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

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

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EDITORIAL

THE HOUSTON POST MAKES MERRY OVER NASHVILLE.

Recently the Nashville Advocate contained an editorial righteously arraigning the local authorities of Nashville for not enforcing the liquor law, pointing out the fact that the present Mayor when a candidate for the office gave his sacred pledge that if elected he would see to it that all the laws, including the prohibition law, would be strictly enforced. But just as soon as he was comfortably seated in his office he gave out the intimation that his administration would be "liberal," and as a result most of the cold drink stands began to violate the prohibition law. The Advocate criticised this condition of things and called the attention of the county authorities to it. It also called attention to the fact that the Governor of the State was sitting quietly by and giving no heed to law enforcement. This was all that the Houston Post needed for a text, and it reproduced the Advocate's editorial and used it to show the monumental failure of prohibition in communities where the people preferred regulation. And it proceeded to enlarge upon the beauties of regulation and the failure of State prohibition laws.

But the Post has said nothing about County Attorney McCarn's recent exhortation of the District Judge and the Davidson County Grand Jury for their failure to enforce the law and for their open connivance at its violation, and the further fact that these officials are now getting busy. And now it has developed that since the District Judge has given assurance that these matters will be looked into, he has received a warning from the liquor people that they will kill him if he pins the law tight down on them. Of course, it does not suit the Post's argument to mention these things, for it would spoil its conclusions.

The Post is really at heart against all forms of prohibition, but for the sake of sustaining its "local self-government" views it admits that where a community wants prohibition it ought to have it. But as for State prohibition, the Post is fiercely against it. But we do not see where the Nashville situation gives anything more than temporary comfort to the Post. Just exactly what is true in Nashville has been true in every community when the first attempt is made to enforce a prohibition law. It was even worse in Denison and in Sherman for several months after local option went into effect than it is in Nashville and Memphis today. So it was in Waxahachie, Tyler, Greenville, Ennis, Corsicana and other large Texas towns. It took months to develop sentiment enough to make the law-defying liquorites know their place. But now they are as gentle as Mary's little lamb in all these communities. They have found out that the people mean business, and so have the courts and the local authorities. But at first these wild beasts of the saloon business did precisely

as they are doing in Nashville—they defied the law, and the whiskey papers pointed out that local option was a failure in towns where the country people had forced local option upon them. It took time to tame these beasts, but they are tame now. In all our Texas towns the law is enforced, and the man who undertakes to override it soon realizes his mistake. So it will be in Nashville and Memphis and in all large towns and cities where at first the law is ignored or violated.

The people of any Commonwealth finally awake to the fact that drastic measures are needed and a vigorous public sentiment to put down lawlessness. It will not be many months before Tennessee will see to it that her laws shall be obeyed. But they will first have to teach public officials a needed lesson, and they will do this in due time. Moral revolutions move slowly, but they never move backward. Their tendency is onward. And the moral sentiment of the South is crystallizing against the whiskey traffic, and it is a doomed business. It will take the Houston Post and a few other papers a long time to realize this truth, but their eyes will open by and by.

The Post already knows, but it will not confess it, that the liquor business is a lawless institution, that there is not one moral argument that can be made in its behalf, that it is the source of the most of our bloody crimes, and that it has no right in morals to further exist. But the Post happens to live in a section of the State where public sentiment is, to some extent, against local option and State prohibition, and the Post falls in with this low idea of government and panders to the saloon sentiment. But even the Post will change its attitude as the years pass. It is a great newspaper, and there is much in it to commend, but on this saloon question it is execrable. However, it is welcome to all the comfort and encouragement that it can get out of a misinterpretation and a misapplication of the editorial it reproduced from the Nashville Advocate. On with the battle!

THE SECOND BIENNIAL MEETING OF THE LAYMEN.

Saturday of this week the second biennial meeting of the laymen will meet at the Auditorium at the Fair Grounds in this city. The body will be in session until Tuesday of next week. It will be a great connectional gathering of the laymen of the Church. Only one like it has been held heretofore and that one was in Chattanooga, Tenn., about one year ago. It will be composed of all the lay leaders of all the conferences in Southern Methodism, with hundreds of visitors from all over the South and the great West. It is fondly expected that there will be from 2500 to 3000 present during the sessions of the conference. All the Bishops have been invited and more than half of them have signified their intention to come. The program is one of the best ever gotten up, and upon it will be found the greatest men in

our Church and from other Church organizations as well. Every speaker has been selected with special reference to his fitness to discuss the subject assigned him. Many addresses of extraordinary note will be delivered, and open conferences for brief remarks and personal suggestions will be a special feature of the occasion. On Sunday every pulpit in the city as far as practicable will be occupied by a layman of wide reputation, and work in connection with the Laymen's Movement will be the subjects discussed. It will be a memorable occasion in the history of the city as well as in the history of the State.

Texas will be largely represented. Her preachers and her laity will be here by the score. They will want to get the benefit of such a meeting, and as it is within the bounds of their own Commonwealth they will take pride in its success. The Committee on Arrangements have made special provisions for the accommodation of the visitors at the lowest rate possible, and all who come will receive special attention. We hope our preachers and laymen in general will avail themselves of this great opportunity, an opportunity that will come to most of us once in a lifetime. To be present and hear the proceedings will be an inspiration and to come under such an influence will mark an era in the experience of any minister or layman. We are, therefore, expecting an immense crowd from all over Texas. May the great Head of the Church make this gathering an epoch in the progress of our Zion. We are looking forward to it with wonderful hope and buoyant anticipation.

THE PROTESTANT EPISCOPAL CHURCH IN TEXAS.

The Protestant Episcopal Church in Texas does not amount to much numerically. From its recent year book we gather the following figures: Clergymen, 96; parishes and chapels, 168; and communicants, 13,461. During the entire year that Church has received 240 net increase. These figures represent the sum total of ministers, members, chapels and increase in communicants.

Yet the Protestant Episcopal Church assumes to be the only valid Church of Jesus Christ in Texas. It looks upon all other denominations as spurious in their claims to Church validity, and all ministers in these denominations as unauthorized proclaimers of the gospel. It would be sacrilege upon the part of any parish in the Protestant Episcopal Church to invite one of these unauthorized ministers into its pulpit, unless under a special dispensation.

Now what would become of the 4,000,000 of people in Texas—minus that 13,461 above mentioned—were they left to the Protestant Episcopal Church for the ministrations of the gospel? They would go unprovided for if left to this alternative. But no such an awful calamity is the result, for we have a number of Church denominations, authorized by the New Testament and inspired by the Holy Ghost to go up and down through

this broad State and preach the unsearchable riches of Christ to the people. They do not confine themselves to a few society people and to the centers of population, but they go to all classes and tell the old, old story of the cross. In our four Annual Conferences alone we have a net gain, as the result of last year's work, of more than the entire membership of the Protestant Episcopal Church in Texas. We have in round numbers 260,000 members, about 900 ministers, more than \$5,000,000 in church houses, and we are preaching the gospel to more than a million of the people. But we are only trying to do our duty and claim no credit for the result. And were it not for our presence, our revival work and the sentiment we are developing, the Protestant Episcopal Church in Texas would not have half the communicants that it now claims! It thrives upon the harvest of our sowing, and we are more than willing to share our fruits with that religious organization. We are only sorry that the Protestant Episcopal Church is not ten times stronger than the above figures show. If that Church will go out in the hedges and highways, like the rest of us, it will have a field in which to greatly multiply its membership. Its one oversight is that it stays in the centers.

WOMAN SUFFRAGE IN THE CHURCH.

Our good women are beginning to clamor for more power and a wider range of influence in our Church work. Some of them want to be made eligible to membership in the General Conference. No man has a higher appreciation of the honesty and ability of our good women than the writer of these lines. He has always worked in harmony with them and given to them every possible encouragement. But we doubt the propriety of making the change sought by some of the leaders among our good women. It smacks too much of woman suffrage, and it runs along in the wake of the advanced thought of our Northern brethren. We have too much reverence for womanhood to see them thrust into positions where they would mix in the rough-and-tumble affairs of the men. To put them there would bring them into antagonism with their brethren, and that respect that men now have for them would lose some of its sanctity. Therefore, we had better let well enough alone. We do not need to try too many experiments and innovations in our Church work.

As Methodists we do not accept Mr. Wesley in all things as our guide in matters of theology, since he was not, technically speaking, a theologian, but an evangelist. Nevertheless, his theology, for the most part, is of the best type and his teachings wonderfully sound. As a spiritual preacher he has never been excelled since the days of Paul, and as an organizer of the results of his ministry no preacher has ever excelled him. He was one of the most fruitful men born of woman.

WHY THE DECLINE IN THE M. E. CHURCH, SOUTH?

By REV. JACOB DITZLER

The statistics of Churches in the United States are out in separate form for the years 1900 to 1906. The percentage of the increase of the six largest denominations should open the eyes of many whose eyes have been tightly shut for some years in our Methodism. While the Roman Catholics have increased during these six years over 90 per cent—nearly doubled—to be accounted for by the millions of immigrants brought in from the nations lowest in all Europe in virtue, in intelligence and patriotism, mainly, yet the other, namely, Methodists next largest, Baptists next, Presbyterians and Lutherans each over 2,000,000, and next the Disciples ("Campbellites"), yet only one of these Churches falls as low as fifty per cent during those six years, counting also the Episcopalians, smaller than any of these, yet their per cent of increase rises above 50 per cent, the Disciples' per cent of increase being over 75 per cent, the Methodists' per cent is only 25 per cent!

Now, let me give the increase of the Methodists in the days of sacrifice, of "labors more abundant," when, in Tennessee, Pitts, Green, McFerrin and Robert Paine; in Kentucky, Tomlinson, Bascom, Stamper; Akers and Cartwright in Illinois; in Indiana, Ames, Wiley, Ruter; in Missouri, Monroe and Thomas Johnson led the Methodists; in Virginia, Early and William A. Smith, what was the increase in the small territory we had to labor in—e. g. in 1839 and after or before. In the four years from 1836 to 1839 (four years) our increase was 89,781, an average of 22,448 each year (Bangs' History M. E. Church, Vol. IV, p. 377). Cartwright's Autobiography, p. 407, gives the increase in 1844 thus: The sixteen conferences in the Western division had of members, 550,462; of traveling preachers, 1862; total membership in the M. E. Church, 1,172,356; . . . traveling preachers, 4282; total increase in four years, 276,287; of traveling preachers in four years, 774. Here was an increase of 276,287 in four years, averaging an increase of 69,071. In 1843 the net increase was over 100,000, says Peter Cartwright, page 439.

Now, the question arises, in view of our small increase in late years, what causes this decline in increase? Is it possible that that Church that for over one hundred years led all denominations in the increase of its members now drops far below all the six denominations in relative increase, and to such a miserable extent? Only a paltry 25 per cent increase, when even the slow Episcopalians more than double that! We remember exceedingly well when, thirty years ago in Texas, or about that time, we published in the Texas Christian Advocate (Dr. John then editor) that the Chautauque move would result in heavy decrease of our increase. We warned, too, in prints, that modern evangelism was going to be detrimental to solid success. In both cases clever men wrote that our view was pessimistic, old fogy, etc. Well, now, Brother Optimist, come forward and take the stage. What has done this? "The cause, the cause, my soul." We said our say boldly in print at the very beginning of these movements. In the Texas Christian Advocate the past year was a racy article by Brother J. W. Hill, on the cities of the West; what numbers of them had no Methodist Church, and deploring it. Twenty-four years ago the past October we published in one of our Church papers statistics of the lands in the South and West where we were doing almost nothing as to home missions. And we admit we scored the Mission Board pretty severely for their blindness to the wants of the great work in Oklahoma and Texas, especially. And later—but a year ago—we called attention in the St. Louis Advocate that in rich parts of Missouri were strips of land—one case, especially—thirty miles long, nine miles wide, where we had no organization, nor Church; and four years ago, in Oklahoma, we noted there were spaces in the Southern part where in thirty miles square we had nothing. What is the matter? What is the cause? Those two places are quite thickly settled; splendid farms and fine houses dot them. Baptists are there. Disciples are there. We are not.

Is all this a result of the modern contempt of doctrinal preaching? Is it because modern evangelistic methods have brought our pulpits into contempt and have driven away great numbers of solid, intellectual people? When was the question asked seriously until the last few years? Why have the men so numerous quit habitually attending Church? When were such questions asked till lately? We successfully passed through the periods of Ingersoll, of Beecher's escapade and

its sad example. Is it because people are so intelligent they now are skeptical?

First: I will show that that can not be the case; and

Second: It would equally affect other Churches, were that the case.

Is it because we are the only Church that has for thirty years almost entirely abandoned preaching our doctrines and our practices? Many will think so, especially our best men and closest thinkers. Some things the last General Conference did tended greatly to our injury, viz.: The efforts to change our Articles of Religion. As I published then, I say now: I would have our Articles reduced in number, could it be done well and without excited controversy. But all observers know that intense controversy would ensue, to the great injury of our beloved Zion. Another controversy has been kept up by some that can do no possible good, but harm. That is the union of the two Episcopal Methodisms. As we published in the Texas Christian Advocate several years ago, a serious effort in that direction would result in three, if not four, separate Episcopal Methodisms. We repeat what we pointed out then: That in all history, Jewish and Christian, divisions once made never were healed. No two Jewish sects ever united. Some may perish, die out, but unite—never.

Efforts to unite the Eastern, or Greek Church, and the Western, or Roman Church, though carried on from the fourth century till the present generation, failed all the time. Emperors, kings, popes and prelates labored to this end without success. Baptists have been subdividing ever since they started in the sixteenth century, but no two of the separating bodies ever successfully reunited. Many of the minor divisions died out entirely, others seemed extinct, then revived, but they never united. Alexander Campbell and his father, Thomas, were Sandemanian Presbyterians; were of that body a century ago, double-dyed Calvinists; sprinkled for baptism; not one had been immersed. They both joined the Baptists in 1812, made application to join the Old School Presbyterian Church; were refused; then, about 1823 to 1827, set up their own Church, changing their doctrines radically from their Sandemanian and from their Baptist creeds; but no reuniting with their former allies. Nor does the late failure of the Cumberland Presbyterians encourage those efforts. What does all this teach us? Do these parties who write and preach so cleverly give due weight to these facts of human nature, these records of history? Here we fall back on the—as we think—only tenable ground to be occupied, namely, Church co-operation; unity of effort. To prove to the reader that these thoughts are not new to the writer, we will copy some from my "Philosophy of Church History," written in 1858-59, and published the year our Civil War closed, 1865 (two chapters added in the spring of 1866, while the book was in press), pages 336-341. The unity of Churches is discussed, and unity of effort urged. On page 311 we say: "Every division of the Church is a calamity." But we proceeded to say the "times demanded still further reform and religious progress." We agreed that people "might not be willing to reform their polity, or simplify or condense their Articles of Religion, or cut off those that were obsolete." On page 324 we repudiated—as always we have done—the paganistic theory that external rites "are the door and initiatory rite into the Church. . . . The truth is, the whole question of ordinances and rites remains without a true analysis and explanation. . . . By the great body of orthodox Christians baptism is an initiatory rite; it is a sign; it is a seal; it is a figure; it is a representation; it is a token. It is a pledge of pardon, an initiation, a door, an entrance. Yet no text of Scripture declares it, no reasoning can sanction it, no analogy sustains it." Page 335 we lay down the—as we regard it—true position, all in italics, that the Church "that certain great doctrines that lie at the foundation of the whole system of religion are taught therein, and can not be ignored or arbitrarily discarded." This we argue at length. Then, page 336, in italics: "All that which may be believed and acted on, yet does not damn the soul, should be left to the liberty of the members of the Church. All that which, not believed, not acted on, does not damn the soul—destroy virtue—should be left to the freedom of the believer or the Church." Again: "Although there may be a great triumph in the Church on the question of unity in this country, yet we must remember the amount of opposition to be overcome. . . . There can be no extended unity until the Churches learn the true principles of toleration." (This last is in italics in my book.)

We then show that Locke, Whitely, Warburton, Bayle, etc., did not present toleration in a true light. The very word toleration is objectionable, yet we use the word. We then (page 340) press the matter that the Church is still "in a state of development and progress." "Much will be done when preachers and leading divines, both Protestant and Catholic, cease to willfully, knowingly misrepresent each other's views, doctrines and practices." Page 341: "The Church ought not to be powerful and (outwardly) united till she is tolerant and pure." Thus we wrote in 1858, published in 1865. We stand there now.

As so much is written on unity, now let me say that evidently the leaders in Catholicism early saw the impossibility of ever forcing outward conformity—a thing the great Elizabeth of England failed as badly in 1558-1603 as did the popes. Catholicism found out a cunning way to treat that question, which even now acts on the ignorance of people like a charm. In the place of warring on the new sects that sprang up in all her dominions, she adopted the method of regarding the uncontrollable sects as simply "orders" in the Church; just as if Protestantism should regard that word as equivalent to the General Church, and Baptists, Presbyterians, Methodists, etc., as orders in the Church. To see

how impossible it is to make even members think alike in detail, take one brief chapter in the English Church. In 1583 the Royal Commission under Elizabeth sought to establish by authority uniformity, with the result that, though since Augustine's autocratic authority, and Whitgift, Bancroft and Abbot had almost equaled the infamous Laud, yet the old symbols of religion had vanished, and the archbishops created their own tests of dogma. Parker deprived a vicar of his benefice for denying the verbal inspiration of the Bible. Soon the successive Archbishops of Canterbury had a varying and often a conflicting test. Whitgift tried to force on the Church supralapsarian views of Calvinism. Bancroft, his successor, labored to enforce his anti-Calvinistic views. Abbot had no mercy on Erastians. Laud had no patience with anti-Erastians. We would tire the reader to tell the antagonistic dogmas erected here, though not as reckless and wild by almost infinite differences that arose when the agonized Luther tried to force uniformity in the sixteenth century.

But let us not forget the great issue: Why the decline in our great Church; largest Protestant Church in the United States? In our next we will look into this matter. Prospect, Ky.

SOMETHING TO ACT ABOUT

By Rev. J. W. Hill.

It is a common thing to hear people say: "I like that preacher because he always gives me something to think about." Behold! that is very good. But is it not time, high time, that the preacher was giving the people more to "act about?" Even so! Everything our Lord said and did is to be repeated by his Church. Yea; "Greater things than these shall ye do," said he, "because I go unto my Father." Under the dispensation of the Spirit, in and by which every believer becomes a "partaker of the divine nature," that which "Jesus began to do and to teach" is to be carried on "to the uttermost parts" of the uttermost parts of the earth." The task is a great one, and the ideal is high; but if the New Testament teaches any thing, it is that we are to do as he did, teach as he taught, and, finally, wonderful to contemplate, to "be like him."

The "institutions" of the Church are the expression of the principles he inculcated, "the stalk, the ear and the full corn in the ear" from the seed which he planted and watered with his blood. And as these principles were not presented in scientific formula nor in abstract terms, but illustrated in their practical application to human need, so the Church, which is his body, and which is to represent him in the world, must take up its cross and follow him. He healed one or two blind men, not that those unfortunates might have a clearer view of their own poor rags, nor yet to demonstrate his power, primarily, but to give to the Church the lesson that the sightless men and women should be the beneficiaries of a charity that finds its source and secret in the spirit that was in Christ Jesus. It was the birth of the idea of an asylum for the blind. The same may be said of all he accomplished as "he went about doing good."

The Church has been slow to learn its lessons, and to give intelligent expression to the impression intended to be made by the preaching of the gospel and the guiding of the Holy Spirit. But learn it must, and act it must, if the "truth as it is in Jesus" is to be fully and adequately presented to the world. The message of Jesus to mankind, when reduced to its last analysis, is expressed in the two little words, "come" and "go." Men must "come" to him for pardon, purity and power; then they must "go" out into a lost, sinful and suffering world, and do that which he "began to do." As a pledge and assurance of success, he promises to be with them "always, even unto the end of the world." Not that those who believe on him are to arrest the stated operations of natural law, or with the feeble fingers of mortality play upon the keys of Cosmos; not at all. The "greater work" which he would have his Spirit-filled followers to perform lies not in the plane of the material, but in the realms of the spiritual. For, note, he declares this greater work is to be done because he goes to the Father, which going was a necessary prerequisite to the coming of the Holy Spirit, which should "guide into all truth." The dynamics of matter and spirit are very different. In one case we use the wedge, the screw, the pulley, the pressure of steam and the thrill of magnetism; in the other we employ argument, persuasion and the assisting power and

influence of the Holy Spirit. And it was in the realm of the Spirit that the real mission of Jesus lay. His ministries to the human body and his miracles in the domain of the material had an ulterior meaning: the furtherance of his great purpose of "saving his people from their sins." Nor were these temporal manifestations of his power and grace insignificant adjuncts to his one great, overshadowing, all-comprehensive purpose. On the other hand, they were the keys that opened the doors of opportunity to him to present the kingdom of God to the servants of Satan, and to offer to dying men the boon of eternal life.

So important, indeed, did he deem these bodily blessings that not only by example, but by precept, expressed in a number of ways, he sought to impress upon his disciples that to feed the hungry, clothe the naked, visit the sick and imprisoned, was not only a common human duty, but was the sacred passage, along the line of least resistance, to the subjugation of the mind and heart of unfortunate men. And who that knows human nature a little bit will deny the truth of that proposition? Do not general observation and personal experience bear witness to it? Yea, does not the voice of history proclaim it? Is it not a fact that Rome, with all her relics of heathenism, owes her success, especially in enlightened and Protestant countries, to these very methods? Undoubtedly. And shall we not learn a lesson from the Romish denomination, even though we ignore the direct teaching of the great head of the "Holy Catholic Church?" And have not we, as a branch of that Catholic Church, been slow in learning this lesson? We have stressed the preaching of the Word from the pulpit, to the neglect of the other potent means of reaching great masses of men who can not be reached by our direct evangelistic methods. "These things ye ought to have done, and not left the other undone." It is true we have done something. We have established a few orphan and rescue homes, and have made a little effort at settlement work and hospital service. But all this is only a drop in the bucket to what we ought to do, what we can do, and what we must do, if we make any considerable progress in these practical, utilitarian times. The spirit of Christ has become diffusive as never before in all Christendom, and it is expressing itself in a thousand ways, many of which sneeringly reject or tacitly ignore the source to which all such institution are indebted. It is a time of guilds, brotherhoods, lodges and other organizations, in which the Fatherhood of God and the brotherhood of man are paraded as doctrines quite independent of the teachings of Christ and his Church. And the Church, whose teaching and preaching has produced these peculiar and Christian sentiments, is not only robbed of its due meed of praise, but its Lord is denied and, in some cases, openly despised! A few years ago a prominent secular paper undertook to investigate the relative amount of charitable work done by the Church and several lodges of a certain city. Some one had footed up the work of the lodges and published the figures, drawing a comparison between them and the published report of the Church in the same community. The investigation proved that more than 75 per cent of the money given

was by Church members who belonged to them! This thing is too common, and it is high time that the Church should open up avenues of practical effort where the influence and wealth of her membership may be employed to the glory of Him who is the Source and Fountain of all charity, human and divine.

One of the most powerful and influential adjuncts to the preaching of the gospel to sin-sick souls is the establishment and maintenance of hospitals and infirmaries for the diseased bodies of men. This, I take it, needs not to be argued. It is, in the face of so many examples, almost self-evident. It is the leading attraction of Rome today in this country, and the pity of it is and the shame of it to us is that these institutions have been made possible by the munificence of Protestant people! It seems to me that it is time for the Methodist Church—the Church in Texas—yea, in North Texas, to "rise up and build." There was a move put on foot at the last session of the West Texas Conference looking toward the erection and establishment of such an institution in the bounds of that conference. That was a brave and timely step, and it does seem that if that game little conference could hope to succeed, then the great, wealthy North Texas Conference might undertake such an enterprise with reason and confidence. But if one conference can not succeed alone, why, then, let us join hands as we do in the matter of the Orphanage, the Texas Christian Advocate and the Southwestern University. Surely, all Texas Methodism could accomplish this great work with the least possible difficulty. The Baptists have done so. They have one of the finest plants in the South. It is far superior to anything of the kind in Texas. We are as strong in every way as they are. We have as many good, consecrated and wealthy people. Then why not undertake the work? It is greatly needed—needed right here in Dallas—the logical place for its establishment. Hundreds and thousands of our people are being cared for by the Roman Catholics and now by the Baptists. Why not make place for them among their own brethren? But, more to the purpose, why not make a place for the poor and afflicted who are members of no Church, thus doing our part in bringing to the Savior in this very excellent way those poor sin-afflicted souls who need the help of Christ and his Church?

This paper is already too long for its thickness, but if it awakens in the heart of any one reader a desire which shall materialize in something practical along the line herein suggested, it will not have been written in vain.

GEORGIA LETTER.

By Rev. Geo. G. Smith.

I was seventy-three years old on the 24th of December. I used to think when a man reached three score he was old. I reached it and felt as young as ever. Then three score and ten came and I was not yet old, and now I am nearly half the way to four score, and I am young yet; I have not walked in two years. I fear my hearing is impaired and I do not dare to eat what I once did, and my eyes are too dim to see without strong glasses, and even yet I do not know how an old man feels. I used to think if I ever became helpless I would want to die, but I am as helpless as a babe and still am willing to live on.

A man of 73 who cannot walk; a man with dimmed vision and dull hearing, and, more, who realizes that there is no hope that he will ever be better off than he is likely to be pitted, and some good friend would say, "The poor fellow ought to go to a better land." When one can no longer preach; when his works, as far as it was done away from home, can no longer be done, and when he realizes the fact that he is laid aside as a piece of worn-out machinery, he is tempted to feelings of gloom; but when he finds, as I do, although all this is true, that he has a charming home with every comfort; that he has a good wife, in good health; that he has affectionate, thoughtful children; that with the pension of the Church and State, and with what his family and himself can earn, he has a sufficient income; that he has choice books to read and choice journals; that he has good friends, and a good appetite and sleeps well, and can write for the papers, and has pleasant company, is there any room for complaint? Can he not say honestly: "He crowneth my life with good things, but when, in addition to all, he has the assurance of God's love, of a Savior's watch care and of the Holy Spirit's indwelling, what more could he ask for?"

Poor old Mark Twain! is just my age. Having been the harlequin of this generation, having won hosts of friends by his genial humor, he finds himself in his old age badgered by care and broken with grief, stranded on the shore. Has my simple, obscure life been

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a failure and the Great Joker's a success? I would not like to make the exchange. God has not spared me many a sorrow and affliction; he had not been so good if he had, but I have never felt a moment's resentment under every stroke. For his great mercy I have always said, "Thy will be done." I sang in my childhood and I have sung through my life, "Prone to wander, Lord, I feel it; prone to leave the God I love," and his rebukes have been many and his chastening also, but never under any chastening did I ever feel that he was not good and loving and wise.

I have been writing these homely letters to the Advocate for the last thirty years. I have indulged in a freedom of style otherwise not allowable. I have never done anything great or heroic. My brethren have known me too well to even elect me to a seat in the General Conference, but I have tried, as my old friend, Dr. Wells, says, "To do my stunt." I got a letter fifty years ago from an old classmate in conference telling me of his first charge on the Uvalde Circuit, in Texas, when he had two six-shooters buckled around his waist. The handwriting was strong and legible. I kept him in view for fifty years. He was the same heroic figure all the way through. Last summer he lost a lovely and beautiful daughter at Monterey, Mexico, a mission teacher. I wrote to him and there came back a reply. The hand was tremulous, but I saw the same hero in 1909 that I knew in 1859. I need not mention his name, for all the Texans will recognize H. G. H.

I had begun this rambling letter to give of my sermonic epistles on the "Heavenness of the believer" who, while he greatly rejoices, is now in "heavenness through manifold temptations." It is apparently paradoxical—Heavenness and Joy; but it is a state that every Christian knows. Our feelings are very fitful. Fulgate was the first to be forced when man's soul was assailed by Diabolus. Joy is a feeling and exhilaration born of a lively spirit; hope is a feeling, but joy may abide when the heart is weighed down.

Mr. Wesley made a very just distinction between the Darkness which is born of guilt and doubt and the Heavenness which is attended by no such features. The best of men who are conscious of no moral dereliction, who have given way to no voluntary doubt, find themselves sometimes strangely burdened and weighted down. After a season, oftentimes of the greatest exaltation, they find themselves dead as far as feelings go, and then are often assailed with doubts and fears. The Apostle says it is a trial of faith and a precious trial.

Sometimes this heaviness is a purely nervous condition to be explained by physical causes.

Men can be made joyous by physical and purely mental agents. Wine taken in excess; delight in some objects of beauty; glorying in gaining some great victory; gratulation for winning money at cards—all arouse joy for a time, and the effect, as far as sensation is concerned, is as real as the higher joy which religion brings, and the best of men can feel depressed by physical and mental conditions.

They are in heaviness, but God is not angry, and the Spirit, as a sanctifier, abides in the heart. We are not backslidden, although we are tempted to feel so, but the body is out of order. It does not respond to the inward assurance or conviction. How much the devil has to do with this condition I do not know, but doubts assail and dark temptations may exist when there has been no intentional dereliction.

