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EDITORIAL

THE PROHIBITION AMENDMENT BEFORE THE PUBLIC.

The Legislature of Texas has carried out the instruction of the people and the demand of its party, and passed through both branches, by the required two-thirds majority, the Statewide prohibition amendment, and now it is before the people. A number of antis voted for it on its final passage. July the 22d is the date when the election will come off. Some of the antis in that body wanted it June the 22d, but the prohibitionists demanded the former date and it went through.

So the people will vote upon the question on the date above mentioned. This makes the battle a certainty. The people have won in this preliminary skirmish, and made the politicians bow to their will. The people can always win when they present a solid front and demand their rights.

The voters will be ready for the fray. They supplied themselves with poll tax receipts during the month of January, according to law, and only those holding receipts or exemption papers will participate in the election. We supposed that the antis, led by the Brewers' Association, would put forth strenuous efforts to get the poll taxes of their following paid in large numbers, and in the cities this is true. But in the smaller towns and rural districts we doubt if the antis got in much of their work. We gather this from the reports in the daily papers. In looking over the seven leading centers we note that in the seven cities—Fort Worth, Dallas, Waco, Austin, San Antonio, Houston and Galveston—the increase in poll tax receipts over last year amount to a little over 15,000, while in the towns and rural sections the number stands about like last year. Approximately there are now 600,000 qualified voters in the State, and this is not far in advance of last year. Outside of the cities, the riff-raff did not arm themselves conspicuously with poll tax receipts.

The issue is now before the people, and symptoms of renewed interest are already perceptible. This interest will quicken as the weeks pass by. The prohibition forces will be led by Col. Thomas H. Ball, of Houston, one of the most prominent lawyers and leading citizens in the State, and he has associated with him a strong and influential class of committeemen. It will not be a repetition of our experience in 1887. Conditions have changed and public sentiment has changed. Then the preachers had to lead in the conflict and they were subjected to all sorts of derision and indignity, but this time stalwart laymen will assume the leadership, and the ministry will fall into line and work as they are directed. It will be a royal battle. The antis realize this, and they will leave no stone unturned to bring up their lines. They will rely this time

largely upon the cry of "local self-government and sane regulation." Their old arguments have gone to the junk heap. They will acknowledge that there is no good in the saloon; but they will urge the right of every county governing itself. But their subterfuge will be unloaked and their hypocrisy exposed so that the people will not be deceived by their specious pretension.

Let every man who loves his home, his State and his God begin to buckle on his armor. It will be a battle between manhood and boodle, righteousness and vice, duty and corruption. The only question involved is the saloon with its diabolism. Shall it remain as a curse to our Commonwealth, or shall it be banished from the State? Around this single issue we will rally the clans and fight out the principle. But this is enough for the present. As the fight progresses there will be hot times in Texas. On with the battle!

THE LOVE OF THE FATHER FOR HIS CHILD.

One of the most pathetic passages in current literature is found in a newspaper report of what the broken-hearted father of Dr. Hawley Crippen said when he heard of the son's capture and crime. The old man was living in Los Angeles when the horrible news came to him. Then it was he cried out and said: "I have not the money to go to Hawley, but if I had I would gladly go and be of whatever consolation I might be to him. I have not received a word from him and do not expect to. It is hard to have to be alone and suffer, but I don't think it will last long. I am not long for this world. I feel as if I would like to go away alone and die. I did my best to educate Hawley and his son. I did the best I could, and now in my old age I am alone and overwhelmed by this disgrace."

What a weird cry is this coming from the heart of a father bowed with grief and shame over the wicked deed of his boy. Yet he loved him still! His father heart could not help it. Though the younger man had slain his wife in England, made his escape with another woman and tried to flee by ship to this country, was captured before landing and taken back in irons to face his crime before a jury in the land where the offense was committed, yet the poor old father feeling the disgrace as keenly as possible, seemed to forget the shame of it in his love for the son whom he had educated and prepared for a better life. His hopes were blighted, his spirit crushed, but he longed to go to his boy's presence and render him consolation in his dark prison cell. His soul cried out in mortal agony. And a few weeks after the old man uttered this wail, when his son had been tried and condemned and was waiting his day for execution, the poor father died of a broken heart!

The unfortunate and wicked Dr. Crippen not only brought death to himself by

his crime, but also brought death to his aged father. A man cannot sin against himself without sinning against those near and dear to him. The boy did not suffer alone, but he brought soul-suffering to his father. Only death came to the poor old man's relief. He did not want to live after his boy had disgraced him and his family name. Death was preferable to him. And several days before the son swung from the English gallows, the poor old man found surcease from his anguish in death! Surely if boys only knew the depth of parental love and the buoyancy of the hope that this love centers in them, for father's sake and for mother's sake, if not for their own sakes, they would hesitate a long time before committing an act that would plunge them into shame and strike a death blow to those who gave them life.

LOOK AT THEM HERE AND LOOK AT THEM THERE.

In Texas the liquor people are crying out for local option. They are wedded to it, though prior to the time that Statewide prohibition looked them in the face, they opposed local option in the courts and in the county elections. Then they regarded it as un-American and undemocratic. They abused it on the hustings as vicious in practice, and they attacked it in the courts as wrong in theory. For twenty years this was their attitude toward local option. But when Statewide prohibition loomed up three years ago they at once changed their attitude and began to advocate local option as the only solution of the liquor question, and they have since then backed their cry with frantic appeals to the public for "local self-government!" Now, instead of their ancient plea that "prohibition does not prohibit," they have substituted their modern cry: "Give us local option or give us death!"

But what is their attitude toward the question in Nebraska? There the Democratic platform contained a plank asking the Legislature to give county option to the people, but their candidate for Governor bolted his platform, and, in his canvass, said that if such a statute was passed he would promptly veto it. This forced Mr. Wm. J. Bryan and other real local option Democrats to turn away from their candidate for Governor, and as a result they elected a Republican who was publicly pledged to local option. The anti-local option candidate was defeated by real local option Democrats and real local option Republicans. But the anti-local option candidate had the support of the liquor forces all over the State regardless of party. There they demonstrated their real faith by opposing local option and did their best to elect a ticket that would prevent such a law.

But in Texas the same crowd are pretending to favor local option and they are delineating its virtues as the thing, instead of Statewide prohibition. Thus it is

interesting to compare the liquorites in Nebraska with the liquorites in Texas. With them in Nebraska local option is vicious, undemocratic, inimical to personal liberty and destructive of property rights. In Texas they tell us now that local option is democratic, American, promotive of personal liberty and the protector of the rights of property! In Nebraska the liquorites oppose what the people want, but in Texas they want what the people oppose. In fact, the liquorites oppose any legislation on the saloon question that the people favor, and they favor any legislation on that question that the people oppose.

The truth is, the liquorites are opposed to any form of prohibition, and hate it with an intense hatred. It matters not whether the prohibition demanded by the people be local option or Statewide; they have no use for any form of it. But if confronted by Statewide prohibition the liquorites turn instinctively to local option as the less hurtful to their business of the two. They know that we spent twenty-five years teaching the people the benefits of local option in the absence of Statewide prohibition and that under this teaching we have put 165 counties and hundreds of precincts in other counties in the local option column, and we did it over the opposition of these antis; so now, rather than see liquor swept from the entire State by the adoption of Statewide prohibition, they are trying to take advantage of the sentiment that we had to make in favor of local option, in order to prejudice the people against Statewide prohibition. It is nothing but a piece of unmitigated hypocrisy from beginning to end, and we propose to make the people see their dissimulation and fraud as the campaign progresses. What the saloon wants is to stay in Texas. It cares nothing about local self-government, or personal liberty, per se; but it wants the saloon to remain in the State unmolested by either local option or Statewide prohibition. It is all things to all men if by any means it can retain its hold upon the public sentiment and the politics of Texas. Beyond this, the saloon has neither politics nor principles, and it has so brought a certain class of people into its ways of thinking that they are as utterly void of politics and principle as the saloon itself. They are the devotees of the saloon in politics, and they will go to any length to prevent its dislodgment. But the people who believe in decency and moral sentiment will take a hand now in the determination of this question. On with the battle!

In olden times there were many people who tried to gain heaven by retiring from the world and living a life of introspection, but in our day there are too many of us going to the other extreme and trying to get to heaven by living constantly in the world and trying to be exclusively worldly.

INFANT BAPTISM A FUNDAMENTAL ORDINANCE OF THE CHURCH

GOD'S CHURCH HAS ALWAYS BEEN COMPOSED OF MEN, WOMEN AND CHILDREN.

As there has never been any controversy over the right of men and women belonging to the Church, as being legal subjects of water baptism, we do not deem it necessary to say anything on that point at this time. Before proceeding to establish the right of infant children to baptism and Church membership let us notice a few objections to this practice.

(1) The objector says, "I won't have my infant baptized because I find no express command or clear example of it in the Bible." My answer to this objection is: Do you find an express command or clear example of female communion or foot-washing or a Church ordinance in the Bible? The objector argues that if the Lord's Supper is good and helpful to a man, why would it not be the same for a woman? And on that ground he gives her the Lord's Supper. Then for the same reasons if baptism is good and helpful for an adult, why would it not be the same for the infant?

(2) Objection, "I won't have my child baptized because he is not old enough to understand the nature of the baptismal covenant." But did the infant children in the days of Moses, Isaiah and Joel understand the nature of God's covenant? Did Christ, John the Baptist and the apostles understand the nature of the covenant of circumcision? Does the infant of the foreigner coming to our country asking for citizenship understand the oath of naturalization? Does your infant understand anything about the nature of the Sunday-school when you put his name on the Cradle Roll?

(3) Objection, "I oppose infant baptism because the baptized child has no voice in the affairs of the Church of which he is a member." The government of our country in taking the census always counts the infants as citizens. But have these infant citizens any voice in our governmental affairs? Do they vote, hold office, pay taxes or know anything about our laws? No, and yet our laws protect them in life and property as adult citizens.

(4) Objection, "I will not bind my infant child to baptism, for he may become dissatisfied when he is grown." But when you sell your homestead under our Texas laws, do you not say in the deed conveying it to the purchaser, "I bind myself and my heirs (infants and all) to forever warrant this title?" etc. What does your infant know about that title? Nothing; that is all. He may become dissatisfied with this land obligation when he is grown. Then, what? What is the thought when a parent gives baptism to his infant? It is that the child may be benefited in after life, by proper training, both morally and spiritually. What is the thought when a parent binds his infant to "forever warrant and defend the title" to the homestead when he sells it? It is to benefit the child financially. Whose motive, then, looks better to the child's general welfare, the father who sought to help him financially, or the fa-

ther who sought to help him both morally and spiritually?

(5) Objection, "I oppose infant baptism because baptism is for believers, and infants are non-believers." But Jesus, speaking of infants, said: "For of such is the kingdom of God" (Luke 18:15, 16).

The reader will please give close attention to the following facts:

(1) If infants or little children (Luke 18:15, 16 says infants, little children), or non-believers, then the kingdom of God belongs to or is composed of non-believers.

(2) If they are non-believers, then non-belief becomes essential to admission into God's kingdom. For Christ said to his apostles, "Except you be converted (from a selfish spirit) and become (meek and humble) as little children, ye shall not enter into the kingdom of heaven" (Mat. 18:3).

(3) If they are non-believers, and the apostles had to become like them, then apostasy is essential to admission into God's kingdom.

(4) If they are non-believers, then Jesus puts a premium upon non-belief, for he said, "For to such (non-believers) belongs the kingdom of God" (see American Bible Union Version on Luke 18:15, 16).

(5) If they are non-believers, then the model of the kingdom was a non-believer, and repentance and faith are no longer essential to membership therein.

Having answered the principal objections to the doctrine of infant membership in God's Church, and having traced the Church from Abraham to Christ and the apostles, let us now see if we can find anything in the Bible that authorizes us to give Church membership to infants.

God now enters into covenant with his people. Duet. 29:10-12, "Ye stand this day all of you before the Lord your God: your captains of your tribes, your elders and your officers, with all the men of Israel, your little ones. * * * That thou shouldst enter into covenant with the Lord thy God and into his oath which the Lord thy God maketh with thee this day." The reader will observe that the "little ones" are embraced in this covenant. Now, turn to chapter 37:11, 13, and you will get some idea how old these "little ones" were.

