had been to leave the dear ones, and the agony that came with the breaking of home ties; but in his face, and by his words, we knew that a victory had been won and that a peace from which comes joy, strength and life everlasting, had taken possession of his heart, and would henceforth direct his life.

It may cost health, wealth, culture and strength; it may be hard drudgery, but nothing but service to God is lasting.

We do not know where Jesus Christ will lead us, but we must trust Him. We must know Him as a Father who loves and cares for us. One who will send us to only those places that are best for us.

Realizing that He is ever with us, we will not think of our service as labor; we will not stop to think what the world will say about us, but with our eyes fixed on Jesus Christ and remembering that a harvest day will come when we will reap what we now sow, we will "press toward the mark for the prize of the high calling of God in Christ Jesus."

A man who was always looking for opportunities to speak for his Master stopped a boat-black, a very small boy. He found out that he had no home, no father or mother; he learned though that they boy knew something of a heavenly home and a Heavenly Father, and that he was anxiously waiting for the day to come when he might go up to that home and see his Father. After asking many questions he said: "My little man, it seems to me that if you have a Father who cares so much for you, He would have sent some one who would love you and care for you while you are on earth?" The little boy thought a minute, then said: "I believe He did, but they have just done forgot."

There are children whom none have blessed; there are famished whom none have fed, there are sick whom none have visited, demoniacs whom none have claimed, lepers whom none have touched, bereaved whom none have comforted; there are those who thirst for living water who know not of the Fountain; to these Jesus is asking you to go. Have you been, or have you forgotten?

Let each of us say, By God's grace I will be a Christ-like man or woman; I will love all men and be the servant of all.

In me all men shall get their chance and I will right all wrong; I will shun all ease and will take up my cross and follow. At His word, in company with Him, I will go where He wants me to go, so that all may know His name.

### MARRIED.

Ross-Harris.—At the parsonage, in Wheelock, Texas, December 25, 1909, Mr. Harve Ross and Miss Callie Harris, Rev. D. W. Gardner officiating.

Orelvie-Keys.—At the parsonage in Cotton Gin, Texas, Dec. 29, 1909, Mr. Travis Orelvie and Miss Martha Keys, Rev. O. B. Turner officiating.

Harwell-Taylor.—At the residence of Mr. W. T. Ward, Benjamin, Texas, January 1, 1910, Mrs. James Ewell Howell, of Benjamin, Texas, and Miss Nannie Taylor, of Munday, Texas, Rev. C. C. McCormick officiating.

Galloway-Erb.—At the residence of the bride's parents, 9 miles north of Alton, Texas, December 25, 1909, Mr. G. T. Galloway and Miss Chloe Erb, Rev. G. H. Bryant officiating.

Pilley-Galloway.—At the residence of the bride's mother, Dimmitt, Texas, Dec. 25, 1909, at 2 p. m., Rev. Fred Pilley and Miss Gracy Galloway, Rev. G. H. Bryant officiating.

Smith-Neely.—At the home of the bride's mother, Youngsfort, Texas, Nov. 28, 1909, Mr. — Smith and Miss Nettie Neely, Rev. S. P. Gilmore officiating.

Gorman-Gilbert.—At the residence of the bride's parents, Dec. 22, 1909, Mr. Jesse J. Gorman and Miss Josie Gilbert, Rev. O. B. Turner officiating.

Kurth-Kinsolving.—Monday morning, January 24, 1910, Mr. Ernest L. Kurth, of Lufkin, and Miss Isla Kinsolving, of Corsicana—a Southwestern University couple—Rev. O. T. Cooper officiating.

Carter-Foreman.—At the residence of the bride's father, Mr. D. H. Foreman, in Jacksboro, Sunday, January 2, 1910, Mr. Lester Carter and Miss Eddie Foreman, Rev. O. T. Cooper officiating.

Breech-Horton.—At the residence of the bride's father, Judge Thomas F. Horton, in Jacksboro, January 12, 1910, Mr. William Breech and Miss Virginia Horton, Rev. O. T. Cooper officiating.

Montgomery-Fisher.—At Roby, Texas, January 1, 1910, Mr. Walter A. Montgomery, of Rotan, and Miss Alma A. Fisher, of Dowell, County Judge Barcus officiating.

Case-Barrett.—At the home of the bride's uncle, M. C. Church, near Stith, Texas, December 19, 1909, Mr. Eli M. Case and Miss Tilda Barrett, Rev. C. S. Cameron officiating.

Garrett-Childers.—At the home of the bride's parents, Tye, Texas, December 24, 1909, Mr. T. C. Garrett and Miss Nora Childers, Rev. C. S. Cameron officiating.

Brooks-Kincaid.—At the residence of the bride's parents, in Ozona, Texas, December 15, 1909, Mr. Jas. Ward Brooks and Miss Leona Kincaid, Rev. R. S. Adair officiating.

Henderson-Stewart.—At the residence of Dr. Clayton, in Ozona, Texas, Mr. Floyd Henderson and Miss Lillian Stewart, Rev. R. S. Adair officiating.

Wiggins-Lee.—At the home of the bride's parents, at Munday, Texas, November 11, 1909, Mr. J. A. Wiggins and Miss Jourdie Lee, Rev. R. E. L. Stutts officiating.

Graham-Simmons.—At the residence of the bride's mother, Mrs. F. C. Rencau, in Mineola, Texas, December 24, 1909, Mr. E. D. Graham and Miss Irene Simmons, Rev. Chas. U. McLarty officiating.

Majors-Roberson.—Sitting in their buggy near the church, January 9, 1910, Mr. H. C. Majors and Miss Myrtle Roberson, Rev. D. W. Gardner officiating.

Ewing-Tedrow.—At the residence of the bride's parents, Mr. and Mrs. Tedrow, near Spring Creek, January 2, 1910, Mr. J. M. Ewing and Miss Lillie Tedrow, Rev. J. W. Cadwell officiating.

Brewton-Allison.—At the Methodist parsonage, Spring Creek, January 15, 1910, Mr. W. E. Brewton and Miss Nona Allison, Rev. J. W. Cadwell officiating.

James-Tober.—At the Methodist parsonage, Spring Creek, January 15, 1910, Mr. Jim James and Miss Georgia Tober, Rev. J. W. Cadwell officiating.

Loper-Stephens.—At the Methodist parsonage, Spring Creek, January 16, 1910, Mr. B. D. Loper and Miss Alma Stephens, Rev. J. W. Cadwell officiating.

Billingsley-Harris.—In a buggy in front of Ed. T. Sims' residence, at Benjamin, Texas, December 19, 1909, Mr. Albert M. Billingsley and Miss Lela Gertrude Harris, from near Munday, Texas, Rev. C. C. McCormick officiating.

**BOYS' AND GIRLS' SELF-CULTURE CLUB**  
 Conducted By H. L. PINER, Denison, Texas

**U. S. HISTORY BY PRESIDENTIAL TERMS.**

(5) James Monroe (Term 1817-1825). Born Westmoreland County, Va., April 29, 1758; died New York City, July 4, 1831. Contemporary English ruler. George III to 1820. Then George IV 1820-1830. Poet laureate Robert Southey 1813-1843. Fourth census 1820, population 9,600,000; center of population near Woodstock, Va. Monroe's administration was called "the era of good feeling." The Republican party being now opposed by a rising opposition which, under Jackson's administration, was called "Whigs," changed its name to "Democratic Party." Cession of Florida 1819. Seminole War 1818. Financial crisis 1819. Recognition of independence of Mexico and South American Republics. Missouri compromise. This State sought admission. Violent debate arose as to its coming in as a free or a slave State. Henry Clay offered a compromise admitting Missouri as a slave State, but prohibiting slavery in any territory thereafter to be admitted, provided that territory be north of 36-30 which is the southern boundary of Missouri. Lafayette visits United States. Is the nation's guest. He once said Washington had the biggest mind and the biggest heart and the biggest hands of any man he ever knew. Was taken home in "The Brandywine," named in honor of the battle in which Lafayette distinguished himself aiding the United States. Recognition of Hayti. Hayti would not sign the papers or accept them because our agent was not a regular minister. Treaty with Spain. Monroe Doctrine, that is, any attempt by European countries to gain a foothold on American soil would be considered as hostile to the United States, and resented accordingly. Protective Tariff, that is, duty or tax on imported goods so as to make their price necessarily higher, and thus encourage home manufactures.

States admitted: (7) Mississippi 1817. (8) Illinois 1818. (9) Alabama 1819. (10) Maine 1820. (11) Missouri 1821.

Political parties 1825: No one of the four candidates having been elected by a majority, J. Q. Adams was elected by the House of Representatives.

**LESSONS FROM PETER THE GREAT.**

No biography is more interesting than that of Peter the Great. In 1682 he and his brother became joint rulers of Russia, though Peter, by virtue of his superior character, was really the Czar. But this gave him opportunity to accomplish great things. Peter was a barbarian, but he had conceptions of individual and national greatness which he determined to impress upon the world. His country had no soldiers, and no arms; no standing as a nation; no navy and no water for a navy; no commerce. He determined to give his country all these. He knew nothing about any of them. In order to know them, he began a systematic course of study and this he prosecuted through absolute drudgery. To learn military tactics he engaged a Frenchman, LeFort, to instruct his army, he himself entering the military service as drummer boy and working his way to the top like any other ambitious man, so that when he reached the top he knew every detail of the military business. To learn ships he entered the Dutch service and took work as cabin boy, dressing as a common laborer, and was promoted for proficiency only. He studied every phase of ship-building and construction, and their management. In order to learn commerce he went to Holland and studied the mercantile business and national commerce. With this long and laborious experience he began his cherished work. Ere long he had extended his dominions so that he had water for his ships, and an army of trained and formidable proportions, and a navy of respectable magnitude, and a commerce of first rank. Peter the Great studied, mastered the

elements of the business he proposed to project, and then made a great success. In 1703 he founded St. Petersburg in the very swamps, but made it a success. It was through him that Russia became a first-class power, a rival to Germany and to England in the East.

**PADEREWSKI.**

Ignace Jan Paderewski (Pah-de-refski 3) is a Russian Pole, born 1860. He is perhaps the most eminently successful interpreter of Chopin. Schumann, Rubenstein and Liszt. He made his debut in America in New York in 1892, and has made several tours of this country since that time. On every tour some misfortune has happened to him. He has always been very delicate, even fragile. On one tour in this country he had nervous prostration, but is no wonder, since out of 117 days he gave 107 recitals and attended 86 dinner parties. During this tour the labor was so heavy that the muscles of his back would draw into great knots, paining him excruciatingly, till he had to be massaged every night. On another tour he was in a railroad wreck and was so badly injured that he was threatened with paralysis of his hands. He could easily have shown the railroad that his fingers were worth \$1,000,000 a year, but the railroad was harp enough to know it without telling, and they volunteered to give him \$7000 cash for his damage and avoid suit, and he accepted it. He does not like America. We live in too great a rush for him. His wife is a very interesting woman, the daughter of the great Polish violinist, Gorski. She is said to be a trifle haughty, and is absolute mistress of the family government and of Paderewski. But she manages him as one would manage a pet—lovingly. She is really the business manager, for he has but one idea—his art. Paderewski will often smile, but he rarely laughs. Perhaps his life runs too deep for loud laughter. People trouble him greatly for his autograph. He therefore charges five francs for his signature. All the money from this source is to be devoted to a statue of Chopin in Warsaw, the capital of Russian Poland. Chopin himself having been a Pole, Madame Paderewski keeps the premises scrupulously clean, allowing not the slightest twig or leaf to lie loose on the lawn. They keep a large St. Bernard to which the pianist is greatly attached. They have all manner of pets, and their rabbits run to you when you call their names. King Edward gave him five sheep which he values highly. He also keeps many fine chickens. He is very fond of our roasting ears, and tries to grow our corn there, but it does not grow well in Switzerland. He keeps a fellow on salary to amuse him. This fellow knows several languages and has been offered fabulous sums to leave Paderewski to make other kings of art and of men laugh. The pianist's hands are massaged and oiled every day. He never neglects his practice.

**ENDORSES BRO. KNICKERBOCKER.**

I see that Brother Knickerbocker, by coming down real hard on dancing and theatre-going, has stirred up a veritable hornets' nest. Not only the sinners, but even some of his own members are trying to defend the devil and his playhouse.

I have for many years been engaged in the hotel business, and speak advisedly when I say that theatrical people as a whole are morally corrupt, and there is no good in them. When seen before the footlights in all their paint and powder, the devil is able to make them appear attractive, but to know them as they really are when off the stage a self-respecting person can only have a horror and reversion for the low, base life they lead.

I would dearly love to see our ministry cry out with no uncertain sound against our members attending such performances given by the devil and his crowd. I very much fear that we are becoming much too lax about worldly amusements of this kind. Why, it has come to such a pass that almost our entire membership will turn out occasionally to some such rot as "The House of a Thousand Candles" or "Polly of the Circus," and I know of instances where they even have the audacity to send "complimentary" tickets to God's ministers, thinking that can they succeed in faking them into going, they will have padlocked their mouth and will at the same time have removed the last breastwork remaining against such things.

God bless Brother Knickerbocker for the stand he has taken, and give him backbone to stand to his guns; and may others take up the battle-cry and sound the note of warning until they

shall have built up such a strong sentiment against such practices that a Methodist will be ashamed to be seen at the devil's playhouse. God bless the Advocate. R. W. SPEAR. Clarksville, Texas.