We would be less than Christian if we were indifferent to the guilt and sinfulness of the world and it did not weigh us down. We must feel anxiety about the welfare of the Church and be burdened by care for it.

The godlessness of our children must cause us concern; the afflictions of those we love must disturb us, but all the while there may be solid peace within. The castle in which Godly Fear abides may be impregnable. We are sorrowing, yet rejoicing. I ought to be a peaceful old man, but my heart is burdened by the sins of the people and by my own consciousness of sad mistakes, and of worse than mistakes—of sins both of ignorance and of infirmity. Not deliberate, not willful, but sins against a perfect law which need day by day the cleansing blood. So I sing, "Here's my heart, oh take and seal it!"

USELESSNESS OF THE TIME LIMIT.

It is strange that so many want to hold the time limit when no one has produced a sentence showing that we have received any benefit from it.

Denominational statistics not long since in the Texas Christian Advocate place us near the bottom of the list in point of increase. Similar statistics appeared in "The American Review of Reviews," which place us at the bottom of the list in increase of member-

ship, though in ministerial supply near the top.

If only the occasional touch of the "limit and the shorter pastorates are the sublime features of the itinerancy, as some think; we ought to add more glory by cutting the limit down to two years. Then the diversifying of talent would have to follow in rapid succession; which is the only argument in favor of the limit.

"Money talks" and does not lose its speech on the sacred threshold of the Church. When the unwritten law placed Churches and preachers on the gold standard basis no one knows. Diversifying talent has to yield to matching values on Churches and preachers. The supposition is that our money weight and metal weight correspond in our particular class, therefore the exchange of talent is about an even swap.

I once thought that the itinerancy meant the removal of one man from the top to a place near the foot, and the man from the foot with one bound to the place where the top man came from; but have learned that the mill does not turn out that sort of grist. There must be some color blindness in those who admire the evening tints of the limit.

Some who have been in the cabinet say they have known men who ought to go at the end of the fourth year, and add: "The limit is an easy way out of trouble."

The honesty of those who make these statements is not doubted; but the source of information in cases of the "much-needed change," most frequently, is some "prominent member" who is nursing a running sore, therefore the current that moves the good presiding elder to action for the Church is murky; while the salt of the Church is silent, believing that the cabinet is wise above others; and that influencing the appointments would be like tampering with the ark of God.

Under this part of the question the limit is a flaming sword at the gateway of achievement, for long pastorates stand for development of men and Churches; short pastorates for arrested development.

Methodist said to me last year which is the same that we have all heard: "The time limit is an easy way to get rid of a preacher that we do not like." Thus it is used as an instrument to gratify malice. Where is the good in all this? The Church and the times call for an equipped and a developed ministry which can not be turned out of the schools alone. There is no graduation for service, either in equipment or development; but a going on to perfection through constant appeal to the Father, hard digging in the study, and personal contact with the people.

The old adage, "you can not make a horse drink" may apply to horses, but not to men, for about all of us are check-reined and driven by the force of our burdens in thought and deed.

The temporary look that everything has when put in place, the bruise on the books when taken down giving evidence of changes, drives the preacher in thought to the road from the last to the next appointment.

Presiding elders have told me they had gone back in preaching because they were on the road. The effect is the same on all men who are on the road—arrested development.

When men have some assurance that they can plant trees, watch them develop, and see their branches laden with fruit for their own gathering, they feel like they are a part of everything about them—like one who owns something. They are driven to rebuilding old sermons, and making new ones. Serious problems drive them to their knees. The large horizon of their influence drive them to the field. The consciousness of their own growth, the development of their Churches, the growing attachment to people and place make the high pressure life a joy.

Sixteen years ago last September I entered the Southwest Missouri Conference on trial. Half those years have been spent in two city Churches. The fourth year in each was a year of greatest development in me spiritually, mentally and as pastor. Of the Churches in those closing years, there were more conversions in the regular services, higher state of spirituality, congregations larger, more loyalty to the Church and more strangers worshiped with us. This in each case was the voice of the people in the Churches and out.

In one of these cities two ministers entered upon their work the same time that I did. All of us came out at the same time. I can say of their work the fourth year was the best of any.

With due deference to men of all opinions, I am well grounded in the belief that the most useless thing in the Church that I love is the time limit; and the most hurtful custom is the short pastorate.

Some good people were telling how

much discouraged their pastor was, and how he talked of calling for a change. They also told of the good work that he did, and how much good he did them. The question was asked them, "did you tell him what great good he was doing, and high appreciation of him you have?" They answered, "No, we did not, but ought to have done so." A large number of the changes are results of the silence of the good people.

The good people who are in the majority can make us builders of superstructures instead of tram foundation fixers.

It is said by many that it affects very few men because few reach the fourth year, which adds no strength to the argument for its continuance. If men can remain in missions indefinitely why should the pastor in our own country be subject to the ordeal of annual or quadrennial moves? The injurious uses of the useless thing makes its removal imperative; then Bishops can hold men in one field till death if necessary.

A. NOBLE JAMES.
Columbus, Texas.

WILL THIS SETTLE THE QUESTION OF THE TIME LIMIT?

There is a diversity of views about the time limit, and there are real reasons for and against its removal. I offer the following as a method to solve all the questions connected with this matter. Let the time limit stand as it now is, so that it will operate in all ordinary cases. Then let the General Conference give the Bishops authority to make temporary exceptions of all such places as may require a longer pastorate, and let this be not left to the opinion of one Bishop, but to the assent of three-fourths of the Bishops actively at work. The Bishop in charge of the conference containing said appointment to have the right to ignore the time limit in such cases as the College of Bishops allow, but not to be compelled to do so, if in his judgment conditions have subsequently arisen which justify a change. Think this over and let us know in the Advocate what you think about this. Such a law as this will both give us the advantages arising from the time limit, and will leave in the hands of the Bishops power to make the best possible provision for all exceptions in the field. Is this not flexible enough?

V. A. GODBEY.

METHODISM IN THE LOWER RIO GRANDE VALLEY.

By A. L. Scarborough, P. E.

Having just returned from an extended visitation to the Churches in the Lower Rio Grande Valley, I feel afresh a desire felt often before, to cause the Church in general to understand the conditions as we have them there, and I must write for relief.

First of all, allow a snatch at the history of our Church in that section. At least as early as 1849, there was a "Brownsville Mission" in the appointments of the Texas Conference. Doubtless our preachers began going there before. The appointments continued regularly in the Texas and Rio Grande Conferences until about 1866-68. After that our preachers visited that section only irregularly, but we continued to own property in Brownsville. Either in 1849 or '50, a small church was erected on the lot on which the postoffice and Federal building now stands. That property was close in town, on the main important street, located just where a wise administration would have put it. But, in 1882, by some unwise crook our valuable property on that main street was exchanged for a fifty-foot lot on a back street. Our recent record of appointments to that section began in 1904, though almost continuously through the years our mission appointment to the Mexicans at Hidalgo has been maintained, and it is now, with the rest, taking on new modern life. Up to just a little more than a year ago, there was only one pastor for all the Rio Grande Valley, the one at Brownsville. Last year there were two pastors, one for Brownsville and one for the districts surrounding. At the Conference at Uvalde, three months ago, three of our successful men were appointed to as many charges in the section. Brownsville is a station, J. W. Rowland, the pastor; R. L. Pyle is pastor of San Benito Circuit, containing organized Churches at San Benito and Mercedes, and a prominent appointment at Harlingen, with three other points under his oversight, at which we expect our work enterprised. C. W. Godwin is pastor of the Chapin-McAllen Circuit, containing now four organized Churches, though three of them have been organized since Conference, and the other one was only two or three months old when Conference met. A local preacher, L. W. Houghtling, has been employed to assist the pastors on the

two circuits. So that now we really have four preachers in this valley, where about a year ago we only had one, and five years ago none.

As is well known, we built a good church in Brownsville last year. We disposed of the cheat lot (cheat is the word) on the back street, and the new church is located as well for our business as any bank is situated for its business. (And by the way, we wish it to be appreciated, that fourteen or fifteen church locations secured by us within the last year, every one, with no exception, is located with as much sense as any other business is situated. We are proud of this fact). A first-class parsonage is now going up by the side of the attractive Brownsville church. On the San Benito Circuit we began this year with not a penny's worth of church property, unless we count a Sunday school organ at one place and some lots promised us at another. Yet on this circuit we are ruinously in need of three church buildings. For them we have secured first-class building locations and we are getting liberal subscriptions toward buildings.

In Bro. Godwin's charge, he and his people have built an adequate chapel at the rapidly growing town of Mission, and at McAllen, the headquarters of the charge, they have thrown up a temporary chapel, with a view to finally turning it into a parsonage. At Chapin, the new county site of Hidalgo County, where there is now being spent seventy-five thousand dollars in erecting courthouse property, we have secured for our church situation the very best location on the town plat, and hope to build on the lots this year. We expect to build also at the town of Donna.

How devoutly and earnestly I crave that the whole Church, especially my own Conference and the heads of our general departments, such as the Board of Church Extension, could fully appreciate the strenuous demands that are upon us in this field I have indicated. We ought to have the wisdom of the Church's experience focalized in this field.

I venture to put one aspect into the concrete. The people on this field are new comers. In most of the towns and surrounding settlements, nearly all of the people have come from the cold North, to make a home in a more temperate climate. Many, even most of them, have been used to comfortable circumstances, but like all cases of settlement in new countries, the settlers have little ready money to spare from their own secular demands. Not only their churches have to be built, but schoolhouses, and indeed all public enterprises have to be supported from the word go. The very wilderness has to be subdued before them—and before us, as builders of the church among them, and with them. Many of the people called Methodists who are among those settlers, even a majority of them, have been members of the Northern Church. Most of them have united with us and we are building them into our Southern Methodism; but in doing this there are facts and conditions which must be touched with delicacy and wisdom. If we succeed in building those people into our own Methodism, the Lower Rio Grande Valley will become one of our strongest fields, but if we fail—God save the mark!

It is up to us to build our Methodism up with those people, and to do it now, or lose the field forever. We are not failing at any point—we are succeeding at every point; but the demands of the situation grow more intense all the time. If we can measure up to the demands for just two or three more years, so short a time, the field will be assuredly ours. But we need help—and must have it! We need liberal help from our General Board of Church Extension at its next sitting; from our Conference Board of Church Extension from our Woman's Home Mission Society; from our Conference Board of Missions; from our Laymen's Movement. We need men, strong and successful men, men whom God honors and people follow, and we need money, because one of our very first demand is houses—churches. If the signs do not fail, money loaned to the church in that valley now is going to yield a thousand per cent returns, and bear interest forever.

Beeville, Texas.

THE METHODIST DOCTRINAL BIBLE INSTITUTE.

Our Methodist Doctrinal Bible Institute has gone to record. The Gatesville District Pastors' Conference agreed to hold (embracing 5th Sundays) a Methodist Bible Doctrinal Institute (not a 5th Sunday "meeting") throughout the district. Accordingly Gatesville District was divided into five groups of five appointments each. Rev. J. F. Tyson was appointed chairman of the group embracing Hamilton Station; Hamilton Circuit, Fairy and Lanham; Meridian and Meridian Mission charges.

The initial Institute was held at Lund, of the Hamilton Circuit, Jan. 28

and 30. The subjects discussed were, Church Polity and Government, Free Moral-Agency, The Possibility of Apostasy, Cause and Cure, Baptism—Design, Mode Subjects, Infant Baptism and the Eucharist. Only two of the five pastors of our group were present. We were fortunate in securing the assistance of E. V. Cox, of Granbury, and J. M. Dalton, of Pearl.

The large and intensely interested audiences thrilled and inspired each revival. I never saw a people more delighted with any services. Each speaker handled his subject to the profit and delight of all.

The services were highly spiritual. Methodism is to the front at Lund. Bros. Dalton and Cox are masters of assemblies. Cox's Facts on Baptism are unanswerable. His sermon was simply great. You will do well to secure his services or his tract—Forty-Nine Facts on Baptism. Dalton is a coming man among us. He is a deep thinker and a heavy weight in polemics. There was not a hard word uttered. Many young people said "I never before knew what Methodism was." The wisdom and success of this work is no longer in doubt. Brother Tyson baptized five little ones and received nine members during the institute and the community was sown down with doctrinal tracts and pamphlets. Our next institute goes to Fairy in May. The Advocate's claims were successfully presented.

F. P. HUNSUCKER, Sec.
Fairy, Texas.

THE STORY OF THE PEANUT SHELLS.

As every one knows, C. W. Post, of Battle Creek, Michigan, is not only a maker of breakfast foods, but he is a strong individualist who believes that the trades-unions are a menace to the liberty of the country.

Believing this, and being a "natural-born" scrapper for the right, as he sees it, Post, for several years past, has been engaged in a ceaseless warfare against "the Labor Trust," as he likes to call it.

Not being able to secure free and untrammelled expression of his opinions on this subject through the regular reading pages of the newspapers he has bought advertising space for this purpose, just as he is accustomed to for the telling of his Postum "story," and he has thus spent hundreds of thousands of dollars in denouncing trades-unionism.

As a result of Post's activities the people now know a whole lot about these organizations; how they are honeycombed with graft, how they obstruct the development of legitimate business, curtail labor's output, hold up manufacturers, graft upon their own membership, and rob the public. Naturally Post is hated by the trades-unionists, and intensely.

He employs no union labor, so they can not call out his men, and he defies their efforts at boycotting his products. The latest means of "getting" Post is the widespread publication of the story that a car which was recently wrecked in transmission was found to be loaded with empty peanut shells, which were being shipped from the south to Post's establishment at Battle Creek.

This rumor probably originated with President John Fitzgerald of the Chicago Federation of Labor, who, it is said, stated it publicly, as truth.

Post comes back and gives Fitzgerald the lie direct. He denounces Fitzgerald's statement as a deliberate falsehood, an underhanded and cowardly attempt to injure his business, having not the slightest basis in fact. As such an effort it must be regarded. It is significant that this statement about "the peanut shells" is being given wide newspaper publicity. In the "patent inside" of an Eastern country paper I find it, and the inference naturally is that labor-unionites are insidiously spreading this lie.

An institution (or a man) which will resort to moral intimidation and to physical force, that will destroy machinery and burn buildings, that will maim and kill if necessary to effect its ends, naturally would not hesitate to spread falsehood for the same purposes.

We admire Post. While we have no enmity toward labor unions, so long as they are conducted in an honest, "live-and-let-live" kind of a way, we have had enough of the tarred end of the stick to sympathize thoroughly with what he is trying to do. He deserves support. A man like Post can not be killed, even with lies. They are a boomerang, every time. Again we know, for hasn't this weapon, every weapon that could be thought of, been used (and not simply by labor unions) to put us out of business too?

I am going to drink two cups of Postum every morning from this time on, and put myself on a diet of Grape-Nuts. Bully for Post!—Editorial in the American Journal of Clinical Medicine.

Notes From the Field

Fort Worth Methodiam.

Rev. W. C. Hibbitt was present from Mansfield. F. Tol. Webb, pastor of the Laymen's Movement of the district, was present, with quite a number of local leaders. Next Sunday, Feb. 20, is Laymen's Day. The Pastors' Association will not meet next Monday, on account of the great Laymen's Movement meeting in Dallas. Bro. McGuire is putting cement walk around his church. There were between thirty and forty auditions and conversions reported. All the churches report splendid services.—Ashley Chappell, secretary.

Princeton Circuit.

Our first Quarterly Conference for the Princeton Circuit is now numbered with the things that were, and was Bro. Pierce, our presiding elder, is closing out his fourth year on this circuit, as pronounced at the first quarterly Conference yet held for this charge, so we are on the upgrade. The stewards raised the preacher's salary \$100 over last year, and paid one-fourth of it the first quarter. We have raised our assessment for the orphanage and have raised our assessment for all purposes in cash and subscription against the Princeton church. Our official board has adopted the assessment plan and will try to pay monthly.—J. W. Blackburn, Feb. 12.

Blossom and Sylvan.

We are still on the upward grade at Blossom. Organized a W. H. M. Society at Sylvan. Average attendance at Sunday-school at Blossom for December was 61; for January, over 110. Organized a class of twelve men yesterday morning, and will rush a newly-organized class of young ladies on the scene next Sunday. Had a back-door revival last night and dismissed twenty-one by order of church Conference. We are looking forward to the front-door revival, a great gathering in. Ben O. Hill, of Cuba, is our missionary. We are proud of him, and are going to try to make him proud of us. The Advocate hears from us occasionally in a substantial way.—W. C. Howell.

West Point Circuit.

My first work as an itinerant preacher found me with this good people. Short crops for the last few years and the storm last July left us in a discouraged condition, with three church houses wrecked and a damaged parsonage. One of the houses has been repaired, while the other two are still in ruins. In the face of all this, the good people received us with open hands and full hearts. The pounding began shortly after our arrival, and has been kept up until this present day. Our table has been piled up twice with an abundance of good things besides those which have been brought in before and after these poundings, in which both saint and sinner were represented. Our first Quarterly Conference convened Jan. 19, with a fine official attendance present and with the presiding elder in the chair. Good reports were made, and preacher's salary raised 17 per cent. We are planning to have good revivals during the summer. With the blessings of God resting upon these good people we hope to see good crops made, collections paid in full and our church rebuilt this year.—Clint F. Stewart, Feb. 3.

Mount Pleasant.

We arrived at Mount Pleasant in due time after the adjournment of conference. We were met by one of the coldest spells of the winter, but were welcomed by a warm-hearted people. They proved their love in a most substantial way by changing the dining room of the parsonage one evening into the appearance of a grocery store. On the table, on the floor, in the corner, everywhere, there were one-pound, five-pound, ten-pound, twenty-pound and fifty-pound packages. In fact, there was everything to make a lean man think he would soon be fat. And besides, there were happy boys and girls, happy men and women. They had loaded Bro. Anderson with a speech, which he delivered to the pastor and his family, which made them feel as though they were kin people who had been on a journey and had just returned home. Not many days passed until the good women women gave the preacher's wife a shower, and again the parsonage dining room took on the appearance of a hardware store, a china store, a dry goods store and a furniture store, and after a little pleasant time together the preacher and family were taken into the parsonage parlor and made the guests of honor. Refreshments were served in the

good, old-fashioned way, and again we were made to feel that we were not strangers in a strange place by words of welcome and good cheer from Sister T. W. Vaughn. While on the streets, in the offices and stores we were welcomed and the town was thrown open to us. Then on Sundays the people filled the church and cheered their pastor by their presence, words of appreciation and liberal contributions at every service. Then our Quarterly Conference came on, and the presiding elder, J. B. Sears, was on time and preached with old-time power, presiding at the conference to the delight of all, encouraging both pastor and people. Then in the Texas Christian Advocate of last week Dr. Rankin, the editor, gave me a big puff in the personal column, and in addition to it all, the Lord has revealed himself to me and I am so happy in his love that I am inclined to believe I am the most favored man on earth. Doctor, we love the Advocate, and we love you and Bro. Blaylock, and will do our best to push the Advocate and make good this year.—G. H. Collins.

Reisel.

I could not help but feel good when Bishop Key read me out for Reisel, and I feel still better since I got back and commenced work. We have begun on our third year on this charge, and the longer we stay the better we like the people and the work. We were kindly received the third time, and all the people made us feel that we were welcome here once more. On Wednesday night before Christmas we were pounded in both ancient and modern form. Our good Methodist people and some that were not Methodist brought us in lots of good things to eat and wear. Sister Mattie Punchard made up money enough among the ladies to buy me a nice overcoat and one of those things that goes around your neck in cold weather—what do you call it? At any rate, it's silk, and the very thing I wanted. I can not imagine how any preacher and his family could be treated with more kindness and consideration than we are by this band of Christians. We take all the gifts from our people as tokens of their love for the cause we represent. For fear you will think I am a brag, I'll not say a word about that fine pair of shoes Bro. Bob Paine gave me New Year's. I have two appointments, Reisel and Battle. We have had a strong Church at Reisel for quite a while, and Battle is coming to the front as never before, they say. I have all my conference collections in cash and subscriptions, and of course that makes a fellow feel mighty good, to have that done this early in the year. Four denominations have church buildings in our little town of 600 people, and because of services at two or three places sometimes at the same hour our congregations are small, but those who do attend our services are the salt of the earth. Everything considered, the Methodists here are as strong or stronger than any other denomination. The lines have fallen to us in pleasant places, and it only remains for us to work and pray for the greatest revival on this charge that has ever been known.—W. T. Kinslow, Feb. 11.

Petrolia Mission.

This is a newly made work, but a wisely made one. It includes Charlie and Petrolia, both thriving places. Brother Jno. E. Roach held our first Quarterly Conference January 13th. He preached that night and we began a meeting. Brother M. H. Read, our District Evangelist, was with us. He is a strong man and did some excellent preaching. Having his heart in the work, he preached thirty-two sermons. He is a fighter against sin and the devil. I heartily recommend him to the preachers of the district. He is equal to the occasion, and will gladly help you fight your battles. We had several conversions and reclamations and thirteen additions. There are bright prospects for great work before us.—J. H. Bridges, P. C.

Bryan.

Our great revival meeting closed on Thursday morning, Feb. 9. There were 470 professions recorded, and the whole city stirred as never before in its history. Many of the professions were, of course, already members of the Church, but are none the less valuable because already members. The whole Christian community was deeply stirred, and nearly every family in our Church was developed in spiritual life and brought closer to God and the Church than ever before. We have already received 88 members, many of them the leading professional and business men of the city. Will easily go over 100 in

new members. About 200 have joined all the Churches, with more to follow. Adair is a wonder. I would not undertake to describe him or his methods, but I can heartily say that I saw nothing I disapproved. The brethren who can ought to get him, "take the bride off," heartily co-operate with him, and they will never regret it. His methods are entirely scriptural and exceedingly effective. He is essentially a preacher to men, and he reaches more men and as good class of men as any evangelist I have ever known. He is well supported by a fine personal worker and a fine leader of song and an unusually sweet soloist. All Bryan is glad because of the meeting.—Thomas H. Morris, P. C.

Corner-Stone Laying.

All things were made ready and the day arrived to lay the corner-stone of the new Methodist Episcopal Church South at Loving, New Mexico. The weather was warm and cloudy in the morning, but the time for the morning service the sun was shining brightly and a large crowd had gathered at the school house, where the morning services were conducted by Rev. John B. Cochran, the presiding elder. After a strong and forceful sermon a collection was taken, amounting to \$260. This places us in a good condition. More money will be needed for seating. After the benediction the crowd repaired to the incompleting church where a fine dinner was spread, and all enjoyed a hearty repast. At 3 p. m. the corner-stone was laid by the presiding elder, after which Rev. W. R. Evans preached a strong sermon on "Christian Loyalty." This ended one of the most eventful days that Loving has ever had. There was a marked feeling of fellowship in the conduct of the people. We will, in a very short while, have the opening service and dedicate the church. May God give the victory.—R. H. Lewelling, P. C.

Dayton and Lakewood, New Mexico.

We have reduced the debt on the church at Lakewood \$500, and are about ready to start a building at Dayton that will cost when complete about \$2500. The prospect for oil in paying quantities at Dayton is better than ever before. Machinery is now on the ground to dig more wells and pumping plants ready to install in the ones already dug. It is thought by some that we will soon be lighted and heated from our gas wells, which are near by. The poundings from both Dayton and Lakewood came in due time, and many other tokens of kindness which is duly appreciated by the inmates of the parsonage. Bro. J. Allen Ray, of Artesia, is doing things on a large scale. Also Bro. W. R. Evans, of Carlsbad, is moving things. All things considered, the outlook for Methodism in the Pecos Valley is good.—J. P. Wheeler.

Ioiland, Okla.

Five years ago I came to this charge and served it for two years, and after being absent from it for three years I was sent back to serve the same work, and I am very glad that I am here serving this good charge. I have found a good, loyal people. They look well after the interests of their pastor. We have six organized classes on the charge, and they are all doing some good work. We have entered into a covenant at all points on the charge to pray for 100 conversions and additions on the work this year, and God is blessing us in the effort. This is one of the best circuits in the Guyton District, and by God's grace it will be the banner circuit by Annual Conference. We have nearly all of the presiding elder's salary arranged for and we will pay all of our assessments in full this year.—W. P. Meador, P. C.

Como.

Heretofore there have been four appointments on this charge, but Como Church, ever looking for better things, decided it could maintain a half station. So Pine Forest was placed on the Purley charge and Como was given half time. As the charge stands at present it is a delightful work. Como is a most prosperous and growing little town, having doubled itself within the last twelve months. The two country appointments, Forest Academy and Harper's Chapel, are celebrated for their noble citizenship and spirit of Christian fellowship. The W. H. M. Society found its way to our hearts as soon as we arrived. We found that these good ladies had left their own household duties long enough to cover the floors of the parsonage with new matings, hang new wall paper, install some new furniture, and in many ways give the parsonage premises an inviting appearance. Then in a few nights came a mixed, jolly and laughing crowd of young and old people to surprise the new preacher with a "pounding." Right royally was it done; right thankfully was it received. Good congregations at Church services. Interest is deep-

ening along all lines, and the people seem to be raising their aim. We are looking forward to a good year's work, and ask to be remembered in the prayers of all good people who have the interest of our great Church and the salvation of souls at heart. The shepherd-in-chief of the Sulphur Springs District, Bro. W. D. Mountcastle, presided at our first Quarterly Conference in his usual loving yet princely manner, and left us with our "eyes lifted up to the everlasting hills whence cometh our wisdom."—W. L. Tittle.

Collinsville and Tioga.

Our charge is moving along nicely. Are having some things very encouraging. Sunday-schools and prayer-meetings good. Finances tolerably good. We are in straitened circumstances, owing to five crop failures. But our people are loyal. To make the salary good this year, some brethren have doubled their quarterage contributions. We expect great things this year. Our elder, D. H. Aston, is loved by all.—D. F. Fuller.

San Jacinto.

We were glad when good Bishop Key read us out for this charge for the second year. We did not reach home until the latter part of the week, but were pounded all the same. The Ladies' Home Mission Society of Bay's Chapel did the work, and as is usual with them it was nicely done; and that's not all. They placed a nice pulpit Bible on the stand, and carpeted the aisles and rostrum of the church, and with a new Book from which to read the Holy Scriptures, a new carpet on which to stand, and a new presiding elder with his wise counsel, strong administrative ability and clear, logical preaching, this preacher is fairly "hilarious." Our first Quarterly Conference, which was at Sandy, was well attended, and we had the pleasure of seeing our beloved face a well-filled table, after the regular Methodist style, and while he doesn't talk as much as the former presiding elder, he makes equally as good a hand at the table. Brother F. M. Boyles starts well. Our people were well pleased with the four instructive sermons he preached while among us. We had a slight raise in the preacher's salary. Raised our collection for the Orphanage. We have a fine body of laymen on this work, and upon the whole, the outlook for the year is flattering indeed. Our plans are all mapped out, and we expect great things this year. So mote it be.—G. W. Henderson.

Pilot Grove.

With the help of some of my people and a few Baptists, God gave us an interesting meeting of ten days two weeks ago. One bright conversion, and the membership greatly revived. Many shouted the redeeming praises of God. The interest was so great and wide-spread that behavior and attention of the young men that have heretofore worried the preachers, became a condition of wonder to the good people here. To give an idea of its influence, Wednesday night last, we had prayer-meeting, also a traveling show. We had thirty-two at prayer-meeting, fourteen of them young men, and only ten tickets were sold by the showmen, so I was informed. One joined the Baptist Church, and two or more will join our Church.—C. W. Jacob, Feb. 11.

Center.

Our second year in Center has started well. Ours has been a most cordial welcome back. The Church is taking on new life in nearly all departments. The Sunday-school is doing nice work, in fact, is in much better condition than at this time last year. Good congregations attend upon the ministry of the Word. Our prayer-meeting is also well attended. The woman's societies are alive and active. The home mission ladies have recently installed some very nice furniture in the parsonage. The stewards have raised the salary \$150 over last year. The people continue to show us every courtesy. For these kind expressions of this good flock we trust we are grateful, and hope by the best work we can do to lead in a successful year. Bro. Tower has held our first Quarterly Conference, and preached and presided to the pleasure and profit of all. We are truly glad that he was returned to us as presiding elder. He continues to be in fine favor.—W. H. Vance.

Caldwell Mission.

We were and are still glad that we were returned to this charge. This is our third year, and I am glad to say that thus far it is the happiest and best. We are comfortably domiciled at Lyons. Many kind remembrances have been shown us. Bro. and Sister Nelms, living at Deanville, pounded us with a lot of nice sausage and a large ham. They also remembered Doek, our faithful horse, with a wagonload of corn and hay. One of my faithful stewards, C. R. Runkle, at

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Cook's Point, brought us a nice, well cured ham and several pounds of nice butter. Our first Quarterly Conference convened here at Lyons Feb. 12-13. Our much loved and well liked presiding elder, A. A. Wagoner, was with us, and he presided to the satisfaction and delight of all. He preached four strong and helpful sermons. The preacher's salary was raised \$100 over last year. We feel, under God, his cause is prospering with us. Last year and this our Sunday-schools have paid for a scholarship at Guadalajara, Mexico. Our children are much interested in Anita, their little sister, a Mexican girl at Guadalajara. We are progressing nicely with our conference collections. We pray God to give us a revival at each church this year.—G. C. Cravy, Feb. 14.