"And that their children which have not known anything may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." Let us now turn to Acts 2:39 and hear Peter's sermon on the day of Pentecost. "For the promise is to you and your children and to all that are afar off," etc. Here Peter recognizes the divine right of the children of both Jew and Gentile to God's covenant. When Jesus commissioned his eleven apostles to evangelize the world he included the children. Mat. 23:19, 20, "Go ye therefore and teach all nations. * * * Teaching them to observe all things whatsoever I have commanded you," etc. Now, let us turn to Isa. 28-9 and see if infants are embraced. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk and drawn from the breast." We have now seen that infants were in the Church in the days of Moses and Isaiah. Let us now see a prophecy that refers to Christ and his work. Isa. 40:10, 11, "Behold, the Lord God will come with a strong hand * * * and his work is before

him. He shall feed his flock like a shepherd and gather the lambs with his arm, and carry them in his bosom, * * * gently lead those with young." Let us notice a few things spoken of in these verses.

(1) The Lord is going to feed his flock. Now, turn to Acts and see what the flock is. Ch. 20:28, "Take heed therefore unto yourselves, and all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." The flock and the Church are one.

(2) The Lord is going to take the lambs of this flock up in his arms. Now, see Mark 10:13, 16, "And they brought young children to him, * * * and he took them up in his arms and blessed them." Jesus in giving his charge to Peter after his restoration said, "Feed my lambs, feed my sheep, feed my sheep" (Jno. 21:15). If Isa. 40 is not fulfilled in Mark 10, it never has and never can be fulfilled.

Children were in the Church in the days of Joel (2:15, 16), "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast," etc. The word "congregation" in this sixteenth verse means Church. See Psa. 22:22, "I will declare thy name unto my brethren, in the midst of the congregation will I praise thee." Now, see how Paul defines this word "congregation." See Heb. 2:12, saying, "I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee." What Joel and David call "congregation" Paul calls "Church."

We conclude that Joel said gather the infants in the Church. Infants were a part of the Church in the time of Christ. Mat. 21:13-16, "My house shall be called a house of prayer, * * * the children crying in the temple, and saying, Hosanna the son of David, they were sore displeased. * * * Jesus said unto them, Yea, have ye never read (Psa. 8:2). Out of the mouth of babes and sucklings thou hast perfected praise?" Paul calls the Church a family. Eph 3:14, 15, "Of whom the whole family in heaven and earth is named." What part of the family (or Church) is in heaven? Good men, women and infants. If the Church is a family, ought not that part on earth be like that part in heaven? If not, why not?

It may be asked, why do you baptize infants? My answer is, because the Bible regards them as believers, and baptism is for believers. "He that believeth and is baptized" (Mark 16:16). "If thou believeth with all thy heart, thou mayest" (Acts 8:36-7). All children dying in infancy go to heaven. Over what route do they go? Over the believer's route. Who go to hell at death? Bad men and women, but no infants. Over what route do they go? Over the unbeliever's route. If infants go to heaven over the believer's route, are they not classed with believers; and if they are thus classed, why not give them those Church ordinances belonging to a believer that they are capable of receiving baptism? Jesus said we must become like little children in order to enter his kingdom.

Now, if I am like a little child, is not that little child like me? And if my being like that little child entitles me to Church membership, does not the little child (or

infant) being like me entitle him to Church membership?

But, what is the door into the Church? (1) Circumcision was the door into the Church under Jewish dispensation, but it had its fulfillment in Christ. "No uncircumcised person shall eat the passover" (Ex. 12:44-48). Baptism is the door into the Church under Christian dispensation. "Then they that gladly received the word were baptized" (Acts 2:41).

In concluding this chapter I wish to read three of the gospels on the infant being regarded as a believer. See Mat. 18:1-6. His disciples said, "Who is the greatest in the kingdom? And Jesus called a little child unto him, * * * and said, Except ye be converted and become as little children, * * * Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me," etc.

The reader will please note the expressions used here by our Lord, "little child, little children, little ones, believe in me." The first six verses of this chapter are all in one paragraph. Now, see Mat. 19:13-15, "Then were there brought unto him little children. For of such is the kingdom of heaven." It will be observed that the expressions "little children" are the same in both of these chapters. Now, see Mark for size of these "little children" (Ch. 10:13-16). Mark says, "Little children, young children, little child, and he took them up in his arms," etc. Now, see Luke 18:15-17 for age of these "little children." "And they brought unto him also infants," "little children, little child." Mat. 18:6 says the "little ones that believe in me." Mark 10:13-16 says he "took them up in his arms." Luke 18:15-17 says they were "infants." We, therefore, conclude infants are classed as believers in the Bible, and ought to be baptized. Hear Paul's command to all parents (Eph. 6:4), " * * * Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "Nurture," or "nursery," which is the Church. "Admonition," God's teachings. Parents, you are in the Church; your infant is better than you are, the model of Christ's kingdom, and yet you keep him out of God's Church. How can you love him properly while you deny him the blessings of the Church? What are his rights under the Christian dispensation? You have joined the Church because you believe it will be a great help to you. It will be a safeguard, a protection, a bulwark, a beacon-light that will guide you safely over life's snares, pitfalls, maelstroms and at last bring your weary feet in peace to the other shore. But your poor, helpless little child without an adult's experience, is to go out in life, fight its battles, meet its awful temptations, bare its young and tender bosom to the storm without the Church's loving watch-care. If it falls, strands and wrecks, whose fault is it? The Church's? No, for this child has never been turned over to it by the parents. Do you expect to go to heaven through the Church, and your child go there out of the Church? Then, what help will you and the Church be to him? Take him into the Church with you as God's family.

A LITTLE STORY OF RURAL WORK FOR THE MASTER.

In the year 1862 Rev. S. C. Littlepage, then a young man, it is supposed, was appointed to Fairfield Circuit in the Texas Conference. The work embraced all or nearly all of Freestone County. There were some twenty-five or thirty appointments in private houses, school houses, old storehouses made vacant by circumstances (war is a bad word). Some two or three houses had been built for worship. Among the rest a little log house, of which many have heard, but which few remember. It was called "Harrison's Chapel," and was the place where people assembled from a territory of many miles. The preacher was busy till the fall of the next year, when he became an army Chaplain.

In 1865 he resumed the work of the same circuit and continued till the conference met that fall, and another year. The people became more numerous and more cheerful, and when Rev. T. G. Gilmore became pastor, they had

begun to hope they could build another and a better house. So the old log house gave place to a larger and better one under the same name, and in a few years the better one echoed his voice and that of a young preacher still known to many old citizens as Horace Bishop; and the other house took the name of "Sunshine Church."

The Church wheels rolled around and Brothers Gilmore, Bishop, Burnett and a number of others labored, suffered and rejoiced with us. When Rev. S. C. Littlepage came again and served us in 1882-6 he was not so young as he was twenty years before. Neither were we, nor was the Church. It had become too old for dedication before it was finished. Again and again we tried to renew its youth, but it was hopeless. In 1886 we assembled in the grove near by, built an arbor and pitched our tents, and at the first service the preacher asked the Lord for a hundred conversions on that occasion. After that number was attained we "quit counting." They are distributed in various parts of Texas and elsewhere.

In 1910 we had been wishing and

counting, with a view to repairing the old building. But it is so hard to get money to repair an old building. Nearly all those who had worked on it were gone home, and the church was ready to fall. We loved it and could not let it go, but it is so hard to get money for that. Rev. Allen Tooke was sent to us. He was kindly received. The regulation pounding came. He does not write about that sort of thing. His people do not wish it. He is too busy doing his work to write about it, and we feel that little things like that are mere incidents in the life of preachers and Christians. But he showed us that the work we were doing and the house we were using were not worthy of the men who built the house and started the work. When a house worth \$2,500 was proposed we were so startled that we could not think of anything to say against it; so we began and were stimulated from time to time by the challenge:

"Oh, you can't do it; better get credit on it, build now, pay for it hereafter!" "You can't." "Just think of the boll-weevil" (another bad word). So we wouldn't, but we did. Bugs

ate cotton, reduced crops and raised prices. It is finished, at a cost of \$3,200 plus, and a little belated money still coming in to make it nicer. It is not quite so fine as some city churches, but is finer than any of our homes, and it is paid for.

Sunday, January 15th, was set for the dedication and all former pastors were invited. Rev. S. C. Littlepage came and we revised the old couplet—

"Few were the numbers we could boast,
But 'that one preacher' was a host."

Sunday morning nature gave us a beautiful day, and the house could not hold the people who heard the words of life again from the man who seemed not to be old, "just because he was born a long time ago."

Much remains in the mind and on the heart that memory refuses to clothe in words of the sermon from Joshua's last charge to his people. Joshua 24:14-18: "Fear the Lord and serve in sincerity." Fear because of his power and majesty. Serve in gratitude for benefits received, in acknowl-

edgment of dependence for the future, and in common honesty because we belong to him. He is able to enforce demands and willing to reward obedience. The obligation is individual, "As for me," for the family; "as for my house," national. "For the nation that will not serve him shall perish."

Tender reminiscences here and there, faithful warning and earnest exhortation at the close. The house was presented by the Building Committee, dedicated by the preacher, doxology and benediction. Social hour, dinner, of course, old-time class meeting in the afternoon closed the labor of a man three-score and ten years young.

Preaching by the pastor at night; two conversions at the altar. And now may Sunshine Church cast its glorious light around till many will see and walk in the light.

S. PHILPOTT.

Beer is exceedingly injurious and dangerous as a beverage, and has no scientific medical endorsement that I know of.—Dr. Howard Atwood Kelly, John Hopkins University.

Department of Evangelism

Conducted by Rev. W. H. CRUM, Evangelist. Temporary address, Lufkin, Texas, or may be addressed in care of the Texas Christian Advocate.

THE CHURCH'S NEED.

The supreme need of the hour is a true spirit of evangelism. The Church has many tasks, though none too many. We would not lift any of her legitimate burdens if we could. Just as in proportion her hands and heart are full of great enterprises is she likely to maintain her purity and vigor. But her chief business is the direct preaching of the gospel with the view of saving the souls of men. To this one great aim everything else is subsidiary. Would that we had a penetrating and quickening voice to proclaim this truth everywhere! Let the men of God arouse themselves to see their duty and their privilege in this matter. O for the breath of the Lord God on all the pulpits in our beloved Methodism!

SAVED TO SERVE.

The second largest Church membership in the United States has been built up within the past six years from 400 to 3,500 largely as the result of the impression which every convert received that he was saved to serve. It is located in Seattle, Wash., and has just dedicated a church building, free of debt, erected at a cost of \$500,000. In the midst of all the sacrifice involved in building this church, the spiritual purpose of the organization was not overlooked, and the winning of men to Christ continued in growing power. Something was found for even the boys and girls to do, and wealthy women kept themselves in readiness to minister to the needs of the suffering; or those in distress at a moment's notice.

As soon as pastors and Church leaders recognize the latent abilities of the members of their Churches and train the new converts in practical service for winning men to Christ, we shall see such a tidal wave of revival that all our Churches will find it necessary to erect larger buildings to hold the people.

We do not need more eloquence in the pulpit, but we need a baptism of fire from on high which will transform every pastor into a consecrated organizer and executive. The more people he can train and set to work in winning men for Christ, the greater will be the results in the development and growth of the kingdom of God.

HOW TO WIN SOULS.

To win souls for Christ is the very highest achievement of any man, to say nothing of the Christian. "He that winneth souls is wise," said the man of wisdom in his written message to the world.

William Evans, in his book, "How to Win Souls," says that successful soul-winning for God is conditioned upon certain qualifications which are few and simple, and within the reach of the humblest child of God. He suggests seven of them:

1. Be a Christian yourself. "First take the beam out of thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye."
2. Live in the Spirit. "And the Spirit said unto Philip, Go near and join thyself to this chariot." We must "live, move and have our being" in the Spirit.
3. Have a desire to see souls saved. "And when he beheld the city he wept over it."
4. Have a working knowledge of the Bible. The Word of God is "the sword of the Spirit."
5. Have confidence in the Word and promises of God. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
6. Have confidence in the power of God. "For the Son of Man is come to seek and to save that which was lost."
7. Must be a man of prayer. "Continuing steadfastly in prayer," remembering that though "Paul may plant, and Apollos water," yet it is "God that giveth the increase."

THE COMPANIONSHIP OF PURPOSE.