**WEST TEXAS CONFERENCE.**

**Cuero District—Second Round.**  
 Victoria, Feb. 12, 13.  
 Halleetsville, Feb. 19, 20.  
 Pandora, at Dewville, Feb. 26, 27.  
 Stockdale, at Caddo, March 5, 6.  
 Palacios, 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.  
 Leedville, at Wrightsboro, April 23, 24.  
 Yoakum, 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.**  
 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, as we have not and will not move to Llano for the present.  
 J. D. SCOTT, P. E.

**San Marcos District—Second Round.**  
 San Marcos, Feb. 6, 7.  
 Belmont Cir., at B., Feb. 12, 13.  
 Gonzales, Feb. 19, 20.  
 Luling, at Luling, Feb. 26, 27.  
 Seguin, at Seguin, Feb. 26, 27.  
 Martindale, at Prairie Lea, March 5, 6.  
 Harwood, at Harris Co., March 6, 7.  
 Kyle and Maxwell, at K., March 12, 13.  
 Waelder and Thompsonville, at T., Mar. 19, 20.  
 Dripping Springs, at Fitzhugh, March 26, 27.  
 Buda, at Lytton Springs, April 2, 3.  
 Harwood, at Harris Co., April 9, 10.  
 Lockhart, April 10, 11.  
 San Marcos, April 16, 17.  
 Belmont, April 23, 24.  
 District Conference will meet at Seguin April 28, at 2:00 p. m.  
 Pastors, please see that your Recording Stewards have their records there for examination.  
 W. H. H. BIGGS, P. E.

**Beeville District—Second Round.**  
 Feb. 5, Rockport.  
 Feb. 11-13, Pettus and Mineral.  
 Feb. 19-21, San Benito Circuit.  
 Feb. 22-23, McAllen Circuit.  
 Feb. 24, 8:00 p. m., Brownsville.  
 Feb. 25-27, Cal. Allen.  
 March 2, Premont.  
 March 4, Matthis.  
 March 6, 7, Alice.  
 March 9-13, Floresville.  
 March 13-17, Beeville.  
 March 19, 20, Couch.  
 March 26-27, Oakville.  
 March 30-April 3, Goliad.  
 April 8-10, Runge.  
 April 15-17, Aransas Pass.  
 April 16, 17, Rockport.  
 April 23, 24, Sinton Circuit.  
 April 25, 8:00 p. m., Kingsville.  
 April 26, 8:00 p. m., Corpus Christi.  
 April 30, Jourdanton.  
 The District Conference will be held at Floresville, beginning with a sermon on Monday night, July 5, and closing on Friday night, July 8.  
 A. L. SCARBOROUGH, P. E.

**Austin District—Second Round.**  
 Bastrop, at Bastrop, Jan. 30.  
 Manor, at Manor, Feb. 5, 6.  
 Webberville, at Hornsby's Bend, Feb. 12, 13.  
 McDade, at Morgan's Chapel, Feb. 19, 20.  
 Elgin, at Elgin, Feb. 26, 27.  
 Manchaca, at Pleasant Hill, Feb. 26, 27.  
 Hyde Park and Walnut, at H. P., Feb. 27, 28.  
 Liberty Hill and Leander, at L. H., March 5, 6.  
 Bertram, at Mount Horeb, March 12, 13.  
 Smithville, at S., March 19, 20.  
 LaGrange, at LaGrange, March 26, 27.  
 Columbus, at Columbus, April 9, 10.  
 Weimar, at Oakland, April 16, 17.  
 Eagle Lake, at Chesterville, April 23, 24.  
 Cedar Park, at Merritttown, April 30, May 1.  
 West Point, at Winchester, May 7, 8.  
 Ward Memorial, at Austin, 11 a. m., May 15.  
 South Austin, at Austin, 7:30 p. m., May 15.  
 First Church, at Austin, 11 a. m., May 22.  
 University Church, at Austin, 7:30 p. m., May 22.  
 District Conference at Bastrop, March 30 to April 3, inclusive.  
 NAT B. READ, P. E.

**San Antonio District—Second Round.**  
 (In Part.)  
 Cotulla Sta., Feb. 5, 6.  
 Devine Cir., Feb. 11.  
 Pearsall Sta., Feb. 12, 13.  
 LaGrange, at LaGrange, March 26, 27.  
 Hondo Sta., Feb. 18.  
 Utopia Sta., Feb. 19, 20.  
 Sabinal Sta., Feb. 20, 21.  
 Prospect Hill, Feb. 23.  
 Government Hill, Feb. 24.  
 District Conference at Eagle Pass April 20-24.  
 A. J. WEEKS, P. E.

**NEW MEXICO CONFERENCE.**

**El Paso District—Second Round.**  
 Deming, Feb. 2.  
 Lordsburg, Feb. 3.  
 Pecos, Feb. 5, 6.  
 Toyah, Feb. 6, 7.  
 Odessa, Feb. 8.  
 Judkins, Feb. 9.  
 Sierra Blanca, Feb. 12, 13.  
 Highland Park, Feb. 19, 20.  
 Trinity, Feb. 20, 21.  
 LaMesas, Feb. 22.

Carrizozo, Feb. 26, 27.  
 Clint, March 1.  
 Malaga, March 5, 6.  
 Carlsbad, March 9.  
 Dayton and Lakewood, March 12, 13.  
 Artesia, March 15.  
 Hope, March 19, 20.  
 Hagerman, March 23.  
 Dexter, March 26, 27.  
 Roswell, April 2, 3.  
 District Conference will convene in Carlsbad April 13, at 9:00 a. m.  
 J. B. COCHRAN, P. E.

**Albuquerque District—Second Round.**  
 Watrous, Feb. 12, 13.  
 Moriarity, Feb. 19, 20.  
 Cimarron, Feb. 26, 27.  
 Tucumanri, 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 Tucumanri May 4.  
 J. H. MESSER, P. E.

**Clovis District—Second Round.**  
 Kenna, Feb. 12, 13.  
 Boaz, Feb. 19, 20.  
 Blacktower, Feb. 26, 27.  
 Cantara, March 5, 6.  
 Tolar, March 12, 13.  
 Talban, 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.  
 E. T. JAMES, P. E.

**LON MORRIS,**

**A Remarkable Character and Most Successful Business Man of Pittsburg, Texas.**

The cut below represents a man of extraordinary character. In conventional parlance he is Rev. R. A. Morris, but in his wide circle of friends he is generally known as "Brother Lon." He is owner of the Camp County Bank, and discharges all the duties of President, Board of Directors, cashier, teller, bookkeeper and janitor—all the duties in connection with the bank. In addition to this, he is agent for fire and life insurance companies, and assists in the domestic work of the home, where his estimable wife, of her own choice, does the work without hired



REV. R. A. MORRIS, Pittsburg, Texas.

help. To her Brother Lon attributes much of his financial success. You might think that such a busy man would be always run down, and become morose and irritable, but such is not the case. He seems to be the happiest man in town, and always has a pleasant smile for his friends and to say something calculated to cheer and inspire better feeling and better living.

His habits of life are remarkable. He does nothing that to him bears any semblance of evil. He is a total abstainer, not only from alcoholic beverages, but from everything that has even the appearance of evil, or is calculated to dress up as much out of the ordinary. He wears no overcoat, however cold the weather, seldom wears a hat about town. Has bought one hat in ten years. Wears no necktie or jewelry of any kind.

His religious habits are most extraordinary. In the first place, he refrains from desecrating the Sabbath in the slightest particular. Does not go to the postoffice, does not shave nor shine his shoes; does not buy anything on Sunday to eat; takes no buggy rides, and will not ride on trains on Sunday. Does not attend shows of any kind, nor go to the opera house; takes no daily paper, and last year read the Bible through in 15 days without neglecting his business. Ever since his marriage he has held family prayers night and morning. Last year he did not miss a single sermon preached at the Methodist Church, and never failed to attend the midweek prayer-meeting and Sunday-school every Sunday. Heard every sermon at the Baptist Church during the revival, closing his bank to attend the morning service. With him business must stand aside for religious worship, and he always closes the bank to attend whenever services are to be held. And he does that to attend funerals—and he attends them all—and usually assists in the services. He says he loves everybody, but, of course, some better than others.

He has, no doubt, officiated at the marriage of more couples than any other man in the county, and he has contributed far more money to the building of churches and schoolhouses. He contributed last year more than \$3000—some to his own Church, some to missions, some for building purposes and various other good causes, and much to charity.

He is a happy, healthy and prosperous man, and thanks God for his success and all the good things he enjoys, and no man is more appreciative of the kindness of friends so frequently shown him in a personal way, as well as by continued patronage.

Brother Lon carries \$110,000 life insurance, and his stock in seven National banks aggregates \$100,000, and he has a number of valuable farms in various counties. The Camp County Bank does not begin to cover all his assets. And it is not at all strange that depositors feel at ease with their money in the hands of a man of such exceptional character and financial assets.

For 28 years he has led this exemplary life, and his bank, which began business 28 years ago, has gone right along with increasing strength under his management as the years have come and gone. It has stemmed the tide and greatly prospered, unmoved by the shock of financial panics, the ravages of boll weevils, the destruc-

tion of floods and the failures from droughts. Brother Lon says last year was the best in the history of the bank, but it has always had excellent business. The largest in any single day was \$22,289.06, the next largest was \$23,705.75. But he says, the highest compliment paid him and the Camp County Bank was the deposit at one time of \$10,359.42 by a widow from another county. Deposits are larger now by \$25,000 than at any time since the bank began business. He does not handle cotton, and he keeps a large per cent of the deposits in banks at Dallas, Fort Worth, Houston, St. Louis, Greenville and banks at other places. In two months last fall he sent \$120,000 to the State National Bank at Fort Worth. He doesn't owe other banks anything, and so the Camp County Bank can not become embarrassed until a large number of the strongest and best banks in the country go under.

During his stay in Pittsburg Brother Lon figures that he has given away about \$50,000. About half of this was given to his children, but he has about \$10,000 invested in churches here in the city, saying nothing of those scattered over the country. He is a living illustration of the proverb: "There is that scattereth and yet increaseth." Brother Lon started in the world a poor boy, and is now rich, although he has given away a snug fortune. And he is also an illustration of the saying: "A liberal soul shall be made fat."

Parents will do well to cut out this article and save it for their children and others to read. It shows what a boy without means to begin with, and with just a moderate education may do by living right and keeping away from all bad habits and applying himself industriously to his work or business.

REV. R. A. MORRIS, Affectionately Called "Brother Lon."

I am thinking just now of the triumphs of right, Of the glorious success and blessings so bright, That come to the man who never goes wrong. Whose life is a charm and a glad, sweet song.

God's blessings attend him where he goes, And richest successes crown all that he does; For God is his partner in the business of life, And keeps him securely, whatever the strife.

In all of his ways his standard of right is the Bible divine, the source of all light; And away from all sin he faithfully turns, And the semblance of evil he steadily spurns.

He studies the Bible, the Word of his God, And walks in the way that his fathers have trod; Devoting much time to religion and prayer, And discharges his duties with scrupulous care.

The Sabbath with him is a day of sweet rest, The day of all all others most hallowed and blest; A day of devotion and worship and praise, The happiest, the sweetest, the holiest of days.

But all other days are full of good cheer, For he's true to his Savior throughout all the year; Rejoicing and happy in the love of his God, Following the way that his fathers have trod.

He's cheerful and happy, kind-hearted and true, Abounding in kindness and charities, too; Relieving distresses and helping the poor, Whose praises he has, and their love evermore.

He promptly responds to charity's call, And gives out relief open-handed to all. His gifts to the cause of religion are great, Greater than what we can possibly state.

"Be good and keep busy, and also be well," We have heard him right frequently tell, Is the maxim adopted to govern his life, And he credits success to his excellent wife.

Do you know who it is so noble and true? If you want me to name him, just that I will do: His name is Lon Morris—who is called "Brother Lon." No other just like him was ever yet born.

—F. A. LOCKHART.

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## The Woman's Department

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

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

The editor of this department was unwell last week but we are glad to say it is now rapidly improving and hopes soon to be fully restored to her accustomed good health.

### NOTICE WOMAN'S FOREIGN MISSIONARY SOCIETY NORTH-WEST TEXAS CONFERENCE.

The district meeting of the Woman's Home and Foreign Missionary Society, Corsicana District, will hold its annual session at Rice on Friday and Saturday, February 25, 26. A delegate from every charge, and a full attendance of visitors is earnestly solicited. An interesting program has been prepared and same will be published later.

The January Bulletins came so very late that it was thought best to send them out with the February Bulletins. These are going, with other literature, this week to the various Press Superintendents. The Conference Bulletin will be in next week's Advocate.

MRS. J. C. MIMMS,  
Second Vice-President Conf. Society,  
Mexia, Texas.

### SCARRITT AND OUR TEXAS CLUB.

The passing days have brought many things to us at Scarritt since last we were represented in the Advocate's columns. First came Christmas and the holidays—a Christmas spent in the "dear old Scarritt way"—in a way that makes it seem different from Christmas spent anywhere else. For days ahead the Christmas spirit was in the air and we were all planning things to make others happy. We were especially interested in the work for the poor children of Institutional Church and busy fingers worked fast for the last few days dressing the dolls for the children—each trying to make her dollie the prettiest. This but prepared us for the fullest enjoyment of our own Christmas and I may truly say that for every one in Scarritt it was a happy, happy Christmas.