Guthrie Mission.

On arrival at this place our people received us warmly, and we were soon made to feel that we were not among strangers. Although we did not receive it at that time, the pounding soon came from one of our strongest points—Abbott's Chapel—and our hearts were made glad, not so much by the extent of the pounding as by the spirit in which it was done. Altogether we are hopeful of the year. At Guthrie we have a neat little church, a live Sunday-school, and a number of men and women who are faithful to the last degree, making it possible for us to accomplish greater things at that place than ever before. We also organized a W. H. M. Society there with seven members. We now have sixteen. Our work necessitates a travel of nearly 200 miles per month, but we have good material to work with, and there is plenty of room. We have our plans made for the year and are looking to God for results. Our "beloved" preached for us January 8 and 9 at Buford. God was with us, and we had a good time. It was an old-fashioned service, and we shook hands and cried, and made resolutions. The angels that were hovering near know how we are keeping them. Oh, brethren, let us be faithful through another year! Let us pray for each other, and while we pray let us press the battle.—Almus D. Jameson.

Tuxedo Circuit.

After one very pleasant and fruitful year on this charge, we were read out by Bishop Key for the second year. We have had many kind expressions of appreciation from these good people since our return. Our first Quarterly Conference has been held by our presiding elder, Bro. J. T. Griswold, who did some fine preaching which did us good. We had a good Quarterly Conference. Finances very well up considering the short crop. Very good collection on Sunday morning for our proposed new dormitory at Stamford Collegiate Institute. Fairview Church where the Quarterly Conference was held is one of the very best country Churches that I have ever served. A very fine Sunday-school, well organized, and doing splendid work. A splendid W. H. M. Society with as faithful, loyal set of women as can be found anywhere, and they are doing some substantial, earnest work. A good prayer-meeting going on. And on Monday morning at 10 a. m. after our good Quarterly Conference, a large crowd met at the place, in our beautiful little town where we were to build a church. Rev. J. T. Gris-

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Save th public voice. Heaver Price, 1 Sample JOI

wold, presiding elder, led in a dirt-breaking service, with a short address. Then Rev. R. E. Goodrich, our pastor at Stamford, delivered a splendid address which was very much appreciated by our people. Rev. Jerome Duncan, our very popular President of Stamford Collegiate Institute, was present also, and delivered a very fine address, to the delight of all present. Rev. I. L. Mills, one of our very best men was also present, and added much to the occasion. W. H. Smith, a trustee, was present and took part. Many others took part in the service, but we haven't space to mention all by name. So we are going right on with the building. We have been hindered some from our work since conference on account of sickness in our family, but am praying that this be the very best year.—J. H. Watts, P. C.

Millsap.

We left Truby parsonage November 19 and landed here the 24th. We were met with a cordial reception. This gives us cause to be happy in our new home. We have a nice new seven-room parsonage, about the best in the district. It is well furnished. We have a good cistern. The people all use cistern water here because they can't get no other. I fill six appointments. We have four nice new churches, and I preach at two school houses. The great storm reached the dining room soon after we came; in fact, we have continued to receive good things too numerous to mention; and last the good ladies presented the writer with a new suit of clothes, hat and shoes. The Lord enabling us, we expect to make this the best year's service possible for the good people of Millsap.—W. W. Noble.

Rosalie.

Found one Epworth League and three Sunday-schools. All seem to be taking on new life and are growing nicely. The Epworth Leaguers say they will pay \$25 for foreign missions. We have a fine outlook for a great League at Rosalie. The pounding began as soon as we reached the parsonage, and on New Year's Eve it came in full blast. The good people took possession of the dining room, and ere long the table was full of good things, also the floor. Our Quarterly Conference is a thing of the past, and not to be forgotten soon. Our salary was raised \$100 above that of last year, and nearly as much again paid in at Quarterly Conference. The presiding elder preached us a good sermon on Saturday, at 11. Brother Ross, the preacher on Clarksville Mission, was with us and preached a good sermon Saturday evening. A fine service Sunday at 11, sermon by the presiding elder, and Sunday night also. The Lord was there in great power. One conversion and one reclamation, and after prayer Bro. Smiley made a short talk and gave an invitation to others to come forward, and I think every sinner in the house came. It was a time to be long remembered. The people are praying and looking for a great year. May the Lord send it.—G. W. Conly, Feb. 10.

Amarillo Mission—A Gracious Revival.

We have just closed a fine revival in East Amarillo. The Lord was with us in great power. Some time in December last, we organized a Church in that section of town with just a few members. We had no church house—nothing but a small box-house in which to worship. Bro. Sensabaugh and others had secured a lot with this little house on it and had paid one payment of \$100. This gave us a good start. And let me say just here that the work done, the seed sown before the writer was appointed here has served as a starting point for the wonderful work just accomplished. We faced a great opportunity and saw immediately that we must build. So with determination we set about raising funds and now we have a beautiful little church on Houston Street that we are justly proud of, and by the time this letter is read in the Advocate every dollar will be paid, while we have some notes on lot that will be paid in due time. The pastor seeing his opportunity decided to initiate the new church by beginning a revival meeting. So on Friday night, January 28, we opened fire, and by Sunday night our house was packed to its limit, and we had witnessed several conversions. By this time we were enthusiastically into the revival and fully realized that victory was sure. The Lord was leading us on. So we announced that the meeting would continue the following week. It would be impossible to describe the glorious times we did have. Old-time convic-

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tions, conversions and shouting the praises of God were characteristic of the meeting. We can only pen a few results, as the real outcome will not be known this side of heaven. We had about fifty conversions and reclamations, and thirty-six additions to our Church, and three babies baptized. Twenty-five had put in with us before the meeting started, so now we have a membership of sixty-one, about forty of whom joined on "profession of faith." This sounds like a Church was badly needed in East Amarillo. A few more results of the meeting might be penned as follows: Seven subscriptions to Texas Christian Advocate (this shows they mean business); a pounding at the parsonage, consisting of lots of good things to eat, for which we are profoundly grateful, and third, three young men actively engaged as stewards all converted in the meeting. We recognized three agents at work in this revival—the Holy Spirit, the Word of God and Personal Workers. The Holy Spirit was the main factor and led the way. He used the pastor in pulpit to dispense the Word of God, and personal workers in congregation and altar. Too much cannot be said of the importance of these agents. Once get them actively working together and a revival is sure. It is God's method of a revival. Among the personal workers, Sister Young, our City Missionary, did us valiant service. We are thankful to her. We feel that we are on higher ground, and more determined to press the battle than ever before. On the last Sunday of the revival we administered the "Sacrament of our Lord's death" to fifty-three communicants. This is quite an increase over one month ago when we had only fifteen communicants. Yes, thank God, we are coming on the Amarillo Mission. We haven't done much on North Side lately, but there is a great opportunity over here and you will hear from North Amarillo later. We now have forty members over here and seven at Prairie Chapel, making a total of one hundred and eight members on our charge. The people throughout the charge are good to us. They have shown their appreciation by many tokens of kindness. Truly our lot has fallen to us in pleasant places. Praise the Lord for victory. The W. H. M. Society and the Young Ladies' Society of Polk Street Church gave to the North Side parsonage a real nice sanitary couch, which is greatly appreciated. We are truly thankful for the spirit of helpfulness that Polk Street Church is showing to us. A large part of the building money for East Side came from members of that Church. They realize that this is, in a large measure, their work.—Leonard Rea, Pastor.

Kingston.

Our first Quarterly Conference is over and to say we had a good time is putting it very mildly. Bro. R. B. Moreland was with us. He put in a good talk to the Board of Stewards as he and I preached in the same Church, namely, the Cumberland Presbyterian Church three years, and had good times together. Well, they fixed the salary of presiding elder and preacher in charge. So we can live and live well, and \$89.65 laid on the table for the first quarter. Rev. R. G. Mood was at his best and preached three fine sermons and captured us all. May the Lord bless our beloved presiding elder and family, both spiritually and temporally. May God give us one hundred souls, collections all full and at least ten new subscriptions for the Texas Christian Advocate. Last, but not least: At the close of the services last night as Bro. Mood and I returned to the parsonage a couple appeared to get married and it was soon attended to, and this scribe liberally rewarded; hence we retired feeling good over our day's work.—S. H. Renfro, Feb. 7.

Wharton Station.

Perhaps many of the people (especially of Texas Conference) would like to know how the storm sufferers of Wharton are getting along. Here is what we found, and what we have done since conference: The congregation had collected \$1000 storm insurance on the old building, and had made a foundation, and something more than enough blocks to build half of the walls. This work was done some time before the Annual Conference and all work had closed down with the idea of taking a rest for several months, perhaps a year. We began to look over the plans and soon realized that they were too small to care for the present Church work, much less a future proposition. We then began to shoot holes through the plans, "fix and refix," raise up and spread out till we soon saw we had enlarged the whole thing one-third. The Building Committee was called together, the plans passed upon, and actual work taken up again. To make the whole story short, we are going so fast we can't be seen half the time. Going to have a big "blow out" real soon at the laying of the corner-stone. We are building a Sunday-school and house, and are ex-

pecting to use it for preaching. We'll have class rooms, League rooms, library room, dining room, and most any other kind of a room one could ask for. Now, allow me to say this: I am now pastor of the "pluckiest bunch" I have ever been associated with—they believe in doing things on the big scale. Here's the rest of it: We have received thirty members in the Church since conference. Sunday-school, Junior and Senior Leagues have increased in attendance four hundred per cent. Congregations growing, and the pastor's salary raised \$300 over that of last year. We believe there is a great future for our Church at this place, and our people are becoming very much alive to their opportunities and responsibilities. We are expecting this to be the greatest year of our life thus far, because it should be and God expects it of us. Yes, people believe in marrying down here—have married six couples, and have another on string for tomorrow morning. "Nuff sed."—Thos. R. Morehead.

Skidmore.

My first meeting after conference was at San Angelo with Bro. R. D. Moon, and a fine meeting it was from start to close. There were twenty-eight additions and the Church greatly blessed; one man called to the ministry and one girl called to the mission work. We organized a Woman's Foreign Missionary Society with thirteen members; six subscriptions to the Advocate. The Church was greatly blessed in the meeting. A big pounding for the preacher in charge. I left the pastor happy on the way. San Angelo is one of the best towns in West Texas. Bro. Howell and his Church seem to be in fine shape. Next was our meeting at Stockdale, and a good one it was; thirteen converted and nine joined our Church. We also organized a Woman's Home Mission Society. Bro. Carter is one of the best workers we have. He is doing a fine work on the Stockdale charge. From there we went to Lavonia. Bro. H. G. Hill is the preacher in charge, and is doing all he can to build up the work of our Lord. The weather was so bad we had to close the meeting. Bro. and Sister Hill are both faithful servants of God. A number said they had been blessed in the meeting. The next meeting was at Rockport. Bro. C. Williamson is the good pastor on that charge. We had many things to interfere with our meeting, but the good Lord was with us. Ten joined. I feel that the Church at Rockport is now in a condition to do good work. Bro. Williamson is both discreet and faithful. His people love him. Our next meeting is at Mathis with Marcus Williamson. We begin there on the night of the 9th of this month. He thinks the outlook good. Thus far the Lord has blessed my work. From Mathis I go to Lometa, my home town. I have much work ahead.—M. J. Allen, Feb. 9.

Lamar Avenue, Paris.

Although the first quarter of the conference year has not yet passed, Lamar Avenue has made great strides forward. The growth has been wonderful. Rev. J. H. Griffin is a pastor of unusual stirring qualities and a preacher of no mean ability. We have had some wonderful Sabbath services, and have felt the powerful presence of the Holy Spirit. At nearly every service the pastor calls for penitents, and we have had 13 conversions at these regular services. There have been 48 accessions to the Church. The record of the Sunday-school exceeds anything in the past, the average attendance being 175. The Leagues are doing splendid work. The Junior League has been organized one month, and has a membership of 45, and has a competent leader in Mrs. E. L. Kimball, whose chief delight is the children and young people. The Senior League was organized in December with three members and now has forty-six. Headed by the pastor, they gave a splendid pounding to a deserving family in January. They have most enthusiastic Sunday afternoon meetings, as well as the literary and social meetings. These young people feel that the pastor is their special property. The Home and Foreign Mission Societies have been winding up the year's work, preparatory to begin with renewed effort the first of March. The Home Mission Society has forty members. They will begin at once active work for the church floor covering. The Foreign Missionary Society has an enrollment of twenty-one, with fifteen honorary members. This society has issued invitations to a Washington Tea for the members of the Church, complimentary to Rev. and Mrs. Griffin. We attribute our onward movement largely to the "Lamar Evangel," a little eight-page sheet filled with Church news, issued weekly and sent to each member of the Church. The editorial staff consists of the pastor, editor-in-chief; Mr. Ralph DeShong, business manager, and the heads of the various departments of the Church are associate

editors. Each department is allotted so much space, and in the beginning were informed that all matter must be in the printer's hands by a certain time, or the space for that department would go blank. There is no "nagging," for that is not our pastor's way; but the space of each department is filled from week to week with matter that is worth reading. Our pastor has visited 400 persons, is most faithful, is visiting the sick and sorrowing. Nearly \$200 has been spent on the church since the first of January, and in the near future the seats will be put in at a cost of \$800 or \$1000. With our faithful Board of Stewards and trustees and all the departments of the Church pulling together, under our pastor's leadership, for the advancement of God's cause, we predict the best year in the history of our Church.—Mrs. Scott Galbreath.

THE SUMMER SCHOOL OF THEOLOGY.

Would it not be wise for us preachers to make our plan now to attend the Summer School of Theology at Georgetown, next June? You will need to have as one of the books in the post-graduate work, "The Christian Doctrine of God" by William Newton Clark, D. D., professor in Colgate University.

This great book is included in "The International Theological Library" edited by Dr. Charles A. Briggs and the late Dr. Stuart D. F. Salmond. These general editors entrusted to Dr. Clark this specific work, as he himself says: "I was not sent to search for God, but rather to report as well as I might what the Christian faith testifies concerning Him. * * * This single commission was enough for me to undertake, and I have attempted nothing more—to set forth the Christian doctrine of God for the present day * * * in the full conviction of that the light which Jesus Christ gives us upon God is the true light. I claim that the substance of that which I present is the heart of the Master's message to the world, and for its own sake is worthy of all acceptance."

Dr. Clark, as author is better known by his "Outline of Christian Theology" to me the greatest book I ever read on Christian Theology. Such an author could not produce anything that is not great, and I believe we will find his Christian "Doctrine of God" to be one of the greatest contributions ever made to this vital subject. Get it and read it. It will be the basis of our lecture in the post-graduate department.

For my part, I do not see how any preacher, a growing and progressive preacher, can afford to miss the Summer School. Teachers have their institutes, and doctors have their associations, so preachers need their school of theology. The time and money spent in this way is the best investment a preacher in Texas can possibly make. All this I most steadfastly believe.

Yours for a great Summer School of Theology, D. K. PORTER, Dallas, Texas.

POSTGRADUATE COURSE, SUMMER SCHOOL OF THEOLOGY.

In answer to a number of letters of inquiry, and for the sake of all who are interested, I wish to say a few things about the postgraduate course of study in our Summer School of Theology. The books selected for the present year are as follows: (1) "The Christian Doctrine of God," by Clarke; (2) "The Church in the Roman Empire," by Ramsey; (3) "The Age of Charlemagne," by Wells; (4) "Development of Theology," by Pfeleiderer. These are four great books. They are not easy reading; but if the preachers will buy these books and study them, they will be compelled to do some great thinking. The cost of these books comes a little high—I grant that. But most cheap books are cheap reading. One should not object to paying for a book, if one gets his money's worth. I suppose that all the brethren know that if they get the books of the postgraduate course, and attend the lectures for four years, Southwestern University will give them a certificate for the work done. I am now preparing a suitable form of certificate, and when I get the full list of those who have completed the four years' course, I shall have these certificates forwarded to those who have earned them. I sincerely trust that a larger number of brethren than ever before will get these books and work for the certificate which the Summer School offers.

In a few days I shall be ready to publish our program for next June. I can say with confidence that we are going to have the most attractive course of lectures that the Summer School has ever offered.

EDWARD D. MOUZON.

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THE NEW RELIGION.

(By Boyce.)

When the stars are out in beauty In the firmament at night, When the days are full of sunshine And everything is right; When the birds are sweetly singing, And their fragrance in the air; When every sound is music, When I haven't a care— I love to hear the buzzing of the scientific bee, And it seems the New Religion, then, is good enough for me.

But when the nights are full of trouble And the stars have taken flight, When the days are bleak, are dreary, And nothing seems aright; When my soul is full with sorrow, Full of trouble, full of care, And it seems my heavy burdens Are more than I can bear; Then, somehow, a thought comes creeping, And my spirit troubles me, Till I humbly lay my sorrows On the Cross of Calvary. Huntsville State Prison.

"Mamma," asked little three-year-old Freddy, "are we going to heaven some day?"

"Yes, dear, I hope so," was the reply.

"I wish papa could go, too," continued the little fellow.

"Well, and don't you think he will?" asked his mother.

"Oh, no," replied Freddy, "he could not leave his business."—Tit-Bits.

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You'll be sorry tomorrow, sorry for the harsh words said today;
You'll wish you had waited a little, till the ill mood passed away.
You will grieve for the friend you wounded, but you'll grieve till your
heart is sore,
For the strife and sin that entered in when anger set wide the door.

You'll be sorry tomorrow, sorry that an old face quivered and broke,
As if a blow had struck it, at the hasty words you spoke.
You'll be low in mind tomorrow, that a little child with dread
At the glance of your eye went hurrying by, with downcast, drooping
head.

You'll be sorry tomorrow, sorry that you played the cowardly part,
That you hid in mask of silence and the hypocrite's hateful art.
For silence is sometimes shameful, and born of the mean degree,
And it creeps away at the end of the day, to lurk where the mean
things be.

You'll be sorry tomorrow, sorry for the deed that fears the light,
Oh, why wait for the morrow, ere you give yourself for the right?
Oh, why not summons your manhood? Be noble and brave today;
There is grace to be had for Galahad, as he rides on his perilous way.

Sorry tomorrow? Truly 'twere better be content,
And have no guilt to atone for, no willful sins to repent.
The word, the look, the action, by the help of God may wear
That light of heaven, forgiven in the hush of the answered prayer.

—Anonymous.

A SERMON IN A RAILROAD COACH.

I had been down at Philadelphia and was returning to Buffalo on the day express. The train stopped for a moment at a junction yonder in the mountains and took on several passengers. Among the number was a little old woman who took the seat just inside the door. I wish I could describe her. She was very small, and could not have weighed more than a hundred pounds. She must have been eighty, at least. Her face was deeply wrinkled, but it was beautiful. Her clothes were plain, but neat. Her eyes seemed very bright as she looked out through her gold-rimmed glasses. The little woman was evidently unaccustomed to travel, for she seemed nervous and ill at ease.

"Tickets," called the conductor as he entered the car.

The new passenger went down into her little hand bag for her ticket, and with smiles all over her face handed it up to the conductor. Instantly a frown came over his face, and in a coarse, loud voice he said:

"What are you doing on this train? We don't stop at your town. No stops till we get to Scranton. Guess you haven't traveled much, old woman. Next time you go away from home you better take someone along to take care of you. We'll take you on to Scranton, and you can get back to-night, sometime!"

Thus delivering himself he went blustering and scolding down the aisle. The little woman was thoroughly frightened now. She turned red in the face and then she got white. She rubbed her hands in pitiable nervousness, and her eyes fairly protruded as she looked helplessly about.

Just then a young fellow, perhaps eighteen years of age, who was sitting across the aisle, got up and crossed to where the unhappy woman was. Standing before her he raised his hat and made one of the most exquisitely graceful bows I have ever seen. I have tried a good many times to imitate it, but have never been able to approach its graceful lines. Then he asked permission to sit down beside her. She moved along and made him room. The old woman was somewhat deaf, and, sitting in the seat directly behind them, I could easily overhear the conversation.

"It is not so bad as the conductor says," I heard him explain. "People often get on the wrong train. I'm not very old, but have gotten on the wrong train twice myself. But I got home all right. You'll get home all right. I live at Scranton, and I know that in just about an hour after this train arrives another train—a local train—will go back and it will surely stop at your town. Your folks will wonder why you did not come at the promised time, but when you do arrive they will be all the more pleased to see you. They will be more pleased than if you had come at the right time, for they will

be afraid you are lost or something else has happened, and when you step off the train they will be ever so relieved and happy."

And the frightened look began to fade from the little woman's face, and she did not rub her hands so nervously. Then, to take her mind away from her painful situation, he began to talk about other things. Presently I heard him telling her, with much dramatic action, some of the most excruciatingly funny stories I have ever heard. At first the little woman was not sure whether, under the circumstances, it was proper for her to laugh. But presently he told her something extra funny, and she broke loose and laughed and screamed with delight.

Now the boy felt that his mission was accomplished, and he rose to go. But as he did so he lifted his hat and made a bow which, for downright grace, far exceeded the one he had made before. Then he resumed his seat. I was now intensely interested in the lad, and in a few minutes I crossed over to his seat and sat down beside him. Putting my hand familiarly upon his knee I remarked:

"The little woman over there is a relative of yours?"

Now it was the boy's turn to feel confused. He turned red and stammered out:

"Why, no, sir, she is not a relative of mine."

"Well, one of your old friends?" I suggested, "or possibly one of your mother's friends?"

"No, sir, I never saw her before in my life."

"Never saw her before? Why then did you go over there and take such special pains to comfort her in her anxiety and distress?"

I saw he did not want to tell me, so I repeated my question in another form. Then with no little hesitation he told me this:

"I did not know anyone heard us talking, but the truth is, I was glad of the chance to cheer her up. My life up to about eight months ago was a very selfish life. My ambition was simply to have a good time. But my Master showed me that that was a small, mean way to live, and I promised him that if he would help me, I would never again let a day pass that I did not try to do at least one little service for him. I'm glad to say that I haven't missed a day yet. But I was afraid about to-day. I have been traveling since early morning, and everything has been strange to me. I had about made up my mind that I would get no opportunity to keep my promise to-day. But when I heard the conductor talking so roughly to the poor old soul and saw how frightened and worried she was, I said to myself, 'Good enough! There's my chance.' So I just went over and smoothed her all down for Jesus' sake!"

I have heard many sermons on Christian consecration and Christian service, but I never heard such a sermon as that preached to me by the lad on the railroad train that day. It was not an act prompted by mere pity. It was not a service that had its limits in humanitarian endeavor. No, no. "I went over and smoothed her down for Jesus' sake." The service would comfort the little old woman and, therefore, should have been rendered. But, above that, this service would please and honor the Master, and for that reason it could not be left undone.

When we all get such a motive as that behind our sacrifice and service, how it will exalt and glorify the smallest things we do. And what a passion will be born within us to help everybody we can! For His sake! When we really learn to do things for him how light the hardest tasks become!—Bishop Joseph F. Berry, in Epworth Herald.

POLLY'S PICTURE.

It was a bright spring morning, and all the animals on the Meadowbrook farm had been given their breakfast, and the Piggywig family had settled down to a cozy nap. Suddenly there was heard a great noise, and rushing out in the apple orchard Old Mother Piggywig jumped up on her hind legs and looked over the fence of her sty to see what it was all about. The little pig that went to market, and the little pig that stayed at home, also jumped up, quite as excited as their mother. Then the little pig that had roast beef and the little pig that had none, woke up, and they, too, scampered about, wishing to know what was going on down under the apple trees. But before Old Mother Piggywig could tell them, the little pig that one day could not find his way home found a big hole in the lower board of the sty, and at once shouted:

"Oh, I see what it is! It is little Polly going to have her picture taken."

Sure enough, there was Polly's brother Ned, with his camera; and after him came Polly, and after Polly came—guess what!

Well, first there came Blackie, the cat; then came Banty, the hen; and then came Gyp, the dog. And such a mew-mewing, and clucking-clucking and bow-wow-ing you never heard!

Polly had often had her picture taken, but it was always with her papa or her mamma, and she had never had her picture taken with her pets. So brother Ned had promised that on her birthday he would take her picture with all of her pets—if they would only keep still. This day was Polly's birthday, and, as the weather was fine, her brother had told her to follow him out to the orchard.

Ned fastened his camera on its three sprawling legs, while Polly tried to gather her pets around her. But by this time Blackie, the cat, was chasing a squirrel (though he did not catch him), and Banty, the hen, was away off scratching for worms, and Gyp, the dog, was barking at a bossy calf down by the brook, for, of course, Polly's pets did not know it was her birthday and that they were to have their pictures taken with her.

Polly called as loud as she could: "Here, Blackie, Blackie; here, Banty, Banty; here, Gyp, Gyp," and as quick as a wink the animals came running up to her.

At first she sat down, but all three of her pets got in her lap until you could scarcely see Polly behind them. That would not do, of course, because it was Polly's picture that was the most important.

Finally, she stood up and made her pets stand up, too. Then she had more trouble, for Gyp wanted to stand next to her, and so did Banty, and so did Blackie, but she told them if they were not good and did not stand just where she put them, they could not have their pictures taken at all. She even said she would get the little pig that could not find his way home, and would have her pictures taken with him. They did not like that, so they promised to be good. She stood Banty on one side of her, and Gyp on the other side, and then she put Blackie on one end next to Banty. But Gyp and Blackie jumped around so lively that brother Ned ran into the house and brought out Polly's toy cow, and stood her next to Blackie, and that kept him quiet, because he was afraid the cow would hook him with her horns—he did not know it was not a real cow. Then Ned brought out Polly's toy lion and put him next to Gyp, and that kept him quiet, because he thought the lion would eat him up—he did not know it was not a real lion.

So after they were all nice and quiet, Ned called out: "Ready! Look pleasant! One, two, three—all over!"—Everett Wilson in St. Nicholas.

DO'S AND DON'T'S ON COLDS.

Dr. Joseph E. Raycroft, physical examiner at the University of Chicago, recently gave the large body of students under his care a lecture on avoiding colds.

"A cold is indicative of a physical condition," he said. "A person who is frequently troubled with the affliction may be sure that its presence indicates a low vitality. The ease with which the person catches cold indicates the degree of vitality which the system possesses.

"Keep in the best physical condition possible," he advised. "Take plenty of exercise, but be sure that it is the right kind for your own individual needs. Don't eat improper food. The food that you do take into your system must be properly eaten and prop-

Not Sisters

Now and again you see two women passing down the street who look like sisters. You are astonished to learn that they are mother and daughter, and you realize that a woman at forty or forty-five ought to be at her finest and fairest. Why isn't it so? The general health of woman is so intimately associated with the local health of the essentially feminine organs that there can be no red cheeks and round form where there is female weakness.

Women who have suffered from this trouble have found prompt relief and cure in the use of Dr.

Pierce's Favorite Prescription. It gives vigor and vitality to the organs of womanhood. It clears the complexion, brightens the eyes and reddens the cheeks.

No alcohol, or habit-forming drugs is contained in "Favorite Prescription." Any sick woman may consult Dr. Pierce by letter, free. Every letter is held as sacredly confidential, and answered in a plain envelope. Address: World's Dispensary Medical Association, Dr. R. V. Pierce, Pres., Buffalo, N. Y.



erly chewed. Don't allow yourself to become overfatigued. Take plenty of rest, but do not overdo it.

"Don't breathe impure air. If the air in the room where you work is bad, go to the window at least once every hour and take from six to a dozen deep breaths of fresh air. You will find that it will act as a wonderful tonic. Don't expose yourself to chills. Don't allow yourself to be in a draft, especially when you are perspiring. Keep your feet dry. The lower extremities of the body, when they become damp, favor congestion in some other part, and a cold is the certain result.

"Don't make too much difference in the weight of your summer and winter underclothing. Confine the greatest difference in your outer garments. Take cold baths each morning upon arising, if they agree with you. If they do not, avoid them."

To those who have been so unfortunate as to contract a cold the doctor also had a word of advice. "The best cure for a cold is rest. Take plenty of it, and don't try to work any more than is necessary. Don't overeat. Eat discriminatingly and carefully, and with proper care the cold will soon disappear."

THE MESSENGER BOY.

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

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

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

This happened yesterday, and what do you think mother did as soon as she heard the cross little voice?

She went to the corner of the room, and said: "Ting-a-ling! Ting-a-ling! Messenger service?—Can you send me a messenger boy to help me to-day—No, no not so very large, but nice and pleasant—Five years old? That's pretty young, unless he's very bright.—Oh, he is! and willing, too!—Why, I believe he's just what I want. Will you send him right away, please?"

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

"Come in!" called the mother, and there in the open door stood a smiling boy, cap in hand.

"Is this the messenger boy I just ordered?"

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

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

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

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

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

So, while he polished the plates, mother made a pie for dinner, and the messenger boy's eyes shone when he saw that she was cutting out small round pieces for tarts.

"Say, lady!" said he, "I can put the jelly in 'em."

"Oh, that's good," said mother. "My Bobby sometimes does that, and I always have him taste the jelly first, to see if it's just right."