Nothing else exalts life like a conception of a mission. To be ever accompanied by the consciousness of a work to do in the world is in itself a guarantee of effectiveness. The person who lives under a sense of imperativeness, who feels "I must work,"

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has the happiest of human lots. Who are the weary, the sick of living, the tempters and wrongdoers about us? They are the men and women who are playing at life, and who have no comprehension of the divine compulsion which drives a man forth to a work, his soul aflame with a holy passion for service.

THE UPWARD LOOK.

It is very beautiful, that lily of the field. But whence are the beauty and glory in which it is arrayed? The answer is simple: They are the equal product of the earth and the heavens. Round its roots is a rough, dark substance that soils the fingers. But overhead is the sky, with its light and the blue air and the soft dews; and the beauty of the lily is something in which heaven as well as earth has a part. The lily needs more than the earth, it needs the sky.

This is a parable homely enough, but is it not one that we need to learn? How many people are trying to achieve moral beauty without a sky—without a heavenward outlook! They say, "The earth is good enough for us; life and love are enough; what do we want with heaven?"

A man had a pet eagle, which he caught young and brought up like a domestic fowl. After some years, the owner, who was about to leave home for a long absence, decided to give the eagle its freedom. He brought it out of the enclosure and turned it loose. It walked about quietly and seemed to have no thought of flying away. The man was disappointed. He took up the great bird and set it on the garden wall. It stood there for a few moments, and then looked up toward the sky. Suddenly it seemed to remember that it was an eagle, whose home was amid the cliffs and the crags. It lifted one wing, then the other—a moment more and it was gone, soaring away into the blue sky.

What a desecration of life it is to live in the dust when we were created for the heights, noble and divine! Let us lift up our eyes to the hills. We were made for God; we were made to fly. Earth cannot make us perfect; we must enlist the heavens. There is no beauty without the upward look, no fine achievement of character without the sense of God, the choice of his light and his home.

A FATHER'S PRAYERS.

The emphasis of the hour is not upon the fact of religion as a system of theology. The emphasis is upon the fact that religion is not a theory of life, but a living process. My old father used to talk about experiencing religion. That was worth while, and there were investigations every morning. The old man would come from his chamber with a face shining like the sun. He had seen God. I ought to be a better man than I am. That father of mine lived to be ninety-two years of age, and lived with me for the last thirty years of his life. For fifty years that old man spent on an average two hours a day in prayer before God, and he brought to us day by day blessed messages out of the heart of God.

Let us go back to family worship. Let us go back to the training of the home. My father was never so busy that he did not get us all down on the kitchen floor before he went out in the morning, and have prayers. He had the old-fashioned way of praying for each member of the family, beginning with the oldest boy. I was the little one of the family, and whatever I was doing, I would stop when he got to me. I felt that if he was interested enough to talk with God about me, I ought to listen, and I have never forgotten it.—Charles L. Goodell.

EVERYDAY RELIGION.

"I have so fixed the habit in my own mind," said Stonewall Jackson, "that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition for the cadets who go out and those who come in."

WONDROUS LOVE.

F. B. Meyer tells of a dying man who, as Mr. Meyer was speaking to him of the great Life to which he was going, smiled and said, "I put a grand piece of brick-work under your hall, sir." He did not, of course, believe it would increase his chance of acceptance and salvation, but it gave him satisfaction to have done something that would live. To do solid work in

the world will not open the gate of pearl—only faith in Christ can do that; but it will be something to be thankful for when we reach the end of life.

THE POWER WILL BE GIVEN.

When Cyrus captured Sardis, the only son of Croesus, who was dumb, saw a soldier ready to give the king, whom he did not know, a stroke upon the head with his scimitar. The son made such a violent effort to save his father by a word that he broke the string of his tongue, and cried out, "Soldier, spare the life of Croesus!" And so, if we love Christ and his cause earnestly, our tongues will be loosened.

SOME THOUGHTS.

"A city that is set on a hill can not be hid. What we do is before the public."

The moving picture shows have for some time come in for their share of notice and condemnation. The card clubs have not escaped or been neglected by pulpit or reformer. Dancing and skating and theater-going have been denounced to these many years, but as yet the seductive game of forty-two has escaped or if noticed slightly. Once, many years ago, when skating first came in vogue at a certain town a good old sister remarked: "Well, it is just like measles or whooping cough or mumps; it has to go the rounds and then it will stop." Skating has gone the rounds, has come and gone again, just like the diseases mentioned, but there has been no let-up on the popularity of forty-two since its introduction. It is true that in the larger cities among "up-to-date society" it has given away largely to "bridge," but in the smaller towns forty-two is still "it," and thriving. It is not like measles or whooping cough or mumps; it must be something "wusser." One would think that the game would run to seed, but on the contrary it seems to be taking deeper hold in the ground. It can count among its votaries professors, lawyers, doctors, farmers, merchants and ministers; old men, young men and boys; old women, young women and girls. All classes and all ages alike play this most seductive game. If you should happen to see the crowd collecting and stand and watch their faces, the eagerness of the gambler is portrayed there. And I do not suppose the women at any of Mrs. Taft's receptions are dressed any finer. The weekly town paper publishes every meeting, and it is heralded over the country as a great piece of news, the paper never doubting but that it is doing its duty to the public. The frequency of the forty-two parties makes it not a hard matter for the pen of the reporter. Every affair is the greatest ever, notwithstanding the wording, refreshments and the personnel is the same, week in and week out. Some times they decorate with roses instead of ferns; sometimes one member drops out and a substitute is found, and sometimes there is a little change in the refreshments, which, of course, are always dainty. You just seem to know what is coming as soon as you begin to read.

There is something very attractive about the game, but what is there about it that is either intelligent or instructive? I do not write this ignorantly. I know the game from start to finish, have played it and in a manner enjoyed it. One of its votaries remarked to me that "it was very fascinating and if I played I would like it." In the fascination of a game the danger lies. The little old game of forty-two is simple enough, but what good is there in it, and why waste so much time over it. Dancing is said to be the poetry of motion and an expression of music; football, if there is anyone living after the game is over, lays claim to the training of athletes; baseball is said to have its uses, and cards are supposed to sharpen the wits, as well as steal them away; but what can forty-two do? Yet it is most fascinating. Rain and cold do not interfere with it like they do with Church affairs. An old Massachusetts woman said to one of the boys at the orphanage in Waco: "Who ever heard of any one's having enough; plenty is the word." And this was said after he had eaten about his tenth biscuit. Society here has not yet arrived at the conclusion that plenty is sufficient. They are still clamoring for "enough" in forty-two.

(MRS.) W. H. VAUGHAN.

THEN AND NOW.

I think it was November 12, 1872, Bishop Keener read the appointments of Trinity Conference for the ensuing year. There were five districts—Jefferson, Sulphur Springs, Sherman, Dallas and Paris. There were the same number of stations, and bearing the district names.

At that time we owned one church building in Grayson County—Sherman. Hunt County had two, and a start. Greenville Circuit and Lone Oak Circuit were the charges of the

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county, and Lone Oak took all of Hopkins west of White Oak Creek and North of Black Jack Grove (now Cumby), to the Delta and Fannin County lines. Also quite a strip, half or more, of Rains County.

Lone Oak Circuit was my fortune at that conference. I was kindly received, and found ministerial fathers in those princes of Israel, Revs. J. B. Rabb and W. R. Davis, superannuated and residing on this work. Added to these were Jarvis L. Angel, presiding elder, and eight local preachers. Four itinerants active in Hunt County then.

I rode three days with Rev. T. E. Sherwood to raise the means to complete and pay for our first church in Greenville. The country was sparsely settled, and birds, fowls, deer, etc., abounded. Hefner's Chapel was recently completed, and, if I am correct, was erected largely by "Uncle Aleck." He was one of the best men I have ever known. He did more for the cause of God and said less about it, than any one I have had charge of these thirty-eight years. Such men deserve perpetuation in our Church history. Time would fail me to mention all the noble and worthy of that time. Sam Wesley Jones, pure, good, a fine preacher; Patillo and Lake, scholarly and true. The latter gave me Greek books and started me forth to seek another tongue. But these, with others, "sleep the sleep of the just."

At our recent session of conference Bishop Murrh read, Lone Oak Station, D. F. Fuller.

I came at once. What a reception! Truly the "scions have the spirit of the sires." I will say no more of our reception than it has been kind and endless. For instance, Mrs. Fuller has been confined to her bed a fortnight since our arrival. Think of the goodness of a Christian woman who sent her cook to serve the preacher's home and, herself, took up the duties in her own kitchen and house. If this is not kindness I never expect to witness it. The blessings of God upon such people.

Well, I find many changes. But let me say here for your old pessimists' sake, I find the Church as elsewhere marching in the van. It takes five pastors and two presiding elders, partially, to occupy the territory myself and Presiding Elder Angel had thirty-eight years ago. And in that territory,

where thirty-eight years ago I was blessed with three notable meetings and 235 additions, more than that number were received last year.

The Church of God is moving on. Then, 1872, Allen and Lambuth were alone in China. Kendall and Ransom were in Brazil. That was all. Now Mexico, Cuba, Korea, Japan, China, Brazil, Africa, the foreigner in the midst, and the denizens of the slums in our congested centers are receiving the Word of life. Churches, schools, hospitals, orphanages, etc., stand witness to the presence of Christ in the midst. No man can witness what I have in the past thirty-eight years and be a pessimist. He may be deranged, or fanatical, and pessimistic, but he cannot be normal and other than a person full of joy and hope. To witness the past, and somewhat realize the present, is to me a guarantee for the future. If with former difficulties, inconveniences and equipments the present has been produced, what, with the advantages of to-day, shall the future be? I cannot believe our successors will prove less faithful, and I know our Christ is in the midst, and the lead is onward and upward. But this scribble is too long already. Soon I shall write you an interesting bit of Methodist history taking us back to the '30's when there were no preachers in the region, but after effort one was found far away and brought, to have the privilege of being the first man to offer Christ to the land west of Clarksville. D. F. FULLER.

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Notes From the Field

Brenham.

Our work is moving along nicely. We are much encouraged with the outlook. The stewards have made a substantial increase in the salary. Congregations are growing.—S. W. Thomas, Feb. 4.

Trinity.

Our revival meeting closed January 29, having continued two weeks. There were fully thirty-five professions. I have received twenty into the church. Fifteen on profession of faith and a few more may join, while some will join other churches. I had no help in the meeting, and am the only pastor residing in the town.—Thomas H. Morris, Feb. 1.

Middlebush.

Yesterday was a good day for us here. We baptized six persons. We have organized two Epworth Leagues, a Senior and an Intermediate. Both have good membership and have started off nicely. We have eleven subscribers to the Epworth Era to start with, and expect to get many more. We are also organizing the chain of our own Texas Advocate, and expect to send in a number of new subscriptions soon.—I. E. Hightower.

Merit Creek.

We are moving along nicely. We have good people, some of them are religious. Good Sunday-school, and we are happy. The Home Mission Society gave us a nice offering. Next Saturday is the date for our first Quarterly Conference. One big elder will be here. Something will happen. We are looking after the Texas Christian Advocate's interests.—J. H. Overstreet.

Fort Worth.

I have just returned home from Childress, where I have assisted Brother Wyatt, the pastor. In what I think was one of the most successful revivals I ever saw. Not altogether as to number of conversions or additions, there being sixty or seventy professions and about fifty names for membership, but the greatest part was with the church itself. My, how they did pray and talk and work! The pastor did the preaching, and it was full of old-time power and fire—real, strong, sure. I have never seen a revival all like Brother Wyatt, and he is certainly doing a great work. He is a splendid yoke-fellow. I open at Ardmore next Sunday with Brothers Collins and Hutchins. Pray for us there.—Albert C. Fisher, Feb. 2.

Bulley.

Our second year's work starts off favorably. Brother Fisher preached three helpful, inspiring sermons at our first Quarterly Conference. Our people are always delighted when he comes. The church made a good report. They collected at Bulley exactly \$200 of an assessment of \$435, and a Treasurer was elected and the salary is paid monthly this year. The pouncing—a generous one—came yesterday afternoon while the members were calling. Our Sunday-school has shown a healthy growth. The number of daily Bible readers averages nearly 50 per cent of the enrollment. We want to put forth our best effort, and shall pray for and expect great things of the Lord.—C. E. Combs, Feb. 2.

Loving Creek.