Christmas over, eight of our girls and Mrs. Hargrove were off to Rochester, N. Y., to the great Student Volunteer Convention, and after a week spent there they came back to us full to overflowing with the good things heard and seen while there. Our representation consisted of the following: Mrs. Mary L. Hargrove, Bible Teacher; Miss Miriam Steele, Tennessee; Miss Jennie Howell, Arkansas; Miss Maria W. Capers, South Carolina; Miss Alea Graham, Tennessee; Miss Carrie White, Oklahoma; Miss Jessie Utz, Missouri; Miss Sallie J. Smith, Virginia; Miss Rebecca M. Tejada, Mexico.

The last named, Miss Tejada, was Texas' own representative as she was sent by "The Texas Club," the money being subscribed and sent by Texas people. To all these friends of Miss Tejada and of the Texas girls we express our sincere gratitude for their interest and help in giving her this opportunity. With this is inclosed a copy of her talk given at the echo meeting on the Sunday following their return from Rochester.

"The Texas Club" is an organization composed of the score of Texas girls in Scarritt. Our only pledge in our club is that we will send some other girl to take our place when we leave Scarritt, thus perpetuating "The Texas Club." We believe with all our hearts that Texas is the greatest State in the Union—not only in size, but in every way, and we are determined that Texas shall always be represented well in "Scarritt."

Our dear Mrs. W. F. Barnum, of Fort Worth, was our guest last week. She was warmly welcomed by all, but especially by our "Texas Club" because we felt she "belonged to us."

On Wednesday afternoon the three Texas girls who occupy "Brazil"—Misses Bowden, Cox and Vinson—entertained "The Texas Club" in honor of Mrs. Barnum and Miss Davies. Everything was as much as possible in Texas style. The charades were very clever indeed, being proper names and products of Texas, and you may be sure we had some lively guessing. For refreshments ice cream in Texas colors, red and white, was served with cake. Mrs. Barnum in her usual happy way told us how proud she is of the representation in Scarritt of our dear Lone Star State and how she is

### BROWN'S BRONCHIAL TROCHES

A preparation of superior merit for relieving Coughs, Hoarseness and Irritation of throat; of great benefit in Lung Troubles, Bronchitis and Asthma. Free from opiates or any harmful ingredient.

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JOHN I. BROWN & SON, Boston, Mass.

interested in our success and spoke her good wishes for our "Texas Club" commending especially our pledge, and urging us to stick to it that our numbers and glory may never be less.

Our club will send out to the mission field two of our number this year—Misses Johnnie Pierson, of Hamilton, and Margaret Beadle, of Houston, while Miss Callie D. Smith, of Alice, will take deaconess work. Miss Rosalie Edwards, of Shelbyville, will also graduate this year, but will not go to the mission field at once.

Miss Daisy Davies has been a guest of Scarritt for the past week and we have been enjoying having her with us very much. We have enjoyed also two of her talks, Sunday evening at Central Church Miss Davies made a very greatly appreciated address on "The Unfinished Task," presenting most forcibly the needs of the mission fields and pleading that each do his or her part in finishing the task the Master gave—the evangelizing of the world. She told of the partnership proposed at the Rochester convention by the Layman's Missionary Movement to the Student Volunteers in which the speaker said, "You furnish the lives—the workers to go—and we'll furnish the money," and then urged that each one become a partner in some way.

Monday night in our own dear chapel Miss Davies spoke to us again, this time using as her subject "The Lost Ax-Head," telling of the different ways in which we can lose "our ax-heads" and the havoc wrought when we do.

Our beloved Miss Gibson returned last Friday from a trip to New York and Nashville where she went for some important committee meetings. We were so glad for her to have the trip and the rest from the routine of work, but Scarritt without Miss Gibson is not the same as Scarritt with Miss Gibson in the least, so we hailed with delight the day which brought her back to us.

All good wishes to our friends, and to the loyal societies which we are so happy to represent.

That the Lord may prosper you in all you undertake in his name, and reward you richly, is the daily prayer of your "Texas Club of Scarritt."

E. VINSON, President.  
MITTE SHELTON, Secretary.

### FROM POTTSBORO, TEXAS.

Dear Sisters: With this message we are sending to each auxiliary in North Texas Conference a sample copy of our conference year-book. We have no apologies to offer for this year-book, for it is the fruit of long hours of study and prayer and faithful effort; while the small cost—three cents per copy—places it within reach of the weakest auxiliaries, and the arrangement is sufficiently elastic to render the programs adjustable to the various needs of the individual auxiliaries. We have had 3000 copies printed—a book for each member of every auxiliary in our conference; and we earnestly trust every auxiliary will avail itself of this opportunity to secure year-books at a cost far below anything you could possibly get in arranging year-books for yourselves. We now have an ample supply on hand and all orders will be faithfully and promptly executed.

The end of the fiscal year is almost here and the quarterly reports will then be due. Our report for December 1st was a good one and we felt so proud and thankful, for we feared that the change in Treasurers might cause confusion and, perhaps, a slim report for that quarter.

Nearly every auxiliary in the conference send in their dues, but so many fell behind on their 25 cents contingent fund. This makes it a little hard on the Conference Treasurer, because she must depend on the contingent fund for money to meet our conference bills; and the largest bill of the year—the printing of the conference minutes—fell due the past quarter. So we are praying the dear Lord to open the eyes of our women to their financial responsibility and cause them to meet their obligations promptly and cheerfully. Just think of it! Five cents per week will pay our dues, contingent fund and conference pledge of the extra \$1 per member. Surely, any of us can spare that! And let us remind you not to overlook that extra dollar per member. If you but knew the imperative need for better equipment in our schools and other enterprises, which this extra dollar must meet, you would not withhold it.

March 1st marks the close of our present quarter and also the close of the fiscal year. But one more month remains in which to hold your Week of Prayer. Remember, you cannot be counted ideal until you have held

your Week of Prayer. If you have not already done so, don't fail to hold your Week of Prayer and "bring ye all the tithes and prove me now herewith, saith the Lord of hosts, and I will pour you out a blessing that there shall not be room to receive it."

Don't forget the recent ruling in the conference to send in all of the 25 cents to the Conference Treasurer for conference expenses, instead of retaining one-half of it at home as heretofore.

A few are yet behind on the pledge for the Woman's Building at Corpus Christi. Send this in with your quarterly report if possible. Lovingly,  
MRS. FRANK BENNETT,  
Chairman Year-Book Committee and Conference Treasurer.

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

My Dear Press Superintendents: The close of another year is upon us and I write to urge each Press Superintendent to please be prompt in sending in your report this quarter. Some superintendents have been very prompt each quarter while others have never returned a report blank sent them. From reports that I have received I am sure this department of the work has been a power in some of the auxiliaries in increasing the knowledge of the auxiliary. As to the needs of our country and how we should meet these needs, knowledge is power. One Press Superintendent reports, "Am sorry but bulletin is never called for any more." I wonder who is the President of that auxiliary; what a vital power she is crushing out. In sending reports to addresses sent me have had some returned marked "uncalled for." Please, when your Press Superintendent is elected in February, send me her name at once. It costs the conference quite a sum of money each quarter to send out these bulletins; but the cost would be as nothing compared to the good that might follow if a wide-awake Press Superintendent takes hold of the bulletin and brings out the facts illustrated by pictures. The February bulletin is full of vital news. Get a picture of President Taft, display it and then tell of the great slave traffic, and what he is going to help do, and what we should do. Get pictures of deaconesses and show them. Tell the facts about the deaconesses in our sister Churches. Get a picture of a vest and a girl, then add a ton to it, and when you have gotten the attention, warm up to the subject of the "Galveston Home," and other coast work, etc. The West Texas W. H. M. Society has not held a conference meeting for fifteen months on account of change of date of meeting. So many subjects of importance will be brought up at our next meeting.

Now, Press Superintendents, keep your auxiliary posted on those subjects, so that all may come to these meetings filled with knowledge and the spirit of Christ. Our Conference President has been made happy by the birth of a son.

Mrs. Smith, the head of our Supply Department, gets very blue sometimes because more money and boxes do not come to the Rescue Home. What auxiliary is causing this trouble? I have heard it whispered that quite a number of our auxiliaries are behind with dues and conference expense fund. Let each treasurer see that all the funds are well up, for no organization can go forward without funds, and we are needing better equipped schools and our work is expanding, so more money is needed.

MRS. T. W. MOORE,  
Press Superintendent, West Texas  
Conference Home Mission Society.

ON HOUSE BOAT, NEAR NYILYING, CHINA.

I had planned to write to you while on the steamer returning to China, but my intentions were better than my opportunity. You will be interested, however, to know that I had a delight voyage, sailing by the way of San Francisco, Honolulu and the Japanese ports. I was on the Pacific Mail S. S. Manchuria, a very large and well-behaved vessel. We had some rough weather as is always the case in the winter, but the ship was so large I did not get sick, and was able to spend the very roughest days on deck. My last days in America were very busy and the tug at the heart-strings was constantly making itself felt. So that when I left Kansas City I was almost worn out. But the sea trip gave me just the rest and change I needed, and reached Shanghai feeling rested and strong.

I came on to Soochow, China, the same afternoon, February 16th, and I am now pleasantly located at my work. My appointment was changed while I was at home, and I now have the evangelistic work I have always wanted. I live with Dr. Margaret Polk at the Woman's Hospital, and tell the gospel story to patients who come to the daily clinic.

If a lady of wealth or rank is among

them it takes four chair-bearers, two servants and several friends or relatives to get her to us, and I have the opportunity of talking to all there while they are in the hospital waiting room. Year before last the hospital showed a record of 11,000 women and children who had been treated during the year, and that meant that about 55,000 people had been in the waiting room.

These people came from the towns and villages within a radius of fifty miles and many of them have not heard the gospel before. So you see what a work it is. Most of the patients call on the doctor, get her advice and medicine and they leave; but our wards and private rooms will accommodate fifty or more, and we have an even better opportunity with the people who remain as patients. A few days ago one of them was suffering terribly with pain in her leg. She could not sleep and the pain was almost unendurable. Dr. Polk decided to operate and you should have seen the woman the next day. She looked like a new creature. She greeted me with a smile and her face was so transformed that she looked almost pretty. "Oh," she said, "it is so different now, and I actually slept last night." You can see that after such physical help it would be rather easy to reach such a heart with the gospel.

June 14, 1909.

I am very much ashamed to write the above date. I began this letter while on my first itinerary trip after my return to China. It takes me a month to get around to all my appointments, and I am to-day finishing up my third round; and this letter has traveled with me all around China and has called out to be finished in tones that I could hear; and yet I have not gotten the time to respond. You will forgive me, I think, when I tell you that we have been having revival services for many weeks, and there have been wonderful victories over the power of the devil.

Mr. Newell, of Chicago, was in Shanghai for three months and he started a union meeting in Soochow. The results of this meeting were afterwards made sure by protracted services in the various Churches and mission centers of Soochow. In the Soochow University there were about thirty conversions and in the Laura Haygood Memorial a corresponding number. These were all from high class families and the students had been strictly forbidden to have anything to do with the Church. They now earnestly insist to join the Church, but will undoubtedly meet with the bitterest persecution.

There has been a deep revival in McTyeire School, Shanghai, and as a result they have twenty-five new probationers. The work of the Spirit in converting was wonderful. The teachers were in awe before the power of God at work in their midst.

In Soochow after the meeting in the schools we had special meetings for the ladies, who had heard the gospel, but had not accepted Christ as their Savior. Our convalescent patients attended these meetings and at least two of them have given their hearts to God.

Results can never be tabulated. We only know that we are laboring to gether with God and winning a continent for Christ.

The victory is coming. God grant we may be faithful so that they may come soon. Everything is changing here. The railroad and steam launches now facilitate the itineration; by wheels we can reach the towns and villages near our mission centers. I spent half my time itinerating—going out every Friday and returning to Soochow Monday. God is blessing what we have done, but as Dr. Arthur Smith says we need more of everything and greater efficiency in everything. I was very happy to see the showing Texas made in the graduates from the Training School. I make my bow to you from the way things look now. You will soon be leading all the States in the gift of young lives to mission work. May your noble State rally to their support, and may you "keep your own" by claiming the privilege of contributing their salaries.

Some of the older States will be hot after them, I know; don't you let them go.

I am anxious to know what Denton Street Church has done in following up the noble start made while I was with you. My hope is that you have made good your pledge and that Miss Hickman is now your missionary. Please let me know how it came out, and forgive me for not having written to you before. Texas was so kind to me while I was at home and I am forever your debtor.

MARY CULLER WHITE,  
Soochow, China.

THE W. F. M. SOCIETY, KENEDY, TEXAS.

I am requested by the members of the Woman's Foreign Missionary Society of this place, Kennedy, West Tex-

## TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

as Conference, to write of the pleasure and blessing which came to them through the Week of Prayer. They were hindered from its observance at the regular time, but took the first week of January for it. I, with my husband, being down here for the winter for the softer climate, it was my happy privilege to be with this little band and to render them all the assistance within my power while in their midst. The prayer week was a spiritual uplift, renewing the zeal and faith of all attending. The telling results of this meeting equal any I have ever known. Papers on the work and talks from those who were well informed, and especially an excellent sermon on the woman's work of the Church by the pastor, Rev. O. F. Hatfield, conspired to put new life into many hearts. Indeed, they are now wide awake, and much may be expected from this brave and good band.