"I'm a very good jelly-taster," said the messenger boy, and his face beam-

ed when mother handed him a large spoonful of the beautiful red jelly.

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

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

"But where could you sleep?" asked mother.

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

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

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

"Messenger boy," said mother, "I shall have to kiss you!" The messenger boy moved slowly toward her. "I s'pose—you—could," he said. "I don't—b'lieve—they'd—care." Then he gave a run and climbed into her lap.

"You see," he whispered, hugging her tight, "they couldn't mind—you're such a very, sweet, dear lady!"—Rosalie M. Cody, in Little Folks.

BUT THEY KNOW IT DOES.

Once more it is being asserted that "prohibition don't prohibit." The brewer, distiller, saloon man, and all their wretched tribe repeat the refrain. And they wish down in their hearts that their ungrammatical statement were true. They are very much afraid that it is not, after all.

The chilling fear that has seized these men who do not believe their own doctrine is seen in this statement from the Financial World, a paper of good repute among bankers: "That the investors in stocks and bonds of the breweries and distilleries are looking to the future with the greatest misgivings is not surprising. The opponents of the liquor industry have the powerful press, the Churches, and the women's organizations on their side, and the outcome of their war on the saloon seems hardly to be in doubt."—Epworth Herald.

GET POWER

The Supply Comes From Food.

If we get power from food, why not strive to get all the power we can. That is only possible by use of skillfully selected food that exactly fits the requirements of the body.

Poor fuel makes a poor fire and a poor fire is not a good steam producer. "From not knowing how to select the right food to fit my needs, I suffered grievously for a long time from stomach troubles," writes a lady from a little town in Missouri.

"It seemed as if I would never be able to find out the sort of food that was best for me. Hardly anything that I could eat would stay on my stomach. Every attempt gave me heart-burn and filled my stomach with gas. I got thinner and thinner until I literally became a living skeleton and in time was compelled to keep to my bed.

"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I have kept up its use ever since. I was surprised at the ease with which I digested it. It proved to be just what I needed.

"All my unpleasant symptoms, the heart-burn, the inflated feeling which gave me so much pain disappeared. My weight gradually increased from 98 to 116 lbs., my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. Grape-Nuts did it."

A ten days trial will show anyone some facts about food.

Look in pkgs. for the little book, "The Road to Wellville." "There's a Reason."

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



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

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

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

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Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 240 Pyramid Bldg., Marshall, Mich. A sample of the great Pyramid Pile Cure will then be sent you at once by mail. FREE, in plain wrapper.

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JACKSONVILLE DISTRICT.

Here I began my labors as a brand-new presiding elder nineteen years ago, appointed by Bishop Galloway. Here I expect to end that class of my ministerial work. It was then the Palestine District. Centenary Church, Palestine, advanced the pastor's salary that year from \$800 to \$1200. It now pays \$2000. That year Jacksonville Station paid \$600. It now pays \$1500. The other charges have made like advances. The district lines have been changed somewhat. The Jacksonville District is now composed of what was most of the old Palestine, with parts of what was once the Tyler and San Augustine, so that I am now traveling parts of three out of four of my old districts.

The present arrangement is most admirable, and I have never gone to a better organized work, or a better manned district. The District Stewards met early in December, and with the utmost good spirit and without a moment of wrangling made munificent provision for the support of the presiding elder and a just and fair distribution of the general assessments, and ordered the buying at once of a district parsonage.

The Missionary Institute and Pastors' Conference met Jan. 13 and 14 and a finer meeting of the sort I have rarely attended. La grippe laid very violent hands on me just before Christmas and held me in bed and in doors for three weeks. But my brethren were kind and insisted that I stay in and let them do my work. So Brother Johnson, of Alto Station, an ex-beloved, held the Alto Circuit quarterly meeting for me, and sent me a good report of the preacher and charge. This meeting was January 1. Bro. Lowe, of the Jacksonville Circuit, went to Cushing for me January 8. He said he preached with dignity and presided with power. He brought a good report of the pastor and charge. Brother H. K. Morehead is pastor on Alto Circuit, and Brother A. A. Rider is circuit rider on the Cushing Circuit.

Brother W. H. Brown held forth for me on the 9th of January at Caro and Cushing Station, from which charge he brought a most cheering report of things. Brother L. J. Power is pastor here, and the news comes that he is a power in the land. Brother Burroughs went to Troup for me January 12, from which place he brought the good news that the new pastor, Brother W. W. Armstrong, and that fine charge were well yoked. The stewards did not make assessments at any of these charges for pastor's salary save at Caro and Cushing charge, where it was fixed at \$700. On the evening of January 14, accompanied by my wife, I went to Athens, from which place I was to go to Malakoff the day was cold and

cloudy and as the trip had to be made in a buggy Brother White advised me to stay in and he volunteered to go and hold that meeting for me. The report from that charge showed that Brother Pace, the pastor, and his people had made a fine beginning. Sunday we preached at Athens and held the Quarterly Conference. Everything was in fine order. Brother White is starting his second year in this station. He is in the finest favor with the people, and they in the finest favor with him. The charge has made wonderful progress since he went there. The salary was advanced \$200 last year and \$250 this year, with parsonage rent paid by the Church. Better still, plans are maturing for settling off the church debt, and for the building of a parsonage.

On January 22, 23, we were with Brother Huddleston, at Elkhart. Bro. H. was born and reared in the bounds of this charge, and is on it now at the request of the people, and with the promise that if he was sent to them they would increase the salary from \$450 to \$700, which they did. He has the lumber on the ground and the foundation for a new parsonage. He will do things, and the outlook for a good year is encouraging.

January 23, we came to Grace Church, Palestine. Bro. H. H. Davis, the new pastor, has undoubtedly made a fine impression, and his reports to the Quarterly Conference were most inspiring, and he is sanguine of a good year. I was taken with his hustling qualities.

January 25 found us with Brother J. R. Ritchie, at LaRue. This is his first year on this circuit. He has started like a man with a good job on hand and who intends to take care of it. The meeting was in the middle of the week, but the attendance was fine. They advanced the salary \$50 and made a good payment.

January 29, 30, we were with Bro. Lowe, the new man on the Jacksonville Circuit. The conference was held at Turney, and it was a fine meeting. A finer and more religious or better-to-do body of circuit stewards will be hard to find in any part of this conference. They advanced the pastor's salary \$125 over last year, and made the best first quarter's payment they have made in their history. Bro. Lowe is as happy in his new charge as a boy with his first pair of shoes, and the brethren seem to think Brother Ellis Smith was partial toward them in the selection of a preacher for this year. Well, I think it a very fine fit all round.

Last night, January 31, we held Jacksonville Station Quarterly Conference. The attendance was large, and the interest up to high-water mark. Bro. Burroughs, who for years has been one of the best presiding elders in the Church, is the new pastor. If anybody thinks that a long term of years, in the presiding elder's office by a wide-awake, competent man disqualifies him for the pastoral office, they should have heard Brother Burroughs report last night to have had their fallacy exploded. "280 pastoral visits in less than two months, 23 additions to the Church, and all the collections ordered by the Annual Conference secured in gilt-edge subscription, with the missionary assessments of \$247 paid in cash," were some of the features. I never saw a more hopeful set of Church officers, and visitors in a Quarterly Conference than we had last night. We have nine more conferences before this round is finished up. We shall report again. We have never received a more hearty welcome to any charge in our life than has awaited and greeted us at every point so far on this district, and I am counting by God's help on one of the very best years of all my life. J. T. SMITH.

THE BAPTISM OF CHRIST AND OUR SUNDAY-SCHOOL LESSON OF JANUARY 9.

Rev. M. L. Moody, to my mind, is timely in his calling attention to this vital question, only he did not give the point in dispute. It is a known fact that our immersionist friends, to a unit, take the position that baptism is a New Testament institution, and that the righteousness here referred to was the righteousness of baptism, and had no connection with the law, and therefore did not inaugurate Christ into his priestly office; and they are right, if our Sunday-school lesson is correct. Christ said to the priests and elders who said to him, "Tell us by what authority doest thou these things?" or who gave thee this authority. "The baptism of John, was it from heaven or of men?" (John 20:2-4.) Did they have any right to know where John got his authority? Listen: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah 40:3, B. C. 712.) John quotes this prophecy in reply to the Jews who came and asked him, "Who art thou?" and if he was Elias, or that prophet,

etc., then they asked him, "Who art thou?" and in reply he quoted Isaiah 40:3.

But in John 5:36 Christ said, "But I have greater witness than that of John for the works which my Father hath given me to finish; the same works that I do bare witness of me that the Father hath sent me. And the Father himself which hath sent me hath borne witness of me." * * *

Again he said, "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." * * *

And again, "Do not think that I will accuse you to the Father; there is one that accuseth you even Moses in whom you trust. For had ye believed Moses ye would have believed me, for he wrote of me." (John 5, etc.)

Would the institution of a new ordinance which had no connection with the law be a fulfilling of the work already laid out? Could it in any sense have been the finishing this work? Here is a building that has taken years to lay its foundation and construct the framework, and someone else is employed to finish the work: would he ignore the original plan, and get new material, and lay a different foundation, and construct a different framework? His employer would stop him at once! So Christ plants himself on Moses in John 5:46-47, and said, "For had ye believed Moses ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my word?" (John 5:46-47.) Christ said, "All the prophets and the law prophesied unto John," etc. (Matt 11:13; Malachi 4:5; Luke 1:17 and 67-73, link the prophets, the law and the covenant made with Abraham in the ministry of John.

Furthermore, John was a priest by birthright; he was the son of the high priest, and his special ministry was to perform the work of changing the priesthood from the tribe of Levi to the tribe of Judah, and as soon as this work was performed his ministry began to wane until he was decapitated to gratify Herodius' daughter. If you will study the 7th chapter of Hebrews closely you will see that Christ was made a priest at the Jordan, in connection with his baptism. When God said, "This is my beloved Son in whom I am well pleased," and that the priesthood was changed from the tribe of Levi to that of Judah, if Christ was not made priest at his baptism, I challenge anyone to name the time and place where he ever was made priest.

On this point rests the connecting link between Judaism and Gentilism. And the middle wall of partition, spoken of by Paul, was a farce if Christ instituted a new ordinance which had no connection with the law and the prophets.

But with John a born priest of the tribe of Judah, under divine appointment, whose prophetic authority dated over seven hundred years under the law, and by a direct endowment of the Spirit, leaving the temple at Jerusalem and going out under the broad canopy of heaven and dispensation of the blood of the slain beast and the anointing oil, which was substituted for the blood of Christ, and the anointing of the Holy Ghost, administering the ceremony of typical purifying which was a part of the formula essential under the law, and the descent of the Holy Ghost coming down upon him, thus anointing with the highest authority, and the oath of God prophesied of saying, "This is my beloved Son in whom I am well pleased," Christ becomes inaugurated into his priestly office to offer a sacrifice in the temple for the Jew only, but under the broad canopy of heaven for both Jew and Gentile, blending both in one covenant of grace and breaking down the middle wall of partition, which final work was made complete when on the cross without the gates of the city the sacrifice for Jew and Gentile was offered on the cross, and Jesus said, "It is finished," then the vale of the temple which overshadowed the sanctuary, or mercy seat, was rent in twain, and the inner court and the outer court, where Jew and Gentile became one, and the Gentile as well as Jew could approach God through the great High Priest, Christ Jesus, the Captain of our salvation. There is a complete connecting link in every act of God and promise of salvation, from the promise made in the Garden of Eden till the Pentecost, in which all the Scriptures center in a most glorious blending of God's plan and purposes, for the salvation of the world. S. W. MILLER.

HISTORY OF SOME WORDS.

Cloud. This word is of uncertain origin, but is must probably from an old Anglo-Saxon word, "clud," meaning a huge rock or hillock, and may figuratively be applied to what is known as cumulus clouds from a real resemblance. Accost. To accost is to address, to speak to. The word is built of the Latin preposition, "ad," meaning "to," and this with the idea of "motion to," or "motion toward," and "costa," a rib. Hence it meant a nudge in the ribs, which is one way of calling attention. Cancel is from a Latin word which means "to make like a lattice." That is, to cross with marks till the marks look like lattice. Climate is from the Greek "klima," meaning the once supposed slope of the earth from the equator to the poles; but since following this imagined slope, one goes from burning tropics to frigid influences, the word came to mean what we now understand by conditions of atmosphere, temperature, moisture, etc. Climax is Greek, and meant simply a ladder. By and by it was applied to the top rung of the ladder, and then to any culmination of events or influences. Companion has a very sacred meaning. It is built of the Latin preposition "cum" and "panis," bread; hence it means "to bread with," that is to eat with, to be in such close friendship as to be entertained in one's home at one's table, sharing one's hospitality and fellowship, partaking of his substance and communing in spirit. Consciousness is made up of the Latin pre-

Your Nerves

Ask your doctor if alcoholic stimulants are not often very disastrous when given to nervous people. He will tell you why.

Your nerves must be fed with pure, rich blood, or there will be trouble. Poorly fed nerves are weak nerves; and weak nerves mean nervousness, neuralgia, headaches, debility. Weak nerves need good food, fresh air, and Aver's non-alcoholic Sarsaparilla.

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

WESTMINSTER ABBEY.

This famous church was founded by Edward, the Confessor, last of the Royal Saxon line, about 1050, in Westminster, a suburban city long ago absorbed by London, and contains not only this wonderful church, but the Houses of Parliament and Government buildings. The church was destroyed after about 200 years and was rebuilt by Henry III, King of England. Edward, the Confessor, was first to make this church a burial place for Kings, but it soon became the burial place of other than Kings—worthies in literature, art, politics, learning, etc. The building is cruciform in shape. The west end is the foot of the cross, the nave and ritual choir form the beam, the transepts form the arms, while the apse with its circle of small chapels forms the head. This church not only became a burial place for eminent persons in all professions, but memorial plates to those not buried there were permitted. Either buried there or honored there with bust or memorial plate are such men as Darwin, Dickens, Dr. Johnson, Goldsmith, Scott, Macaulay, Thackeray, Handel, Garrick, Siddons, Lamb, Ben Jonson, Spencer, Chaucer, Milton, Dryden, Tennyson, Browning, Addison, Nelson, Chatham, Shakespeare, Gladstone, Disraeli, Pitt, Grattan, Fox, Hastings, Wilberforce, Herschel, Newton, Livingston, Stanley, and others. Here is kept the Domesday Book of Alfred the Great. There is little space left for the worthies of the coming ages, but bodies may be removed to provide room for "new-comers."

U. S. HISTORY BY PRESIDENTIAL TERMS.

John Quincy Adams, born at Braintree, Mass., July 11, 1767; died Washington, D. C., Feb. 23, 1848. Term 1825-1829, Whig. He was called the Old Man Eloquent. Contemporary English ruler, George IV., 1820-1830. Poet Laureate Robert Southey, 1813-1843. First railroad, a horse railroad, 1826, almost immediately followed by steam railroad. First lucifer match. Previously the people had been carrying fire from place to place, or using the flint. The American system, that is protective tariff, carried. Desired by Eastern States, opposed by Southern and Western. First kerosene lights. Kerosene was then called rock oil. Erie Canal from the Hudson to Buffalo opened 1825. Masonic excitement, New York, 1826. Both John Adams and Thomas Jefferson died July 4, 1826, just fifty years from 1776. States admitted, none. Political parties, 1829: Andrew Jackson, Democrat; J. Q. Adams, Whig. Jackson elected.

THE LARGEST STATUE.

The largest statue in existence is the Statue of Liberty Enlightening the World on Bedlo's Island in New York harbor. It is a female figure holding a torch and representing Liberty casting her light over land and sea. It is 151 feet high. The height of the head alone is 13 feet 6 inches. The width of the eye is 28 inches. The length of the nose is 45 inches. The length of the forefinger is 7 feet 11 inches. It is made of copper. The copper is only one-eighth of an inch thick. It stands on a pedestal 89 feet high. The head would easily accommodate 40 persons. There is a stairway up the arm, and the torch would hold a dozen people. The statue proper cost \$40,000 and the entire creation cost \$200,000. It was designed and executed by M. Bartholdi, a French architect and sculptor, and was given by France to the United States as a token of National friendliness. It was shipped from France and formally received in New York in 1885.

Self-respect is a good thing, but to be guided by it alone is like a man's trying to walk in the dark by the light from his own eyes.

fix "con," meaning together, or in connection with, or altogether, and "scire" to know. Hence to know together, altogether, to know in all the relations, in all true relations, and therefore to know rightly. It has special reference to self-knowledge, that is, a realization of one's relationships to persons and things, one's obligations incident to these relationships and a perfect adjustment of one's life to harmonize with right and just relationships to all persons and things. Consider is a surprise to one who has never examined into its history. It is built of the Latin "con," meaning with or together with, and "scire," a star. Hence it meant to adjust one's self with reference to the stars, to examine one's self with reference to the astrological import of the stars and their positions in the heavens. This required study of the heavens. It meant to fix the eye and the mind upon the stars and to meditate upon them. Then it meant to rise to lofty contemplation, and then to fix attention to any subject.

INCALCULABLE INFLUENCE OF A LIFE MOTTO.

Almost every man in history that has amounted to much has had a life motto. Napoleon's was "empire;" Alexander's was "to conquer;" Caesar's was "conquest;" Emerson's, "Genius is ten hours a day for twenty years;" Carlyle's was "Genius is the capacity for taking great pains;" Garfield's seemed to be, as he often said, "I am afraid to do a mean thing." Edward VII, present King of England, has this motto: "I serve." If the Master had formulated a motto it would have been close to that of Edward. John Ruskin kept on his desk an onyx stone on which was inscribed "Today." What a tremendous significance here. Newell Dwight Hillis keeps a picture of Christ where he can look at it on beginning each day. Hannibal's motto was: "I will find a way or make one." Lowell's life was largely influenced by a terse little sentence of his own: "Not failure but low aim is crime." Virgil's motto was: "They win who think they can." On the walls of the office of the New York World are the two words: "Terse-ness, accuracy." Twenty years ago a boy was working on a railroad section with the idea in his head never to turn loose. He is today president of a university in Texas. How like the men themselves are the mottoes, or how like the mottoes are the lives of the men. What is your motto?

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send us money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Too many people are singing "Scatter Sunshine" and waiting for somebody else to do it.

Aches and Pains.
You know by experience that the aches and pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Then why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease? This medicine has done more for the rheumatic than any other medicine in the world.



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

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TO OUR CORRESPONDENTS.

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

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

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

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

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

DISTRICT CONFERENCE NOTICES.

- Abilene, Merkel, 4:30 p. m., March 28
Ft. Worth, Poly. College, 7:30
P. M., March 29
Austin, Bastrop, March 29
Cuero, Nixon, March 30
El Paso, Carlsbad, 9 a. m., April 13
Deatur, April 13
Stamford, Rotan, 9 a. m., April 13
San Antonio, Eagle Pass, April 20
Cloviss, Melrose, N. M., April 26
Dallas, Grand Prairie, April 25
Georgetown, Belton, April 27
San Marcos, Seguin, 2 p. m., April 28
Greenville, Jones-Bethel, April 28
Albuquerque, Tucuman, N. M., May 4
Corsicana, Cooldge, May 4
Brenham, Bay City, May 16
Vernon, Paducah, May 12
Corsicana, Cooldge, May 17
Waxahachie, Ennis, 10 a. m., May 23
Sherman, Sadler, 3 p. m., June 6
Sulphur Springs, Mt. Vernon, 8 p. m., June 7
Weatherford, Weatherford, June 23
Brownwood, Bangs, 8 p. m., June 27
Beville, Floresville, July 5

Our "bin" is ready and can be enlarged. We can take care of as many subscribers as may be sent. Following is the way Rev. Thos. R. Morehead, of Wharton, proposes to enlarge the Advocate list: "We are expecting to send you a whole meal sack full of subs. for the Advocate real soon."

The sixth World's Sunday-school Convention will be held in Washington, D. C., May 19-24. The first of these great conventions was held in London in 1889. The fifth was held in Rome in 1907, with 1118 delegates—767 from America. It is expected that the assembly in Washington will consist of 2500 delegates or more.

The editor of this paper was recently drawn into a public controversy with one of the candidates for Governor on account of his attitude toward the question of prohibition. The discussion took a wide range, and if the candidate is satisfied with the result, then we have no reason to complain. But we want to thank the dailies of the State for giving us large access to their columns. They imposed no limitations upon us, and the discussion pro and con was read with some interest from one end of the State to the other.

DR. J. B. GAMBRELL RECIPROCATES.

Below we clip Dr. J. B. Gambrell's acknowledgment of our brotherly personal of him a few issues back. He starts off well as editor of the Standard, and as a "Jerusalem Bishop" he has his hand on the situation among the Baptists in Texas. While he may not put an "arch" in his announced episcopacy, nevertheless he has been for some years and will continue to be the keystone in the Baptist arch of the State; and while his Baptist Churches are multiplying galore, he will hold the structure true to the institutions of his State organization. He is a Baptist all over, but with it a fine Christian gentleman and a man who brings things to pass. We heard him once say: "A dog that trots under every man's wagon is no account," and we indorse the sentiment. Now, if we can prevail upon our Methodists to trot under their own wagon just as successfully as Dr. Gambrell has put the Baptists to trotting under his Church vehicle, we shall be satisfied. Any help he can give us along that line will be greatly appreciated. But we quote his note of reply:

The Standard makes recognition of the kind words of the Christian Advocate of this city, touching the Standard's incoming editor, and notices particularly the Advocate undertakes the task of keeping "Dr. Gambrell" straight doctrinally. We stand for the doctrine of reciprocity, and would not wish that the editor of the Advocate should do more for the editor of the Standard than the editor of the Standard would do for the editor of the Advocate. So we make an early beginning with Dr. Rankin. The editor of the Standard is a Bishop of the ancient and approved Jerusalem order, along with hundreds of other Bishops in Texas and elsewhere. But the Baptist order of Bishops never arch, so there are no arch-Bishops. And besides, it is not the thing to speak of the Baptist Church. In Texas there are some five thousand of them, and more forming every Sunday. The Baptists follow the New Testament order, and as there were Churches in Galatia, and so on, there are Baptist Churches in Texas galore. So endeth the first lesson.

REV. W. B. BAYLESS QUITE ILL.

Rev. W. B. Bayless, of the North Texas Conference and in charge of Weston work, is quite ill at the Baptist Sanitarium in this city. It will be necessary for him to undergo a severe operation and he is in preparation for it. The brethren of the conference have deep sympathy with him in his sickness, and they are remembering him in a most substantial way. We only make this reference to their interest in him, but will give tangible results in our next issue. He greatly appreciates their tender words. Let them remember him at a throne of grace, that he may pass this ordeal in safety.

The wonderful prosperity of the South during the last decade is something almost passing belief if the figures given are to be relied on. During that time it is said that this section increased in manufactures from \$1,152,000,000 in 1900 to \$2,214,000,000 in 1910. The cotton mills have a capital invested of \$298,000,000, as against \$182,000,000 ten years ago; 11,000,000 spindles, as against 4,000,000; 244,000 looms, as against 112,000; 1,200,000,000 pounds of cotton used, as against 714,000,000.

In the Roman Catholic Church in the United States the sexes are nearly evenly balanced, 50.7 per cent women to 49.3 per cent men. In the Protestant Churches, taken as a whole, there are nearly 61 per cent of women to 39 per cent of men. In the Southern Methodist Church 59.1 per cent women to 40.9 per cent men. These are interesting figures and suggest a question or two, as to causes thereof.

In Boston, recently, the unusual scene was witnessed of the gathering of a great throng, representing every department of life, to do honor to a preacher for some years dead. The occasion was the unweaving of an

heroic bronze statue of Phillips Brooks, by the noted sculptor, Saint Gaudens, presented by a committee, representing the citizens of Boston, to Trinity Church. The presentation speech was made by Major Henry L. Higginson, a schoolmate and lifelong friend of Phillips Brooks. The statue represents the great preacher standing with uplifted arm, in preaching posture. Behind him is a figure of the Christ, with hooded head, laying his hand on the shoulder of the preacher. This indicates both the source of his inspiration and the character of his preaching. Rev. Alexander Mann, accepting the gift in behalf of Trinity Church, hoped it would stand as the symbol and property of "the distinguishing religious work of the century, the gradual drawing together, the reunion of the Christian Church."

The columns of the Nashville Christian Advocate have been thrown open to the brethren for the discussion of proposed legislation at the ensuing General Conference, and many matters have been presented. This is well, for wise discussion of these questions is helpful to those concerned. It gives the viewpoint of many who have been thinking on such matters, and whatever light is cast upon Church problems is that much gained. But we must confess that many things proposed are radical, not to say revolutionary. Just what the General Conference will do in such suggestions as the change of the name of the Church, the removal of the time limit, the modification of the presiding eldership and further limitation upon episcopal prerogative, we can not say. There will be a larger number of new men in the General Conference than ever before, but we believe that conservative action will characterize the proceedings of that great body, and that nothing very radical will transpire.

We have a copy of the Elizabethan News, published in Kentucky, before us, and as we glanced at it we wondered how it happened that it was sent to us. But we found a marked item in it, with the picture of a handsome Church structure and a notice of its rise and progress. There we found that it was built under the pastorate of Rev. T. H. Morris, now of Bryan, when a young man. He went to it when it was a small congregation and no house of worship worth talking about. When he left it, the splendid house was finished and dedicated, the collections all raised, and a handsome salary for his successor. Now it is one of the desirable charges of the Blue Grass country. It is known as "Lucinda B. Helm Memorial Church, and it is full of good works and has an interesting history.

Every delegate, lay and clerical, to the General Conference ought to get a copy of Dr. W. E. Harrison's booklet entitled "Parliamentary Usage of the General Conference of the Methodist Episcopal Church, South." It is an analysis of the rules and usage of the sessions of the General Conference, and it covers every point, in small space, involved in the work of that body. It can be read in less than an hour, and he who understands it will be prepared to take a part intelligently in the proceedings of that gathering.

Some unknown friend has made a contribution of \$20,000 to the Methodist Training School at Nashville. This is very highly appreciated by those in charge of the school. This is a school in which missionaries and other Christian workers are trained for their special fields of work.

Among the beneficiaries of recent appropriations from the Rockefeller fund of the General Education Board are Wesleyan University and Cornell College, Mount Vernon, Ia. Wesleyan receives \$100,000 toward a fund of \$1,000,000, and Cornell has \$50,000 toward a fund of \$200,000.

Among the great calamities of the present century, the floods of France during the past month will go down in history. The suffering and loss of property is simply appalling. The city of Paris is the greatest sufferer. The loss in Paris is now estimated by government officials at \$180,000,000; other parts of France, \$70,000,000; and the loss sustained by interrupted business will bring the total far above those figures.

The trustees of the Peabody Fund have given \$1,000,000 to Nashville, Tenn., for the establishment of the Peabody College. The State of Tennessee, the County of Davidson and the city of Nashville have given \$750,000, and the George Peabody School for Teachers takes the place of the Peabody Normal.

PERSONALS

Rev. J. J. Smith, who lives near Big Springs, Texas, is holding some good meetings in Missouri. He is having fine success.

Rev. J. F. Archer, of Nevada, is now in his new parsonage, and the new church enterprise progressing finely. The outlook up there is most encouraging.

Rev. H. L. Vaughan, of Lancaster, and his good people are having a successful revival, assisted by Rev. G. A. Marvin. The meeting gives promise of good results.

Rev. M. I. Brown, of the Center Circuit, is moving things on his charge. He says he hopes to have two or three churches ready for dedication this year. He is also pushing the claims of the Advocate.

Rev. H. A. Boaz, of Polytechnic College, dropped in to shake hands with us this week. Everything is moving along satisfactorily with that institution. Its attendance and its discipline were never better than at this time.

Prof. Ben Stafford, of the Mineola public schools, is to be professor of Latin in the new Normal Institute at Canyon City. He is a man of large experience in that department of school work, and the selection is a most excellent one.

Rev. C. Williamson is now pastor in charge at Rockport and his correspondents will address him at that office. Bro. Williamson has been trying for three years to take the superannuate relation, but the presiding elders will not let him.

We had a pleasant visit from Rev. J. F. Pierce, of the McKinney District, recently. He reports things in good shape all over his work. Preachers are harmonious and perfectly satisfied with their charges. The people are happy and doing their part.

Rev. H. M. Long, of Polytechnic Church, was to see us recently. His Church enterprise is making progress. The walls are nearly completed and the roof timbers are being prepared for the covering. When completed it will be a magnificent auditorium.

Rev. J. M. Peterson, of the Dallas District, is one of the busiest men in the conference. He is doing some fine preaching and at the same time he is organizing his district along all lines of work. The impress of his spirit is seen all over his work.

Rev. O. S. Thomas, of Honey Grove, is at work in his charge since conference. His people contributed \$131 to the Orphanage at Waco, sent \$200 to the Ward Memorial Fund, and raised their pastor's salary \$200 over last year. He will soon have his foreign missionary assessment in hand.

Rev. J. B. Parr, of Henrietta Mission, spent several days in Dallas last week. He brought his wife to this city for treatment. The operation under which she went was successful and she will soon return to her home. Bro. Parr was a pleasant caller at the Advocate office during the week.