On January 25, our first Quarterly Conference convened. Dr. James Campbell, our presiding elder, was present and preached a good sermon, the theme of which was "God not up for your sins, but down upon you." Lay up for yourselves treasures in heaven. After the sermon the sacraments of our Lord were administered, then the services were concluded. The good women of Hawkins Chapel and surrounding communities spread a bounteous dinner, which all present did ample justice. At about 2:30 Quarterly Conference opened, and the business features of the Church were looked after. The stewards from the five points were there with reports gratifying. The writer and his family have been sick, but hope soon to be out among the people and seeing after the Master's work.—John H. Zimmerman, Feb. 4.

Quail.

To the surprise of everybody acquainted with the work we were engaged out at conference for Quail for another year. We have returned with a determination that with the help of God we would make it the best year of our ministry thus far. Some of our people needed us badly, and expressed this by pouncing us. But that is not all. We have added two rooms to the parsonage and painted it. So we have a neat, comfortable parsonage of four rooms. Also did some repair work on our Church. We are raising money now to build a church house at Aberdeen. We hope to be using it by spring. Also we have paid some on our church debt at Plymouth, and we are trying to secure lots where we can secure clear titles to them. We have our feed for the year in the barn, and our meat and stuffed sausage in the meat house. Now, if we can secure bread we will not starve for one year at least. The preacher's salary is far behind, but we are living in hopes, and are praying that the Spirit will lead us on to victory in his name.—W. J. Land.

Allee.

Rev. J. J. Franks, the Missionary Evangelist of the Beville and Cherry Districts, and Mr. W. G. Waltemire, of Honey Grove, Texas, have just left us after a two weeks' meeting. We had all sorts of hindrances, such as a sick preacher, the coldest weather of the year and a back-slidden Church, with divisions to pull against. But we had a good meeting for all the town in all denominations, and the Church is on living grounds now. There were not many conversions, but a general uplift and a cementing of the divided forces, which is, after all, what we needed most. I think 75 per cent of

the membership decided that the preaching done by Brother Franks was of the highest type ever heard here. It was a constant appeal for the highest and noblest in life, and mixed with a deep spirituality. Brother Waltemire is a very fine singer, with deep spirituality and a large fund of common sense. He worked very hard in his line. The pouncing came to this preacher while Santa Claus was in the country distributing his good things. The people did the job up in good style, and a plenty of it. We are well taken care of, with a generous people to serve, and before the year shall have closed I hope to see great results from our co-operation.—C. W. Godwin, Jan. 18.

Corpus Christi.

We have just closed a meeting in this Church in which good was accomplished. Brother Scarborough preached the first ten days with great acceptability and much power. The rest of the preaching was done by Rev. J. J. Franks, one of our Conference Evangelists. We had twenty-four accessions to the membership. The spiritual life of the membership was quickened, and the new church enterprise pushed forward to a point from which we believe we can see success. The main purpose, however, of this letter is to present by unqualified endorsement of Brother Franks. He is a strong and earnest preacher of the gospel, fearless in his denunciation of the wrong, peculiarly winning in his presentation of the claims of Christ upon the human heart and life. Any Church, in any part of the country, or in any city, that employ him. Any pastor who works with him will find that Franks leaves the preacher more strongly entrenched in the affections of his people than ever. His address is Box 236, Beeville, Texas.—V. G. Thomas.

Murchison.

The Bishop saw fit to return us to Murchison charge. Our first Quarterly Conference is a thing of the past. It convened at Shady Grove January 23 and 29. We had a great time. Brother C. E. Garrett, our beloved presiding elder, was on hand. He looked well after all the interests of the Church and preached two most excellent sermons. The Board of Stewards raised the assessment a little above last year. For preaching in charge, \$165; for presiding elder, \$74. Paid this quarter for preacher in charge, \$97.69; presiding elder, \$15.45. We are paying out our parsonage property as the notes come due, and making some improvements of some. We have added one new appointment at Brownsboro, making in all nine preaching places. We serve a good people, growing in grace. We have not had a general pouncing yet, but many nice things have found their way to the parsonage, and everything points forward to success, and we believe that Murchison charge can be made one of the best in the district.—G. M. Fletcher, Feb. 1.

Cheestn, Okla.

We have just closed a great co-operative meeting here. The preaching was done by Lockett Adair, of Dallas, Texas. Never in the history of McIntosh County has such a meeting been held. We had advertised it thoroughly, prayed and worked for it, and a great congregation greeted the preacher at the first service. The work done by Brother Adair is deep and abiding. Men are converted, regenerated in the good old way, and when they are saved, they go to work to win others to the right. The meeting stirred the whole town and the country for miles around. Eternity alone can measure the good accomplished in this truly great meeting. About 240 conversions and dedications were the immediate results. We have already started the Methodist Church, with more to follow. Nearly as many have joined the Baptist Church. A large number joined the Presbyterian and Christian Churches. A noticeable feature of the meeting was the great number of men and women who were converted—perhaps 90 per cent of the converts were adults. All the churches were crowded on last Sunday at both services—a very unusual occurrence for Cheestn. We believe we are in the dawn of a brighter day for all our people. Truly, God is able to do for us exceedingly above all we ask or think.—R. T. Blackburn, Pastor.

Trent.

Well, our first Quarterly Conference is a thing of the past. It convened last Saturday, February 4, and a great time it was, and will be long remembered. The largest attendance ever had at this place. Good representation from every point. One noble feature was that we had a large company of women from all over the work. The Official Board seemed to be in high spirits; every one religious. And our beloved elder came to us full of the Holy Ghost and had a message of love. The table was spread and bountifully supplied as if it were handed down to us from the storehouse of our Heavenly Father. This is my second year with Brother Barnes, and he preaches better all the time. We all love him, I am not "shing," but mean what I say. I believe I have as true a Board of Stewards as will be found anywhere. I am proud of them. We are expecting great things this year. Our prayer-meeting is among the best. The Methodist Church is on higher ground. Pray for us.—R. O. Bailey.

Cerrillos, N. M.

At the last conference a good brother was sent to Watrous, but after talking in the situation he decided that unless Gabriel should blow his trumpet at that place he would be there no more. After some hesitancy it was decided that this scribe should enlarge his borders and take it in. It is only 102 miles from here. The fifth Sunday in January furnished the first opportunity, and this is to report progress. I found a splendid rock church—the best I have preached in for years—and it is well furnished. We have only eleven members, yet there are quite a number of other denominations

that gladly co-operate with us. They really seemed hungry for the Word, and no marvel, for they have been without a pastor for over twelve months. I preached three times and reorganized the Sunday-school for them. We expect to baptize the children and administer the sacrament of the Lord's Supper at the next appointment. Of course, I am glad to serve without a pastor for something new; a devout Catholic of the place felt inclined to open a saloon, but was by his conscience, fearing he might offend the Good Spirit. However, when the priest heard of the trouble, with great promptness he administered the holy water to come. And these are the people who are asking Uncle Sam for 300,000 acres of land to help out their peaches. Let the Duke of Alva hide his head.—W. W. Graham, Feb. 1.

Port Arthur.

I have been two weeks with Brother T. G. Whitten in a meeting at this place. Port Arthur is a seaport of some ten thousand inhabitants. It is in the midst of the great Beaumont oil field, and within twenty miles from that city. People are here from all sections and lands. They have come to make money. It is a city of great enterprises and ship-raised interests. Railroads rank as eleventh in the scale of ports in our country. Like all seaport cities, especially the modern ones, and combined with the huge oil interests as this is, brings a mixed and untiring population bent on money-getting and spending. Therefore they are hard to reach by the Church. This meeting is closing its fifth week, and is said by many to be the greatest that has ever been held here. There have been about one hundred conversions, and fifty or more names have been taken for membership in our Church. The meeting has moved to the large opera house, and is attracting a large number of people. There are some reasons why this meeting is so strong and taking such a hold on the city. First among these are the untiring energy and generalship of the pastor, Brother Whitten. He is the most indomitable worker this scribe ever saw. The people believe in him and look to him, and are standing with him. The next cause of success is the fraternity and unity between the past and the present. The stand by the meeting and help. The prayers and the prayers, and they are all getting good over the meeting for their Churches. Brother Ed G. Phillips and wife lead the music. Phillips is a worker and great in a street meeting, as well as a permanent worker. His wife is the leader of the prayers and always at her post at the piano. The meeting will close Sunday night, and plans are being made for a great day. All the pastors will take part in the afternoon rally. It is a cause for rejoicing that a place of so much importance should be taken by a band of faithful pastors, especially the Methodists. Brothers T. G. Whitten, with the hold he has and his devotion to the work, Port Arthur will rank among the best appointments in the Texas Conference. I return home on Monday next, and can be reached for the next ten days at Fort Worth, Route 4. I have a few open dates for February, March and April, with Brother A. C. Fisher as singer.—Chas. E. Brown.

Port Arthur Revival.

Today will close the fifth week of our revival in Port Arthur. It has been a great meeting for this place. There have been about one hundred professions. It is helping every Church in town. Many Roman Catholics have attended. The meetings have been with me for most two weeks. He has done good work. Will close on February 5.—Thomas G. Whitten.

Bosqueville.

Bosqueville charge is moving along nicely. Its membership includes many excellent people. Our treatment by them has been exceedingly kind. First, we were well pounced, then, on Christmas, the good people of Bosqueville made us happy by the gift of a beautiful set of silverware and table linen, all of which was greatly appreciated. The good women have put into the parsonage a splendid set of furniture, for which they have our heartfelt thanks. We have just finished a nice new barn, and are now ready to apply the main brush to the parsonage. Bosqueville is soon to displace her old and somewhat antiquated house by a new and up-to-date church building; preparations are now being made. We hope to have Dr. Barker with us to dedicate it at some future day. Other points on the work are doing well. The Woman's Home Mission Society is doing well, and our Sunday-school work is taking on new life. Our first Quarterly Conference is now a matter of history. Brother W. R. Andrews, our new presiding elder, did fine work. He preached three excellent sermons and won all hearts. The loss of a strong appointment from the charge necessitated an increase of assessments at other points, which was promptly done. We trust that the generous provision on their part will be amply rewarded. A deep and genuine revival is the great need of the hour.—J. M. McCarter, Jan. 25.

Penelope.

Penelope is a nice little town some seven or eight years old on the I. & G. N. Railroad, of 500 people, surrounded by a fine black land farming country. The farmers and business men are intelligent and progressive. The business houses are substantial, mostly brick. The new school house is a \$20,000 brick, the bank's resources are \$167,720 and the railroad books show the shipment of 228,000 bushels of cotton, and 179 carloads of merchandise received. Our people are moral, and stand for civility and righteousness. It is dry and in a dry county. The "blind tiger" cannot see the way very clearly, to which his last year bears testimony. So much for the country. Penelope is a charge of three appointments, Penelope getting half time, with New Hope and Mesquite situated about five miles each from Penelope, and each being in good communities of intelligent and religious people. We have good church property at Penelope and New Hope—a well-furnished parsonage with four rooms and a hall, good cistern, roomy lots

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and good barn and lots, with a garden. Our house at Penelope is becoming inadequate to our needs, so we contemplate a new building in the future. We have a good list of Advocate subscribers, and we are beginning with this month to extend it. Our people have made us glad in that they have given us a hearty welcome, have put us in mind of their love by some token of kindness nearly every day for the greater part of the time since we arrived. Our people hear the Word with interest, and encourage us with their prayers. Malone has been separated from this charge, but the Board of Stewards has made a good, liberal assessment for the support of the ministry. We expect to have the old parsonage debt off the slate by the last of next week. Dr. Bishop was with us January 28, 29, and gave us four great sermons, and his presence in our homes made us feel better. His work will abide in the hearts of our people. These things bring us under such obligations to our people and our God that we are praying for power to do the best year's work possible to us.—J. O. Gore, Feb. 1.

Lane City.

On Saturday following the reading of the appointments at Galveston we arrived at Lane City. Very soon after our arrival we found the home of Mr. and Mrs. A. J. Dayvault, where we spent several days waiting for a house to move into. We shall not soon forget them for the many kindnesses shown us while in their home. After a few days Brother T. W. Lane came to us and asked us to take charge of his home until further arrangements could be made. In a few hours we were most comfortably domiciled in our new home, where we found every modern convenience. The next thing was a pouncing, which came in due and ancient form. Tokens of appreciation have continued to make their way to the parsonage ever since. We are now comfortably domiciled in our new home in Lane City. I can say, without the least equivocation, mental reservation or secret evasion of mind, that no better people can be found in Texas than the people of Lane City charge. We have in this charge Lane City, Glenora and Matagorda, all on the railroad and easily reached. Our first Quarterly Conference is in the past. Our beloved presiding elder failed to reach us on account of his sick child, but he sent Rev. T. R. Morehead, of Wharton, in his stead. Listen, boys: Thomas R. Morehead is going to make a presiding elder some of these days. In a very reasonable and quiet but firm way Brother Morehead asked the Board of Stewards to raise the pastor's salary without a murmur. Every department of the Church work is well organized, and we are happy.—E. C. Escoe, Feb. 6.