Visible results of the week are: Nine new members, four copies sold of that beautiful book, "The Days of June;" one renewal and three new subscribers to the Woman's Missionary Advocate.

They decided, also, to raise \$40 for a scholarship in one of the schools in Mexico; the President, Mrs. Lula Ammons, subscribed \$10 toward it.

To sum up the whole, I am sure all lovers of this blessed work will rejoice with us in this bright beginning of this little society for the new year, 1910. MRS. M. M. HARALSON.

### FROM THORNTON, TEXAS.

The Tidwell Auxiliary, W. H. M. Society sends greetings to the dear readers of the Woman's Department of the Texas Christian Advocate. I think this one of the best papers I have ever read.

I want to say a little about what our W. H. M. Society is doing. We met Monday, the 17th. There were only eight of us present, as it is rather far for some of the women to come. We have our devotional and business meetings the same afternoon, which we all enjoy. We are few in numbers, but, by the grace of God, we are going to stick the closer to our work and try to win our country for Christ.

We only have ten members, and they do not all come to our meetings; but we go ahead and do what we can. We are going to have our District Secretary to visit our society before long. We have paid our Thurber pledge, which was \$5. We observed one day during the Week of Prayer. Our offering was \$9.

We are making up a purse to send to the Orphans' Home, at Waco.

Now, dear sisters, we need your prayers and sympathy and love. Let us not say, "we can't," but let us try to do more good this beautiful new year than we have ever done. Your co-worker and sister,

MRS. R. E. KILPATRICK,  
Press Reporter.

### AN INQUIRY.

Will you please insert an inquiry in your paper as to any information as to the whereabouts of Harry Opper, a young man about twenty-three years of age, who follows tailoring or pressing? I heard several months since that he had a mind to go to Dallas, but he may be in Texas elsewhere. Yours fraternally,

T. B. BAROW,  
P. C. Pine Barren Circuit, Alabama  
Conference.

NOTES FROM THE FIELD

Continued from Page 5

each succeeding Sunday the attendance upon Sunday-school and Church services has increased until our church is quite full. Our Sunday-school has doubled its numbers, and old settlers say it's the largest for many years. Our prayer-meeting is also sharing the growth. Its attendance is doubled. Our choir has grown from eight voices and an organ to fifteen voices, an organ and four violins, with Prof. Patton, Superintendent of our public school, as director. Our first Quarterly Conference was held January 29, Rev. A. A. Wagon, presiding elder, in the chair. He is a "plum good one." These people like him and appreciate his ministry. We reported our Orphanage assessment, our district parsonage assessment and our foreign and domestic mission assessments all up, which means 60 per cent of our entire assessment. There are few places like Richmond. The Board of Stewards increased pastor's salary \$350 over last year, making it \$1200—monthly payments. They are up in full to date. These are an intelligent and appreciative people, and they are looking now to tearing down our old houses (church and parsonage) and building new and larger modern buildings. This being done, Richmond Station will be one of the most desirable appointments in the Texas Conference. We will begin, the Lord permitting, a revival meeting the second Sunday in this month, with Rev. C. W. Hughes, of Houston, assisting. We are expecting great things. We have received nine into the Church to date.—A. A. Kidd, Feb. 1.

Bryson.

We are installed in our new work at Bryson, Texas. A more loyal people cannot be found. They met us at the train and took care of us until our things came, then came with a wagon and put our things in the parsonage. Later on, one night while we were sitting in the room waiting for some near-by neighbor to fill the promised visit, to our surprise much talking was heard at our kitchen door. In they broke; pounded the tables heavily, so much so that it looked like the poor tables could not bear it. Soon they came into the family room. The room was full. After reading the vice and medicine and the leave; exchange-of-wish-you-well's and glad-to-see-you's, they left us glad that they had come. We have a great field here. We want to build two new churches this year—one at Jermyn and the other at Jeannette, the two other appointments on the work. Our people are loyal; they are anxious to do great work for God. Our first Quarterly Conference brought about new obligations, especially when the stewards stated that they would do better on the salary than the year before. Our busy presiding elder, Brother Barton, who is dearly loved, brought things to pass. His sermons were of the highest order. He left with the usual respect of all. We are anxious for a great revival campaign this summer.—L. D. Shawver, Feb. 5.

Hamilton Circuit.

Our last Annual Conference raised Lund to a half station and changed the Evant charge to the Hamilton Circuit and arranged for Hamilton to be the home of the pastor. We moved to the Evant parsonage from Oglesby until the brethren could decide upon a place in Hamilton. We were loath to leave our good people at Oglesby. They are a loyal, most excellent people. We will always cherish fondly their memory for what they are and were to us. Our Evant people received us most cordially. Our stay of about two months in Evant was, indeed, pleasant. Here we have a nice church and parsonage, which speak loudly in praise of Evant Church. The parsonage was built by T. M. Dalton, now of the Pearl charge. He has done more in building the

parsonage than any Church in the charge. The kindness and loyalty of our Evant people made it all the more sad to leave them to live in Hamilton. May God bless them all. They warmed us when we came and pounded us before we left. Now we feel a bit lonesome living in another charge while serving a charge outside of our town. Brother George F. Cambell, of Hamilton Station, and his good people are doing much to make us feel at home, for all of which we are truly grateful. Our Methodist Bible Institute at Lund, just closed, was a great success. And S. J. Vaughan, presiding elder, approves of this work, and will not remove any preacher from his district for doing such work. Brother Vaughan has completely captured the Gatesville District. Brother Sherman was one of the best beloved I have had in Texas. While sorry to lose him from the district, we are glad to find his equal in Brother Vaughan. We are teaching the distinctive doctrines of Methodism, and our people are accepting them gladly. Brother Sharp, my faithful and efficient predecessor, wrought well and leaves hundreds of true and loving friends in this charge to cherish his memory. Pastor's salary has been advanced more than \$100 over former records, and the work is moving forward hopefully. Last Sunday we received six splendid members into the Church and baptized five sweet "little ones."—J. F. Tyson.

Ladonia.

The people of Ladonia are clever. We find many big-hearted Christians. Many good, some better, some worse; just about like your people. Our Board of Stewards is thoroughly organized, and meets monthly. They will pay salaries monthly. The Sunday-school is a live wire. Brother Carr has a weekly teachers' meeting. We organized a Junior League Sunday. Brother Gober, presiding elder, and Rev. R. L. Ely were with us January 30. At night Brother Gober preached. He held our Quarterly Conference Monday morning. We will have the next one at night. Rev. W. B. Douglass will be with us in a meeting beginning February 23. Pray for us. Up to date we have had seven additions to the Church, two by baptism. Baptized three babies.—T. W. Lovell.

Venus Circuit.

We have had a splendid reception from this noble-hearted people. Preached our first sermon on Thanksgiving Day in the First Baptist Church. From there we were invited to the hospitable home of P. H. Collins—and turkey? Well, yes; and everything else pertaining to a first-class Thanksgiving dinner was served, and we did full justice to the occasion; and after an hour or two pleasantly spent we proceeded to set up housekeeping in the parsonage, and in due time the pounding came around, and a good one it was, which lasted for many days, and for which we are grateful, not alone for value received but for the spirit, also, of the givers. This was the center of the drought-stricken region last year, which put things in a bad condition financially; but, notwithstanding all this, the stewards made splendid provision for the support of the preacher at the Quarterly Conference, which was held January 15, 16. Brother Armstrong, our beloved presiding elder, was with us and preached three good sermons, which were an inspiration to all. Everything is moving on smoothly under his leadership, which shows that no mistake was made in his appointment. We have a splendid W. H. M. Society, which has taken on new life and is doing good work, under the leadership of Mrs. E. G. Harris. They have put some new furniture in the parsonage since conference, having bought a lot before, 100x145 feet, near the church, and are planning to sell the old parsonage and build a more modern and up-to-date one. We have a good Sunday-school, with E. G. Harris as superintendent. On account of bad weather the attendance has not

been what it ought to be. Have organized a Junior League with twenty-five members, with Mrs. H. P. Collins superintendent, which of itself means success. She also has charge of the Primary and Home Departments of the Sunday-school, and is doing fine work. We are expecting great things this year.—B. F. Alsop.

Fort Worth Preachers' Meeting.

Dr. R. C. Armstrong was present and led in the opening prayer. Dr. Armstrong preached at McKinley Avenue. Dr. H. A. Boaz preached at Boulevard. Rev. C. S. Field held the services at Glenwood. Dr. S. R. Hay preached to a crowded house at Missouri Avenue. He preached at Central in the morning. Ashley Chappell preached in the evening at Weatherford Street. Dr. James Campbell, of Fifth Street, Waco, was present and made good reports of his work. There were a number of additions and conversions reported. Sunday, the 20th, all the pulpits of Dallas and Fort Worth will be open to the laymen.—Ashley Chappell, Secretary.

Bangs.

We have been royally received by the good people of the Bangs charge. Most every token of kindness has been extended to us. The pounding began when we came, and the end is not yet; but we are not the least irritated. Bro. Whitehurst (the "big" presiding elder) was with us February 3, and did us some very fine work. The salary was raised \$50 over last year. A splendid quarterly report was made. The presiding elder, preacher in charge and officials all being of the same mind, we expect to move forward and make Methodism a power felt in these ends of the earth in the leading of many souls to Christ. We are making some material advancement. The Home Mission Society has purchased one of the most beautiful blocks in town for a future parsonage site, and they keep us encouraged that it is not very far in the future. Our women keep busy. Our congregations grow in size and interest. It keeps a boy preacher busy to feed the folks that come. We are very proud of such a promising outlook, and are more determined by God's grace to meet the demands made upon us.—J. Frank Luker.

Murchion Circuit.

Our first Quarterly Conference has come and gone. It was at Shady Grove February 5 and 6, 1910. Our beloved presiding elder, Brother C. B. Garrett, was on hand and preached three most excellent sermons. We had dinner on the ground and lots of it. The stewards raised the preacher's salary, and we sure did have a great time. Paid preacher in charge \$100, presiding elder \$14.15. Murchion Circuit is coming to the front. We haven't had a real, genuine pounding yet, but we are looking that way and the signs of the times look like it is near by. We have met a great many good people and are learning more and more to love them.—G. M. Fletcher, P. C., Feb. 8.

Copperas Cove.

We have just closed a fifteen days' meeting at Copperas Cove. Bro. T. N. Lowry, of Merkel, did all the preaching, and the universal cry is that it was well done. The meeting grew in interest from start to finish—not one dull service. About thirty conversions and reclamations; twenty-two united with our Church. Some will go to other Churches. No "hold up your hands till counted," but the old Methodist mourners' bench plan. Thank God it still works, and when oiled for the occasion moves like a freshly greased wagon on a down-hill grade with a good team hitched to it, and Lowry is a team and pulls up hill as well as down. Eternity alone will reveal the good that has been accomplished in this meeting. Bro. Lowry captured my people, but I feel sure they will not love us any the less, but thank and appreciate us more for securing the services of such a man of God at a time when we so much needed him. As I think of the situation now as compared to the condition of things before the meeting it seems like a new Copperas Cove. We only paid Bro. Lowry \$100 and traveling expenses; wish we could have have paid \$200 or more.—J. W. Bowden, Feb. 8.

Caps.

This charge at conference was raised to two appointments—"Caps and Wiley"—and is composed of a fine class of people—intelligent, refined and Christian. Our congregations are large and attentive and very appreciative, and the pastor meets with much encouragement in words of commendation, and in acts of kindness. Our parsonage is new, nice, roomy and our noble people have furnished it nicely, and we are very comfortable. Our first Quarterly Conference is passed, and we were honored with the presence of our noble presiding elder, Bro. Barnes, whose presence is a benediction. No

man ever came this way who was so highly esteemed, or more tenderly loved by these people, than is Gus Barnes. We were favored by a strong sermon Saturday at 11 o'clock by Rev. J. W. Fort, of Abilene, and Sunday at 11 o'clock by a great sermon by Rev. Dr. Duncan, of Stamford Collegiate Institute, and rained out at evening service. Our people did something for our great school at Stamford, and we will do more anon. The Board of Stewards promised to take good care of the pastor, and reported one hundred and seventy-one dollars and fifty cents. Yes, we got a great pounding, and almost entirely by the young people—about fifty in number—and it makes us feel more and more under obligations to them to lead them to and nearer to our Lord, and by God's grace we are laying ourselves at the Master's feet that we may prove the gospel of our Lord. We are praying and working to make this the greatest year of our ministry. Only one conversion thus far and twenty-six accessions, but we are expecting great things of our Lord this year. Bro. Herbert O. Drummonds was recommended to the District Conference for license to preach.—M. D. Hill, Feb. 7.

Lancaster.

We began last Sunday what promises to be a great meeting. Rev. G. A. Marvin, Evangelist, is doing the preaching.—H. H. Vaughan, Feb. 8.

NOTICE.

My address is R. F. D. No. 2, Clyde, Texas. Denton Mission is in the Abilene District, Northwest Texas Conference, and not in the North Texas Conference. C. E. LYNN.