Rev. Lawrence Cohen, of Wheatland, paid us a pleasant visit this week. This is his first year out there and he is delighted with his charge. He has received more than a dozen members thus far; and he found thir-

teen copies of the Advocate, but he has just multiplied that number by three. Says he is going to push it to fifty before the year closes. He does things.

Mrs. Florence Howell, for many years editor of the woman's Department in the Advocate, has been quite ill for several days. She is now much improved and hopes to be herself again before many more days. She has been a faithful worker in the Church, and she is held in high esteem by a wide circle of friends.

Mrs. Jennie Young, missionary for Polk Street Church, Amarillo, is a persistent worker. We note from a Bonham exchange that she was recently presented with a horse and buggy by the good people of the Amarillo Church, and the paper spoke in high terms of her success as a Church worker.

Rev. W. F. Clark is now living in the excellent cottage home deeded to the North Texas Conference by Uncle Buck Hughes. It is located in Oak Lawn and it is a little gem. No one is more worthy of such a home than Bro. Clark. He has wrought all his life on small charges, and no man has been more faithful than he. According to the wish of Uncle Buck, this elegant home is to be the home of Bro. Clark as long as he lives.

Rev. J. H. McLean, D. D., of the Orphanage at Waco, was in the city on business last week, but was unable, because of the press upon his time, to call at this office and pay us his respects, but he did the next best thing; he called us over the 'phone and expressed his interest in us. He is now practically recovered from his recent severe operation, and is hard at work with his sacred charge. We rejoice at his renewed health since passing down so near the last stream. May his days be multiplied and his years continue.

BOOK NOTICES.

The Ethics of Jesus, by Rev. Stalker, D. D., and published by A. C. Armstrong & Son, New York. Dr. Stalker is too well known for us to say anything about his ability and popularity as an author. He has contributed a number of the best books now in the libraries of all thoughtful preachers; but this one is one of his very best. It gives a lucid idea of the conception of Jesus in his teaching on moral life and its relation to practical conduct. It is based directly on the words of Jesus as they are recorded in the Synoptic Gospels. It gives to us some very vivid pictures of Jesus as the great teacher of humanity as he stands related to the problems and needs of life. The volume is full of fine exegetical touches and now and then it makes some penetrative criticisms of the views of other great thinkers in the realm of morals. To read it is to get the cream of the best thought and scholarship of modern times, and from one who is authority upon all questions treated by him.

Fit For Work: or, Health in Christian Service, by Alfred T. Schofield, M. D., and published by A. C. Armstrong & Son, New York. Dr. Schofield is an old teacher of personal and domestic hygiene and as such is eminently qualified to write a book devoted to the best interests of the man or woman engaged in active Christian service. He has rendered all such workers a needed service in this volume. It covers just such points of health and physical welfare as will teach those devoting themselves to arduous labor the best methods to preserve health, vital energy and vigor to good old age. It takes up the human organism in its diversified elements and points out just how to use it to the best advantage and to make it most conducive to the best results. It is not a book of technical hygiene, but it is intensely practical and its contents do not grow out of the author's knowledge of books simply, but out of his practical experience and observation. It is a most helpful volume and worthy of a close study.

Christ Invisible Our Gain, by Rev. A. H. Drysdale, D. D., and published by A. C. Armstrong & Son. This book is a practical discussion of things invisible, especially the invisible Christ. He takes up the physical, the mental, the moral and the spiritual order as preparatory considerations, and then comes to Christ's own words respecting his going away and his remaining away, and shows that his continued invisibility is wholly in the interest of everything worthy of the name of spiritual religion among men. Dr. Drysdale then goes into the epistles and develops the same idea and points out how the apostles soon learned to

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This medicine makes healthy and strong the "Little Soldiers" in your blood,—those corpuscles that fight the disease germs constantly attacking you.

glory the results of the work of an invisible Christ. He brings out the great realm where faith is left to work out the results of its trust. Not seeing him, faith takes hold of him, and he becomes a more dominant force in his invisible form than when he walked among men in the flesh. It is a very unique and interesting book.

The City with Foundations, by John E. McFayden, D. D., and published by A. C. Armstrong & Son. Dr. McFayden is a conspicuous Canadian scholar, professor of Old Testament literature and exegesis in Knox College, Toronto, and an author of no small repute. His books, "Old Testament Criticism and the Christian Church," "Introduction to the Old Testament," "The Prayers of the Bible," and others, are well known. This volume now before us is a collection of his best sermons and put into book form. It is a systematic exposition of a number of texts, with many devotional touches. It is a most helpful book and a model of sermonic literature.

BILDAD AKERS: HIS BOOK.

This is a recently published book of over two hundred pages, which is receiving unstinted praise from the religious and secular press. It is pronounced by some "the successor of Post Oak Circuit," and Dr. T. N. Ivy, of the Raleigh Advocate, is its author.

It is written in semi-narrative style. The language, though not conventional, is strikingly unique and picturesque, if we may take the word of many. Nearly every important social, official, theological, spiritual and institutional phase of Methodist experience is discussed from the viewpoint of "Bildad Akers," a Methodist steward, from "ole Ebenezer." Bildad is a philosopher, and thinks for himself, and without fear or favor discusses through "Ivry," his fidus Achates, a long list of Methodist personalities, from the "Bishop" down to Jim Tarver, the professional "mornor."

"Ivry" is Rev. T. N. Ivy, the author of the book, who is also the editor of the Raleigh Christian Advocate and the Southern Methodist Handbook. "Bildad Akers" courts a closer acquaintance with the Methodist public. He is read by children with delight. His elemental nature suits them. He suits all ages and degrees of mental culture. Yet his book is peculiarly the book for the Methodist steward. For him to read the book is to become a more useful official.

Select Notes, by Rev. F. N. Peloubet and Prof. Amos R. Wells; 384 pages.

The 1910 volume of Peloubet's "Select Notes" is the thirty-sixth consecutive volume. Next to the Bible "Select Notes" is the greatest religious publication which has ever been published. As a practical working interpretation of the texts chosen for the International Sunday-school Lessons it has rendered invaluable service to hundreds of thousands of Sunday-school teachers and Biblical students.

Its steady growth during the past thirty-five years has given it a quality which can only be obtained by a gradual yet constant and positive improvement year by year.

Although primarily designed to be an assistant to users of the International Sunday-school Lessons, yet every year it is purchased by thousands of other Biblical scholars who recognized that it brings to them such a wealth of suggestions and illustrations of the various portions of the Bible treated that they need it for general use in their religious reading and study. The trained minds of its authors have enabled them to prepare a book which, while eminently helpful to the most scholarly, yet is so simple as to be clearly understood by any layman.

CHURCH EXTENSION, WEST TEXAS CONFERENCE.

Applications to General Board will be in my hands by March 1.

H. G. HORTON, Secretary.

"THE MEN OF SAPIO RANCH."

"The Men of Sapiro Ranch" is the most popular Southern story of the day. Scenes laid in Texas. Handsomely bound. Price \$1.00, postpaid. Nashville or Dallas.

A DANGEROUS BOOK.

God's Message to the Human Soul—Thoughts of the Bible in the Light of the New Knowledge.—By John Watson.

This book was written for the Cole lectures of Vanderbilt University. That department embraced the Bible or theological students. The introduction was written by Dr. Tillett, the dean of the university. It was published by Smith & Lamar, Agents of the Book Concern of the M. E. Church, South. It therefore goes forth with the indorsement of our Church stamped on its pages. The above facts place this book authoritatively before our young preachers, who are to indoctrinate the coming generation. With this indorsement the book is made doubly powerful for good or evil. It is well written, entertaining and very readable. It is like a string of gems, with here and there a corroding element, calculated to destroy all its merits. It is at once the most readable and the most dangerous book I have had the fortune to read. The repast is so palatable that the reader is in danger of swallowing unconsciously the poison and dead flies covered up by the good. He is guilty of doing precisely what he says a preacher should not do. He wisely says (page 81): There are enough men to ventilate doubt without the preachers' assistance. Doubts can be gotten anywhere; faith ought to be supplied by the pulpit." To my mind, when a preacher, to show that he is wise above what is written, makes assertions which he has to stop to explain, has, in spite of his explanation, suggested doubts in the minds of his hearers which all his explanation can never fully eradicate. For instance, Dr. Watson says (page 34): "If the Bible had been given us, as people seem to imagine, from heaven, like the stone tables handed to Moses, an immediate, complete and final revelation of everything we need to know about God and man, it would have been a wonderful but a futile book." I do not know how Dr. Watson found out that if God, in his infinite wisdom, had given us a direct revelation from his own hands, as was the fact in the tables of stone handed Moses, that such an act would have rendered the "book wonderful but futile." Such a revelation certainly did not make the Ten Commandments "futile." The only reasonable way to account for such an assertion on the part of the Doctor is that he wanted to prepare the way for his flimsy position on the inspiration and authority of the Holy Scriptures. The truth is, Dr. Watson makes man and the Bible both come by evolution, and the plenary inspiration of the Bible and direct creation of man, as the Bible teaches, did not suit his higher criticism. Hence he thinks a direct revelation from the hand of God would have been void and "futile." That we may not be accused of misrepresenting Dr. Watson, we quote his own words. In speaking of the Bible, he says: "It was never intended to be a hand-book of history." He goes right on and applies this sweeping declaration to both Old and New Testaments in these words: "With the exception of St. Luke, there is hardly any writer who understood historical technique, and there is hardly any attempt to present a consistent and orderly narrative from the days of the patriarchs to the coming of Christ. Different narratives of the same event are included without explanation or harmony." (Page 75.)

If I literally believed the above statements I would spurn the Bible as a cunningly devised fable. Now, let us stop long enough to peck the putrid kernels out of this rotten nut. The Bible is not worthy even to be a "hand-book of history." He gives us to understand that out of the two or three scores of writers in the Old and New Testaments, St. Luke alone had sense enough to understand what he calls "historical technique," and they did not even "attempt a consistent and orderly narrative," and that they gave "different narratives of the same event without explanation or harmony." After reading the above, we are not surprised to hear the Doctor say (page 75): "No one should rest the authority of the Bible upon its dates, or upon its figures," and then adds (page 76): "Surely the day is past when devout people will treat the fall as a literal transaction. * * * It is not with incredible history, but with spiritual experience the book opens." He makes the whole story of the Garden of Eden just a "poem" and an "incredible history." Thus our author covertly relegates the Bible history, as to facts, "figures and dates," to the dark realm of unreliability, which every man must do before he can embrace the doctrine of evolution. He then tells with a kind of gusto how Huxley soundly trounced Bishop Wil-

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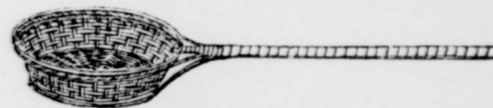
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berforce on this subject, and adds (page 81): "We have come to understand that it is not for us to dictate to the Eternal how he should have brought his world into being, whether by acts of separate creation or by process of evolution, and if we desire information upon his ways in nature, we must turn, not to the pages of Moses, but to the laboratory of the scientist." In the above Mr. Watson tacitly makes the truthful admission that before we can accept evolution we must turn from the Bible to the misty, uncertain and changing interpretation of nature by scientists. "I pray thee have me excused!"

After he has suggested all the above doubts with regard to the truth and reliability of the Bible, we are prepared to hear him say, "One may not claim that the book as a whole and in all its parts is authoritative, therefore the minister should clearly lay down what is the authoritative element in Holy Scripture." (Page 161.) Thus he would dethrone the Bible as the last court of appeal and subordinate it to the whims of the preacher.

These quotations might be multiplied indefinitely, but we forbear. But without discussing the question of evolution, will the scientist please tell us when and where the monkey, like the tadpole, lost his tail, and a soul crept into the orangoutang and he became a man immortal, and as Jesus Christ only died to save the seed of Adam, the man God made, how they are going to save the soul of this evolved monkey? I am generous enough to let them swallow the vagaries of Darwin, Huxley and the whole pack. But they must allow me to prefer the "Thus saith the Lord." But, seriously, if the chief theological school of our Church will continue to send to Europe and import men from other denominations to indoctrinate all our young preachers with such leaven as the lectures of Dr. Watson, the Methodist Church will soon evolve into a gigantic skeleton, without life or vitality. And the sooner certain parties rob and relieve the Church of all right, title and responsibility for and in such an institution, the better it will be for the Church and the reli-

gion of Jesus Christ. We hope the coming General Conference will look well to all these things.

W. H. HUGHES.

Dallas, Texas.

PREACHER WANTED.

A good opening for a good man—single man preferred. Salary \$40 per month. House if needed, but only very small family will be considered. Send recommendations. No application will be considered unless accompanied by recommendation from presiding elder. SIMEON SHAW. Colorado, Texas.

FROM NEW MEXICO.

I received a letter a few days ago from the Advocate, which stated that it was at a loss to know whether I was the P. C. or the "architect" of the new church at Sanderson, Texas.

For his information and others who may be of like mind, I wish to say that my offices are varied and various. I am at once pastor in charge, architect, foreman of the construction gang, section foreman, carpenter and builder, concrete workman, paper hanger and decorator; also poultry raiser. My education has become more utilitarian than scholastic.

However, my ability to handle the above, or a portion of the different vocations, has had a wholesome effect upon the public, as well as my hands, which are covered with sore spots. The \$1 donations continue to come in. I have succeeded in raising \$1000, one-half of the required amount.

Brethren, I shall be compelled to make a visit in the next thirty days to Fort Worth and Dallas, at which time I hope to drop in and see some of you along the route. Should you hear me preaching on the streets of your town and taking collections, don't knock on me, for I must have the remainder of the \$2000. Our people in these parts are not able to give it. They do what they can. Those who

have not contributed to this fund will kindly help us as early as possible. This is an opportunity to do home missionary work. Will you take advantage of the opportunity? To this end we are praying. F. G. COX, P. C.

IMPORTANT NOTICE.

The Executive Committee of the Board of Church Extension of the North Texas Conference will meet at the Publishing House at Dallas at 2:30 o'clock p. m., March 16. All persons desiring help from the parent board must have their applications in the hands of Rev. W. T. Morrow, Wichita Falls, Texas, not later than March 15. J. W. HILL, President of the Board.

PREACHER WANTED.

I want an energetic, hustling preacher for a circuit that includes a town of about 1000 people. Must preach well. Arrangements made to build parsonage. Send testimonials when you write. A. L. SCALES, P. E. 1414 W. 16th St., Oklahoma City, Ok.

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Epworth League Department

Geo. W. Thomason, Editor
299 Victor Street, Munger Place, Dallas, Texas.

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

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FIELD SECRETARY FUND.

Mr. Frank L. McNeny:

Dear Sir: You will please find inclosed my check for \$25, my subscription for our field secretary. You will please turn it over to the proper one to take charge of same. We will be down here for some time yet. The weather is fine here. We are both well. Let me hear from you. Yours truly,
J. H. BOWMAN.
Tampa, Fla.

THE FIRST EPWORTH LEAGUE.

Under this caption an article appeared recently in the Florida Christian Advocate from which we quote the opening paragraph as follows, viz:

"The first Epworth League in the Methodist Episcopal Church, South, was organized at Kissimmee, Fla., April 9, 1890. This, you will note, was one month before the meeting of the General Conference, at which the organization of our young people was authorized."

Our good brother, R. L. Honiker, whose name appears as author of the article, in his zeal has, we fear, gotten dates slightly mixed, for the first young people's society in the Methodist Episcopal Church, South, to be organized was at Los Angeles, Cal., by Rev. H. M. DuBose, in 1899, and this fact led to the development of the Epworth League as we now know it. Our Florida brethren are as live a set as we have knowledge of, but they will have to yield the honor of priority to California. We regret that we can not lay some such claim for Texas, and if organization after May, 1900 (the date of the General Conference at which the Epworth League was christened and "fully" authorized), be taken into account Texas can divide if not altogether usurp the claim of being "first." We pass this Florida claim along for general discussion.

RUBY KENDRICK MEMORIAL FUND.

We beg to acknowledge receipt of the following paid-in subscriptions:
Former subscriptions.....\$184.96
Mrs. Paul Jett, Dallas..... 1.00
Mr. Glenn Flinn, Dallas..... 1.00
Mr. W. Y. Barnett, Krum..... 5.00

Total.....\$191.96
The following letter recently received from Rev. Glenn Flinn shows how willingly some are responding to this call:

"I have noticed in this week's Advocate your appeal for funds for the Ruby Kendrick Memorial. I believe I subscribed something to this while at Epworth, but do not know whether I paid it or not. Please find enclosed a check for \$1.00 which you may credit to my subscription if I have not as yet paid it. If I have, let it go as additional subscription. I am glad that this movement to duly honor the mem-

ory of Miss Kendrick seems to be meeting with success. With best wishes, I am cordially yours,
"GLENN FLINN."

As we are unable to reach each League individually, we wish the president or the fourth vice-president of each League in the State would bring this matter before its members, thus helping in a cause which should be responded to by every Leaguer in the State of Texas.

Send subscriptions to the undersigned at 228 Crockett Street, Dallas, Texas.
(MISS) MARY WOLF,
Chairman of Committee.

HELPS FOR THIRD DEPARTMENT.

1. Announce that there will be a Sangerfest at the church on a certain evening. Then when all are present, pass around the song books and spend the evening singing gospel songs. This will prove so successful that many will want a repetition of the evening.

2. Make your announcements catchy. Try to so announce your social that all will be anxious to come to see what will be going on. The old cut and dried "There will be a social at the church," etc., will not make the indifferent or strangers come. The old reliable will come, of course, but the social is primarily to catch the others. Watch this, third vice-president!

3. An extempore social will prove lots of fun, especially if your young folks are rather well acquainted. It is worked in this way:

When all are assembled, give each one a small tag with a number. Then have a program such as this:

1. Piano solo, No. 6.
2. Vocal solo, No. 3; accompanist, No. 7.
3. Recitation, No. 21.
4. Piano duet, Nos. 2 and 8.
5. A story, No. 17.
6. Vocal duet, Nos. 1 and 16.
7. A chalk talk on blackboard No. 16.
8. Piano solo, No. 9.
9. Debate: Affirmative, Nos. 26 and 12. Negative, Nos. 4 and 11.

The program is in the hands of the leader and no one is allowed to see it. He announces the program, calling the performers by numbers. It is full of fun and every one is on the alert, wondering what is coming next and what he will have to do when his turn comes.—League page of St. Louis Advocate.

NEWS OF THE PRESS.

Texas is the first to get an Epworth League field secretary at work. Alabama has decided upon this important step—that is, having a field secretary—but so far no has been appointed. The Texan who enters this untried field of labor is Mr. L. E. Appleby, of San Antonio, formerly the efficient first vice-president of the Texas State Epworth League.—Southern Christian Advocate.

Brother Beam, our president, sends his greetings to Missouri Leaguers and says that Brother Onderdonk will be at Pertle next year. You can't afford to miss him. A letter from Brother Onderdonk says that nothing is sweeter to him than the knowledge that we are praying for him. I am. Are you?—St. Louis Christian Advocate.

The Georgians are planning an assembly and with that in view have written State President Ragsdale, of Texas, inquiring about this plant at Epworth-by-the-Sea, owned by the Texans. We heartily wish that S. C. Leaguers could own such property for our yearly conferences.—Southern Christian Advocate.

MARRIED.

Couch-Nelson.—At the residence of the bride's parents, near Vera, Texas, December 22, 1909, Mr. Dock F. Couch and Miss Lena May Nelson, both of Vera, Rev. C. C. McCormick officiating.

Sipe-Wiseman.—At the Methodist parsonage at Vera, Texas, January 5, 1910, Mr. William D. Sipe and Miss Annie Priscilla Wiseman, both of Vera, Texas, Rev. C. C. McCormick officiating.

Barton-Eubanks.—In a buggy in front of the residence of Mr. G. F. McCain, in Benjamin, Texas, January 16, 1910, Mr. Sells G. Barton and Miss Lillian Eubanks, both of Munday, Texas, Rev. C. C. McCormick officiating.

Coons-Banning.—At the parsonage of the First Methodist Church, Austin, Texas, January 29, 1910, 8:45 p. m., Mr. J. C. Coons and Miss Olive B. Banning, Rev. V. A. Godbey officiating.

Missionary Institutes

BRENHAM DISTRICT.

The Pastors' Conference and Missionary Institute of the Brenham District convened in the Methodist Church in the beautiful and hospitable little city of Richmond, Texas, January 4, 1910.

The opening service was conducted by A. A. Wagon, presiding elder, with song, prayer and Scripture; followed with a strong talk on the needs of the ministry of to-day.

At the conclusion of the above mentioned service, the presiding elder occupied the chair and the program was begun.

Upon motion of A. A. Kidd, Thos. R. Morehead was elected Secretary.

The following pastors of the district were present: A. A. Kidd, J. F. Bilbro, Nathan Powell, T. J. Milam, O. W. Hooper, I. W. Campbell, W. C. Morris, I. E. Thomas, G. C. Cravy, C. M. Meyers, A. S. Whitehurst, C. E. Garrett and Claud Simpson.

The first topic was called, "The Minister as a Man Among Men." Bro. Wootton was expected to lead in the discussion of this subject, but being absent, Bro. Powell led and made some very strong and impressive remarks, and was followed by several of the brethren. We soon realized the fact that the institute was ablaze with enthusiasm, and that we were entering a very fine session.

The brethren were all in good spirit, and seemingly were glad they were alive, and very happy as a result of the recent appointments of Bishop Key.

The second topic, "The Minister in His Study," Bro. Powell had been "cranking" for a whole long month, and when he had given fifteen minutes to this topic, we felt like we should stay in our studies from everlasting to everlasting. A great truth was spoken when he said a minister should study many subjects besides theology. Others spoke to the subject, and it passed into history.

The third topic, "The Minister's Relation to Prohibition," Bro. Milam realized that it required study to say something new on this important subject, from the fact that it is discussed so much to-day. We soon realized that he had given time to the preparation, for he has not made a better speech on any subject in ten years than he did on this one. He said the minister should be ready to lead in any department of the prohibition fight. That he was obligated to the State to assist in filling the places of responsibility just as are the lawyers, physicians, bankers and farmers. Others spoke to the subject, and the institute soon became a very live wire.

Fourth topic, "As Divinely Called: His Religious Experience." As Methodists have on hand at all times a great experience, quite a number spoke on the subject to the extent that it was necessary for a motion to adjourn till afternoon. Carried, and benediction was pronounced by Bro. Whitehurst.

The afternoon session met at 2 p. m. with devotional service led by Bro. Milam.

First topic, "What is a Pastoral Visit, and How to Make One?" led by O. W. Hooper with a very earnest and thoughtful talk. All agreed that the minister should at all times be governed by surroundings and common sense, and at the same time visit just as much as time will permit.

Second topic, "The Value of Personal Work." I. W. Campbell led in this discussion, and was followed with several strong pleas for our ministers to give more time to personal work.

Third topic, "The Value Of, and How to Promote the Interest of the W. H. M. Society." Miss Fannie Stone, of Caldwell, was expected to be present and read a paper on this work. Her paper was there, and in her absence Mrs. A. A. Kidd, of Richmond, read the paper, which was filled with splendid thought, showing wherein the society could be and is worth much to the pastor, and at the same time insisted that the pastors assist in organizing societies. This paper called forth much attention, and many of the pastors became very much interested, and urged that we as a conference urge our people to begin tithing.

At the evening hour W. C. Morris preached a very strong sermon on the work of the Church.
The second day of services opened at 9 a. m. Devotional services conducted by I. E. Thomas.

First topic, "How to Infuse the Missionary Spirit in the Church." I. E. Thomas led the discussion, followed by others, and a great missionary spirit was aroused. Following this discussion I. E. Thomas introduced a resolution as follows: "Resolved, That we as pastors of Brenham District organize every Sunday-school in our charges into a Missionary Auxiliary to the Board of Missions, and that Dr. Rankin be requested to publish in Texas Advocate what constitutes and

the real meaning of a Missionary Auxiliary." The resolution was adopted.

Second topic, "Our Home Missions, and How to Reach the Waste Places." G. W. Schroeder was to have led in this discussion, but being absent and at this time Rev. C. C. Bell, Conference Evangelist, arrived. He was called forward, introduced to the conference and gave us a very earnest, thoughtful and enthusiastic talk on the subject. He was followed by Kidd, Thomas, Garrett and Bilbro.

At this time a motion was made by Bro. Whitehurst as follows: "That we, as pastors of Brenham District, grant the time usually given stations by the presiding elder in preaching to be given on the waste places of the district; and that we as pastors resolve to give as much time as possible to the same work." Carried.

Third topic, "How to Secure Full Collections." G. C. Cravy led this discussion with an interesting talk, and as he is quite a collection getter we heard him with pleasure.

Fourth topic, "The Importance of Early Collections." C. M. Meyers led this by saying the fellow who secured early collections was the fellow who would at all times get there.

Afternoon Session—W. C. Morris put before the conference the following resolution: "Resolved, That we, as pastors of Brenham District, collect all assessments for home and foreign missions and district parsonage in the month of January, 1910." Resolution was adopted.

Bro. Whitehurst very ably discussed "How to Secure Full Co-operation of the Official Board." Followed by Bros. White and Darst, laymen of Richmond.

The writer discussed "The Ideal Steward, and How to Obtain Him." W. C. Morris told us how to have a revival in every department of the Church, followed by C. C. Bell with a speech, putting forth the one idea, or the necessity of having the revival in every department.

A resolution of thanks was offered as follows:

"Resolved, That we have greatly enjoyed our association with one another, and with the good people of Richmond during this Pastors' Conference, and that we return thanks to Bro. Kidd and our hosts for the friendly welcome we have received in this historic city, and to the presiding elder for the excellent program provided." (Signed) W. C. MORRIS, C. M. MYERS, OSCAR W. HOOPER.

The conference adjourned after singing "Where He Leads Me I Will Follow," and an earnest prayer led by the presiding elder.

Many expressed themselves as having enjoyed this more than any previous conference of the kind. Every pastor returned to his work no doubt with the expectation of doing the greatest year's work of his life.

THOMAS R. MOREHEAD,
Secretary.

Wharton, Texas.

COLORADO DISTRICT.

On last Friday night we closed in the Colorado District at Sweetwater, Texas, one of the best District Institutes ever held in this section of the State.

Some time ago our presiding elder, Rev. Simeon Shaw, began his plans for it, keeping his own counsel, and never let up until he had arranged for one of the rarest and most helpful treats ever set before a body of ministers and laymen, and it continued through three whole days and four nights.

No man in Southern Methodism is more thoroughly given—soul, body and purse—to the work assigned him than Simeon Shaw. Night and day, through sunshine and storm, he is pushing his task, and he not only has upon his heart the highest welfare of the Church, but he strives to see that his preachers have the advantage of the best intellectual and spiritual equipment, and then expects them to "make full proof of their ministry."

The bill-of-fare he had provided, and his enthusiastic earnestness in the interest of preachers and laymen, shown through the proceedings of the meeting, made us all feel that he was investing his best in the work. Well—

Dr. Gross Alexander was there. Twice each day and at night he gave to us his best in the study of the Holy Scriptures. The preachers and many of our lay people who have in other places sat under his teaching know what a treat this was. Not one of us failed to receive a new inspiration to know more fully the deep and sublime meaning of the Book, besides catching more lofty visions of the glorious One as He is revealed in His Word. It was indeed a rare intellectual treat and a spiritual uplift, the memory of which will remain with some of us to the end.

During the days of our meeting all of the interests of the Church in the district were carefully reviewed as

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

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far as the time would allow. It was discovered that our work in this vast field is becoming more and more important. The county is filling up with determined settlers, and a high order of home-making is going on. As yet the sparsely settled conditions necessitates much traveling and the filling of many small appointments by our preachers, but the success with which they are being met in organizing and directing our work is not to be despised. Our membership is constantly increasing, and the type of piety and Church spirit is prophetic of a glorious future for Methodism in all this vast South plains and contiguous sections. The problem with us preachers is, how shall we manage to give the gospel to every one, with the men and means we have; but "we are resolved to do it." There is going to be a mighty stirring of the virgin soil in the Colorado District this year, by our leader and his men. We mean to possess this entire land. It is ours by rightful inheritance, and nothing will be spared, at our command, to deliver it over to our ion. Reports show a substantial advance in salaries assessed this year and material prospects in our favor.

A plan was set forth to group our charges in convenient circles of three or more, and hold a fifth Sunday meeting for mutual edification, etc.

A suggestion to hold a "Preachers' Retreat" for the preachers and their families at a proper time and place met with unanimous approval, and a Committee on Plans and Details was appointed. As some of us see it, this is going to be one of the most helpful occasions possible. It means the selection of a quiet, clean, well-watered and shaded spot, removed from public view and interruption, where all the pastors of the district, with our "beloved" and all the members of our families, may assemble for a suitable period of days during the summer, and enjoy a sort of family reunion, spend a proper portion of each day in prayer and study and religious instruction and help for each other and our families. A cook will be employed to provide meals, and a table large enough for all on the ground. We have it in our hearts to see that the "keepers of our parsonage homes" have the best time possible for mental and spiritual profit, social enjoyment and physical rest. We hope—we expect to come out of that "Retreat" as a band of the Lord's servants, fresh panoplied in mind and spirit, and with greater strength for work, our families all refreshed, and our children happily saved. Amen!