Avery Mission.

Our first Quarterly Conference is written in history. On the fourth day of the last Annual Conference we were admitted on trial, with ten other noble young men and, at the close of the conference session, we were read out for Avery Mission, in the extreme east end of the conference. Well, on arriving we were met at the train by about thirty people, old and young, and were escorted to the parsonage, where we found a nice warm supper prepared for us by our good ladies. To express it mildly, we did ample justice to the fried chicken and many other good things. Our folks are appreciative and religious. Everything is moving along in a clockwork. Our presiding elder is Brother Sweeten, a man of God. Yes, brethren, the greatest presiding elder with whom we have been associated. He was at his best during our Quarterly Conference. His eloquence, consecration and ability are not surpassed by many, if any. He preached three of the best sermons at our conference we ever heard. May the Lord spare him many years. We have five appointments, three houses of worship and have a new one under way. We hope to build by July or August. It will cost, when completed, about \$1500. Over \$200 of this amount is already raised. We are praying for a great year. By the help of the Lord and our good people we are going to make things hum. Pray for us, brethren.—C. L. Bowen, Feb. 6.

Denison Mission.

After two years in New Mexico, I returned to Pottshoro in time to be used as a supply, and was sent by the Bishop to this new mission. It is composed of Harless Chapel (cotton mill) in the southern suburbs of Denison, and New Point Chapel. I found Harless Chapel a shell of a house built by the Campbellites, who failed to build either their spiritual or temporal structures on a secure foundation, and the building was about to fall down, as well as their organization. It was shaken by a very wind until it was unsafe to be in it, only about one-fourth seated, and with only a few kitchen wall-lamps to light a large building. It had not been canvassed or papered, and altogether left the impression on me. When I first saw it, of a negro church. What a change two months have brought! Our old friends at Pottshoro gave us twenty-five seats, which completely seated the church. We braced the building and repaired it, so that the strongest wind does not shake it. Have installed a system of wire gasoline lights that make it almost as light as day, canvassed and papered it, and now have as neat a church, seating about 250, as can be found in any rural community. Much of this work is due to two god slayers and three brethren. Congregations have grown until at the night service the house is always full and sometimes crowded. I try to preach evangelical sermons every Sunday night. On the night of January 15, at Harless Chapel, I called for penitents and six young men and ladies came up. Being a new hand, I did not know enough to wait for the revival season to hold a meeting, but

announced that I would begin a revival the next Sunday. This I did. Dr. A. L. Andrews, presiding elder, preached three times for me, and with the exception of a few I preached, it was all done by Rev. R. J. Kiker, local preacher, who is connected with the local T. M. C. A. A better all-around worker cannot be found, either in the pulpit, congregation or at the altar. The power came, and such shouting and praising of God I have not witnessed since a boy in old Mis-souri. Much older people than I say nothing like it has been known in this country. There were sixty-two meetings. Our people are very religious. Dozens will pray in public, and their personal work is a delight to our hearts. Much credit is due to Rev. C. A. Long, who preceded me. His work abides. We had ninety-three conversions, ranging from sixty-two years to seven years of age. To God be the glory. Pray for me, brethren, especially the Leaguers of the North Texas Conference, that I may do a good year's work for the Master.—G. A. Jones.

Ennis.

After four delightful years with the Church at Coleman, we were told by Bishop Atkins at the recent session of the Central Texas Conference to go to Ennis. And so to Ennis we came. Arriving here we were, at once told that the work was heavy and difficult. So we rolled up our sleeves and pitched in, and are glad to report that some progress has been made. The first evidence of this is to be seen in the Sunday-school. A blackboard was first installed and a new system of class reports adopted. Then the school was organized into the requirements of the Discipline, the first Sunday in each month being set apart as missionary day. On this day a missionary program, which has been previously arranged for by the superintendent, is conducted by one of the classes and the collection given to missions. Yesterday, February 5, the program was in the hands of a class of girls, taught by Mrs. Fred Lawson. It was well planned and splendidly rendered. The next time it will be in charge of some other class. On the day the collection amounted to \$21.25—more than one-fourth of the entire amount given by this school for missions the past year. The banner class was No. 12, which is taught by Miss Susie Rushing. The collection from this class amounted to \$4.40. Brother J. D. King, our superintendent and he is a good one, wide awake and plans his work well. The next evidence of progress is the fact that we have wiped out an old debt of several years' standing on our pipe organ, which amounted to \$520, including interest. The pastor's salary remains at \$1800. The officials have agreed to pay it by the month, and arranged accordingly with one of our banks. Our congregations are large, and a more attentive people I have never preached to.—W. W. Moss.

Venus.

We landed at Venus, of course, in due time. A loyal and anxious people were awaiting us. Many expressions of kindness and love have been shown, and a liberal pouncing. It is a real joy to this preacher and his family to get back into the parsonage. I enjoyed the four years spent at the orphanage. We shall always have a very tender feeling for our work which is being done there. I also greatly enjoyed my work at Southwestern. We are a corps of men at the head of that institution. But the ideal life of the preacher is the pastor. I shall not be easily persuaded out of it again. We have had our first Quarterly Conference. Our presiding elder, Rev. T. S. Armstrong, is a dandy. He did a fine preaching, much to the delight of all our people. The assurance to have him in the home. He is universally loved over the district. He is making full proof of his ministry. Our work seems to be prospering throughout the charge. Twenty-four have been received into the Church, with many more prospective members. The Sunday-schools are doing good work. We have just about matured plans for the organization of two Sunday-school teachers' study circles. We are also reviving our Home Department work.

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Yesterday afternoon we organized a Junior League at Venus with twenty-one members. Our Home Mission Society is going to be a live wire. They have the spirit for work, and I am sure will find plenty to do. I am putting the Advocate into every home where it is possible. We have the promise of a very fine year. The people, many of them, are anxious for a good old-time revival which will stir the consciences of men and move them toward God. Our Lord is anxious, so why should we not expect it?—T. E. Bowman, Feb. 6.

Olney Station.

The first Quarterly Conference for the Olney Station for this year was held here on January 28, 29. We made a good showing for the first two months of the year. I have a live Board of Stewards—professional and business men who have the progressive spirit. The advance in salary is \$200 over last year. Our Sunday-school is in good shape, and the best Home Department is one of the honors coming to us. Dr. James Campbell, the new presiding elder of the Weatherford District, was on hand to preside at the conference. He preached two splendid sermons for us on Sunday and made a fine impression on the Church and the town. Personally the pastor and his wife can say that they never had a more congenial preacher in their home. On Saturday night the ladies of the Home Mission Society gave a reception at the church, to which came a large crowd to get acquainted with the new "beloved." We also had with us the other pastors of the town, who made addresses on matters pertaining to the Church. Well-rendered instrumental and vocal music added much to the occasion, as did the refreshments that were served. With our progressive Mayor, M. P. McCracken, as the Chairman of the Board of Stewards, backed by good, earnest men on the board, and with Miss Eliza Anderson to command the Home Mission Society and J. B. Wear, the veteran in Sunday-school work, at the head of the Sunday-school, I see no reason why the year should not be one that will end as well as it has begun. Four years under the supervision of M. K. Little without a ripple of discord left us the best of friends. The past years at Breckenridge made friends with whom it is hard to part. But such is the itinerancy of the Methodist ministry. It is a great thought that some day we will who have been together as pastor and people, be members of the Church triumphant, and then there will be no partings. Brother C. M. Shuffler, whom I succeeded, did a good year's work last year, so we found the Church in good shape.—J. Hall Bowman.

Burk Burnett.

We are still on the up-grade at Burk Burnett. The Lord is wonderfully blessing our feeble efforts. Have just closed a fine meeting, resulting in about twenty-five conversions and fifteen additions and a general uplift to the Church. Rev. James A. Walkup, of Fort Worth, did most of the preaching, and it was faithfully done. Brother Walkup is good help in revivals. This being the time he has assisted me, I have a right to know. We appreciate his help. We have received since conference thirty-five members and placed twenty-one Advocates, making thirty-four Advocate subscribers now. Have placed a splendid new organ in the church and made other improvements. Our Sunday-school is rapidly improving every Sunday. Brother E. R. Best, our faithful and energetic superintendent, is proving himself equal to the task, and is doing a great work. We have the Wesley adult class, the teachers' training class, the graded school system, Home Department, Cradle Roll, etc. Our Senior League is doing good work under Erwin Blum, as President. It is in this department of our Church that we are indebted for the new organ. Have organized a Junior League, which is very promising. Our W. H. M. Society is alive and active. We have much to encourage us, and yet we have only begun the great work here. We have set our goal for one hundred conversions and one hundred accessions to the Church. When we look around us and see the great number unsaved and out of the Church, we feel that one hundred is far too small. We are planning for a great revival here in the early part of the summer. We need it. We must have it, and by the grace of God, we will have it. Am still urging the slogan, "An Advocate in every Methodist home." We have about forty homes and thirty-four Advocates, but I expect to have forty Advocates soon. You must remember this is only a half-station, my other time being given to evangelistic work. We are trying to lay the foundation for a good station, and I realize it must be interlarded with Advocates. Pray for our continued success.—Leonard Rea, pastor.

Pittsburg.

The writer first met Charlie Tally fourteen years ago at Fairlie, while Brother John T. Bludworth was on the Fairlie and Wesley Chapel charge, in the Greenville District. Brother Bludworth having called Charlie into his summer revival meeting as exhorter, singer, aisle worker, etc. One day at an 11 o'clock service Brother Bludworth had Charlie to preach in his stead. There were old Brother Fleming, a godly man, fervent, if not talented, and old Brother Wash Clifton—and who does not know dear old "Uncle Wash." There were with Brother Bludworth. I had heard them preach and exhort and sing and pray, but to no avail, in so far as I was concerned. I being then a confirmed sinner. Well, "Charlie" opened up on us, "us" meaning myself and one old gray-headed tough. I thought he would tell us something about how to get religion, or how to believe, or how, or when, or why, or something or other. But he didn't do anything of that kind. He announced immediately that things were going to be straightened out, and the sinners tested as to whether or not they intended to be saved. With this announcement he stepped out of his stand and walked up to the old gray-headed man and asked plainly: "Brother, what do you want today?" The old gentleman answered that his neighbors knew him to be a sinner, but he wouldn't say he wanted religion. Brother Charlie passed then and came right up to me and poked his finger into my face and asked: "Young

man, what do you want today—religion of damnation?" Well, now, I felt that that was rather abrupt, but it went home. I said: "I want salvation, today." Charlie said: "Amen! Brother Bludworth, when I see a man make his mind up in that manner and start for the mourner's bench I do not have any fears for him." And, thanks be to God, I did find peace and joy and salvation. That was fourteen years ago, as already stated. Today, the fifth day of February, 1911, I attended worship at Pittsburg, my home Church now, since I have moved into this community, and whom should I find sitting in the adult students' Bible class but my dear old beloved and never-to-be-forgotten ex-pastor, Bludworth. I wanted to embrace his big old heart. Well, he preached at 11 o'clock, and such a sermon! It seemed to come direct from the Heavenly Father, and to just afford us a soul feast. He preached on the work and influence of the Holy Spirit. The large congregation was surely edified. How we should delight to have more just such sermons. Brother Bludworth! Not that your dear "Charlie" can not or does not preach them. It is that we just never get tired of the sweet old, old, story of Jesus and his love. When Charlie Talley was going about over those prairies exhorting and doing great good as a personal worker he made many deep and lasting impressions upon young and old, and to this day the mere mention of Charlie Talley's name amongst the good people of Greenville District will elicit appreciative tears and smiles. He has ever been so meek, lowly, lovable and, above all, true blue to his Lord. True enough, some few toughs reviled at his constancy and efforts at first, when he seemed to be struggling against great odds in his climbing, but we who knew him best knew that God would take care of him, if he remained loyal; and Brother Bludworth's reminder today that Charlie would stick to the "solid doctrines and solid ideas" in his preaching to us this pastoral year evidences the fact that Charlie Talley has

house in some comfort. We have a loyal band of folks here. Among them are some Methodists of more than State-wide reputation. While we were sad at the thought of parting with our many friends at Paducah, yet the Methodist itinerancy is such as to place a man in the midst of new and true friends wherever he goes. Last, but not least, we have sent in forty-two new subscriptions to the Advocate, which places it in every home in this charge. Come down to the District Conference in May and we will show you that these things are all true. We give God the praise, and press forward in the greatest of all works.—J. B. McCarley.