- Clarendon District—Second Round. Canyon City, Feb. 12, 13. Amarillo Mis., Feb. 13. Groom Cir., Feb. 14. Claude Sta., Feb. 26, 27. Newlin Mis., March 4. Lakeview Sta., March 5, 6. Higgins Sta., March 12, 13. Glazier Mis., March 14. Canadian Sta., March 15. Gem City Mis., March 16. Memphis Sta., March 19, 20. Hedley Mis., March 23. Clarendon Sta., March 26, 27. Clarendon Mis., March 29. Panhandle and Pampa, April 2, 3. McLean Cir., April 5. Shamrock Cir., April 7. Wheeler Circuit, April 8. Miami Cir., April 9, 10. Stratford Sta., April 14. Texline Sta., April 16, 17. Dalhart Sta., April 16, 17. Channing, April 18. Hansford Mis., April 21. Dumas, April 19. Ochiltree Mis., April 23, 24. Amarillo, Polk St., April 29. J. G. MILLER, P. E.

- Decatur District—Second Round. Roanoke, Feb. 24, 25. Alford, March 5, 6. Decatur Sta., March 6, 7. Greenwood, March 12, 13. Rhone Cir., March 19, 20. Paradise Cir., March 20, 21. Boyd and Garvin, March 26, 27. Decatur Cir., April 2, 3. Bryson Cir., April 9, 10. District Conference, April 13-15. Jacksboro, April 14, 15. Willow Point Cir., April 16, 17. Chico Cir., April 23, 24. Chico Sta., April 24, 25. Oakdale Cir., April 30, May 1. Mexican Mission, May 7, 8. Bridgeport, May 8, 9. Ponder and Krum, May 14, 15. Justin Cir., May 21, 22. The District League Conference will meet at Bridgeport April 6, 7. The W. H. M. Society (4) The W. H. M. Society Conference (Eastern section) will meet at Justin April 27, 28. The W. H. M. Society Conference (Western section) will meet at Bridgeport April 12, 13. The District Conference will convene at Jacksboro April 13-15. The opening sermon will be delivered by F. A. Rosser, 7:30 p. m., April 13. Following committees have been appointed: License to Preach—J. L. Sullivan, E. L. Silliman, W. J. Palmer. Admission on Trial—T. H. Morris, R. E. Porter, I. A. Thomas. Deacon's Orders—T. J. Beckham, R. S. Gorsline, P. W. Byrd. Elders' Orders—F. A. Rosser, O. T. Cooper, M. B. Johnston. I. S. BARTON, P. E.

- Stamford District—Second Round. McCaulley and Silvester, at Mc., March 4. Hamlin Cir., at Neideg, March 5, 6. Hamlin Sta., March 6, 7. Aspermont Mis., at Mt. Pleasant, March 12, 13. Aspermont Sta., March 13, 14. Royston, at Pleasant Valley, March 18. Rotan Mis., at Grady, March 19, 20. Rotan Sta., March 18-20. Tuxedo, at Anderson's Chapel, March 24. Stamford Mis., at Corinth, March 25. Ward Memorial, at Sunny Side, March 26, 27. St. John's March 27, 28. McConnell, at Plainview, April 2, 3. Sagerton, April 3, 4. Rule, April 4. Pinkerton, at Jud, April 5. Haskell Mis., at Rose Chapel, April 9, 10. Haskell Sta., April 10, 11. Avoca, at A., April 23, 24. Rochester and Carney, at R., April 30, May 1. Thorp, at Cliff, May 6. Knox City, May 7, 8. Weimert, at Pleasant Valley, May 14, 15. Munday, May 20. Bomarton, at Shady, May 21, 22. Goree, at Hood, May 28, 29. District Conference will convene at Rotan April 13, at 9 o'clock, a. m., through 17. J. T. GRISWOLD, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

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Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

## IN MEMORIAM OF MY FRIEND AND COUSIN, EUGENE MCDANIEL.

Eugene was born November 7, 1864, at Butler, Freestone County, Texas, and departed this life June 20, 1909. He was a small boy when his father died in 1873; about the year 1875 his mother moved to Waco, and resided there until about the year 1883 when they moved to Hubbard City, where he and Bro. J. B. McDaniel entered into the mercantile business and in 1892 retired, J. B. McDaniel forming the First National Bank of Hubbard City, of which he has been president ever since. Eugene being of a disposition to outdoor exercise, devoted his time to farming and stock business in both the mercantile and farming and stock business he had what we commonly call made a success, financially, but not like many men of today, hoarded or tried frenzied financing, but invested his means in an honest investment, and we can truthfully say that he had no itching palm for a dishonest dollar and we all have reason to know that a dishonest dollar never stuck to his palms. He was always on hand and ready to assist and help the deserving needy. While he never connected himself with any of the religious denominations, we are informed that he attended Sunday-school and religious services regularly and held family prayers, all of which was characteristic of his nature, for I have known him from birth and, while separated from him a short distance, have been in constant touch with him. His demise was very sudden; left home on the morning of the 20th and died very suddenly of heart failure on his ranch, about 15 miles from his loved ones. I was proud to see the homage and respect shown at the funeral. I was told by a stranger that the procession was the largest ever witnessed in Hubbard City and I will admit that the beauty of said procession was the presence of persons from all walks of life, showing that the sunlight of his noble life had found its way in all deserving channels of life. He will not only be missed by his family and relatives, but many other persons will miss that brotherly, loving pulsation of his great heart, and financial aid he rendered. It would be impossible to enumerate the many noble traits of his character and I would sum it all up in the following words: That Eugene McDaniel embraced all the cardinal principles that were required to make up one of God's truest men. Would to God we had more men of Eugene McDaniel's noble type! A cousin, WM. HUB. GILL, Oakwood, Texas.

CROSS. — Maudie Velma, infant daughter of William and Jennie Cross, was born November 21, 1908, and died July 26, 1909, at Burkett, Texas, aged 8 months and 5 days. Only given to us for a short stay, but how she brightened the home and brought sunshine and gladness to our hearts. Only a sweet bud plucked before it had blossomed. Oh, how we miss her! But God knows best and took her to be with Jesus and our loved ones gone on, there awaiting our coming where there is no more parting. We are not sad as those who have no hope for the future; we shall meet her again. We can now the more appreciate the saying of our Lord, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven." Her uncle, C. B. GOLSON, Pottsboro, Texas.

STEWART. — Auline, little daughter of Brother and Sister Tom Stewart, was born November 8, 1906, and after a protracted illness of six weeks' duration, died January 14, 1910. Her father, mother, two sisters and a little brother are deeply bereaved in her death. The funeral service was held by the writer in the home of the parents. It was a sad scene as the father was very low from the ravages of typhoid fever. We laid the little body to rest in the Anson Cemetery, on the evening of January 15, to await the resurrection of the just. Dear parents, weep not for your little one, for your loss is her gain. From the home of the good little hands are beckoning you to come. Only be faithful for a little while and you will meet her again. FRANK HUGHEN.

PERRYMAN. — Mrs. R. M. Perryman was born in Abbeville County, S. C.; was the daughter of Mary Marshall and J. Y. L. Partlow; was married to R. M. Perryman in 1860. This happy couple who had entrusted their lives into the keeping of each other, wended their way to Texas. When the Civil War broke out he enlisted in Hood's Brigade, and she returned to her father's home where she remained until after the close of this trying period. During the time she rendered valiant service to her country by making clothes for the soldiers and carrying provisions to them. On one occasion when serving as a messenger, she narrowly escaped being captured. She was postmistress at New Market, S. C., during those days of peril. After the break-up they returned to Liberty, where they reared a family of five children who survive her—Mrs. J. A. Smith, of San Antonio; Lena, R. M. and W. S. Perryman, of Liberty; James R., of Memphis, Tenn. The lonely husband, too, is left to pine for his mate. She, with her husband, united with the Methodist Church in 1876, when Brother Taylor was our pastor. She was a Christian in the sweetest sense, patient in tribulation, ever ready to forgive. But at sixty-eight years of age she had to go the way of all the earth. On the morning of December 11, 1909, the life journey of this noble woman came to a close. All who knew her were lifted up as it were for having known her. So meek, so gentle and so pure was she. A beautiful life was that of "Aunt Emma." It was as sweet incense, blessing all who came in her presence. E. H. P.

GARNER. — Mary B. Garner (nee Winburne), daughter of Rev. Finch M. and Mrs. Dora Key Winburne, was born at Holly Springs, Ark., November 12, 1874, and gently fell asleep in Jesus at the home of her sister, Mrs. Julia Graham, Irene, Texas, January 13, 1910, and was laid to rest in old Salem Cemetery, near by. As a child she was dedicated to God by Rev. E. N. Watson, and in early childhood was received into the Methodist Church by her father, in whose communion she lived devotedly until transferred to the church triumphant. She was married to Mr. J. C. Garner at Pleasant Grove Church, near Corsicana, by the writer October 7, 1896. To this union were born three sons, and the eldest, Leroy, was received into the Church last fall at a meeting in which the writer assisted Rev. C. D. Spann, and it was the mother's wish and prayer that God would call Leroy to the ministry. She was a Kidd-Key girl and named her youngest son Joseph Key, for our own Bishop Key, to whom she was related. Sister Garner was a dutiful child, a faithful and devoted wife, an affectionate mother and a loving sister. She was faithful to her Christian duty and a zealous worker in the Woman's Home Mission Society, obedient to the calls of God and her Church. Faithful, patient, suffering woman, thy Savior has called thee to rest. A disconsolate husband, three motherless children, father, mother, two brothers, three sisters, weep at this new made grave, but not without hope, for they have a sweet hope of a happy reunion, where sickness and separations never come. May they all meet her in heaven. M. S. HOTCHKISS.

SELBY. — Charles Louis Selby, son of L. F. and S. A. Selby, was born in Bowie County, Texas, August 31, 1852, and died at his home near Quilley, Texas, January 4, 1910. He was converted early in life and joined the Methodist Episcopal Church, South. From that time to the end he lived a consecrated life. He was married to Mrs. Mary Letchers November 30, 1890, with whom he lived happily till the date of his death. Uncle Charlie was a faithful member of the Church. He could not remember when he did not love God and the Church. He was an earnest, unassuming, faithful Christian, a loving, gentle husband and father. It seems impossible to think of him as no longer with us. His last illness was severe and painful from its very beginning. He longed to live; he had so much to live for. But he had no fear of death; already he had experienced life eternal. He was ready to go. He has left this world of pain and sorrow and has risen to a higher life. Weep not, loved ones, but trust God and look forward to the happy meeting above, where sad partings come no more. RUTH AARON.

COUSER. — Mrs. Mattie P. Couser ascended to glory January 10, 1910; was born December 8, 1844; was married to R. F. Couser May 1, 1866. To that happy union were born five children—three sons and two daughters, all living. She moved to Texas in 1887. Was converted when a child and united with the Baptist Church and afterwards united with the Methodist Church. She remained a faithful member until death. T. W. PRESTON, Pastor.

WILEY. — Fifth Street Church, Waco, has sustained a great loss in the death of one of her most gifted sons and efficient workers, Floyd Bradford Wiley, Jan. 25, 1910. He was born at Old Travis, Austin County, Aug. 10, 1879, and the major part of his life was spent there. In September, 1907, with his widowed mother and her family he moved to Waco. Reared as he was in a splendid Methodist home, it was natural for him to develop the noblest Christian graces, and when eight years ago his father's death left to his sons the responsibilities of the home, Floyd assumed his task gladly and under the sweet consciousness that his work was pleasing to God he grew more sunny-hearted all the time. He was converted and received into the communion of Fifth Street Church by the writer April 1, 1904, and, to him, this step meant a positively religious life. He developed beautifully in all Christian work, in the Sunday-school, League, choir, and later was given a place on the official board. His last religious act was to prepare his report as steward and send it in by his friend. He was one of the noblest and purest young men I have known. His tireless devotion to his mother, his tender regard for the loved ones at home, his fidelity to his Church, proved him God's nobleman. By his happy Christian disposition he enthroned himself in our hearts to live forever. A brief illness of pneumonia and the angels gently eased him to sleep to await a glorious resurrection. His bereaved loved ones have all possible consolation, for Floyd has entered into rest and they will know where to find him. May the loving heavenly Father bless and comfort them and bring them at last to a happy reunion with those who have gone before, in the mansions bright and fair. M. S. HOTCHKISS.

BAKER. — Mrs. Frances P. Baker died at the home of her sister, Mrs. C. E. Preston, Burnet, Texas, Jan. 19, 1910, aged eighty-four years. She was the oldest daughter of John P. and Annie Gillespie, of Alabama, and was born in Fayette County, Ga., March 15, 1826. She joined the Methodist Episcopal Church when sixteen years of age, before the separation of that Church. She, with her family, moved to Alabama. She was left a widow in 1863, came to Texas in 1867, raised a large family of children. She was an elder sister of the late Col. C. C. Gillespie, first editor of the Texas Christian Advocate, and sister-in-law of the late Rev. B. Harris. Her home for some years in Texas was at Bryan. She moved to Burnet in 1892 and immediately identified herself with church work. Was president of the Woman's Foreign Missionary Society for some time and aided in the organization of the Woman's Home Mission Society, of which she remained an officer until her death. She died partly from a stroke of paralysis and old age. Her sons, grandsons, nephew and sons-in-law were her pallbearers. She was buried in white—typical of her pure life. Rev. J. P. Rodgers, assisted by Rev. C. A. Taylor, conducted funeral services. She was held in such high esteem in her home town that business houses closed during funeral services. She was a woman of great patience, physical and mental endurance, had passed through much hardship and suffering, of deep religious convictions and consecrated life; had a fine missionary spirit; a woman of unusual intelligence. She held the deepest love of all her children and set them a noble example of life devoted to the best things. H. G. H.