CHAS. W. IRVIN.

Stanton, Texas.

DALLAS & TERRELL DISTRICTS.

The first day's session of the Missionary Institute for Dallas and Terrell Districts convened in the Methodist Church at Garland, Texas, on January 25th, with Rev. M. L. Hamilton, presiding elder of Terrell District, presiding.

At the eleven o'clock hour Rev. I. W. Clark, of Grand Prairie, delivered a powerful sermon on "The Spiritual Life of the Church and Missions." He said, "The spirit of the gospel is the consecration of the mind, heart and soul to Almighty God; as the ultimate purpose God had in creating man was the perfection of a saint."

Rev. J. D. Hudgins, of Cedar Hill, conducted the devotional services in the afternoon. We had an old time

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experience meeting which did us all good. The general subject of the afternoon was the "Making of a Missionary Church."

At this juncture Rev. Lawrence L. Cohen was asked to act as Secretary of the institute and report the proceedings for the Texas Christian Advocate.

Rev. J. T. McClure was the first speaker and addressed the conference on "Missionary Education from the Pulpit." He said in part: "The fundamental and supreme obligation laid upon the ministry was: (1) to know not only something of missions, but the achievements of missions; (2) they must be controlled by the spirit of missions, and appreciate the supreme darkness and need of the heathen world."

Following this address Rev. A. R. Nash, of Kaufman, emphasized "Missionary Literature: What and How to Get it Read." "No man is ever saved until he becomes conscious of his need of salvation," he remarked, "and the place of missionary literature in the church is to make the people aware of the appalling conditions of heathendom, and the crying need of the foreign fields." Mr. A. C. Dale, Lay Leader of Kemp charge, was present throughout the entire session and spoke enthusiastically regarding the need of a profound awakening of the laymen of every pastoral charge upon the subject of missions. Rev. Dr. Allen L. Andrews, of Dallas, urged that the matter of the great Laymen's Convention of Southern Methodism be brought before the people at every opportunity. Speaking to the subject of the "Motive in Giving" Rev. D. K. Porter, of Oak Lawn, made one of the best addresses of the conference. He said, "that the motive of giving lies at the foundation of Christianity, and was epitomized in the incarnation of the Son of God. And mark you, where there is a liberal mind the munificence of a quickened spiritual conscience knows no limit."

With regard to "Prayer and Missions," Rev. O. T. Rogers, of Chisholm, said, "If the cry of the heathen world is in the ears and upon our hearts, then we can pray for them, but the all important and supreme power must lie in a definite hunger for the feeding of the heathen's heart and a willingness upon our part to be ready to carry the gospel message in person."

At the evening hour Rev. Dr. E. W. Alderson, of Terrell, preached a powerful and analytical sermon upon the "Doctrine of the Atonement." The first day's session was a rich spiritual feast.

The Second Day's Session.

Opened promptly at 8:30 a. m. with Rev. J. M. Peterson, presiding elder of Dallas District, presiding. Devotional services were conducted by Rev. C. C. Childers, of Kemp charge.

The theme for the morning was "Why the Church Should Go Forward in Missions." Bro. W. E. Hawkins, Field Secretary of the North Texas Conference Sunday-school Board, was introduced and spoke on the elements of true leadership. His remarks were splayed and well received. All the brethren congratulated themselves upon having such a wide-awake Sunday-school man in the field for the North Texas Conference.

Rev. H. H. Vaughan, of Lancaster, subject was "God Commands" that the Church go forward. "Indeed," says he, "the missionary idea came into the world with Christianity itself."

Addressing himself to the subject of "The Call of the Heathen," Rev. J. M. Peterson said, "We must admit that the heathen needs the gospel or impeach the wisdom of God, for he has certainly prepared for their salvation, at a supreme and infinite cost."

Rev. E. L. Egger, of Oak Cliff, speaking of "The Church's Resources," said, "I think we are living in the brightest period of the world's history, for today the Church has the greatest resources of carrying the gospel to the heathen, by furnishing first, remedial power for the maladies of the heathen body. Two-thirds of the wealth of this country is in the hands of Church people."

In the general discussion of "Shall We Go Forward," Rev. M. L. Hamilton said, "The history of humanity away from God is a history of impenetrable moral darkness and spiritual ruin."

At the eleven o'clock hour Rev. J. M. Peterson preached one of his soul-stirring and searching messages on the responsibility of the Church and ministry to so live before mankind as to reveal to the world that "Christ dwells in us the hope of glory." Again, "The Church that has a less purpose

than that of preaching of the gospel unto the entire world is a positive failure."

The Afternoon Session

convened promptly at 2:30 p. m., Rev. A. N. Julien, of Lewisville, conducting the devotional service. He made a telling statement when he emphasized that "what a man believes has all to do with what his life is."

The discussion for the afternoon session was, "The Bible as a Missionary Book."

Rev. T. G. Peterson's, of Crandall, subject was "The Old Testament and Missions." He said, "The greatest need of the Church to-day is an education in missions; and the reason our people give so little is because they know so little about missions."

The "Four Gospels and Missions" was ably discussed by Rev. S. L. Crowson, of Dallas. "He that hath knowledge that can help his fellowman is under the gravest responsibility to convey that knowledge to man," said he, "and this is the missionary principle of the gospels. In the death of Jesus Christ he framed the profoundest and most powerful appeal for the redemption and salvation of the world ever given to humanity."

Rev. Minor Bounds, of Garland, addressed the conference on the subject of "The Acts and Epistles and Missions." He said, "The principles of missions as found in the Acts and Epistles may be said to have its origin in the Apostle Paul; he had a vision, he knew what his mission was. We, too, have possibly had a vision, but not sufficient zeal, impelled by a passion that would not be satisfied until salvation had been offered unto the entire world."

A paper with regard to the "Scripture Teaching on Tithing" was read by Rev. Lawrence L. Cohen, of Wheatland.

Rev. Allen L. Andrews then addressed the conference on "The Sunday-school and Missions." His address bristled with pointed sentences upon the responsibility of the Church to the children. He urged that the Sunday-schools support missionaries in the foreign field. He spoke of what Grace Church was doing. At which juncture Rev. M. L. Hamilton, presiding elder of Terrell District, said that his district was already pledged to support a foreign missionary. In conclusion, Dr. Andrews said, "The great earnestness of saving the world must be laid upon the hearts of the children."

At the evening hour Rev. J. W. Hill addressed the conference on "Missions and World Movements—Past and Present," and it was the unanimous verdict of all that his address was the greatest deliverance upon the subject ever heard from the rostrum, and he was requested by the conference to furnish it to the Church in pamphlet form. It was a magnificent effort!

The conference adopted unanimously the resolution thanking the people of Garland and the pastor in charge for the cordial hospitality and entertainment given the brethren.

It was the sense of the conference that the "Three Specials"—foreign missions, Bishops' fund and Orphanage—be paid by March 15, 1910.

In all respects, it was one of the most spiritual and beneficial conferences ever held. Our hearts were more than once "strangely warmed" by the hopefulness and immortality of the gospel.

LAWRENCE L. COHEN, Secretary.

CORSICANA DISTRICT.

The Corsicana District Missionary Institute convened at Eleventh Avenue Church, Corsicana, 9:30 a. m. January 27. Devotional exercises were conducted by Dr. Horace Bishop, presiding elder, after which the roll was called and the following answered to their names: M. L. Latham, J. H. Wiseman, Z. L. Howell, J. B. Curry, W. E. Boggs, J. P. Patterson, J. K. Walker, G. W. Kincheloe, S. C. Baird, J. C. Mimms, W. A. Neil, J. O. Jordan, T. W. Taylor, Walter Griffith, V. J. Miller, J. W. Head, O. B. Turner, W. H. Clark and M. W. Rodgers came in after roll call. Bro. Smith, of White River Conference; W. B. Lee, Singing Evangelist, of Wortham, and Bro. Smith, of Corsicana, were respectively introduced to the conference.

Dr. Bishop introduced the subject of Christian Education after a brief discussion from members of the conference. Brothers Mimms, Walker, Wiseman and Kincheloe were appointed as an Educational Committee to report to the conference before final adjournment.

The question of District League and Sunday-school Convention was introduced with considerable discussion from the brethren, after which the time was set for the 21st and 22nd of April, Blooming Grove, having already been selected as the place, Brothers V. J. Mills, Z. L. Howell and Walter Griffith were appointed to arrange Sunday-school part of program. Brothers M. L. Latham, W. A. Neil and Mr.

Dublin were appointed to arrange Epworth League part of program.

The time for District Conference was then taken up, and after brief discussions from the conference the presiding elder fixed the date to meet on May 3. Time for preaching having arrived conference adjourned to meet at 2:30 p. m. Rev. S. C. Baird, of Kirk, preached at 11 o'clock.

The afternoon session met at 2:30 p. m. Dr. W. E. Boggs conducted devotional exercises. Dr. Bishop introduced as the subject for consideration, "Emphatic Doctrines of the Methodist Episcopal Church, South, and How to Define Our Position with Regard to Same." The question was very interestingly and profitably discussed by the conference, after which J. P. Patterson, Geo. W. Kincheloe, Walter Griffith and J. H. Wiseman were appointed as a committee to arrange a plan by which we might better define our position on doctrines and institutions.

The question of District Evangelism was taken up for discussion. Bro. W. B. Lee spoke on "Methodist Songs in Revivals." Conference adjourned at 5 p. m. to meet at 9 a. m., Friday morning.

The Friday morning session met according to adjournment. Bro. Turner led devotional exercise. Bro. Bolton, of Southwestern University, and Bro. Hotchkiss, Conference Missionary Evangelist, were introduced to the conference.

The Committee on Plans to define our position on doctrines and institutions was read, and was adopted, with instruction that Secretary furnish each of the chairmen of the three subdivided districts and Texas Christian Advocate with copies of report.

The Committee on Education made their report which was adopted after discussion.

A resolution was offered giving each pastor authority to appoint as many delegates as he may desire to attend the great laymen's meeting at Dallas, February 19-22, inclusive; that is where the delegates could not be selected by Church Conference.

Rev. M. S. Hotchkiss addressed the conference in the interest of the convention at Dallas.

The afternoon session of Friday: Devotional services conducted by Bro. Howell, after which the minutes were read and approved.

Dr. Bishop called the question of conference collection to which a number of brethren responded with reports. The meeting was then turned over to Bro. Hotchkiss, who addressed the congregation on the subject of missions, after which there was a general discussion on various phases of missions.

A collection amounting to \$10 was taken by Bro. Hotchkiss to help furnish the Maurine School at Thurber.

The minutes of the afternoon session were read and approved and the conference adjourned with the benediction by Bro. Hotchkiss.

The writer heard a number of choice expressions with regard to the profit they had received from the conference. The spirit of brotherhood prevailed and we all felt that it was good for us to be together, planning for the greatest campaign against the world of sin and unrighteousness.

M. L. LATHAM.

Report of the Committee on Education.

Corsicana, Texas, Jan. 28. To the Pastors' Conference, Corsicana District, M. E. Church, South: Brethren.—Your committee is pleased to report that Central Texas College, our district school, located at Blooming Grove, Texas, is accomplishing a great work and has taken its place in the hearts of the people as never before.

We note with pleasure that the Trustees have issued bonds to the amount of twenty thousand dollars, and that these bonds are now being sold by our Financial Agent.

We recommend that each pastor come to the help of the Trustees of this institution and to the help of the Financial Agent, by raising enough money to pay for at least one bond, and that where it is possible this money be sent to the agent within ten days from date.

It is with special pleasure that we call your attention to the great movement under the leadership of Rev. B. R. Bolton, our Commissioner of Education, whereby large sums of money are being subscribed to the Ward Memorial Fund.

We recommend that the subscription recently made to this fund within our district be left in the hands of the Financial Agent for collection, and that the money thus raised be invested in bonds and the bonds be donated to Southwestern University, provided that the Trustees of that institution approve this plan.

We recommend that the Corsicana District be pledged to an earnest effort

to raise not less than four thousand dollars for the Ward Memorial Fund and that the same be donated in bonds.

We recommend that the pastors give one day during the year to the interests of Central Texas College, and that each pastor use his influence with the members of the W. H. M. Society to lead them to buy one bond to be held by them in the interest of their own society.

Believing as we do that the Junior College is an institution of great interest to the Church, therefore we would call upon our people to support Central Texas College by liberal offerings and earnest prayer. Respectfully submitted,

J. C. MIMMS, J. H. WISEMAN,

For Committee.

We, your committee to arrange a plan to better define our position on our doctrines and institutions submit the suggestions as follows:

- 1. We suggest that our meetings be known as the Quarterly Institute of the Corsicana District.
2. We suggest that the Chair appoint three preachers that will manage and preside over the services and together with the presiding elder and the pastor where said meeting is held be a Program Committee.
3. We suggest the following subdivisions of the district:
No. 1. Chatfield and Alma, Kerns, Rice, Corsicana (First Church), Eleventh Avenue, Circuit, Richland and Wortham.
No. 2. Barry, Blooming Grove, Mt. Zion, Frost, Brandon, Irene and Dawson.
No. 3. Mexia, Groesbeck, Horn Hill, Kirk, Thornton, Munger, Coolidge and Detura.

J. P. PATTERSON, G. W. KINCHELOE.

LLANO DISTRICT.

Our presiding elder, Rev. J. D. Scott, has undertaken to hold two Missionary Institutes in his district. This is the first effort at a meeting of this nature in the Llano District separate from the time given to missions at the District Conference. The first institute convened at Burnet, from the 1st to the 3rd inst. The meeting from the first service was dominated by a deep missionary spirit. The pastors and laymen with our aggressive and most efficient presiding elder seemed to have vividly written upon their hearts the command of our Christ, "Go ye into all the world," and inspired by the promise "And lo I am with you even unto the end of the world," they laid out plans of work for a more aggressive and efficient campaign for missions and a greater service for our Lord. Among other things that were done, by a vote of the institute it was put upon every pastor to make "an every member campaign for missions." Feeling that an earnest effort on the part of the Church is due the Board of Missions and the Sunday-school Board in trying to lead our people into fields of greater usefulness in God's service. A resolution was adopted making it the duty of the pastors and superintendents to adopt the "missionary policy for our Sunday-schools" as recommended by these boards. A campaign was inaugurated in interest of the Laymen's Missionary Movement. It was decided that workers' conferences of not less than three charges be held on fifth Sundays.

Last but not least, in response to the great demands that is upon us to reach the unevangelized and unorganized territory in our district, it was decided to put an evangelist in the district to hold meetings, distribute our literature, secure subscribers for our periodicals, organize Sunday-schools and Churches, and to accomplish this one-third of the money which was raised at the institute. Brother G. G. Johnson, Lay Leader of West Texas Conference, visited the institute and was an inspiration to all.

T. N. BARTON.

Lometa, Texas.

THE SALOON.

My God, the very name sends a thrill of terror through my being! The influence of hell itself is associated with the name. Dr. Carney is with us. This man is no doubt the greatest exponent of the temperance cause in the South except our own beloved Dr. Rankin. He does not picture to us any new truth, but he gets hold of the subject somewhat differently to others. This man is a Baptist minister, and eternity only will reveal the fruits of this man's labors.

Among other great truths he stated last night to a full house that no Baptist, Methodist, Mason, Odd Fellow or Woodman of the Word could vote for the saloon without belying their solemn obligation to God and to men when they joined the Church or these societies. How does that strike you, bud? Have you lied to God and to men? Do you love your wife, your mother, your children? Do you? Can you vote for the greatest evil that God ever allowed to blight the earth? Did you...

listed in his cause, that you would renounce the devil and all his works, the vain pomp and glory of the world? You surely did. Do you expect to be honored and loved by your family and your neighbors and play Benedict Arnold on them? No, no! my friends; God knows where you are and how you stand and vote. This is election year and the crop of office seekers is already blooming out. They want office and the only way to get office is by your vote and my vote.

Did you ask the office-seeker, when he came to you for your support, how he stood on the State-wide question? Ah, some of them that have a paper string for a backbone will say, "I-I-I am not taking any stock in this prohibition question!" Mark my word, he is an anti and he wants to ride into office a-straddle of the fence. He is a coward and an enemy to society and good government. I have no respect for the fellow who doesn't come out and let the world know where he stands. He is not a loyal citizen, and if you elect such a man to office he will sell out for five dollars.

My brother, have you settled this question? Do you know that it takes one hundred thousand new boy recruits annually to keep this whiskey business going? Have you a boy to spare? Is that beautiful 17-year-old girl of yours—your first-born, perhaps—is she safe from this the strongest emissary of hell today? The saloon has to have thousands and thousands of young girls added to their great army of prostitutes annually to keep their business going. They go hand in hand; one traffic is directly dependent on the other. Have you a girl to spare?

If it could be possible to cut out the fallen women from the United States for three years, the whisky traffic would no doubt be paralyzed and cut half in two. Great bonded warehouses would be to let, and no doubt the Salvation Army of our great cities would occupy some of them, and thousands could and would hear the beautiful story of Jesus and his love—the story of the most beautiful life the world has ever seen. One who loved us and taught us how to live. Glorious gospel! Blessed Christ, the Savior of men, the Redeemer of the world, thou hast shown us the way; thou hast shown a beautiful light to our pathway; in Thee we have believed; in Thee alone is life and salvation! From thy lips came the words of eternal truth. Thou hast made the way very plain to us. Thou has said that the way is so plain that a fool need not err therein. No one need be deceived. Thou hast said that no drunkard shall enter the Kingdom of God. Are we thy servants? Are we thy soldiers? Are we to fight thy battles? Do we contend for righteousness, and vote against the devil and the saloon? We know that we will do these things if we would be thy disciples and be led by thy Spirit.

Lord, give us clean hands to vote for Thee! Give us swift feet to run on errands of mercy for Thee! The honor and glory is all thine for ever!

"On with the battle!" Amen!

A. E. KENNEDY.

A FRIENDLY GROCER

Dropped a Valuable Hint About Coffee.

"For about eight years," writes a Mich. woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At other times I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast, or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was and urged that I quit coffee and use Postum, so he brought home a pkg. and I made it according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good and I commenced to take on flesh and become interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, hers was as good as mine. It's easy if you follow directions." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

WANTED... A GRANITE ART RUG... PREPAID A Splendid Low Priced RUG... 9x12 ft. \$4.95... Woven in one piece—both sides may be used. Exclusive patterns, made expressly for us in Red and Green, Green and Tan, and Oak Colorings. Money refunded if not satisfied.

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.

WOMAN'S RIGHTS.

The rights of woman, what are they? The right to labor and to pray. The right to watch while others sleep. The right to feel the soul's high worth. The right to lead the soul to God. Along the path our Savior trod— The path of meekness and of love, The path of faith which leads above, The path of patience under wrong, The path in which the weak grow strong. Such—woman's right, and God will bless And crown their champion's with success. —Household Journal.

FIVE INSTITUTES FOR NORTH TEXAS HOME MISSION SOCIETY.

The President and Executive Committee have grouped the districts in the North Texas Conference and will hold Institutes in the e, the first one to be held at Henrietta, Feb. 23-24; second one at Bonham, Feb. 25-26; Whitesboro, Feb. 28-March 1; Sulphur Springs, March 3-4; Dallas, March 7, 8 and 9. As District Secretary of the Dallas District, let me urge a large attendance upon the Dallas Institute, to be held at First Church, March 7-8-9. Let every auxiliary in the Dallas District elect their very best women as delegates to this Institute. Let me urge those new auxiliaries at Wilmer, Hutchins and Wheatland, of which we are very proud, to send delegates. The objective point of these Institutes is not altogether for information, but inspiration, the bringing of the Lord Jesus into the lives of the world. The following program will be given:

First Day—Morning Session. Opening exercises (devotional, organization, etc.), Bro. Hill, First Church. Why Are We Here? Mrs. Paul Jones. Is the Home Mission Auxiliary Doing Its Share in Maintaining and Increasing the Spiritual Life of the Church? — How Can the Bible Lessons Be Used Most Effectively for the Coming Year? Mrs. Henry Dorsey. The Use of the Year Book. — The Use of Prayer Calendar and Ideal Card. — Resolved, That Our Homes and King's Messenger are essential aids to the best work in auxiliaries. Mrs. W. H. Howell. Bible lesson, Mrs. Rudolph. Afternoon. Devotional, Bro. Crowson. An Ideal First Vice-President. — How Shall We Raise Our Local Funds? Mrs. R. W. Baird. The Membership Campaign: (a) The Home Department; (b) Contests; (c) Who Shall Be Won as Members? Visiting Committee, How Shall We Win the Stranger? Mrs. E. W. Rose.

Night. The Dormitory, Bro. L. L. Cohen. Our Connectional Institutions. — Second Day—Morning. Devotional, Bro. A. L. Andrews. Ideal Corresponding and Recording Secretary. — Blackboard Lesson on Our Finances, Mrs. J. F. Bennett. Ideal Auxiliary Treasurer, Mrs. Brown. Work of Auxiliary Second Vice-President. Review of Tithing Literature, Mrs. Flynn. Baby Roll and Brigade. Bible Lesson, Mrs. Rudolph. Afternoon. Devotional, — Press Reporters, Posters, Blackboard Work, etc., Mrs. Ross Bradford. Reading Course Plans That Have Been Tried. — Book Reviews. — Night. Woman's Place in the Church. The Memorial, with Reasons Why, Dr. G. C. Rankin. As you will notice, some of the program has not been filled out, but will come out in full in daily papers and also in the Advocate before date of meeting. Remember the dates, March 7-9. MRS. PAUL JONES, District Secretary Dallas District.

Money! Money!! Money!!! February is the stressing as well as the "distressing" month as regards Finances! We need scarcely to be reminded that we are on the threshold of a new fiscal year, but we do need to be reminded that, with the very last quarter drawing to a close, we are sadly behind on many of our funds. Lagging?—when the call is

to Advance? We must not allow any deficit in our final report. The needs are so great, the appeals so pitiful, our opportunities such as they have never been before! God has opened the way, and blessed us abundantly, and now shall we allow his great work to suffer for the want of a few dollars at our hands? If every member of the Foreign Society would meet every obligation, and then add to this a thank offering for missions, our collections would be far in advance of any past record, and God would indeed be opening the very windows of heaven and pouring us out such a blessing as we would not be able to contain. Listen!

To this stirring appeal from Dr. Lambuth. Surely it will quicken every heart to greater activity! Wonderful things are happening. The year 1909 was crowded with marvelous indications of an advance all along the line. The whole heathen world is astir and under the influence of the Spirit of God. China has held the first elections in her history, is preparing for the opening session of her Parliament, and calls for an army of 20,000 teachers. If we could supply that force, a Christian empire might be within our grasp. An eminent writer in Japan appeals to that progressive people to accept Christianity as their only hope for individual character and national righteousness.

In Korea the work grows so fast that some of our churches are being rebuilt for the third time, and each of our missionaries is in charge of from ten to twenty churches. One missionary has over fifty in his care. In Mexico our evangelistic campaign has resulted in hundreds of conversions, and on the west coast, where, up to a recent date, pistols and machetes hung upon the walls of our chapel for defense from bushwhackers and fanatics, Scripture texts have taken their places and the atmosphere is one of peace and religious devotion. Brazil is one of our most fruitful and inviting fields, and Cuba is shot through with light and hope. In the mission fields of the world last year there were 3600 communicants and 10,000 adherents added to the Church every week. Surely we can say, "Behold, what God hath wrought!" Such progress brings extraordinary demands. The problem is not in the foreign field, but at home! Every man on the firing line is doing double duty and several are on the verge of breaking down. We must reinforce from home or cripple our work abroad. We have the men, but not the money. Unless we get the money by the close of our fiscal year, March 31, we will face disaster! We cannot beat a retreat. We do not know how! There has been some advance in contributions since last year, but not enough to strengthen our work where it needs strengthening most. Since our regular collections, and not "specials," constitute the basis of appropriation, our reliance is upon you to help us in an hour when it is imperative that we should hold every inch of ground we have taken.

May we not count on you to meet all your obligations for foreign missions within the next thirty days? By so doing you may save a missionary life, you may hold a walled city with its teeming thousands, you may redeem a province with its unevangelized millions. We must have your prompt and hearty co-operation. We must sound the call to Advance and press the battle to the very gates. Victory is within our grasp, if we will Go Forward! and seize the Opportunity which God has placed in our hands! And Listen to This!

from our own Conference Treasurer: 1. "Our Training School fund seems to be almost forgotten! I would not

like to tell how little was paid during the last quarter." (And yet we have such splendid girls at the Training School, and they are looking to us for support!) 2. "We must not allow our contributions to the Pledge to lag!" (And yet they are lagging far behind!) 3. "Do all the societies know about our Missionary Retirement Fund? So few have paid anything, and up to date the entire amount paid has been less than \$25!" (Count your blessings, dear workers, and then see if you can not afford to give five little coppers per year to such a worthy cause!)

4. "Our fund for publishing the minutes is behind, as is also our Conference Expense Fund!" (And yet we have begged that these two items be paid long months ago! We just do not think what trouble and embarrassment these delays bring about.) She adds: 5. "We must make a united final effort this last quarter, if I do not go to annual meeting next spring with a deficit in the foregoing funds."

In view of these conditions we can not fail to move up in all our contributions, and certainly it will indeed be disastrous if we fall behind. The Crucial Question now is, "Are we going to meet every obligation before March 1? We feel sure that we know what the answer will be. Step up lively! The golden goal is almost within "tagging" distance! Victory! will be ours if we do our part. Defeat! if we fail. Let us take a long, deep breath, increase our speed, put determination into our efforts, and resolve that we will not lose one inch of the ground, but that we will go up to possess more land by increased collections and liberal donations. We have this month in which to "make good," and "we can do it—and we will!" Our Girls at Scarritt Training School and our obligation to them: We now have four candidates at the Training School, Misses Shelton and Pollard, and Miss Johnnie Pierson, who has decided fully for foreign missionary work. Also Miss Evalyn Vinson, who went to Kansas City as a candidate for home mission work, but who has concluded that her duty lies in the foreign field. She is now under the auspices of our conference. As has been said, these splendid girls are dependent upon us for their support, and it is imperative that each auxiliary contribute toward the same. A Training School scholarship would be an interesting "special." They are looking to us, and we can not fail them. Texas Leads with eighteen girls at Scarritt Training School, and Missouri is a close second with fourteen or seventeen. The Texas girls have a club, and during a recent visit of Miss Davies, Mrs. Barnum and other visitors at Scarritt they entertained delightfully with many unique suggestions of "things Texan."

The Mid-Winter Executive Committee of the Woman's Board met in Nashville, Jan. 21-24. We give the following items gleaned from a report of this conference. For many reasons it became necessary to Change the time and place of the thirty-second annual session of the Woman's Board of Foreign Missions. Therefore the place was changed from Charlotte, N. C., to Clarksville, Tenn., and the time set is April 20. The work of the board was carefully considered and found to be in fairly good shape. Twelve missionary candidates recommended by the faculty of Scarritt Training School and eight or ten returned missionaries will be present at the board. Pray daily that our next session of the board be full of spiritual power because of God's presence. A New auxiliary has been organized at Lubbock with ten members. Hurrah for

the far West! They have all the good things to be found anywhere, and we trust that not the least among them will be this young society in their midst. Reports from the Membership Crusade continue to be encouraging. Morrow Street, Waco, grew from 22 to 51, with an average of 32. They are a progressive band. Every time they write some good work is reported. "We Are Looking for You!" says the Dallas Executive Committee. The Second Biennial Conference, Laymen's Missionary Movement, Methodist Episcopal Church, South, meets in Dallas on Feb. 19-22, and many of our workers from the Foreign Societies will be present. There will be an abundance of good things for all who attend. Attention, Press Superintendents. With the December Bulletin I sent out to every officer and auxiliary a mimeograph letter, giving a great many suggestions, which I think has been helpful. One Superintendent writes: "Your splendid illustrations and suggestions will inspire every Press Superintendent to do better work and to at least write you. (It has me.)" Would that her name were legion! Another writes: "Your letter came about Christmas time, and thinking it was 'only the Bulletins,' I laid it aside unopened for a more convenient season. Tonight I thought of it, and read it aloud to my husband, and I must say we enjoyed it, and I intend to adopt your suggestions." Now, there's

Danger in laying aside a roll of literature, thinking it is "only the Bulletins," for in so doing you might be missing a nice surprise one of these days! While many have written letters that have greatly encouraged me, yet my heart yearns for a message from the dozens of others who have not responded. Write me along what particular lines you desire help, that I may be somewhat guided in giving what you want in the letter which goes with each month's Bulletins. See, we have taken all of our allotted space, and then some, and yet we have not noted half the good things with which our table is piled high! We shall have to leave the rest to your imagination and our next Bulletin, and bring this one to a close, with the parting admonition that "what we do must be done quickly." And of course we are going to do something! We are not going to beat a retreat, and allow our Conference Treasurer to report a deficit in our collections. Only a few days remain!—and God expects every woman to do her part. Shall his great work suffer loss because of me? MRS. J. C. MIMMS, Conf. Second Vice-President. Mexia, Texas.