WACO METHODISM.

McCain had two young men converted at yesterday's service. Fine congregations and interest. Dr. J. H. McLean says the Orphanage is now flying in a great monoplane. Munger took in eleven new members yesterday. Good Sunday-school and congregations. The parsonage will soon be finished. Creed had a young man converted at the altar and received three members. There was a fine day at Morrow Street. Hightower held a missionary rally service which was good. Three additions. Brother Lambkin, a layman, was present. Knickerbocker had large crowds; great interest; seven additions; large Sunday-school and good prayer-meeting. Fifth Street had two large congregations, prayer-meeting and seven conversions and additions. Rev. Douglas, of the C. M. E., was present. ASHLEY CHAPPELL, Secretary.

POSTOFFICE ADDRESSES.

Rev. W. T. Ayers, Franklin, Texas. Rev. A. J. Frick, Shiro, Texas.

BROTHERHOOD MATTERS.

Waco, Texas, Feb. 2, 1911.—Many will want to know how matters are going in the Central and Northwest Texas Conference Brotherhoods. Just a few days ago I closed the Reeves and Armstrong calls. The Northwest Texas Brotherhood paid on the Reeves call \$255, and on the Armstrong call \$247, through C. B. Meador, Secretary. The Central Texas Conference Brotherhood paid on the Reeves call \$503, and on the Armstrong call \$476. Total Reeves mortuary benefit, \$750; Armstrong, \$713. It will be seen by comparison of these figures that there were several forfeitures in each Brotherhood. In possibly every instance this occurs where one defers the matter and then forgets it. In the Central Texas Conference about forty-five non-beneficiary names were added by the observance of "Brotherhood Day." Arlington Station, D. L. Collier, pastor, leads with a list of fourteen, and Rice Station, M. W. Rogers, pastor, is a close second with a list of eleven. Many of the preachers failed to report. Brother Meador did not send me the result of the observance of the day in his conference.

Both brotherhoods made it possible for all forfeited members to be restored, upon the payment of arrearages for 1910, which was \$4.99. They kindly extended the time of payment of this amount to sixty days after conference. The time is now passed and several have not availed themselves of this provision. Had they done so and all paid these calls they would have reached \$800 or more.

The responses which came from a few who observed "Brotherhood Day" indicate how easily we could run the mortuary benefit to \$1000 if all would try. M. S. HOTCHKISS, Secretary Centra. Brotherhood.

SUNDAY-SCHOOL FIELD WORKER.

B. L. Nance, the Sunday-school Field Worker of the Central Texas Conference, was with us in Comanche, Sunday, January 22, 1911.

At both the morning and evening hours, also at 3 o'clock in the afternoon, Bro. Nance spoke to us in the interest of the Sunday-school. All these services were appreciated, and were very instructive.

On Monday following Bro. B. F. Alsup came for Bro. Nance, and a one day institute was held at every point on the Comanche Circuit. Both Bro. Alsup and his people were delighted with the work of Bro. Nance, and they, as well as we at Comanche, will be glad to have him again.

Bro. Nance is a thoroughly consecrated layman, and has given his entire time to this work of developing the Sunday-school interest in our conference. He has the methods and will do you good service. At this time he is busily engaged in the Cisco District. He is doing a fine work, and has a bright future. Have him come and help you in your Sunday-school work. I can cheerfully recommend him. R. F. BROWN.

MARSHALL DISTRICT MISSIONARY INSTITUTE.

Kilgore was the place, and January 16 to 18 the time. While not as well attended as usual, on account of sickness among the pastors and their families, this was truly a treat to mind and soul.

Our urbane and energetic elder had an intelligent and very suggestive program, the various subjects being discussed with vigor by both preachers and laymen. Both day and night services were more largely attended by the local Church membership than any former institute that this scribe has known of.

The Laymen's Movement was given special prominence. Judge Graham, of Texarkana, our conference lay leader, was present, and electrified the whole audience by his practical, direct, business-like address. Plans were laid to have "the whole line advance" this year. The Marshall District will be heard from, in more ways than one, before another Annual Conference. H. C. WILLIS, Secretary.

NOTICE.

Let all who have occasion to write Rev. H. T. Hill address him at Sterling City, Sterling County, Texas. He wishes it known that he has not been pastor at Center Point for fourteen years. He is a supernumary of the West Texas Conference, so nearly blind that he can not see to either read or write, but "confidently expecting soon to be transferred to heaven." J. O. A. BROWN, Johnson City, Texas.

APPOINTMENTS OF THE MEXICAN BORDER CONFERENCE.

Monterrey District. J. A. Phillips, P. E. Monterrey, American Congregation—Henry Stanford. Monterrey, Mexican Congregation—L. F. Catro. Saltillo—R. B. Parrias. Teran—To be supplied.

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TRANSFERRED—Ramon Lopez y Lopez, to the Central Mexican Conference.

San Antonio District.

D. W. Carter, P. E. San Antonio—Basilio Soto. Seguin—S. Tafolla. Bridgeport—D. T. Torres. Kennedy—Alejo Alvarado, supply. Fearsall—Sanctus Roman. Laredo—Pedro Granda. Austin—E. A. Tafolla. San Marcos—To be supplied. Carrizo Springs—To be supplied. Alice—C. G. Verdugo. Palfurias—G. W. Miller. San Angelo—A. R. Penn. Atascosa—To be supplied. Laredo Seminary—Miss N. E. Holding, Director; Misses Della Dodding, Edith Park, Annie Churchill, Laura V. Wright and Mrs. A. E. McLendon, missionaries.

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THE HOME CIRCLE

SOMETIME, SOMEWHERE

Unanswered yet?—the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer.
You shall have your desire, sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne
It seemed you could not wait the time of asking
So urgent was your heart to make it known.
Though years have passed since then, do not despair,
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith can not be unanswered;
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—Unknown.

"Touch Not Mine Anointed"

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the Church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion, and inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give an opinion; and, after a little thought, frankly answered:

"No, I don't."

"Do you think the Church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their Eyes Were Hidden,' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllable, he asked:

"Then, don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with something in a tone louder than his wont, shouted:

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little sir," replied the guest not a little absorbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, inmovable man, and asked:

"What happened to you thirty years ago?"

"Well, sir, I'll tell you, I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him.

In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand. If thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy man from his pulpit and his work and said we considered his work ended in B— where I then lived. We roared because there was no revival, while we were gossiping about and criticizing and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert me; so we hunted him like a deer till worn and bleeding, he fled into a convert to die. Scarcely had he gone, when God came among us by his Spirit to show that he had blessed the labors of his rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that he might teach me a lesson every child of His ought to learn, that he who toucheth one of His servants touches the apple of His eye. I heard my pastor was ill and taking my oldest son with me, set out on a twenty-five mile ride to see him. It was evening when I arrived and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying and the sight of your face might add to his anguish!'

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and, who had till designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him. 'God pity me,' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake, to let me kneel before his dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! my pastor!' Then raising his thin white hand, he whispered in a deep impressive voice: 'Touch not mine anointed and do my prophets no harm.' I spoke tenderly

to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed and do my prophets no harm!'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from the grave. When I slept Christ stood before my dream, saying, 'Touch not mine anointed and do my prophets no harm.' Those words followed me till I fully realized the esteem in which Christ holds those men who have given up all for his sake; and I vowed to love them evermore for his sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, not join you, sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—Florida Christian Advocate.

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LITTLE BIRDS IN FLATS.

I wonder if you would believe me if I told you that in the heart of South Africa there are a number of cunning little department houses, regular up-to-date flats, occupied by thirty or forty families? And such ideal flats, too! There isn't any fussy old janitor, nobody objects to children—for in every family there are four or five—and, what is stranger yet, every living soul in those flats is a musician, and not a very good one at that, and they all sing their favorite songs at the same time without becoming the least vexed with one another!

Ah! but the inhabitants of these apartment houses in South Africa are much more civilized than the flat dwellers of New York and Chicago, and who knows but they may have developed beyond selfishness and reached a height of patience and brotherly love not attained by human beings? For they really aren't people, you know, but little brown birds no larger than English sparrows, and closely resembling these tiny busy-bodies, save that their beaks are thicker and larger, and the little father bird is deplorably fond of new clothes. All winter and autumn he is contented with his russet work clothes; but at Easter he reverses the usual order of things, and it is he, and not his little wife, who wears bright colors to greet the spring.

Mr. Weaver Bird, for that is his name, is so termed because he weaves the native grasses into such beautiful nests. These sociable weavers go in large colonies; and when house-building time comes, some forty or more of them construct the straw umbrella which is to unite the little houses under a common roof. This large affair is like a spread parasol, having a great limb or trunk of a tree for its center rod. Beneath it the forty little nests are swung; and there, secure from sun and shower, they sing and hatch and rear their young. Bird-catching animals have a time of difficulty in getting at the little weaver birdies on account of the slippery sides of these parasol roofs. But the wise parent weavers are not content to trust altogether to the protection of their house tops. They frequently build these little mid-air flats on a tree overhanging a river, choosing one with a smooth, tall trunk, preferably a palm. This makes it impossible for the snakes and other bird-devouring reptiles to invade their nurseries.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at these will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of native American medical, forest plants. World's Dispensary Medical Association, Props., Buffalo, N. Y.



Sometimes these knowing little creatures will even strip the twigs that hold their nests until they are bare of leaves, to render them useless as footholds for enemies.

Wouldn't it be nice to be a weaver bird's baby, and live in a flat that swung like a hammock over the river, where there were hundreds of little-bird children to romp with, and not even a snake to say, "Sh!" and no old-maid birds to grumble, "Be quiet!" —Mrs. G. N. Wiley in the Visitor.

ARGUMENTS THAT PROVE TOO MUCH.

Whenever a warm fight for prohibition comes up the arguments of the saloon interests resemble a dog in the nungatory act of chasing its own tail. They insist upon the vast economic importance of the liquor traffic—it employs so much labor, rents so many buildings, buys so much corn, hops and glassware. Ten thousand saloons, we read, spend at least a million dollars annually simply for laundering towels, aprons, jackets. If you close the saloons the innocent Chinese will be ruined.

We don't think that argument convinces any open-eyed person. Every such person knows too well that the liquor traffic, industrially considered, is a source of weakness rather than of strength. The industrial losses that flow from it far outweigh the gains. If a city lost three laundries and its poorhouse it would, on the net balance, be considerably ahead.

But lest this argument might convince somebody, the saloon interests promptly nullify it by declaring that prohibition does not in the least diminish the consumption of liquor. Consequently it cannot diminish the production; as many hands are employed, as much barley, glassware and cork is bought as before.

The simple fact is, of course, that there is no good argument in favor of the liquor traffic—any more than there is a good argument in favor of tuberculosis. The only question is how best to deal with it.—Saturday Evening Post.

PERSEVERANCE.

To the man who means to climb; to him who loves the far-off heights; to him whose soul is filled with nature's finest sights and on whose heart has swept an impulse like a breath from God that he might mount to where earth's noblest sons have found life worth its bitter cost—to this man—a quality of soul supreme must rise and reign, which men call perseverance. Glits and aspirations need a guiding force. For, seeing and desiring left alone die down like campfires on an Indian's path. The mountaintop is reached by him who strikes a pace that will not falter when left alone without a crowd upon a way no footprints guide. If on the other hand the wrecks of brother toilers strew the way he leads, he ventures on, for well he knows the highest virtue gained includes all minor good within its train. 'Twas this that Christ taught men.—Selected.

LEGENDS OF FLOWERS—THE MISTLETOE.

A seed of the beautiful mistletoe had been separated from its parent, and went forth in search of a home where it might receive protection and care. "Surely somewhere there is room for me in the world!" the wandering seed exclaimed.

It saw a stately elm, and thought: "Here is a tree that must be as kind and generous as he is stately. Perhaps I can make my home here." But the elm was not generous. He looked scornfully on the seed, and said there was no room in his branches for a beggar. Vainly did the seed plead for help; the elm was cold and hard, and sent the little creature away.