JOHNSON. — Little Mattie Lucile was the daughter of Brother and Sister G. W. Johnson. She was born February 9, 1906, and went to heaven January 22, 1910. She was not here long, but how hard it was to give her up. But when we remember Jesus said, "Of such is the kingdom of God," we know where she has gone. May this comfort your hearts, dear parents, in this hour of sorrow. Heaven is brought nearer to you because little Lucile is there waiting for you. May it be your earnest endeavor to meet her there. We laid her to rest in the Jayton Cemetery January 23, 1910. T. W. SHARP, Jayton, Texas.

CARTER. — Mrs. Sarah Frances Carter was born Dec. 16, 1844; was married to Mr. R. C. Byrne July 13, 1863; professed religion and joined the Methodist Church in 1867. Was the mother of thirteen children. Her husband and nine children survive her; four preceded her to the glory world. She was a good wife, kind and loving mother and was a good neighbor, loved by all who knew her. She was faithful until the Death Angel came and called her to her heavenly home Dec. 11, 1909. She was laid to rest in the Lott Cemetery. Rev. J. W. Goodwin conducted the funeral services in the Methodist Church. Her daughter, ALICE BYRNE, Avery, Texas.

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CARTER. — George William Carter was born in Sulphur Springs, Ray County, Tenn., March 8, 1857, and departed for his home above from his earthly home in Fort Worth, Texas, December 30, 1909. Brother Carter's parents moved from Tennessee to Texas when he was about one year old and settled at Sherman, Texas, where Brother Carter was reared. He was married to Miss Susan R. Shifflett at Kentuckytown, Grayson County, Texas, in 1877. To them were born seven children. Six of these, together with his aged parents, who live at McKinney, Texas, and his widow, live to mourn his going. Brother Carter had been a citizen of Fort Worth for many years. He was on the police force and captain in that service ten or twelve years. I suppose no man in Fort Worth had more personal friends than he. He had a way of impressing everybody that he was his friend and this drew men to him. It is said that his was the longest funeral procession of any private citizen ever buried in Fort Worth. It was led by the mounted police of the city. Brother Carter was not converted until something over two years ago. In a meeting led by Brown and Curry he was converted and his was a deep, sound conversion. He soon after joined the Mulkey Memorial M. E. Church, South, and a few months later was elected a steward. He did a remarkable work after his conversion. He was a soul winner. He was greatly interested in his own children, his brothers and friends and had the great pleasure of leading many of them to Christ. When the summons came it found him prepared. He is gone. We miss him in the Church; we miss him in the home and in the life of the city. His kindly face has left its impress on our hearts and we shall never forget him. To Sister Carter and his children the sympathy of thousands are extended. May the Savior who saved him and brought him safe to the home eternal save and bring all his loved ones to where he is. W. H. MATTHEWS.

McKEAN. — After nearly two years of suffering Miss Ethel Louise McKean fell asleep Jan. 22, 1910, at 8:30 p. m. She was a daughter of Mr. and Mrs. A. T. McKean, of Austin, Texas. She was born June 8, 1892, and reared in this city, being prepared for life under the excellent advantages afforded by our churches and schools. She was converted in a meeting three years ago, and joined the Methodist Church, and was growing in Christian life. She was patient in her affliction and triumphant in her death. Her career as a child and young woman in this city had won to her a large circle of friends and her death was an occasion of sorrow to many hearts. She leaves to mourn her loss her mother, Mrs. A. T. McKean; a sister, Mrs. Harry Marks, and two brothers, Howard W. McKean and Alonzo T. McKean, and she has joined in her home on high her father and one brother. She was laid away in the cemetery in this city and awaits the resurrection of the just. V. A. GODBEY.

MATHEWS. — The home of our dear Brother and Sister P. and Willie Mathews was made sad and lonesome on January 19, when the death angel came and claimed their darling little Ruby Lee, who was only eleven months old. She was baptized when she was five months old by Rev. J. W. Mayhew. 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, may God grant that yours may be an unbroken family in that beautiful home above, where little Ruby Lee has gone to await the coming of papa, mamma and little brother and sister. The funeral was held and the remains were laid to rest in the Lane's Chapel Cemetery Thursday morning, January 20, 1910. UNCLE M. L.

MEDFORD. — Cecil Gladstone little son of B. W. and Bettie Medford, was born March 3, 1907; died at their home, Lydia, Texas, Jan. 27, 1910. Our hearts are sad, a sweet voice is stilled, our darling little Cecil is gone, but we must bow in submission to God's will. He said, "Suffer little children to come unto me, and forbid them not." Weep not, papa, mamma, sister and brothers, your precious darling has gone to live with Jesus and the dear ones in heaven. May the spirit of the Father comfort the bereaved ones; may they meet where partings will be no more. HIS AUNT, Avery, Texas.

SHORT. — Miss Mamie Short was born January 1, 1881, and died November 1, 1909. She joined the Methodist Church at the age of 12 and remained a consistent member while she lived. During the last seven or eight years of her life she was afflicted in such a manner that the pleasures of this life were but few; but she served God in the midst of her afflictions and He took her home to himself. She leaves a mother, father, sister and two brothers to mourn their loss, but they know that she is serving God in heaven while they weep at her grave. She, like the blessed Lord, was made perfect through suffering. It was His will and it is accomplished; and some day we shall meet our loved ones on the bright hill-tops of glory. I was Miss Short's pastor four years. It was always a blessing to be in her home. Her afflictions did not deter her from being happy; like Job she did not charge God with being foolish. The promise that the afflictions of this life shall work out for us an exceeding weight of glory was verified in her case. She suffered and received her glory. Let us emulate the beautiful life she lived, and God will sustain us in our troubles here and give us a happy reunion with our loved ones over yonder. WALTER DOUGLASS.

DICKERSON. — Judge Charles Foster Dickerson, son of W. K. and Sarah A. Dickerson, was born July 4, 1860, in Falls County, Texas. He was converted when but a boy and joined the M. E. Church, South. He loved his Church and was a true member. He was married to Miss Mattie S. Crutcher July 22, 1891. This union was blessed with two children—one son and one daughter. These children, with their mother, are left to mourn the loss of a devoted husband and father, and his brothers and sisters a loving brother. Brother Dickerson was admitted to the bar as lawyer in 1889, where he soon took rank as a lawyer of more than ordinary ability. He was a man of strong convictions and was not afraid to stand by his convictions. So we feel that our Church has lost a faithful, true member and the pastor a true friend, and the community a useful citizen, the bar an able lawyer, the wife and children a faithful, loving husband, father, the brothers and sisters a devoted brother, but we all bow together in humble submission, feeling that our great loss is his great gain. J. A. BIGGS.

BROTHERTON. — "Uncle" Lyne Sterling Brotherton, of St. Louis, Mo., was born in Columbus, Ohio, February 21, 1831, and died at Wheatland, Texas, January 28, 1910. He was buried in Wheatland Cemetery, with Masonic honors. He was in the truest sense one of God's noblemen, and a faithful member of the Episcopal Church. The last words that fell from his lips were those taught him by his blessed Savior, "Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done," and as the last words died upon his trembling lips he fell on sleep. He leaves an only son, T. Herndon Brotherton, of St. Louis, Mo., who was at his father's bedside when he died to mourn his death. His highest ambition in life was to promote a broader and deeper conception in the hearts of men of the great truth of human brotherhood. He is now gone, but his deeds still live after him. The chalice of disappointments, mixed with trials and sorrows, is now broken, and he is forever severed from the temptations of the world, as he is now with his Lord. Did I say gone? —no, not forever, for we shall yet see him around our Father's great white throne beyond the starry sky. LAWRENCE L. COHEN.

## Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been DRINKING TOO MUCH, they will promptly relieve the nausea, SICK HEADACHE and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated. Take No Substitute.

Fine Advocate Machine, \$22.50

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FLETCHER.—Mrs. Mildred Aurelia Fletcher was born in Henderson County, N. C., October 25, 1841. Her parents were Dr. T. J. and Mrs. Sallie Lister. She was married to Joel H. Fletcher October 23, 1866, the ceremony being performed by Rev. Dr. Frank Richardson. Two years after marriage she came with her husband to Texas and settled in Collin County. Later they lived in Dallas, Bosque and Jones Counties. When the new town of Hamlin was established near their farm home in Jones County they built a home in Hamlin. Here on January 10, 1910, she left her earthly home and loved ones to dwell with her Lord in the heavenly home. Sister Fletcher was converted and joined the Church in early life, and in all earthly relations she lived a devoted and consistent member of the Methodist Episcopal Church, South. Our whole Church and community are bereaved in her death. She leaves a husband, two sons and three daughters who, together with a host of relatives and friends, mourn their loss. But we mourn not as those who have no hope. She walked with her divine Lord while on earth, and now that she is gone we know where to look for her. We expect to meet her in the home above. May the good Father minister consolation to the sorrowing hearts! HER PASTOR.

WEATHERFORD.—Sister Josephine Weatherford was born in Barry County, Missouri, August 17, 1850. While yet a small girl she professed faith in Christ and united with the Cumberland Presbyterian Church and lived in same for twelve years. She was married to J. G. Weatherford in 1869. To this union were born seven children—four girls and three boys. One of these died while very young. The rest of the children, with Brother Weatherford, and a host of friends, are left to mourn their loss. Brother and Sister Weatherford came to Texas in 1885, at which time Sister Weatherford joined the Methodist Episcopal Church, South, and lived a devoted Christian till death, which sad event occurred in Gainesville, Texas, November 19, 1909. Her death was a surprise to all the family, living only a few hours after she was taken sick. The people who have known this good woman the longest love her the best. We took her to Era, where, surrounded by many friends, we laid her body to rest to await the resurrection of the just. I would say to the broken-hearted husband and weeping children to look up, for you shall see your loved one again, where sickness and sorrow can never come. Your brother, BASCOM JOHNSON, Myra, Texas.

ROOKS.—Dr. P. B. Rooks was born in Tennessee Nov. 25, 1831, being nearly seventy-nine years old at the day of his death, which occurred at Troup, Texas. The funeral services were conducted at his son's residence Dec. 22. Rev. Armstrong officiating. He practiced medicine for nearly fifty years. Perhaps few physicians did the amount of practice he did. He always filled every call to both rich and poor. In fact, he was one of the best friends to the unfortunate people I ever knew. Out of his long experience as a practitioner he did not save anything for old age; he actually gave away his entire living. He lived for a long period of years a consistent Christian, being a member of the Methodist Episcopal Church, South. He was my family physician for a period of years. Oh how we appreciated his skill and sympathy in our affliction! He leaves a wife and three boys to mourn their loss. One of the boys is a consistent member of the Methodist Church. JOHN W. GRIFFIN.

AKIN.—Mrs. M. E. Akin, wife of one of our pioneer Northwest Texas Conference preachers, a life-time Methodist, died in Graham, Tex., Wednesday, Jan. 26, 1910, triumphant in the faith. She was born in Hardensburg County, Ky., June 20, 1832. She was buried from the Methodist Church here, Rev. M. K. Little assisting the pastor in the service. She was one of the most faithful and loyal members of our Church I have ever seen. Her funeral was largely attended. She has been waiting many years to join her husband and her son, both preachers, who had gone before. She endured to the end. F. E. SINGLETON.

A WOMAN'S APPEAL
To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

LOONEY.—Sister Mary L. Looney, wife of Rufus G. Looney, was born August 3, 1840, in Howard County, East Tennessee. She professed faith in Christ while but a very tender youth, and united with the Methodist Episcopal Church, South, in which she lived happily until the summons came, December 19, 1909. She was married to Rufus G. Looney September 19, 1855, and at the same time emigrated to Texas, locating near Cooper, Delta County, where she lived to almost see her three-score years and ten. To this union there were born seven children, four boys and three girls. Her husband and one of this number preceded her to the glory-land. Sister Looney was an active Church worker. She possessed a sunny disposition and carried gladness wherever she went. She said to me often, while helpless upon her bed, "I would love to live for the sake of my afflicted daughter; yet, if it is the Lord's will, I am ready to go." Her remains were laid to rest in the Klondike Cemetery to await the resurrection. I would say to her family and friends: Live to emulate the life of this sainted mother, and a reunion on the banks of sweet deliverance will be assured. Her pastor, S. L. HABERN.

EVANS.—Mrs. S. A. Evans, whose maiden name was Myers, was born in Martinsburg, W. Va., January 15, 1837. She was converted and joined the Methodist Church at the age of 14 years. She was married to Jacob M. Evans when she was 16 years old and they moved to the State of Ohio soon after they were married. They came to Garrett, Texas, in 1875 and she has resided there ever since. Sister Evans was the mother of eight children, two of whom died when they were young. Her husband having died some years ago, she was left to spend the balance of her days with her children. Her six children, James Evans, Mrs. Fannie Pence, Mrs. Flora Williams, Charles W. Evans, Mrs. Minnie Jolie and Mrs. Nannie Keener, wife of Rev. W. H. Keener, of the Northwest Texas Conference, and seventeen grandchildren are left to mourn her departure. Sister Evans' long and useful life of 73 years and 11 days came to a peaceful end apparently without pain at 5:50 p. m., January 26, 1910. She is not dead, but sleepeth, and she will awake in the likeness of her glorified Lord in the resurrection day. May grace sustain those who are left. Her pastor, IRVIN F. HARRIS.