NOTICE W. H. M. SOCIETIES, NORTHWEST TEXAS CONFERENCE. Dear Auxiliary Presidents: March 1 closes another fiscal year. Has your auxiliary sent any boxes to the Orphanage, Mission Home, School, Wesley House or needy preacher that has not been reported to me? If so, please report it, giving value and where sent, at once, that your auxiliary may get credit for it. Hoping to hear from each one of you, I am, yours sincerely, MRS. E. W. KIMBLE, Conf. Supt. of Supplies. Gorman, Texas.

A MESSAGE TO THE PASTORS. At the last meeting of the Woman's Board of Home Missions held in Savannah, Ga., a resolution was passed requesting the pastors throughout our Church to preach a sermon on Tithing or Christian Stewardship, on the fourth Sunday in February. We sincerely trust that you may find it convenient to comply with this request. If it is not practical to preach it on this date we shall appreciate it if you will do so on some convenient time near thereto. If you have more than

one Church in your charge we shall be glad to have you present the subject to each congregation. Believing as we do that in this age of great money making and material prosperity our people should be brought more and more to realization: First Of their relation to God as his stewards. Second. That their own souls' good requires liberal giving. Third. That the support of the gospel is a part of Divine worship. Fourth. That there should be system and method in one's financial support of the Church as there should be in secular business. Fifth. That Christians should not feel content to make their offering to the Lord less than that required of the Jews. These and many others are the reasons we come to you in this special effort. We realize the very great influence of the pulpit in arousing the consciences of men on any subject and we are sure if the six thousand pastors throughout our Church will present to the people the great responsibility of their stewardship it will be blessed of God in arousing them to a greater liberality and a more systematic method of giving. Thanking you, and praying our Father's richest blessings, we are, most sincerely, MRS. J. W. PERRY, Morristown, Tenn.

READY FOR WORK. Any of the brethren desiring help in their protracted meetings will do well to write to Rev. R. S. Helzer, Merkel, Texas. He has been very successful in revival work and is now ready for work. Write him at once and secure his services. He is a faithful man of God and will do you and your people good. J. M. SHERMAN. EVANGELIST. Dr. John T. Sawyer, of New Orleans, has entered the evangelistic field and will hold revival meetings this year in Louisiana, Mississippi, Texas and wherever else he may be wanted. His record of years is one of revivals and he has always been in demand at camp-meetings. He has many friends in Texas and will be glad to answer the call of any of them to come over and assist them in their meetings this spring or any time during the year. His address is 2330 Valence Street, New Orleans, La. Nothing dulls the edge of principle like sharp practice.

RECAPITULATION BY DISTRICTS FOR QUARTER ENDING DECEMBER 31ST, 1909, NORTH TEXAS CONFERENCE.

Table with columns: Name of District, Dues, Baby Roll, etc. Lists districts like Dallas, Terrell, Greenville, McKinney, Sulphur Springs, Paris, Bonham, Sherman, Gainesville, Bowie, Decatur.

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to Advance? We must not allow any deficit in our final report. The needs are so great, the appeals so pitiful, our opportunities such as they have never been before! God has opened the way, and blessed us abundantly, and now shall we allow his great work to suffer for the want of a few dollars at our hands? If every member of the Foreign Society would meet every obligation, and then add to this a thank offering for missions, our collections would be far in advance of any past record, and God would indeed be opening the very windows of heaven and pouring us out such a blessing as we would not be able to contain. Listen!

To this stirring appeal from Dr. Lambuth. Surely it will quicken every heart to greater activity! Wonderful things are happening. The year 1909 was crowded with marvelous indications of an advance all along the line. The whole heathen world is astir and under the influence of the Spirit of God. China has held the first elections in her history, is preparing for the opening session of her Parliament, and calls for an army of 20,000 teachers. If we could supply that force, a Christian empire might be within our grasp. An eminent writer in Japan appeals to that progressive people to accept Christianity as their only hope for individual character and national righteousness.

In Korea the work grows so fast that some of our churches are being rebuilt for the third time, and each of our missionaries is in charge of from ten to twenty churches. One missionary has over fifty in his care. In Mexico our evangelistic campaign has resulted in hundreds of conversions, and on the west coast, where, up to a recent date, pistols and machetes hung upon the walls of our chapel for defense from bushwhackers and fanatics, Scripture texts have taken their places and the atmosphere is one of peace and religious devotion. Brazil is one of our most fruitful and inviting fields, and Cuba is shot through with light and hope. In the mission fields of the world last year there were 3600 communicants and 10,000 adherents added to the Church every week. Surely we can say, "Behold, what God hath wrought!" Such progress brings extraordinary demands. The problem is not in the foreign field, but at home! Every man on the firing line is doing double duty and several are on the verge of breaking down. We must reinforce from home or cripple our work abroad. We have the men, but not the money. Unless we get the money by the close of our fiscal year, March 31, we will face disaster! We cannot beat a retreat. We do not know how! There has been some advance in contributions since last year, but not enough to strengthen our work where it needs strengthening most. Since our regular collections, and not "specials," constitute the basis of appropriation, our reliance is upon you to help us in an hour when it is imperative that we should hold every inch of ground we have taken.

May we not count on you to meet all your obligations for foreign missions within the next thirty days? By so doing you may save a missionary life, you may hold a walled city with its teeming thousands, you may redeem a province with its unevangelized millions. We must have your prompt and hearty co-operation. We must sound the call to Advance and press the battle to the very gates. Victory is within our grasp, if we will Go Forward! and seize the Opportunity which God has placed in our hands! And Listen to This!

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In view of these conditions we can not fail to move up in all our contributions, and certainly it will indeed be disastrous if we fall behind. The Crucial Question now is, "Are we going to meet every obligation before March 1? We feel sure that we know what the answer will be. Step up lively! The golden goal is almost within "tagging" distance! Victory! will be ours if we do our part. Defeat! if we fail. Let us take a long, deep breath, increase our speed, put determination into our efforts, and resolve that we will not lose one inch of the ground, but that we will go up to possess more land by increased collections and liberal donations. We have this month in which to "make good," and "we can do it—and we will!" Our Girls at Scarritt Training School and our obligation to them: We now have four candidates at the Training School, Misses Shelton and Pollard, and Miss Johnnie Pierson, who has decided fully for foreign missionary work. Also Miss Evalyn Vinson, who went to Kansas City as a candidate for home mission work, but who has concluded that her duty lies in the foreign field. She is now under the auspices of our conference. As has been said, these splendid girls are dependent upon us for their support, and it is imperative that each auxiliary contribute toward the same. A Training School scholarship would be an interesting "special." They are looking to us, and we can not fail them. Texas Leads with eighteen girls at Scarritt Training School, and Missouri is a close second with fourteen or seventeen. The Texas girls have a club, and during a recent visit of Miss Davies, Mrs. Barnum and other visitors at Scarritt they entertained delightfully with many unique suggestions of "things Texan."

The Dormitory, Bro. L. L. Cohen. Our Connectional Institutions. — Second Day—Morning. Devotional, Bro. A. L. Andrews. Ideal Corresponding and Recording Secretary. — Blackboard Lesson on Our Finances, Mrs. J. F. Bennett. Ideal Auxiliary Treasurer, Mrs. Brown. Work of Auxiliary Second Vice-President. Review of Tithing Literature, Mrs. Flynn. Baby Roll and Brigade. Bible Lesson, Mrs. Rudolph. Afternoon. Devotional, — Press Reporters, Posters, Blackboard Work, etc., Mrs. Ross Bradford. Reading Course Plans That Have Been Tried. — Book Reviews. — Night. Woman's Place in the Church. The Memorial, with Reasons Why, Dr. G. C. Rankin. As you will notice, some of the program has not been filled out, but will come out in full in daily papers and also in the Advocate before date of meeting. Remember the dates, March 7-9. MRS. PAUL JONES, District Secretary Dallas District.

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DON'T GIVE UP.

Let the night enshroud losses and sorrow. Your schemes have all failed, you know not why; More wisely plan for a bright tomorrow.

T. H. YARBROUGH, Ennis, Texas.

SAN ANTONIO METHODISM.

Methodism on San Antonio District, and especially in the city of San Antonio, is moving off in fine shape. Rev. A. J. Weeks, the East Texas Prodigy, has a long head as well as a smooth one and he succeeded at the last Annual Conference in getting his district named by a fine bunch of preachers who are pulling well together and making things go.

Our new church at Laurel Heights is "established" and will be one of the best in the State. Bro. J. D. Young, who was sent there by Bishop Key, a little more than two months ago, found an "opportunity" but no parsonage, no organization, not a member nor even a "hired house" in which to worship.

Bro. Young has proven to be the right man in every respect and his people are delighted with him. Verily good men do grow up in Texas equal to any emergency.

San Antonio is fast filling up with new people and Protestant Churches will soon control a section that was for years, a Catholic stronghold. "Law and Order" is to the front and our daily papers are urging the enforcement of law as never before.

A. K. RAGSDALE.

THE DISTRICT SUNDAY-SCHOOL CONFERENCE OR INSTITUTE.

In his write-up of that Chairmen's Conference at Nashville, Tenn., Jan. 7 and 8, Rev. E. Hightower made this statement: "It was also agreed that the most useful piece of machinery we have is the district (Sunday-School) Institute and with rare exception the institute should be apart from the District conference."

"A hint to the wise is sufficient." Now all Sunday-school workers should set themselves to work to hold a District Institute in every district in every conference in Texas. The work should begin now.

Being prompted from a sense of duty, the writer begs to suggest a few

Dropsy Cured; quick relief; removes all swelling in 2 to 30 days. 5 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment, write Dr. H. S. GOSWAMI, 208 S. Atlantic, St. Louis, Mo.

things for us Sunday-school workers to think about. Special efforts should be made to advertise these Sunday-school Conferences. Every school in each district should be represented by the superintendent and at least one teacher, if no more, at their respective institutes. Preachers and officers of these conferences should use several means and methods in order that all Sunday-schools be well represented.

For example: Several years ago the Dublin District Conference was held at DeLeon. Two notices of this meeting was published in the Advocate. A circular letter with program was sent to each pastor in the district, a blank report and program were sent to all superintendents, and besides all this the entire program was published in the Dallas News. The result was, a great meeting was held and the attendance was large.

It is very important and most essential in this institute work that our new features of Sunday-school work and many of the old ones be thoroughly and practically discussed. Many of our schools are not familiar with some of our most important departments of work. Some of which are: "The New Graded System," "The Teacher Training Class," "The Teachers' Meeting," "The Cradle Roll," "Home Department," "The Missionary Feature," "The Organized Bible Class," "The Teachers' Training course," etc.

For the purpose of getting needed statistics blank reports should be sent to all superintendents and these reports filled out and returned. Brethren, let us get busy and by co-operation with each other and the help of our blessed Lord, have enthusiastic district Sunday-school institutes in each district in Northwest Texas Conference.

Yours for better Sunday-schools, B. L. NANCE, DeLeon, Texas.

ANOTHER CHANGE SUGGESTED.

There is one other change that I am impressed should be made in our disciplinary laws, in order that there may be an unquestioned harmony between the law and our practice.

Referring to paragraph No. 78 in answer to the question, "Who shall compose a Quarterly Conference? I would eliminate the five last words which are, "If eligible, and none others."

True I would be answered with the declaration that this would admit women to membership in the Quarterly Conference. Well, why not? They have been among our most effective League Presidents, and quite often we would have no Sunday-school Superintendent if there was no consecrated woman to take the place. And it would be safe to guarantee if they were admitted on account of their official relations, upon the same terms that the brethren are, there would be a more faithful and intelligent view given to each Quarterly Conference, concerning the work and needs of the work in these two important departments.

If the law of the Church permits them to serve as officers in two positions as important as the Epworth League presidency and Superintendent, would it not be an act of justice, and a wise act as well, to admit them to membership in the Quarterly Conference?

Is it not wise to have our practice quadrate with our theory in every particular, especially where it will incur to the general benefit of our Church?

I will offer no argument except in a suggestive way; but the position I have assumed can be sustained in logic without a doubt.

G. V. RIDLEY.

THE NEW MEXICO CONFERENCE.

Believing, from various inquiries, that some facts relative to our work and opportunities in this new field will be appreciated, I have consented to write this article.

Much of this Territory is giving place to the settler for the first time, while much of it has been occupied continuously for more than three hundred years.

This is, however, a new field so far as religious activity is concerned, except the religion of Rome. In the western half of New Mexico Roman Catholicism has, perhaps, her strongest following in the United States. Here she boasts the oldest church edifices now standing in the Nation. In my own city there stands, and is constantly used, an historic church nearly four hundred years old. In this section of the Territory is to be found our Mexican population.

New Mexico covers an area of 122,469 square miles, and has a variety of climatic and sociological conditions. The greater part of our surface consists of a broad plain on the eastern border, two main rivers with their valleys and numerous mountains. Much of the eastern part of the Territory is but an extension of the "Great Staked Plains" of Western Texas. Here is to be found a frontier condition. Directly west of this plain lies the wonderful Pecos Valley, stretching from north to south for more than three

hundred miles, and containing the greatest artesian belt in the whole world. This valley, until the discovery of this inexhaustible water supply, was nothing more than a barren waste. It now supports a dense population. Passing beyond this valley to the west towers a majestic chain of "the eternal hills." These mountains contain deposits of more or less valuable minerals. On west of these mountains, and almost through the center of the Territory, lies the old Rio Grande Valley. From the melting snows in the mountains of Colorado and New Mexico this stream is fed, and during about four months of the year this river is a raging torrent. This furnishes an ample water supply, and here is to be found a system of irrigation by means of canals and ditches from the river. In this valley is a civilization hundreds of years old, and so far as the Mexican population is concerned, unlike that of old Mexico.

Our population is thoroughly cosmopolitan. The eastern plain is exclusively American, and, in fact, nearly all Texans. They are a hardy class of our Texas farmers, battling with the difficulties of frontier life. The population of the Pecos Valley is largely American, the majority of whom are also Texans, and who grew rich in a night with the discovery of the great artesian belt. While the people on the eastern plains are our own Southern Methodists, yet our Church there is struggling for an existence, by reason of the undeveloped condition of the country. In the Pecos Valley it is different. We also have here a Southern population, but they are better established, many of them being wealthy; hence our Church prospers.

The Rio Grande Valley, however, presents altogether a different condition. Until two years ago, the only railroad connections entering this valley were either from the north, through Colorado, or from the border of Old Mexico. Hence our population here is largely Mexican and "Yankee." There is not only lack of support for our Church in much of this wonderful valley, but often we must face bitter prejudice and opposition.

With the coming of the Northerner and Easterner there has also entered his native Church—the Northern branch of our common Methodism. While their efforts in the past have been largely confined to the larger towns, they are beginning to branch out into the country as the way opens to them, and as our Church fails to occupy the field in any locality. Of course ours is the Methodism of this Territory, and if we had done our whole duty by this field there would never have been a place here for our Northern brethren. The people here care but little what Church occupies their community, so the gospel is preached, and the spiritual interests of the community are looked after. I have in mind a healthy, vigorous Church in this valley, which maintains one of our best pastors for his full time, and not a member of that congregation was a Southern Methodist before the organization of our Church in that community. Another case: A town of five or six hundred population had been neglected by all Churches (and scores of such towns are being thus neglected to-day), and the people were not satisfied without a Church in their midst. A few persons assumed the responsibility of calling a mass-meeting of citizens to discuss the advisability of a Church organization. The whole community came together. A Chairman and Secretary were elected, and the need of a Church was generally discussed. It was finally decided to unite in the organization of the Church having the largest number of adherents in the meeting, the number to be determined by a secret ballot. Tellers were appointed, the votes were counted in open meeting, and it was found that the Methodist Episcopal Church, South, by a very narrow margin cast the plurality vote. So the whole community, composed of Methodists (North and South), Presbyterians, Baptists, Campbellites, Episcopalians, etc., including one Catholic, proceeded, after their own fashion, to organize themselves into a Methodist Episcopal Church, South, and reported to our presiding elder for a pastor. We were fortunate to secure the right man. They at once began by paying him a salary of \$100 per month, and are nicely adjusting themselves to our Methodist machinery. No other Church has received any encouragement from that community. Much depends on being first in the field in this great West. With capable men and modest support from our General Boards of Missions and Church Extension we could, in a very few years, pre-empt this whole Territory for our own Church.

Often the proper men are more difficult to secure than the means for their support. When the man can be secured who is fitted by nature, grace and culture for this peculiar kind of work, there is no great difficulty about his support. And it is no reflection on a man if he fails here, and can succeed elsewhere. Two classes of men particularly have always failed, and will always fail in this field. One is the sick man, and the other is the man who failed to pass his examinations, and consequently failed to be admitted in his home conference. Brethren, for the sake of these men, and the good of a Church seeking to establish itself in a new field, don't advise them to come to New Mexico, especially as pastors. Send the sick man as a supernumerary, with a living support, and keep the other man at home or let him come and file on some of our good public lands.

Last year brought us marvelous prosperity in the point of increase, our records showing a net gain of nearly twenty per cent in membership, and the leaders in our Church here are predicting a larger increase for the present year.

Brethren, give us your prayers and a goodly number of your well-equipped young men, and it is our belief that, by the close of another quadrennium, we will turn back to you one of the strong conferences in our beloved Methodism. C. A. CLARK, Albuquerque, New Mexico.

Notes from Georgetown Station. Everything continues to prosper at the "Hub." Some material improvement in the way of concrete steps and cement walks have added much to the appearance and comfort of our church building. Congregations are large and responsive. Sunday-school is the largest we have ever had here. We are embarrassed for lack of room for the most effective teaching.

Our Epworth League has recently organized a Sunday-school among the Mexicans, conducted and taught in Spanish. They will also give to these Mexicans a day school of two hours per day.

It may be news to some to say that services are being conducted regularly in Georgetown in five languages—English, Swedish, Spanish, German and Bohemian. All by our Church except the Swedish, which is the M. E. Church.

Last Sunday at our regular League meeting we had the subject of "Home Missions" and had a duet in Bohemian language; a double quartette in German; a talk from a German about the work among the Germans, a talk from a native of Bohemia about the work among the Bohemians in Texas, and a talk by another German on the work among the Mexicans in Texas. All these singers and talkers are regular members of our Epworth League.

Our annual revival meeting is to be given on the 27th inst. Bro. W. B. Andrews, of Waco, will do the preaching. I sincerely ask that all our people in Texas remember us and our meeting in earnest prayer. Very much, which affects the whole Church in Texas, depends on this meeting.

Ward Memorial Fund continues to grow. If all our preachers had given our people a chance we could easily have raised a hundred thousand in a day. The people will do it yet if the preachers will ask them. No more popular call has ever been presented.

JNO. M. BARCUS.

STEWARDS' AND PASTORS' MONTHLY REPORT BOOKS.

This is a new book, gotten out by Rev. A. A. Wagnon, of Brenham, and presiding elder of that district. It is unique, and seems to have merit. The intention of it is to get every steward to doing his duty, and also to get each member to pay some amount each month. It provides for a place in which the steward can report the interest taken in delinquent members by the pastor, and whether or not he is visiting them as he should. Then it is provided that a duplicate of the report is to be sent to the pastor, he records it in his pastoral book and then sends it to the presiding elder. By that means the pastor and the presiding elder know monthly exactly what is being done by the steward and the preacher each month. This enables the presiding elder to write to the pastor, if he falls behind, and also to the steward, if needs be, and thus the work is helped along all lines.

Then, again, the book requires the pastor to report to the presiding elder the amounts collected each month on the conference claims, and this gives him a chance to keep behind the preacher if he falls short. We have a copy of this booklet, and it seems to us to be very helpful. If you are interested in such a scheme, and you ought to be, then write to Rev. A. A. Wagnon, Brenham, and he will explain it to you.

POSTOFFICE ADDRESSES.

Rev. E. L. Shettles, Marlin, Texas. Rev. S. M. Hull, Richland Springs, Texas.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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McKINNEY.—Our true friend and brother in Christ Jesus, Mr. D. Y. McKinney, entered into the "rest that remaineth unto the people of God" December 27, 1909, at the home of his son, Mark McKinney, near Como, Texas. Thus passed away a true soldier of Jesus Christ, a true and tried Methodist, a devoted husband and father. The writer was his presiding elder for eight years; met him at all the Quarterly Conferences held within the bounds of the charge in which he lived; visited him often at his home, for his home was a preacher's home; we knew him well, and loved him for his work's sake. He was a leader in his community. He enjoyed the complete confidence of all his neighbors. He met the obligations and responsibilities of a citizen, neighbor, friend and parent faithfully, gladly. He was deeply concerned in all the interests of the Church and community, favoring the right, opposing the wrong. He was born in Red River County, Texas, November 25, 1839. He grew to manhood in Grayson County, Texas. He was united in marriage to Miss M. T. Ramey, of Hopkins County, Texas, and settled in said county near Pine Forest. He was the father of nine children, all of whom are highly respected citizens, and if I am not mistaken all of them are members of the M. E. Church, South. Bro. McKinney professed faith in Christ and united with the Methodist Church in early life, remaining faithful and true until summoned to a higher and better life. He was steward for a number of years, and a good one; a Sunday-school worker, and, in fact, a willing servant in all the affairs of the Church. He was buried by the side of his faithful companion in the cemetery at Pineforest, Texas. We can say of him, "He was a good man, full of the Holy Ghost and faith." We shall see him again. God bless the bereaved friends and loved ones. C. B. FLADGER.

DAVIS.—Sister Fannie B. Davis was born in Prince Edwards County, Virginia, June 21, 1830; died in Mills County, Texas, January 27, 1910. She married J. M. Davis in Houston County, Texas, January 1, 1850. To this union were born six children. She is survived by a husband, one daughter—Mrs. J. T. Owens, of Goldthwaite, Texas—and a son, B. M. Davis, of Mills County, Texas. She also reared an orphan who is now Mrs. W. G. Welch, of Center City, Texas. He professed religion in Cherokee County, Texas, in 1849, and joined the M. E. Church, South, in 1850. "Grandma," as she was commonly called, was of a cheerful, hopeful disposition, ever looking on the bright side of life. She was a devoted wife and affectionate mother. Hers was indeed a beautiful Christian life. She was fond of reading the Texas Christian Advocate, no doubt finding in it a source of comfort in her old age. The now heart-broken companion who walked with her through those sixty years and the surviving children and grandchildren may look with assurance to a happy meeting with her on the other shore. N. G. OZMENT.

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SCOGGINS.—J. W. Scoggins was born March 28, 1838, and died January 13, 1910. He was converted when he was just entering manhood and united with the Methodist Episcopal Church, South. He was married to Miss Cora Young in Tennessee in 1855. Came to Texas in an early day. Bro. Scoggins was devoted to his Church, and willingly gave of his means and efforts for the upbuilding of the Church that he loved. He was often chosen a delegate to the Annual Conference. He was also licensed to exhort in 1884, and assisted his pastor in many successful meetings. He had only been in the Odd Fellows' Home since October, 1909, but had been here long enough for us to learn to love him and care for him. It was not a death, but a triumphant entry into heaven. Those who were around him during his last moments could not feel that he was dying. The Spirit of the Lord was with him, and it seemed that he was just going on a pleasant journey and we should meet him again. "Our people die well." Rev. J. P. Patterson, pastor of the M. E. Church, South, conducted the funeral services at the I. O. O. F. Home, after which he was turned over to the Odd Fellows and was buried by the honors of the order. O. W. MILBURN, Corsicana, Texas.

JEWELL.—After an illness of twenty-one days, Velta Jewell, the baby girl of James W. and Nellie Lamb, was called from earth to heaven, February 6, 1910. Velta Jewell was born September 7, 1908, and lived seventeen months—long enough to entwine herself into the affections of the home circle and write indelibly on the tablets of their hearts many beautiful stories of her baby life. She was a beautiful child and won the love of every one who saw her. And now that the family circle is broken on earth, may those who remain behind so live that there may be an unbroken family in heaven where little Velta Jewell has gone to await the coming of loved ones who are left on this side of the great divide. Surrounded by sorrowing relatives and friends we laid her body to rest in the old Armour Cemetery. May the bereaved ones permit God to sustain them by his grace in this sad hour. J. B. CURRY.

PAGE.—February 4, 1910, death came into the home of Brother and Sister Page, and claimed their little darling, Rupert Doile. He was only one year old when God saw best to call him unto his heavenly home. He was a bright little boy, and to know him was to love him. We know that he is with Christ, for Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Little Rupert Doile has winged his way into heaven, and we know that he is at peace. It was a sad blow to his parents and friends, but it may stimulate them to greater efforts to meet with little Rupert Doile on the other side where they can meet with him and be with their darling and Christ and all loved ones to part no more. May God bless them in the hours of sadness, and help them to prepare themselves to meet their little child in heaven. FRANK L. JEWELL, P. C. Soper, Okla.

GUTHRIE.—Mrs. Louviny C. Guthrie (nee Davis) was born in Clinton County, Kentucky, January 1, 1862, and was converted at the age of eighteen and joined the Methodist Episcopal Church, South, in which she lived truly the faith she professed. In October, 1883, she was married to Mr. Aaron Guthrie, a noble Christian gentleman, and together they lived a happy life until the year of 1895 when he passed peacefully to his reward above. On January 8, 1910, at 7:30 p. m., at the age of forty-eight years and eight days, her sweet spirit took its flight to heaven to join the ranks of the many loved ones gone on before. She leaves behind one brother and three sisters, not to grieve but to rejoice, for her suffering is at an end, and her reward is gained; henceforth to await their coming to the city of God. The above was written by Miss Callie Talyon, a young lady preparing for the mission field of our Church, at my request for the funeral occasion, which was largely attended, because her beautiful Christian life made many friends. May her kind multiply. Thank God for a home in heaven. C. W. JACOB, Pilot Grove, Texas.

GRUBBS.—Mrs. Rena Grubbs (nee Pike) died January 16, 1910, near Walter, Oklahoma. She was 40 years of age. Was raised in Dallas County, Texas. Was married to Edden Grubbs November 6, 1892. She was the mother of five children. This home is made sad and lonely by the death of this good Christian woman. Her voice is stilled and there is a vacant chair. Cheer up, loved ones, wife and mother has passed out, but the pearly gate still stands ajar. Her mother-in-law, S. E. G.

ELROD.—Sarah E. Elrod was born in South Carolina November 30, 1841; was married to George M. Elrod, August 24, 1856. Departed this life January 26, 1910. Sister Elrod professed religion in South Carolina in August, 1858, and joined the M. E. Church, South, and lived faithful to the end, which came after much suffering. All was done for her that could be done, but to no avail; death came at last as a relief from suffering. She came with her family to Texas and settled in Anderson County in 1866, just after the war, and here she laid aside her warfare and went home to rest. In the death of Sister Elrod Brushy Creek Church and community loses one of her best women, the husband a true wife, the children a loving mother. We laid her body to rest at Olive Branch where many of our loved ones sleep to await the resurrection morn. May God bless and comfort the loved ones left behind in my prayer. Her pastor, J. M. MILLS.

THOMPSON.—Mrs. Nancy Williams Thompson was born in Jefferson County, Texas, August 30, 1834. She was converted at the age of eight years and was received into the Methodist Church. She was married to James A. Thompson January 26, 1860. She died January 5, 1910, in Stamford, Texas, thus lacking only twenty-one days of reaching the day on which she was to celebrate her golden wedding. To this union there were born seven children, two of whom preceded the mother to the better world. The faithful husband and five children remain to mourn her loss, while a great company of friends live to cherish her sainted memory. In all her life she was faithful to the duties that fell to her lot. She loved the Church with a consuming passion, and she taught her children to walk in the ways of the counsel of the Lord. Her pastor, ROBERT E. GOODRICH, Stamford, Texas.

STEWART.—Bro. J. Thomas Stewart was born in Alabama, August 23, 1873; was married to Miss Lillie Barterton September 30, 1898; died at his home near Anson, February 4, 1910. Brother Stewart was converted and joined the M. E. Church, South, about five years ago, living in it a faithful Christian to the end of life, and his end was one of peace. The statement of the Psalmist, "Mark the perfect man and behold the upright, for the end of that man is peace," was fully verified in his experience. He leaves a broken-hearted wife and three little children, besides a father, mother, a brother and two sisters and a host of other relatives and friends, little Auline, his second child, having preceded him to the better world by about three weeks. His funeral service was held by the writer and the order of W. O. W., and his body laid to rest in the cemetery at Anson, Texas. Bro. Stewart was always a kind and patient husband and father; his life was ever full of sunshine, and his cheerful spirit scattered sunshine everywhere, but especially in his home. To the grief-stricken wife and mother who has lost both husband and child in so short time we extend the sincerest sympathy, and would say, Be faithful in the service of our Lord and after a little while you shall meet them again. His pastor, FRANK HUGHEN.

DAVIDSEN.—William Davidesen was born March 28, 1820, in Harris County, Georgia, and passed from earthly sleep into heavenly rest January 12, 1910, in the 90th year of his age. He died at the home of his son near Ash-

land, Texas. He was the last of a family of fifteen children, nearly all of whom lived to an advanced age. He seems perfectly beautiful. As a pauper united with the M. E. Church, South, triarch of old, he has been gathered in his 89th year and was baptized by Rev. W. W. Graham. He dated his conversion from a beautiful vision that he had several years ago which he delighted to tell us about. HIS DAUGHTER.