A tall poplar close by was even more harsh than the elm, and drove the seed away, asking angrily: "Why

should I furnish a resting-place to a vagrant like you?" The poor wanderer grew sad, and thought perhaps it would be as well to die as to struggle on.

It next appealed to an oak in the forest, which was kinder than the elm or poplar had been, and offered the seed a home in its mighty arms. At last the tiny wanderer had found comfort and rest. Before long a tiny green leaf appeared, other followed, and in a short time a beautiful shrub was growing upon the great oak tree.

By and by the autumn winds came sweeping through the woods, and the leaves fell in showers. The elm lost its foliage, the poplar's branches were bare, and even the oak's thick drapery had disappeared. Soon the ice and snow of winter made the forest desolate. Yet the mighty oak was still beautiful, for the mistletoe had entirely covered the broad bosom of the tree, and its waxen berries rivaled the snow in whiteness.—Interior.

A THISTLE IN JACK'S HEART.

"If I were a farmer," said Jack, "I wouldn't let any old thistles grow in my fields."

"But how about the field you do own?" asked the mother, seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack.

"The other day I heard you say, 'plague take it!' an expression I never heard you use before. I said, 'Some one has sown a thistle in Jack's heart.'

Our hearts are fields given us by God. We should sow good seed in them so that nothing but what is good may grow in them. Are we doing this?—Junior World.

TOO ECONOMICAL.

This is the message the telegraph messenger handed to the young husband: "Come down as soon as you can. I am dying.—Kate." Eight hours after, he arrived at the summer hotel, to be met on the piazza by Kate herself. "Why, what did you mean by sending me such a message?" he asked. "Oh," she murmured, "I wanted to say that I was dying to see you, but my ten words ran out and I had to stop."—Our Young Folks.

RESULTS OF PURE FOOD

Health and Natural Conditions Come from Right Feeding.

Man, physically, should be like a perfectly regulated machine, each part working easily in its appropriate place. A slight derangement causes undue friction and wear, and frequently ruins the entire system.

A well-known educator of Boston found a way to keep the brain and the body in that harmonious co-operation which makes a joy of living.

"Two years ago," she writes, "being in a condition of nervous exhaustion, I resigned my position as teacher, which I had held for over 40 years. Since then the entire rest has, of course, been a benefit, but the use of Grape-Nuts has removed one great cause of illness in the past, namely, constipation, and its attendant evils.

"I generally make my entire breakfast on a raw egg beaten into four spoonfuls of Grape-Nuts, with a little hot milk or hot water added. I like it extremely, my food assimilates, and my bowels take care of themselves. I find my brain power and physical endurance much greater and I know that the use of the Grape-Nuts has contributed largely to this result.

"It is with feelings of gratitude that I write this testimonial, and trust it may be the means of aiding others in their search for health." Name given by Postum Co., Battle Creek, Mich.

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.

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a **Torpid Liver and Bad Digestion**

The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

Take No Substitute.

The Home Mission Work in Texas

THE MARCH CAMPAIGN FOR MISSIONS.

In the proposed simultaneous campaign for missions during the month of March we are only asking that all our people do at one time what they are all required by the law of the Church to do at some time.

I suggest that each presiding elder and district leader plan a series of meetings for their particular district and arrange to use the lay leaders and as many of the preachers as can be used. Arrange with me dates for Bishop Mouzon, Dr. Jno. M. Moore and myself. Much depends upon the presiding elders and district leaders.

Do not postpone the selection of the missionary committee. If your Church leader has not been elected, attend to this at once. In most cases select a man who is not a member of the Board of Stewards, but select the best man whether he is a member of your Board of Stewards or not.

When ready to begin your canvass have a meeting of the committee and Official Board and all other members who are interested. Make an exhibit of what your Church did last year for local enterprises and for missions. Then decide what amount you will undertake to raise this year for missions. Divide your membership and see to it that you make it a real every-member canvass.

The pastor would do well to preach every Sunday on some phase of the missionary enterprise. Beginning the first Sunday with a sermon on the World-Wide Mission of the Church, he might follow with such topics as the Growth of the City and the Problems of its Evangelization, the Foreign Invasion of the United States, Leavening the Nation or the Influence of Christianity Upon the State. Such preaching would be a blessing to the preachers themselves. They would inform themselves more fully about these living problems. Our people need to hear all these questions sanely discussed. They are living issues that every American citizen is interested in, and his interest is much keener if he is a Christian.

Make every prayer meeting during the month a missionary service. Take three of our foreign mission fields for three of the evenings and the home missionary situation for the other. It will be well to have the weekly report from your missionary committee at these services and at the same time plans for the next week can be discussed among the committee.

Let us remember that this is an every-member canvass for missions and not conference assessments. I have talked with many of our leaders, and to a man they say we ought to collect 50 per cent more than our assessments this year. Full collection of assessments will not meet the situation at all.

Let us ask some of our people for large contributions. There are many Methodists in Texas who ought to give \$1000 for missions this year. Some of them will do it if the need is plainly put before them.

We have never had such an opportunity as a Church before in our history as we have today in the Southwest. We have never had such responsibility before. The time has come for us to quit playing and go to work. We must either do our part in evangelizing the Southwest now or some other communion will take our leadership from us.

I want my Church to do her part and have her crown.

If our preachers will enter into this campaign with determination and in-

teligence we will not only meet the needs so far as money is concerned, but in my judgment we will have the most widespread revival Texas Methodism has ever known.

A. J. WEEKS.

FROM BISHOP ATKINS.

I heartily indorse the plan to devote the month of March to a simultaneous campaign in the interest of missions. Such a campaign wisely planned and energetically conducted can not fail to be of immediate and lasting benefit. It should appeal to every loyal Methodist in the State and Church, large and small, should enter into it and make this month an epoch in Texas Methodist history.

It is to be hoped that the stronger Churches will not be satisfied with providing for the missionary assessments in the regular budget, but that every congregation will be systematically canvassed and every Methodist among us personally asked for a contribution for missions.

Many of our people are able to give more largely than they have ever given.

We have an extraordinary situation which demands an extraordinary effort. While our needs are great, our resources are also great.

Texas Methodists have all the money they need to do anything that needs to be done.

Now let every presiding elder and pastor and lay reader throw himself into this movement without reserve and let every loyal Methodist pray daily for success.

JAMES ATKINS.

SERMON PREACHED AT FUNERAL OF REV. C. J. OXLEY BY REV. O. T. HOTCHKISS.

Text: "Therefore, be ye also ready." (St. Matt. 24:44.)

We are here, my friends, not to join in loud songs of praise and anthems of rejoicing, but to pay tribute to a brother beloved, and to hear God speak out of the shadows. Silently as falls the night-dews, our friends and loved ones are slipping from us, and leave us in loneliness and tears. It is well for us that we are so related to each other by social and kindred ties that when one from our circle falls before the "reaper that is called death," that we can pause, and hear the voice that comes to us out of the shadows—that we can turn aside from labor's toil and life's crowded ways, and drop a tear on the pale face and put a flower on the quiet grave. "It is well for us that we are so closely bound together that the shadows falling across the path of our hurrying feet, make us stop and think for at least the brief moment, that the sigh is in the heart and the tear on the cheek, of our own going away, and pray that the going may be in peace. Sitting beneath the cypress, and reverently waiting by the bier of one of God's noblemen, let us not lose the lesson that would come from this sorrowful providence. Do you know what God would say to us in an hour like this? Pressed by life's care, and deafened it may be by its noise and tumult, can't you hear his voice above it all, saying, "Be ye also ready?"

The life of every good man is a blessing to the world. How much our fellow comrade blessed the world, eternity alone can reveal, but I feel sure that many have found their way back to the Father's home by his wise words and helpful life, and I doubt not but there will be many who will "rise up and call him blessed" in that day when we see "the King in his beauty."

Charles James Oxley was born in a humble home, but of worthy parents, across the great waters in old England 58 years ago. His childhood home was a Christian home, and the impression made on his boyish heart by the Christian life of his father and mother, followed him in all the years and wanderings of his own life. He never got away from the prayers of his father and mother. Often in his pulpit ministrations and conversations with his close friends, he spoke of waking one night out of a sound sleep and finding his father kneeling by his bed with his hand placed on his head, pouring out his soul in earnest prayer for his boy. Through the passing years the memory of that holy, sacred hour, and the touch of that father's hand restrained him and steadied him and helped him. Like many another boy, he owed much to a good mother. From her lips he learned his first childish prayer, and though long miles were between them after he grew to manhood, he never got away from the impressions and influence of her saintly life.

After his marriage he left his native heath and came to America, and was brought under such influences in his new surroundings that he was genuinely and thoroughly converted. Converted in a way, and at a time that

meant something. And that conversion meant a changed life—a new life. The change that was wrought and the heavenly peace that came to him in that hour were so satisfying that his preaching was always evangelical and spiritual. It means much to a preacher to have had a great conversion. Paul speaks of his over and over, and he never forgot the wonderful vision, or got away from the influence of his experience on the Damascus road. In the presence of Kings, on trial for his life, in perils by land and sea, suffering at the hands of false friends and cruel enemies, in prison and in dungeons, beaten and stoned and dying, the remembrance of the "heavenly vision" and the mighty work of grace wrought in his own heart gave to his preaching and messages a power that was convincing and winning. And so the conversion of our friend and brother counted for much in his life and ministry. On the circuit, in the small station, in the city pulpit, in the wider field that he filled in later years, he preached a gospel of power and authority, because it was a gospel of his own experience. And this gospel was not without results. In almost every charge he served great revivals were held, resulting in many conversions, and many were added unto the Church through his ministry.

He was a man on whom you could count always and anywhere. The popular side of a question did not make nearly so strong an appeal to him as did the right side. In several of his pastorates grave questions of public policy and civic righteousness came up, and he was always found on the right side, and he stood for the right more than once when it was not only the unpopular side, but when there was in it the element of personal danger. But he was never found wanting, nor did he ever give quarter to the enemy, or betray the trust committed to his hands.

The manliness of the man and his true worth were proven most strongly in the time of the fearful storm that visited Galveston a few years ago, and in the trying days and weeks immediately following that awful visitation. He was pastor of our St. James Church then, and during that night of terror gathered great numbers of people in his church and cheered them with words of song and prayer, and the next day, and for months following, went from place to place, and from one crushed and broken-hearted one to another, like an angel of mercy, carried a message of hope and comfort to many who would have gone down in utter hopelessness but for his kindly interest and helpful ministry. And during the awfully trying days when our people were scattered and broken and homeless, and when hope seemed gone, he stayed with them and rallied them, and encouraged them, and brought order out of chaos. And the good work that he did in rebuilding our wasted fortunes, and in restoring hope and confidence stamped him as a man among men.

His home life and devotion to his family are worthy of high praise and strong words of commendation. The Christian home is one of the strongest bulwarks of any nation or people, and his was a Christian home. In 1877, back in the old country, he won the heart and hand of Miss Martha Coney, and she proved a helpmeet indeed. They came to America together, landing in Galveston, from thence going to Taylor County, where he took up the work of school teaching; and he was successful at it, but God had a better work for him. He and his good wife were converted at the same camp-meeting, and with his conversion came a call to preach. Whether she heard the call then or not, I do not know, but no one ever agreed more readily to go into the high and holy work than she. He gave to her, who had left her home and given up the dear ones there, to go with him, a wealth of love, and together they made a bright home for their children and had a welcome for their friends and fellow-workers. For more than thirty-three years they walked hand in hand, working and reaping and rejoicing together, and while his crown has been well won, and will doubtless be set with many stars, she, too, shall come to a worthy inheritance and shall have a place near the throne, among the star-crowned.

The close of such a life could not be other than glorious. He had lived well, had served his day and generation faithfully, and was ready when called to go up and receive his crown. The approach of that hour so dreaded by many of us brought no terror to him. Stricken at a time when life held for him so much that was promising, and at a time when even larger fields of usefulness were opening up before him, and when by dint of study and application, he had fitted himself for greater usefulness, and for a work which not only promised large returns, but a work that needs so much to be done, and that calls for special qualifications, it seems strange that he should have been called away, and it would not have been a surprise if he had drawn back and dreaded the going, but not so! The Master whom

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Nature would cover them with shells, like nuts, protecting from moisture, mildew, dirt and insects. Just so are Uneeda Biscuit protected by the moisture-proof, dust-proof package. It keeps them oven-fresh and crisp, retaining all their flavor and goodness till used.