JACKSON.—Mrs. Sallie Agnes Jackson (nee Smith) was born in Tishomingo County, Miss., August 31, 1843; died at Big Springs, Texas, January 10, 1910. Sister Jackson joined the Methodist Episcopal Church, South, when she was only seven years old, and lived for sixty years a beautiful and consistent Christian life. She was one to whom the Church always appealed, and in a most intelligent way. Her entire life was a response to Christian duty. She was always an ardent friend and supporter of her pastor, and delighted to wait prayerfully upon his ministry. She lived on the hopeful and sunny side of life, and in her home, in her Church and in the social circles about her she took the happy view of things, and inspired all to do the same. Her heart was full of charity for all humanity. She tried to see the virtues in every life, and while she condemned vice most vigorously she sought to save the erring and turn their feet into right paths. In 1856 her parents moved from Mississippi to Texas and settled twelve miles south of Waco. Here, on the 6th day of February, 1868, she was happily married to R. P. Jackson. In this section they continued to reside until 1898, when they moved to Big Springs, Texas, and again made a home. There were five children born to them, and Sister Jackson's life was spared to see them all grown and married, save one, who died July 18, 1881. She made a sweet and beautiful home for her family, and stamped the beautiful nature of her own heart upon those of her loved ones. The esteem in which she was held by the people of her home city was evidenced by the large number present at her funeral and the rich floral offerings that were piled upon her grave. All heads were bowed and all hearts were sad as they stood together in that service. All felt that a sweet and precious mother in Israel had fallen; that a faithful friend and companion in the home, in the Church and in the community had gone. Her death was very sudden and unexpected, but she was ready, and her happy spirit is at home with God. CHAS. W. IRVIN.

F. E. B.
We heard a man say the other morning that the abbreviation for February—Feb.—means Freeze every body, and that man looked frozen in his utterance. It was apparent that he needed the kind of warmth that stays the warmth that reaches from head to foot, all over the body. We could have told him from personal knowledge that Hood's Sarsaparilla gives permanent warmth. It invigorates the blood and speeds it along through artery and vein, and really fits men and women, boys and girls, to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time, and all its benefits are lasting. There may be a suggestion in this for you.

NORTHWEST TEX. CONFERENCE

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:
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.
SIMMON SHAW, P. E.
Dublin District—First Round.
DeLeon Mis., 11 a. m., Feb. 12.
DeLeon Sta., Feb. 13.
J. G. PUTMAN, P. E.
Plainview District—First Round.
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. S. HARDY, P. E.
Stamford District—First Round.
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.
Waxahachie District—First Round.
Ovilla, at Ovilla, Feb. 12, 13.
Red Oak, at Dixon's Chapel, Feb. 19, 20.
T. S. ARMSTRONG, P. E.
Gatesville District—Second Round.
McGregor, Feb. 12, 13.
Clifton, Feb. 13, 14.
Meridian Mis., at Montgomery, Feb. 19, 20.
Meridian Sta., Feb. 20, 21.
Crawford, at Osage, Feb. 26, 27.
Valley Mills, at V. M., Feb. 27, 28.
China Springs Mis., at Smith Bend, March 5, 6.
China Springs Cir., same time and place.
Gatesville Mis., at Coryell City, March 12, 13.
Gatesville Sta., March 13, 14.
Oglesby, at Hackney, March 19, 20.
Hamilton Cir., at Lund, March 26, 27.
Hamilton Sta., March 27, 28.
Fairly and Latham, at L., April 2, 3.
Copperas Cove Cir., at Reece's Creek, April 9, 10.
Killeen Sta., April 10, 11.
Copperas Cove Mis., at Brown's Creek, April 16, 17.
Nolanville, at Sugar Loaf, April 23, 24.
Placeville, at Placeville, April 30, May 1.
Pearl, at —, May 7.
Jonesboro, at J., May 16, 17.
District Epworth League and Sunday-School Conference, at Meridian May 24, 25. Let all the pastors see that their charges are well represented. S. J. VAUGHAN, P. E.
Abilene District—Second Round.
Scranton, at S., Feb. 12, 13.
Putnam, at Moran, Feb. 13, 14.
Baird, Feb. 14.
Clyde, at Eula, Feb. 19, 20.
Denton, at Dudley, Feb. 20, 21.
Oval, at O., Feb. 26, 27.
First Church, Feb. 27, 28.
Abilene Mis., at N. H., March 5, 6.
St. Paul, March 6, 7.
Anson, March 12, 13.
Hawley, at Truly, March 13, 14.
Escota, at N., March 19, 20.
Eyle, at S.H., March 27, 28.
Trent, at C. R., March 26, 27.
Merkel, March 27, 28.
Buffalo Gap, at B. G., April 2, 3.
Caps, at Wiley, April 3, 4.
Albany, April 7.
Cross Plains, at C. W., April 9, 10.
Nugent, at N., April 16, 17.
The District Conference will meet at Merkel March 28, at 4:30 p. m. Rev. R. D. Steward will preach the opening sermon at 8:15 p. m. GUS BARNES, P. E.
Fort Worth District—Second Round.
Glenwood, 11 a. m., Feb. 13.
Worth Mis., at S., 7:30 p. m., Feb. 13.
Polytechnic College, 11 a. m., Feb. 20.
Mulkey Memorial, 11 a. m., March 6.
McKinley Ave., 7:30 p. m., March 6.
Arlington, 11 a. m., March 13.
Handley, 7:30 p. m., March 13.
Diamond Hill, 11 a. m., March 20.
Boulvard, 7:30 p. m., March 20.
Azle, March 26, 27.
Smithfield, April 2, 3.
Riverside, 7:30 p. m., April 3.
Missouri Ave., 7:30 p. m., April 5.
Grapevine, April 9, 10.
First Church, 7:30 p. m., April 14.
Mansfield, April 16, 17.
Kennedale, April 23, 24.
Central, 7:30 p. m., April 24.
District Conference will meet at Polytechnic College March 30, 7:30 p. m. S. R. HAY, P. E.
Vernon District—Second Round.
Chillicothe Sta., Feb. 25-27.
Chillicothe Mis., at Big Valley, Feb. 26, 27.
Kirkland, at Elba, March 5, 6.
Quanah, March 12, 13.
Vernon Sta., March 16.
Vernon Cir., at V., March 17.
Tolbert, at Fargo, March 19, 20.
Paducah Sta., March 25, 27.
Guthrie, at Plainview, March 25.
Childress Sta., April 1-3.
Childress Mis., at Carey, April 2, 3.
Vera, at Vera, April 9, 10.
Quail, at New Hope, April 15.
Wellington Mis., at Fresno, April 16, 17.
Wellington Sta., April 17, 18.
Crowell Sta., April 22, 24.
Margaret, at Thalia, April 23, 24.
Estelline, April 27.
Olney Sta., April 29.
Spring Creek, at Bitter Creek, April 30, May 1.
Seymour Sta., May 6-8.
Seymour Mis., May 7.
District Conference at Paducah May 12-16. J. H. STEWART, P. E.
Corsicana District—Second Round.
Thornton Cir., at Locust Grove, Feb. 12, 13.
Groesbeck Sta., at G., 7:30 p. m., Feb. 11-13.
Mexia Circuit, at Shiloh, Feb. 26, 27.
Mexia Sta., at Mexia, 7:30 p. m., Feb. 26, 27.
Corsicana, First Church, at E. C., March 5, 6.
Corsicana Cir., at Eureka, March 9.
Mount Zion Cir., at Post Oak, 11 a. m., March 12, 13.
Blooming Grove Sta., at B. G., 7:30 p. m., March 12, 13.

Barry Cir., at Love's Chapel, 11 a. m., March 19, 20.
Eleventh Ave., at E. A., 7:30 p. m., March 19, 20.
Rice Sta., at R., 11 a. m., March 26, 27.
Chatfield and Alma, at A., 7:30 p. m., March 27, 28.
Datura Cir., at Central Institute, 11 a. m., April 2.
Kirk Cir., at Prairie Hill, April 3, 4.
Horn Hill, April 5.
Munger Cir., at M., 11 a. m., April 9, 10.
Coolidge Sta., at C., 7:30 p. m., April 9, 10.
Brandon Cir., at B., April 16, 17.
Irene Cir., at Salem, April 17, 18.
Frost Cir., at Slay, April 19.
Kerens Cir., April 23, 24.
Dawson Cir., at D., April 30, May 1.
Wortham Sta., at W., May 7, 8.
Richland Cir., at Grape Creek, May 14, 15.
District Conference at Coolidge May 17, 18. HORACE BISHOP, P. E.
Cleburne District—Second Round.
Covington, at Parker, Feb. 26, 27.
Cresson, at Long Creek, March 5, 6.
Godley, at Concord, March 12, 13.
Grandview Cir., at Watts Ch., March 19, 20.
Joshua, at J., March 26, 27.
E. A. SMITH, P. E.
NORTH TEXAS CONFERENCE.
Bonham District—First Round.
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.
Post Oak Cir., Feb. 12, 13.
Montague Mis., Feb. 19, 20.
Holliday Mis., Feb. 26, 27.
Dandee Mis., Feb. 27, 28.
Bowie Mis., Mar. 5, 6.
JNO. E. ROACH, P. E.
Dallas District—First Round.
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.
Mexican Mis., Feb. 12, 13.
Bridgeport Sta., Feb. 13, 14.
Horder and Krump, Feb. 19, 20.
Justin Cir., at Justin, Feb. 26, 27.
L. S. BARTON, P. E.
Gainesville District—First Round.
Myra and Hood, at H., Feb. 12, 13.
Rosston, Feb. 13, 14.
Maysville, at M., Feb. 19, 20.
Dexter Cir., at Mt. Zion, Feb. 26, 27.
D. H. ASTON, P. E.
Greenville District—First Round.
Commerce Mis., at Columbia, Feb. 12, 13.
Fairlie and Wesley Chapel, at F., Feb. 19, 20.
Wolfe City, Feb. 20, 21.
R. G. MOOD, P. E.
McKinney District—First Round.
Weston Cir., at Weston, Feb. 12, 13.
Celina Sta., Feb. 13, 14.
J. F. PIERCE, P. E.
Paris District—First Round.
Annona Cir., at Annona, Feb. 12, 13.
White Rock and Williams Chapel, at W. R., Feb. 19, 20.
Avery Mis., at Avery, Feb. 26, 27.
Paris Cir., at Hopewell, Mar. 5, 6.
Bonham Street, at B. S., Mar. 6, 7.
Lamar Ave., Mar. 12, 13.
Centenary, Mar. 13, 14.
J. M. SWEETON, P. E.
Sulphur Springs District—First Round.
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.
Elmo, Feb. 12, 13.
College Mound, Feb. 19, 20.
Chisholm, Feb. 26, 27.
Terrell, Feb. 27, 28.
M. L. HAMILTON, P. E.
Sulphur Springs Dist.—Second Round.
Pecan Gap and Ben Franklin, at B. F., March 5, 6.
Klondike Cir., at Foster's Chapel, March 12.
Cooper Sta., March 13, 14.
Rely Springs, at Parks Chapel, March 19, 20.
Mt. Vernon, at Creasy's Chapel, March 26, 27.
Lake Creek Cir., at Brushy Mound, April 2, 3.
Cumbly Cir., at Gafford's Chapel, April 9, 10.
Sulphur Springs Sta., April 10, 11.
Hagansport Mis., at Hagansport, April 16, 17.
Yowell Cir., April 23, 24.
Sulphur Bluff, April 26, 27.
Winnabow Sta., May 7, 8.
Brashear Cir., at Shirley, May 14, 15.
Como Cir., May 21, 22.
Purley Cir., May 27, 28.
Weaver and Saitillo, May 28, 29.
The Sulphur Springs District Conference will convene at Mount Vernon Tuesday, June 7, 1910, at 8 p. m. W. D. MOUNTCASTLE, P. E.
Greenville District—Second Round.
Kavanaugh Sta., March 5, 6.
Celeste and Lane, at Mt. Carmel, March 6, 7.
Wesley Sta., March 12, 13.
Commerce Sta., March 13, 14.
Leonard and Orange Grove, at O. G., March 19, 20.
Loneoak Sta., March 20, 21.
Floyd and Caddo Mills, at C. M., March 26, 27.
Quinlan Cir., at Q., March 27, 28.
Merit Cir., at Harro's Chapel, Apr. 2, 3.
Kingston Mis., at White Rock, April 3, 4.
Greenville Mis., at Cash, April 9, 10.
Campbell Cir., at Shady Grove, April 10, 11.
Fairlie and Wesley Chapel, at W. C., April 16, 17.
Commerce Mis., at Center Chapel, April 17, 18.
Wesley City Sta., April 23, 24.
Lee Street and Jones-Bethel, at J.-B., May 1, 2.
Loneoak Mis., at —, May 7, 8.
District Conference will meet at the Jones-Bethel (Jacobia) Church Thursday, April 28. The opening sermon will