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Color Owing so many not be heretofore Feb. 19, Feb. 20, Feb. 26, Feb. 27. Platan Turkey, Silverton, Happy, Emma, a Dimmitt. Stami Weinert, Munday, Bomart, Goree, F. Waxah Ovilla, a Red Oak. Clinem Claude J. Newlin J. Lakeview Higgins Glazier J. Canadian Gem Cit Memphis Hedley J. Clarendo Pamhard McLean Shamroc Wheeler Miami C Stratford Texline Dalhart Channing Hansford Dumas. Achiltre Amarillo. Gatesw Meridian 20, Meridian Crawford Valley J China 2 March China 1 place. Gatesvil 12, 13. Gatesvil Oglesby, Hamilt Hamilton Copper April Killen Copper April Nolanvil Turners Pearl, a Jonesbo Distri day-Sch May 24, that the ed. Able Clyde, a Denton, Ovalla, a First C Abilene St. Paul Anson, Hawley, Escoto, Tye, at Trent, i Merkel, Buffalo Caps, a Albany, Cross P Nugent, The I Merkel R. D. S sermon. Stami McCaul Hamilton Hamlin Asperm 12, 13 Asperm Royston Rotan i Rotan i Tuxedo, 24. Stamford Ward 3 26, 27. St. Joht McConn Sagerto Rule, A Pinkert Haskell 10. Haskell Avoca, Rochest May Thorp, Knox C Welner 15. Munday Bomart Goree, Distri Rotan throught. Fort 1 Polytec McKinl Arlingt Handle, Diamon Boulev; Azle, N Smithv Riversi Missou Grayev First C Mansfe Kenned Central Distr Polytec

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. 19, 20, Big Springs, at Mores. Feb. 20, 21, Soash, at Soash. Feb. 26, 27, Pride, at Pride. Feb. 27, 28, Lamesa, at Lamesa.

SIMEON SHAW, P. E.

Plainview District—First Round.

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.

Weinert, at Weinert, Feb. 18. Munday, Feb. 19, 20. Bomarton, Feb. 25. Goree, Feb. 26.

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.

Clarendon District—Second Round.

Claude Sta., Feb. 26, 27. Newlin Sta., March 4. Lakeview Sta., March 5, 6. Higgins Sta., March 12, 13. Ginzler Sta., March 19, 20. Canadian Sta., March 15. Gem City Sta., March 16. Memphis Sta., March 19, 20. Hedley Sta., March 23. Clarendon Sta., March 26, 27. Clarendon Sta., March 29. Panhandle and Pampa, April 2, 3. McLean Cir., April 6. 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, Apr. 18. Hansford Sta., April 21. Dumas, April 19. Ochiltree Sta., April 23, 24. Amarillo, Polk St., April 29.

J. G. MILLER, P. E.

Gatesville District—Second Round.

Meridian Sta., 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 Sta., at Smith Bend, March 5, 6. China Springs Cir., same time and place. Gatesville Sta., at Coryell City, March 12, 13. Gatesville Sta., March 13, 14. Ogleby, at Hackney, March 19, 20. Hamilton Cir., at Lund, March 26, 27. Hamilton Sta., March 27, 28. Fairy and Lanham, at L., April 2, 3. Copperas Cove Cir., at Reece's Creek, April 9, 10. Killen Sta., April 10, 11. Copperas Cove Sta., at Brown's Creek, April 16, 17. Nolanville, at Sugar Loaf, April 23, 24. Turnersville, at —, April 29, May 1. Pearl, at —, May 7, 8. 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.

Clyde, at Eula, Feb. 19, 20. Denton, at Dudley, Feb. 20, 21. Ovalo, at O., Feb. 26, 27. First Church, Feb. 27, 28. Abilene Sta., at N. H., March 5, 6. St. Paul, March 6, 7. Anson, March 12, 13. Hawley, at Truby, March 13, 14. Escota, at N., March 19, 20. Tye, at Stith, March 20, 21. Trent, at C. R., March 26, 27. Merkel, March 27, 28. Buffalo Gap, at R. 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.

Stamford District—Second Round.

McCauley and Silvester, at Mc., March 1. Hamlin Cir., at Nelnder, March 5, 6. Hamlin Sta., March 6, 7. Aspermont Sta., at Mt. Pleasant, March 12, 13. Aspermont Sta., March 13, 14. Royant, at Pleasant Valley, March 18. Rotan Sta., at Grady, March 19, 20. Rotan Sta., March 18-20. Tuxedo, at Anderson's Chapel, March 24. Stamford Sta., 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 Sta., 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. Thor at Cliff, May 6. Knox City, May 7, 8. Weinert, at Pleasant Valley, May 14, 15. Munday, May 20. Bomarton, at Shady, May 21, 22. Goree, at Goree, May 23, 24. District Conference will convene at Rotan April 13, at 9 o'clock, a. m., through 17. J. T. GRISWOLD, P. E.

Fort Worth District—Second Round.

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. Boulevard, 7:30 p. m., March 20. Azle, March 26, 27. Smithfield, April 2, 3. Riverside, 7:30 p. m., April 2. 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 20, 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. Quannah, 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. Wellington Sta., April 17, 18. Crowell Sta., April 22, 24. Margaret, at Thalia, April 23, 24. Estelina, 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.

Corisiana District—Second Round.

Mexia Circuit, at Shiloh, Feb. 26, 27. Mexia Sta., at Mexia, 7:30 p. m., Feb. 26, 27. Corisiana, First Church, at F. C., March 5, 6. Corisiana 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 Blay, April 19. Kerens Cir., April 23, 24. Dawson Cir., at D., April 29, 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. Cleburne, Brazos Ave., 8 p. m., March 13. Grandview Cir., at Watts Ch., March 19, 20. Cleburne, Anglin St., 8 p. m., March 20. Joshua, at J., March 26, 27. Burleson, at Everman, April 2, 3. Glenrose Mis., at George Creek, April 9, 10. Glenrose Sta., April 10, 11. Granbury Mis., at Hill City, April 16, 17. Cleburne, Main St., 11 a. m., April 24. Blum and Rio Vista, at R. V., April 24, 25. Cleburne, Main St., 8 p. m., April 26. Cleburne, Anglin St., 8 p. m., April 27. Cleburne, Brazos Ave., 8 p. m., April 28. Alvarado, May 1, 2. Morgan and Kopperl, at K., May 8, 9. Granbury Sta., May 14, 15. Walnut Springs, May 21, 22. Grandview Sta., May 28, 29. Itasca, May 29, 30. E. A. SMITH, P. E.

WEST TEXAS CONFERENCE.

Cuero District—Second Round.

Hallettsville, 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. Leesville, at Wrightsboro, April 23, 24. Yoakum, April 25. Shiner, at Moulton, April 26. Hope, at Providence City, April 30, May 1. Laveria, May 7, 8. Smiley, May 14, 15. R. A. ROWLAND, P. E.

Llano District—Second Round.

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. J. D. SCOTT, P. E.

San Marcos District—Second Round.

Gonzales, Feb. 19, 20. Luling, at Luling, Feb. 20, 21. Seguin, at Seguin, Feb. 26, 27. Martindale, at Prairie Lea, March 5, 6. Staples, at Harris Ch., 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 Harrison's Ch., 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. 19-21, San Benito Circuit Feb. 22-23, McAllen Circuit. Feb. 24, 8:00 p. m., Brownsville. Feb. 25-27, Cal Allen. March 2, 2, Premont. March 4, Mathis. March 6, 7, Alice. March 9-13, Floresville. March 13-17, Beeville. March 19, 20, Couch. March 25, 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.

McDade, at Morgan's Chapel, Feb. 19, 20. Elgin, at Elgin, Feb. 20, 21. 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 Merrittown, 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.) Pearsall Sta., Feb. 12, 13. McKinley Ave., Feb. 16. Hondo Sta., Feb. 19, 20. Utopia Sta., Feb. 19, 20. Sabinas 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.

NORTH TEXAS CONFERENCE.

Bonham District—First Round.

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.

Montague Mis., Feb. 19, 20. Holliday Mis., Feb. 26, 27. Dandoe Mis., Feb. 27, 28. Bowie Mis., Mar. 5, 6. JNO. E. ROACH, P. E.

Dallas District—First Round.

Cochran and Maple Ave., at C. Feb. 19, 20. Wheatland, Feb. 26, 27. J. M. PETERSON, P. E.

Decatur District—First Round.

Ponder and Krum, Feb. 19, 20. Justin Cir., at Justin, Feb. 26, 27. L. S. BARTON, P. E.

Galveston District—First Round.

Marysville, at M., Feb. 19, 20. Dexter Cir., at Mt. Zion, Feb. 26, 27. D. H. ASTON, P. E.

Greenville District—First Round.

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.

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.

Weaver and Saltillo Cir., at W., Feb. 19, 20. Purley Cir., Pleasant Hill, Feb. 26, 27. W. D. MOUNTCASTLE, P. E.

Terrell District—First Round.

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

Pecan 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. Cumby 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 30, May 1. Winnsboro Sta., May 7, 8. Brashear Cir., at Shirley, May 14, 15. Como Cir., May 21, 22. Purley Cir., May 27, 28. Weaver and Saltillo, 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.

Decatur District—Second Round.

Roanoke, Feb. 24, 25. Bryson, March 5, 6. Decatur Sta., March 6, 7. Greenwood, March 12, 13. Rhome 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 29, 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 20, 21. 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. L. S. BARTON, 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 Harrel'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. Wolf City Sta., April 23, 24. Leo 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, May 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. Fuglesby. 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., at N., April 2, 3. Wylie Cir., at St. Paul's, April 9, 10. Princeton Cir., at Blythe's Ch., April 16, 17. Blue Ridge Cir., at Henslee's Ch., April 23, 24. 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.

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 3. Trinity Mis., at Harless Chapel, April 10, 11. Cook Springs, at 3 p. m., April 10. 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.

Beaumont District—First Round.

Warren Mis., at Warren, Feb. 20, 21. Liberty, at Liberty, Feb. 24. Houston and Saratoga, at S., Feb. 26, 27. First Church, Beaumont, March 2. Port Arthur, March 5, 6. D. H. HOTCHKISS, P. E.

Brenham District—First Round.

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.

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.

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.

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.

Wheelock, at Wheelock, Feb. 19, 20. Franklin Sta., Feb. 20, 21. Maysfield, at Maysfield, Feb. 26, 27. E. L. SHETTLES, P. E.

Marshall District—First Round.

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.

Hughes Springs, at H. S., Feb. 19. Daignerfield 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.

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.



CURES RHEUMATISM.

It never fails to relieve even the most stubborn attacks of Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Chest or Kidneys, Sore Muscles, Sprains and Strains, and will drive away every trace of soreness and stiffness, whether caused by unusual exercise, the strain of toil or by annoying and painful attacks of inflammatory diseases.

RADWAY'S READY RELIEF is a sure cure for every Pain, Sprains, Bruises, Pain in the Back, Chest and Limbs. Taken inwardly, there is not a remedial agent in the world that will cure Fever and Ague, and all other malarious, bilious, and other fevers, aided by RADWAY'S READY PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. RADWAY & CO. NEW YORK.

Tyler District—First Round.

Whitehouse, at W., Feb. 19, 20. Alba, at Alba, Feb. 26, 27. Emory, at Emory, Feb. 27, 28. Marvin Church, Mar. 2. Mt. Sylvan, at Red Spring, Mar. 5, 6. Lindale, Mar. 6, 7. C. B. GARRETT, P. E.

Brenham District—Second Round.

Chappell Hill, March 5, 6. Giddings, at Ledbetter, March 10-15. Bellville, at Buckhorn, March 19, 20. Lexington, at Tanglewood, March 23-28. Waller, at Lin Grove, March 30-April 4. Hempstead, April 5. Sealy, April 7, 8. Wharton, April 16, 17. Lane City, at Glendora, April 17, 18. Richmond, April 19. Rosenberg, at Wallis, April 20. Caldwell Mis., April 23, 24. Caldwell Sta., April 25. Somerville, April 26. Thorndale, May 1. Rockdale, May 2. Bay City, May 8, 9. Fulshear, May 14, 15. A. A. WAGNON, P. E.

The District Conference will meet at Bay City May 10. Especial emphasis will be given the Laymen's Missionary Movement, and all of our lay brethren who can possible do so are urged to attend. A. A. W.

NEW MEXICO CONFERENCE.

El Paso District—Second Round.

Highland Park, Feb. 19, 20. Trinity, Feb. 20, 21. LaMesa, Feb. 22. Carrizozo, Feb. 26, 27. Clint, March 1, 2. Malaga, March 5, 6. Carlsbad, March 9. Dayton and Lakewood, March 12, 13. Artesia, March 16. 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.

Moriarity, Feb. 19, 20. Cimarron, Feb. 26, 27. Tucumcari, Mar. 19, 20. Logan, Mar. 23, 24. Sado, Mar. 26, 27. Cuervo, April 5, 6. Ricardo, April 2, 3. Star, April 9, 10. Puerto, April 16, 17. District Conference will convene at Tucumcari May 4. J. H. MESSER, P. E.

Clovis District—Second Round.

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

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Protects the food from the taint of alum and phosphatic acids.

THE WARD ENDOWMENT FUND.

We have reached three-fourths of the \$100,000 Ward Memorial Endowment with returns from one-fourth of the charges in Texas. Surely procrastination is the thief both of time and money.

No man in Texas, in the ministry or out of it, is giving his life more completely to the service of the Church than Dr. Hyer, the resourceful President of the Southwestern University.

B. R. BOLTON.

THE EARLY HISTORY OF CLARENDON COLLEGE.

While at Clarendon two weeks ago, I visited an old acquaintance and friend, J. D. Jeffries, and during the run of our conversation he referred to Clarendon College, the new administration building, the corner-stone, etc.

By consulting the Northwest Texas Conference Journal of 1897 you will see that in November at Weatherford, Texas, this scribe was read out to Clarendon Station by Bishop Granbery.

don College and University Training School came into existence, and has continued its history from that year until the present.

In the spring of 1898 Rev. Allan, then a local elder in the M. E. Church, North, came to the parsonage to see me about a school, and a subscription then in the office of A. M. Beville.

I told Rev. Allan frankly that I was sent to Clarendon by the M. E. Church, South, and that I would have nothing to do with any school not deeded to said Church in fee simple and polity.

I went to see Bro. A. M. Beville and we talked the matter over, he approving my course, and suggested that I write out a subscription paper in harmony with my view.

The first man approached was Mr. J. D. Jeffries, of Clarendon. After reading the paper carefully, he asked if the former agitators of the school question had anything to do with this school and I assured him that they did not, and he said, "If they have anything to do with it I will not give one cent."

A. M. Beville wrote to Mr. Montgomery, the town site man, for a donation of land. In reply Mr. Montgomery proposed to sell us the block on which the present administration building with the dormitories now stand for \$500, and to donate to said school the third block west.

Bro. Beville and myself agreed and settled on the present location and he closed the deal for said property. He raised a bonus of \$6000 and a little over in and about Clarendon.

About this time Dr. McIlhenny came up from Stephenville and sought the presidency of the school. When he found out that there were three towns competing for the school—Clarendon, Goodnight and Memphis—he went up to Goodnight and prepared a paper and speech in order to present Goodnight's offer to the District Conference to convene in June that year at Memphis, Texas.

Rev. C. S. McCarver, Mrs. Goodnight's pastor, agreed with Rev. R. A. Hall, presiding elder, and this scribe—she joining him in the agreement that we submit the proposition from each of the towns seeking the school to the District Conference and let its decision be final.

The conference convened, Memphis withdrew and Clarendon and Goodnight were left as the two competing towns.

Dr. McIlhenny presented to the body the Goodnight proposition—this scribe Clarendon's offer. The vote was taken; Clarendon received 23 votes and Goodnight 3.

When the Board of Trustees convened to elect a President for the school there were two applicants—Dr. M. McIlhenny and Rev. J. W. Adkisson, D. D. Dr. J. W. Adkisson was chosen as the first President of the school.

Dr. McIlhenny then went to Goodnight and prevailed on those good people to build what is now known as Goodnight College. Its history is well known to the brethren up in that section of the country.

I now cite all that are concerned and want to know the facts to the records of Donley County, and to the charter of the school issued in September, 1908, by the State of Texas.

Sherman, J. M. Clower and A. M. Beville; July 26, 1898. I placed the charter in the hands of Bro. J. G. Miller, presiding elder of Clarendon District, January 12, 1910. The charter was issued by J. W. Maden, Secretary of State, September 10, 1908.

This charter fully sets forth the facts and will satisfy anyone that wishes to know the truth of history. I give below the names of the persons to whom the charter was issued in their order as set forth in the same: J. M. Sherman, President; Hon. J. N. Browning, Vice-President; A. M. Beville, Secretary and Treasurer; Rev. R. A. Hall, presiding elder; Rev. W. B. Andrews; Rev. J. A. Wallace; Rev. C. S. McCarver; W. T. Campbell; J. N. Donohoo; J. D. Jeffries; H. W. Taylor; J. M. Clower, G. C. Ferguson.

Acknowledgment and valuation before the notary: J. M. Sherman, H. B. White, W. H. Cook, B. H. White, H. W. Taylor; A. M. Beville, notary. I feel sure that it would not be a sin for me to submit a clipping from the Clarendon paper, edited by Rev. J. R. Hinson and A. M. Beville. Rev. J. R. Henson was my successor. It speaks for itself.

"Bro. J. M. Sherman was the faithful pastor of the Methodist Church here year before last and was instrumental in projecting and locating the Clarendon College at this place. He has many friends here who will be glad to know that success still crowns his labors."

I am not seeking honors, neither have I ever asked that my name be carved on any stone, but I have tried to give the substantial facts of history. Many of the citizens of the district are yet alive and can testify to the above facts.

In the providence of God, I was presiding elder some nine years later and secured the appointment of Rev. W. B. Wilson as Financial Agent—Bishop E. E. Hoss making the appointment at my earnest request, and the splendid new administration building stands as a monument of his faithful and successful service.

A second chapter should be written and Rev. G. S. Hardy is the most competent man to write it. He has been connected with the institution directly and indirectly since the first year of its existence.

JAMES M. SHERMAN.

LETTER FROM MRS. J. T. L. ANNIS.

I wish to say to the friends who have written to us, manifesting much interest and sympathy, that husband, to the astonishment of our physicians and friends, to whose skillful treatment and attendance we owe much, has so far recovered as to be able to be moved to Mineral Wells, where we arrived on the 7th of this month, and are now very pleasantly situated. He stood the trip very well, considering he had been so ill for a few days previous to starting, though the jarring of the cars made somewhat against his comfort. He has rested very well the four nights since we left Merkel, much better than before. I think the change will be beneficial. He was able, the first day here, to be driven to the office of his old-time friend, Dr. A. W. Thompson, for examination, since which time, the weather being unfavorable, he has not been out. He has gained in appetite, and we feel encouraged in regard to his condition.

MRS. J. T. L. ANNIS.

W. E. HAWKINS.

At a meeting of the Methodist Preachers' Association of Dallas the following resolution and commendation of W. E. Hawkins was heartily and unanimously passed:

"Resolved, That we approve the work of Brother W. E. Hawkins, Field Secretary of Sunday-schools, M. E. Church, South, in the bounds of the North Texas Conference, and commend his wise, spiritual and advanced methods to the Church. He has proven eminent fitness for the work and will be a blessing to any congregation who may be so fortunate as to secure his services.

H. A. BOURLAND, W. D. BRADFIELD, Committee.

REV. L. D. COALE AT CENTENARY.

It will be a source of pleasure at least to the brethren of this conference to know that Centenary Church in Paris has recently passed through one of the greatest meetings in our history.

We began the year well by laying a broader basis for our Sunday-school work, and the board gratuitously advanced the salary of the pastor to \$2000. It was on Jan. 9 that we began our meeting, which ran for four consecutive weeks. Bro. Coale, our helper, was with us three weeks at that time. The visible results of the meeting were about 200 conversions and

reclamations, 100 accessions to Centenary Church, and a number to the various Churches of the city.

The spiritual life of the Church was greatly deepened, and every one who attended the meetings was made to feel that personal responsibility in bringing the lost to Christ.

Bro. Coale prefers to be called the "pastor's helper" instead of "an evangelist," and in his case it is a term most aptly used. His preaching is clear, sound and scriptural. He resorts to none of the acts of manipulation. He evidently believes that the gospel he preaches is the power of God unto salvation. Abuse and sensation are conspicuously absent in his methods. His denunciation of sin is strong and forceful, yet the cross is ever before his eyes, and he himself is a potent example of its transforming love. The Holy Spirit and his work is magnified in all the process of his meetings. He insists on an entire consecration and invokes the power of the Spirit to enable him to reach men. A characteristic of his work is the success he enjoys in reaching men of all ages, and particularly the younger and middle-aged men. I have never had a helper who was quite so satisfactory. His methods are well adapted to our larger towns and cities.

My official board most heartily indorse the character as well as the scope of his work. Centenary is thoroughly hopeful of one of the best years in her history. Our beloved Bro. Sweeton is in high favor and is doing a great work all over the district.

G. E. CAMERON.

BOARD OF MISSIONS, TEXAS CONFERENCE—TAKE NOTICE.

The Board of Missions of the Texas Conference will meet in Tyler, Texas, March, 8-9-10. Every member is earnestly requested to be there. This is to be a most important meeting. The presiding elders of the conference are to meet with the board. The opening hour will be Tuesday evening, the 8th, and will be opened with a sermon. Brethren, don't fail us. This is the closing year of the quadrennium, and we want to make it the best of the four. Pray that we may be led by the Spirit.

J. T. SMITH, President.

Weatherford District—Second Round.

- Weatherford Cir., at Godfrey, Feb. 26, 27. Courts Memorial, Feb. 27, 28. Garner, at Willow Pond, March 1. Aledo, at Bethel, March 2. Springtown, at Agnes, March 5, 6. Santo, at Elm Grove, March 10. Millsap, at Brock, March 12, 13. Weatherford, First Church, Mar. 13, 14. Strawn, at Mings, March 15. Caddo, at Cedar Springs, March 16. Thurber, March 17. Gordon, at Mt. Zion, March 18. Ranger, at R., March 19, 20. Grafard, at Oran, March 24. Mineral Wells, March 26, 27. Crystal Falls, at Ivan, March 21. Breeksridge, at Goliad, April 1. Wayland, at W., April 2, 3. Whitt, at Poolville, April 12. Eliasville, at South Bend, April 16, 17. Graham Sta., April 17, 18. Loving, at Markley, April 19. Newcastle, at True, April 20. Graham Sta., at B. B., April 21. Throckmorton, April 23, 24. Davis Mis., at Sibley, April 25. District Conference at Weatherford June 23-26. M. K. LITTLE, P. E.

Brownwood District—Second Round.

- Comanche Cir., at Indian Creek, Mar. 5, 6. Comanche Sta., March 5, 6. Sipe Springs Cir., at Okra, March 13, 14. Rising Star Sta., March 13, 14. Pioneer Cir., at Pleasant Valley, Mar. 15. May Cir., at Holder, March 16. Winchell Cir., at Brooksmith, Mar. 19, 20. Brownwood Sta., March 21. Coleman Cir., at Glencove, March 26, 27. Valera Cir., at Voss, March 28. Zephyr Cir., at Harmony, April 2, 3. Cushing Cir., at Hazel Dell, April 4. Blanket Sta., April 6. Talpa Cir., at Talpa, April 10, 11. Norton Cir., at Valley Creek, Apr. 16, 17. Ballinger Sta., April 15-17. Robert Lee Cir., at Hayrick, Apr. 23, 24. Bronte, at Chadburn, April 24, 25. Wingate Ch., at Baldwin, April 30, May 1. Winters Sta., April 30, May 1. Santa Anna Sta., May 7, 8. Coleman Sta., May 7, 8. Indian Creek Cir., at Chappell H., May 20. Bangs Cir., at Fairview, May 21, 22. District Conference will convene at Bangs, at 8 p. m. June 27, and run through the 30th. J. A. WHITEHURST, P. E.

Dallas District—Second Round.

- Lewisville Sta., March 3-6. Fairland, 7:30 p. m., March 6. Trinity, 11 a. m., March 13. Grace, 8 p. m., March 13. Lancaster Sta., March 17-20. Hutchins and Wilmer, at H., Mar. 24-27. Forest Ave., 7:30 p. m., March 27. Oak Lawn, 11 a. m., April 3. Ervay, 8 p. m., April 3. Cedar Hill and Duncanville, at D., Apr. 7-10. Wesley Chapel, 8 p. m., April 10. First Church, 11 a. m., April 17. Oak Cliff, 8 p. m., April 17. West Dallas Cir., at Irving, April 21-24. District Conference, at Grand Prairie, April 25-27. Grand Prairie, at G. P., April 30, May 1. Forest Ave., 8 p. m., May 1. Cochran and Maple Ave., at C., May 7, 8.

- Wheatland, May 14, 15. Grace, 11 a. m., May 29. Trinity, 8 p. m., May 29. Ervay, 11 a. m., June 5. Oak Lawn, 8 p. m., June 5. Oak Cliff, 11 a. m., June 12. First Church, 8 p. m., June 12. J. M. PETERSON, P. E.

Georgetown District—Second Round.

- Bruceville and Eddy, at B., Feb. 19, 20. Troy, at Pendleton, Feb. 26, 27. Bartlett Station, March 5, 6. Hutto, at Round Rock, March 6, 7. Belton Cir., at New Hope, March 12, 13. Moody Sta., March 13, 14. Temple Sta., March 15. Temple, Seventh Street, March 16. Corn Hill and Weir, at W., Mar. 19, 20. Bartlett Station, March 20, 21. Granger, at Jonah, March 27, 28. Georgetown Sta., March 28, 29. Florence Cir., at Berry's Ck, April 2, 3. Glorietta, at Heldenheimer, April 10, 11. Rogers Sta., April 12, 13. Holland, at Wilson Valley, April 16, 17. Salado Cir., at Salado, April 23, 24. Belton Sta., April 24, 25. District Conference, at Belton, April 25-27. W. H. VAUGHAN, P. E.

Waxahachie District—Second Round.

- Waxahachie, Feb. 27, 28. Hillsboro, First Church, 11 a. m., Mar. Hillsboro, Line St., 7:30 p. m., March 6. Ferris and Bluff Springs, at F., March 12, 13. Milford, at Derr's Chapel, March 19, 20. Italy, March 20, 21. Venus, at Mt. Peak, March 26, 27. Bardwell, at Oak Grove, April 2, 3. Palmer, at Garrett, April 3, 4. Forrester, at Falls, April 9, 10. Ennis, April 10, 11. Lovelace, at Pleasant Hill, April 16, 17. Lillian, at Prairie Grove, April 23, 24. Britton, at St. Paul, April 24, 25. Midlothian, April 30, May 1. Red Oak, at Boyce, May 7, 8. Ovilla, at Sterrett, May 8, 9. Maypearl, at Oak Branch, May 21, 22. Bethel, May 22, 23. Delegates to the District Conference will be elected this round. The District Conference will convene in Ennis Wednesday, May 25, at 10 a. m., and will hold till the afternoon of the 27th. T. S. ARMSTRONG, P. E.

Colorado District—Second Round.

- Feb. 28: LaMesa Station. March 1: Soash, at Soash. March 5: Big Springs Mis., at Moore's. March 7, a. m., Coahoma, at R. Bur. March 7, p. m., Big Springs Station. March 9: Colorado Mission. March 10: Colorado Station. March 12: Hermleigh, at Wastilla. March 14: Snyder Mis., at Plainview. March 17: Seminole, at Seminole. March 19: Stanton Mission. March 21: Stanton Station. March 26: Dunn and Ira, at Sharon. March 28: Snyder Station. April 2: Loraine Mis., at Zeller. April 4: Roscoe and Loraine, at L. April 9: Camp Springs, at Claytonville. April 11: Sweetwater Station. April 16: Roby, at El Paso. April 23: Blackwell, at Hylton. April 29: Fluvanna, at Elkins. May 7: Gail, at Gail. May 14: Iatan. May 16: Westbrook. May 21: Soash. May 23: Big Springs Mission. May 28: Pride. May 30: LaMesa Station. It will be noted that these dates are for the Quarterly Conferences only. Preaching dates will be arranged specially to suit pastors. SIMEON SHAW, P. E.

NOTICE TO PREACHERS OF CONSIDERABLE DISTRICT.

Kindly notice changes in second round of appointments: Groesbeck Sta., 7:30 p. m., March 4-6. Thornton, at Louest Grove, March 5, 6. Wortham Sta., March 19, 20. Instead of May 7, 8, as now. Richland, April 16, 17. Instead of May 14, 15. Brandon, April 17, 18. Instead of 16, 17, as now. District Conference at Coolidge, 9 a. m., May 4. Opening sermon, 8 p. m., May 3, by Rev. W. E. Boggs, D. D. Don't worry about conflicts. HORACE BISHOP, P. E.

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