be preached at 11 o'clock by Rev. C. W. Dennis, and the conference will organize immediately after dinner. The following are the examining committees:
For License and Admission on Trial—W. L. Clifton, E. H. Casey, C. W. Dennis.
For Deacon's Orders—E. B. Thompson, J. A. Thomas, C. Pugsley.
For Elder's Orders—J. P. Lowry, W. A. Clark, A. W. Gibson.
R. G. MOOD, P. E.
McKinney District—Second Round.
McKinney Sta., Feb. 19, 20.
Prosper Cir., at Wesley Ch., Feb. 26, 27.
Frisco Sta., March 5, 6.
Farmers' Branch and Carrollton, at F. B., March 12, 13.
Renner Cir., at Frankfort, March 19, 20.
Plano Sta., March 26, 27.
Nevada Sta., April 2, 3.
Wylie Cir., at St. Paul's, April 9, 10.
Princeton Cir., at Blythe's Ch., April 15, 17.
Blue Ridge Cir., at Henslee's Ch., April 23.
Farmersville Sta., April 24, 25.
S. McKinney and White's Grove, at W. G., April 30.
Anna Cir., at Melissa, May 1, 2.
Josephine Cir., at Sabine, May 7, 8.
Allen Cir., at Lebanon, May 14, 15.
Weston Cir., at Roseland, May 21, 22.
Celina Sta., May 28, 29.
J. F. PIERCE, P. E.
Sherman District—Second Round.
Travis Street Sta., at 11 a. m., Feb. 13.
Key Memorial Sta., at night, Feb. 13.
Van Alstyne Sta., Feb. 26, 27.
Sherman Cir., at Cedar, March 4-6.
Whitewright Sta., March 13.
Bells Cir., at Everhart Memorial, March 18-20.
Pilot Grove Cir., at Blackman's Chapel, March 26, 27.
Howe Cir., at Gunter, March 31-April 2.
Trinity Mis., at Harless Chapel, April 10.
Cook Springs, at 3 p. m., April 19.
Pottshoro and Preston, at View Point, April 16, 17.
Sadler and Gordonville, at G., April 23, 24.
Waples Memorial Sta., May 1.
Southmayd Cir., at S. May 29.
Whitesboro Sta., June 5, 6.
District Conference will convene at Sadler June 6, at 3 p. m., and continue in session until June 8. C. M. HARLESS, P. E.

TEXAS CONFERENCE.

Baumont District—First Round.
Woodville Mis., at Woodville, Feb. 13.
Wallisville Mis., at Wallisville, Feb. 16.
Warren Mis., at Warren, Feb. 20, 21.
Dayton, Feb. 23.
Liberty, at Liberty, Feb. 24.
Ratson and Saratoga, at S., Feb. 26, 27.
First Church, Beaumont, March 2.
Port Arthur, March 5, 6.
D. H. NOTCHKISS, P. E.
Brenham District—First Round.
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.
Columbia and B., at B., Feb. 12, 13.
Alvin, Feb. 13, 14.
League City, at L. C., Feb. 19, 20.
Harrisburg, Feb. 20, 21.
Houston Heights, Feb. 27.
Brunner, Feb. 27.
First Church, Houston, March 6.
St. Paul's, Houston, March 6.
ELLIS SMITH, P. E.
Huntsville District—First Round.
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.
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.
Centerville, at Redland, Feb. 12, 13.
Iola, at Normangee, Feb. 13, 14.
Whelock, at Whelock, Feb. 19, 20.
Franklin Sta., Feb. 20, 21.
Maysfield, at Maysfield, Feb. 26, 27.
E. L. SHETTLES, P. E.
Marshall District—First Round.
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.
Quinlan Cir., at Liberty, Feb. 11.
Winnabow Cir., at Morris Chapel, Feb. 12, 13.
Hughes Springs, at H. S., Feb. 19.
Daingerfield Cir., at Cason, Feb. 20, 21.
Naples and Omaha, at O., Feb. 24.
Pittsburg Cir., at Union Ridge, Feb. 26, 27.
Pittsburg Sta., Feb. 27, 28.
JOS. B. SEARS, P. E.
San Augustine District—First Round.
Geneva, at McM., Feb. 11.
Hemphill and B., at B., Feb. 12, 13.
San Augustine Sta., Feb. 13, 14.
Garrison Sta., Friday, Feb. 18.
Appleby, at S. Ch., Feb. 19, 20.
Livingston Cir., at Mt. R., Feb. 26, 27.
Livingston Sta., Feb. 27, 28.
C. A. TOWER, P. E.
Tyler District—First Round.
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.
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## The Sunday-School Department

EDITED BY C. S. FIELD, Secretary Texas Methodist State Sunday-School Conference, Fort Worth, Texas.

Address all communications, queries, etc., intended for this page to the Advocate Sunday-School Editor.

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

No Sunday-school writer is more widely read than Amos R. Wells. He is original and engaging. He had once a day-dream, a sort of a vision. He saw

### The Teacher's Crown.

"In one of those dreams that are truer than waking those passed before me a long line of Sunday-school teachers I have known. I noted with surprise as they appeared in view that all were decked with diverse crowns. I had not looked long before I discovered that these crowns were not arbitrary and artificial, but sprang from the very substance of the character of each. They had received their reward in crowns that were according to their deeds and teaching life.

"First in line came a teacher whom I remember merely as an eloquent talker. His words were deftly chosen, his sentences smoothly formed, his teaching a charming harangue, bright with metaphor and sparkling parables. I loved to listen to him. I was as proud of him as he was of himself. To be sure, the only thing he ever did for me was to inspire in me a desire to become an equally eloquent talker; and I was sorry that he had not received a nicer crown.

"It looked very beautiful, as if it was studded with lovely pearls; but as he came nearer I saw that each pearl was a little bubble, swollen from a reservoir within, and these were continually bursting, though new ones would take their place; and I thought, What a trivial, soap-bubble crown!

"There were several worthy teachers in line whom I remembered as careful instructors in Bible history. They had every date at finger's end, knew the order of books, their contents, the relationships of the prominent characters to each other, and all details of place and customs. They were mechanical, though thorough and useful. They had taught me how to dig into the Bible and study it as hard as I would study calculus. I was grateful for this, and was sorry to observe that they had only paper crowns; paper neatly folded and plaited.

"I saw several teachers in the line who had always taught with a sad countenance, teaching not from love, but from duty. These, I said, will be happy now, as their distasteful task is over and their reward has come; but when I could see their faces clearly they looked mournful as ever. Their crowns were ebon black, pointed with little urns and lined with crepe, and they often shifted them, pressing their hands gloomily to their brows, as if the crowns were very ill-fitting and uncomfortable. They wore them with a martyr's air.

"Then came the line of doctrinal

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teachers. I remembered that over and over they told of the fundamental doctrines. These doctrines were the warp and woof of every lesson. Over and over in the same set phrases they emphasized the importance of these doctrines. But they never taught me the relation between those doctrines and my life. For years the formulas they taught me remained mere words. Their crowns were solid and rich, but not attractive.

"In my fantastic dream I saw another, who had been a good teacher and a very poor one by turns. His piety, zeal and attendance were all subject to great fluctuations. A Sunday's teaching from him, carefully thought out, would be followed by an absent Sunday; and then would come a fortnight or more of questions read out of the question book—lifeless and mechanical.

"I was prepared, therefore, to understand the meaning of his crown, which bore many beautiful gems, but these gems gave a fitful and intermittent light, flashing out for a moment the most brilliant light, and then growing dull and dark.

"And now, closing the long procession, who are these I see? A throne blessed band.

"There is the cheery little matron whose brisk kindness gave charm to my introduction to Sunday-school life. There is the quiet and low-voiced lady, whose gentle teaching carried me many a step toward my Savior. There is the thoughtful and saintly woman whose prayers for the schoolboy went up night and morning, whose pleadings were so earnest, brave and wise. There is the noble-hearted man, familiar with a young man's perplexities, sympathetic as a woman, trustful as a hero, strong and uplifting in word and friendly deed. I see them all, and from their glorified deeds a wonder shining crown of light, beautiful as the love gleam from a mother's eye, and every one of the crowding star points of these crowns is for a life work for the Master.

"As I gazed with tear-dimmed eye, an angel stood by my side and asked me: 'Who are all these thou hast seen?' 'These are Christ's teachers I have met,' I answered, 'all crowned as they have taught.' 'Yes,' said the angel, 'but you have seen more than that; you have seen among them the crown you yourself will wear when your teaching days are over.'

"Which shall it be?"

### ORGANIZING FOR WORK.

On the evening of January 27 a large company of Sunday-school workers of the city of Fort Worth met at the First Methodist Church and effected a permanent organization.

The object of the union, as set forth in the constitution which was adopted, is, "The training and development of Christian workers for service by means of Bible study and teaching, mutual helpfulness and social fellowship."

Dr. Sam R. Hay, the presiding elder, presided and gave wise direction to the meeting. The membership of Sunday-school workers will be about 300.

A monthly meeting will be held with a suitable program. There is a great deal of splendid talent among these three hundred Sunday-school workers of this city and a very interesting program will mark every meeting. While it is primarily for the benefit of our Methodist workers, any person who desires the benefit of the organization may become a member and will be heartily welcomed.

### RATES TO SAN ANTONIO APRIL 6-8, 1910.

The general passenger agents have already promised us convention rates to San Antonio for our April State Conference.

It is understood that all our pastors and officers and teachers are ex-officio members of the conference and we hope all who can will go. However, we advise that each Sunday-school pay the railroad fare at least of two delegates to this conference. It will be money wisely invested. When they return have them tell the school what they heard at San Antonio. This will scatter the Sunday-school light and enthusiasm all over Texas.

There are worthy workers connected with every Sunday-school who are deserving and would highly appreciate a trip of that kind. Talk it up and plan for this.

### A LIVE PANHANDLE SUPERINTENDENT.

L. G. Hawkins, of Vernon, reports: Great school yesterday; attendance, 335; on roll, 371. Bibles, 195. Every officer and teacher present, and, with one exception, on time. Fine interest; big time; feel like shouting. Couldn't hardly hold pastor down. I not only want every member in the Church, but want every member of the Church in the school. How is that for a standard? Is it impossible?

Taking 81 off of the attendance for the primary, which department is not expected to bring Bibles, leaves an adult attendance of 254, with 195 Bibles. That looks good to me, but want to do better.

Five classes in Junior Department with perfect record in attendance, Bibles, lesson, etc., and several in adult departments, and quite a number with almost perfect record.

### SUNDAY-SCHOOL OFFICERS' AND TEACHERS' MEETING, GREENVILLE DISTRICT.

The Sunday-school officers of the Greenville District met at Greenville January 27 to discuss plans and methods of an advance movement.

It was a great meeting. Twenty-one superintendents and fifty teachers were in attendance. The enthusiasm was at high tide, and every one present was active in the discussion of each topic. That whole-souled layman, Judge Perkins, took active part in seeing that the meeting was a success, and, backed up by an active presiding elder, the Sunday-school interests of this district will receive from this successful meeting an impetus that will show a marked advance over old plans and methods.

There are live, up-to-date Sunday-school workers in this district, and we look for great things to come to pass this conference year in those schools.

The writer had the pleasure of being present, and hopes to have the pleasure of attending more of this same kind in this year.

W. E. HAWKINS,  
Conference Secretary.

### RESOLUTIONS OF SYMPATHY.

Resolutions of sympathy from the Board of Stewards of the M. E. Church, South, Alvarado, Texas, on the death of Brother W. T. Reynolds.

Whereas, God in his infinite wisdom has seen fit to remove from our midst our beloved brother; therefore be it

Resolved, That the Church that he loved and served so faithfully as a stewards, trustee and Sunday-school Superintendent has suffered an irreparable loss; that the Board of Stewards has lost a member whose influence will be long felt, and whose kindly counsel will be sorely missed.

Resolved, That we extend to his family and friends our heartfelt sympathy in this their great bereavement.

Resolved, Further, that a copy of these resolutions be presented to the family, and also sent to the Texas Christian Advocate, and that a copy be spread on the minutes of the board.

Respectfully submitted,  
A. D. DEAN,  
H. T. CAMPBELL,  
H. L. PARK,  
Committee.

### A DOCTRINAL INSTITUTE.

At the Pastors' Conference of the Gatesville District, the preachers divided the district up in four divisions, and it was agreed that in each of these divisions there was to be held on the fifth Sundays, a doctrinal institute, in which the doctrines of the Methodist Church were to be preached. The first one for this division was held at Crawford, the 29th and 30th of January. The preaching was done by Bro. W. J. Mayhew and Bro. C. C. Hightower, and it was of a high order and in a most brotherly spirit. It is not the

purpose of these institutes to abuse and throw stones at other folks, but we want folks to know what we believe and why we believe it. It is very evident that it is high time we were preaching our peculiar doctrines, and the fellow who is afraid to preach the doctrines of our Church ought to step down and out of our pulpits and give space to another who is not afraid to preach our doctrines. We feel sure that our institute did untold good to the folks that were present, and the congregations were very large indeed. The next institute for this division of the district goes to Valley Mills and

will embrace the fifth Sunday in May and we want the P. E. to govern himself accordingly. By the way, let me say that we have THE presiding elder of this conference.

A. C. SUMMY.

### NOTE OF THANKS.

The Methodist preachers who have so kindly remembered me in this hour of sorrow in the loss of my boy, Dr. J. W. Hyatt, a most kind, devoted and noble-hearted son, will accept thanks, one and all, for sympathy written and orally expressed.—Mrs. Jennie May, nee McDougan, nee Hyatt.

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