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He loved, and whom he had served so faithfully, had only to speak and he was ready to obey. His will was supreme, whether it was go or stay. Nearly three months ago, when disease had made such serious inroads on his health, that it became necessary to seek the surgeon's skill and use the knife, when the hour dreaded so by his dear ones and friends had come for him to go into the operating room, when told how critical the operation was, and that he might not come back to consciousness, his heroic and trustful reply was: "I leave it all with Him. And if the knowledge that the end was at hand would make my pulse beat one stroke faster, I would have contempt for myself." And thus it was: Through a faithful ministry of more than twenty-five years, he had given himself to his high and holy calling, and as the end drew near he had no fear, for he was ready. Often, during the weeks following the operation, while waiting for his release, he talked to those who visited him of the approaching end, and it was always with great calmness and assurance. Just a few days ago, while loved ones and friends were anxiously watching, and fearing that every moment would be the last, coming back to consciousness, and with heaven's own light flashing from his soft brown eyes, he said: "I'm putting out to sea." One standing by said, "And there's no moaning of the bar." And he repeated, "No moaning of the bar."

I am sure, my brethren, that those who visited him in the days while he was waiting, and who saw with what steady step and unquestioning faith he approached the hour of his translation, will agree with me, "And though from out our bourne of time and place, The flood has borne him far," "I'm sure "He saw his Pilot face to face When he had crossed the bar."

We say he is dead! but not so: The good never die! The busy hands are peacefully folded on his breast, the active brain is at rest! The warm, loving heart lies still and pulseless, but he lives! he lives to die no more.

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The editor of the Advocate is frequently asked by his young friends in schools and colleges for information regarding public questions of the day to be used in debates. We are glad to refer all such inquirers to the Bureau of Public Service, Vanderbilt University, where they have on file more or less comprehensive discussions of nearly all the important questions likely to be chosen for debate. These briefs have been prepared under the general direction of Prof. A. M. Harris, of the Department of Public Speaking, and copies will be furnished for the mere cost of copying. There is no other charge.

In a private note from Rev. N. B. Read, of the Austin District, he adds: "The affairs of the Austin District are in good shape and we are looking for a year of gracious results. Dr. Bradford at old Tenth Street Church is preaching to crowded houses, and he never fails to make a center shot. Last Sunday he leveled his force against the whiskey traffic. He is a faithful watchman. Brother Hawk has gained a strong grip on the situation at University Church and he has won a sure place in the hearts of his people. He and they are planning to provide for their debt and will devote this month toward raising the entire amount." These are cheering words from our Capital City.

Some of the brethren have asked us why it is that we have continual raises in conference assessments, and they furthermore want to know if it is right to discount preachers who fail to raise them. It is easy to explain the raise in assessments. Ours is a live Church and one that constantly goes forward. It is enlarging its borders, extending its operations, and increasing its obligations. A dead man does not need much to meet his wants; but a live man has growing demands. So with the Church. All of its departments are multiplying its agencies in order to cover the fields of their operations. They have to have more men, more facilities, and hence more money. This is why we have to raise our assessments from year to year. Ours is not a Church of occupation, merely; it is a Church of conquests. Every preacher ought to regard his assessments as the minimum amount to be paid by his people. They ought not to pay less than the assessment; but in many instances, if not in all, these assessments ought not to mark the utmost efforts of the congregation. And if the preacher fails to do his best to gather them, then he does not do his duty to the Church, to his people or to himself. However, when he does his very best, he is not expected to do any more, and under such circumstances ought not to be discounted.

The Proposed University Located at Dallas

The Educational Commission appointed by the five Texas Conferences, after due deliberations and careful examination into the propositions from Fort Worth and Dallas, selected the latter city as the seat of the university.

The site donated by citizens of Dallas, in addition to \$300,000 in notes, consists of 662 1/2 acres of land, all within six miles of the postoffice, adjoining the new Golf and Country Club grounds, immediately north of and adjoining Highland Park Addition. This land begins on the west and near the main interurban road and runs to the Preston Road on the west and near the Cotton Belt Railroad. The Missouri, Kansas and Texas Railroad runs through the eastern end of the tracts and crosses the Houston and Texas Central Railroad within 300 or 400 yards of the corner of the tract. This is regarded as one of the most beautiful and highly improved suburbs of the city, and the site selected for the university is one of the highest points in Dallas County, commanding a splendid view of the city and on a level with the top of the Praetorian Building.

The following committee has been appointed to see that the details involved in the proposition from Dallas are legally and satisfactorily closed up: Hon. George T. Jester, of Corsicana; Hon. John W. Robbins, of Austin; Hon. L. G. Hawkins, of Vernon; Hon. J. C. Box, of Jacksonville, and Rev. O. S. Thomas, of Greenville.

At the conclusion of their deliberations the commission gave out the following statement, which comprehends the whole matter:

To the Methodists of Texas: We, the members of the commission appointed by you to carry out your resolutions looking to the establishment of a complete university, have met from time to time, and after prayerfully and carefully considering any and all questions, propositions and matters vital to the success of your great enterprise, desire to make the following declarations:

1. We have decided to locate the prospective university in the city of Dallas.

The history of our action may be briefly stated as follows: We first met in Austin January 18, 1911, there being seventeen of the twenty members of the commission present, and in addition thereto Bishops Atkins, Murrah and Mouzon, also Dr. R. S. Hyer and Dr. H. A. Boaz. Owing to his long and varied experience as an educator, as well as his well known recognized ability, Bishop Atkins was unanimously requested to act as President of the commission, and Dr. John A. Rice was elected Vice-president, and Dr. J. Kilgore Secretary. At this time it was unanimously decided by the commission to erect a complete university at some point in North Texas. The commission then adjourned, to meet in Dallas February 2, at which time we would receive propositions from Fort Worth and Dallas, these cities having signified their desire to offer inducements for the location of the proposed university. A committee was appointed to visit both cities in the meantime to inspect proposed sites and secure information therewith.

That committee found it necessary to call the commission to meet on February 1, which was accordingly done. The commission spent February 1 viewing sites in Dallas, and requested that all propositions from Fort Worth and Dallas be handed to the Secretary of the commission by 10 o'clock p. m., February 2, and decided to visit Fort Worth on February 2 and view all sites offered by Fort Worth and reconvene in the Publishing House in Dallas at 9 a. m., February 3, to consider all propositions made by the two cities, and invited representatives from each city to appear before the commission and explain in detail each offer.

Propositions in writing from both cities were handed to the Secretary in Fort Worth before 10 o'clock p. m., February 2. While the banquet tendered to the commission by the citizens of Fort Worth was in progress, William Capps, a representative of Fort Worth, asked Bishop Atkins if the commission had not fixed 10 o'clock Thursday night, February 2, as the time for having all bids in hand. Bishop Atkins, Chairman of the commission, replied that he was not present at the meeting the day before, having arrived only late in the evening; that he had understood that the time set for receiving the bids was 10 o'clock Thursday night. Mr. Capps asked if that closed the whole matter.

Bishop Atkins replied that he hoped that was not the meaning of the resolution; that, as he had said, he was not present when it was passed; that he should dislike for the Church to be cut off from anything better that might come along. But upon reassembling at the Publishing House February 3 the commission was informed that one of the written propositions from Fort Worth for some reason had failed to reach the Secretary the night before, and it was desired that the same be considered with the other propositions, which request was agreed to.

The commission then proceeded to examine the written propositions, the first one opened and read by the Secretary being what is known as the North Dallas, or Highland Park, proposition, in which there occurred the following language in connection with a statement of the nature and value of their offer:

The offer made in connection with this location is a cash subscription of \$300,000 and not less than 300 acres of land as identified on the map which was submitted to your commission. The reason for stating that the land offered is 300 acres or more is that our committee has definitely secured 300 acres, but are vigorously endeavoring to secure additional donations, which will increase the acreage we are to offer you some fifty or sixty acres, making a total of approximately 350 acres. If we are successful with the owners we are negotiating with and from whom we have partial promise. In order that you may treat this proposition as definite, we fix the amount at 300 acres and will use our best endeavors to secure the additional tracts.

At the conclusion of the reading of that proposition, a member of the Dallas committee asked permission to explain to the commission more fully the matter contained in the language above quoted. The commission, without any knowledge of the nature of the proposed statement further than was given in the request, admitted the Dallas representative, who stated that within the last five minutes a private citizen of Dallas had authorized him to include in the Highland Park proposition an undivided half interest in 725 acres of land lying just north of the 300 acres offered in their proposition.

Thereupon Dr. H. A. Boaz, of Fort Worth, who had been invited to sit with the commission in all their deliberations, raised the question that this might be construed as an addition to the original proposition, which would be unfair to Fort Worth unless Fort Worth should be permitted to amend or add to their bids. After some discussion it was unanimously resolved, in the interest of absolute fairness and justice to all parties concerned, to permit Fort Worth or Dallas parties to amend or add to their offers if they should see fit to do so, and in order that they might have opportunity to do so it was agreed that they should have until 2 o'clock p. m., February 4, to make such amendments to their offers, and the representatives of both cities were thereupon promptly notified. The Fort Worth committee, after counseling together, appeared in a body before the commission and their spokesman stated that having carefully considered the question, they were perfectly satisfied with the conduct of the commission and did not desire further time, but were willing to leave the whole matter in the hands of the commission, and preferred that the matter of receiving further amendments or propositions should be closed at once. The Dallas representatives, being present, agreed to this proposal, and the commission thereupon unanimously decided that no additions or changes of any character would thereafter be permitted, and immediately resumed consideration in executive session of the propositions submitted by the two cities.

After due deliberation the Highland Park proposition was accepted as the best, all things being considered. It is as follows:

- 1. A cash bonus of legal and negotiable paper of a face value of \$300,000.
2. Land deeded in fee simple to the trustees of the conferences of the Methodist Episcopal Church, South, in Texas, and any other conferences which may desire to enter this combination, amounting to 662 1/2 acres, all within six miles of the postoffice in the city of Dallas, adjoining the Golf and Country Club grounds immediately north of and adjoining the Highland Park addition to the city of Dallas. This is one of the most beautiful and highly improved suburbs of the city of Dallas, the site selected for the university being one of the highest points in Dallas county, commanding a splendid view of the city and on a level with the top of the Praetorian Building. The land beginning on the east with the Dallas and Sherman Interurban road, runs to the Preston Road on the west and near the Cotton Belt Railroad. The Missouri, Kansas and Texas Railway runs through the eastern end of the tract and crosses the Houston and Texas Central Railway within 300

of 400 yards of the corner of the tract, affording splendid transportation facilities.

Having selected the location of the university, we have appointed a committee consisting of Hon. George T. Jester, of Corsicana; Hon. John W. Robbins, of Austin; L. G. Hawkins, of Vernon; Hon. J. C. Box, of Jacksonville, and Rev. O. S. Thomas, of Greenville, to see that the details involved in the proposition are legally and satisfactorily carried out. And we have every confidence in the honesty, wisdom and fairness of the great business men of Dallas who are behind the proposition which has been accepted, and believe that they will enthusiastically co-operate with our committee to the end that this transaction with the city of Dallas shall be closed in a manner thoroughly satisfactory to all parties concerned.

Before adjourning on this occasion, we deem it but right, as well as a great pleasure, to testify to the uniform courtesy, hospitality and cordial welcome of which we have been the recipients at Austin, Dallas and Fort Worth while engaged in this great work. We are grateful to the good people of these cities for making our stay among them so pleasant, and we will ever hold them in grateful remembrance because of the generous, liberal and magnanimous spirit displayed by them at all times in the interest of higher Christian education.

We desire, also, to acknowledge our obligations to Dr. R. S. Hyer and Dr. H. A. Boaz, whose wise counsel and brotherly interest in all our deliberations have been exceedingly helpful to us.

We earnestly call upon all Methodists and friends of the Church throughout the State and entire region to be affected by this great university to rally to the support of this new university and to the system of which it is the head. We assure you that we have been practically unanimous in all our conclusions, and we have acted for what we believed to be the best interests of our united Southern Methodism in the State of Texas, praying the divine blessing upon our labors and believing that we are carrying out your will. We also pray that our Father in heaven may give you his blessing and inspire you to the heartiest and fullest co-operation in this momentous work.

PROFESSOR C. C. CODY MAKES A CORRECTION.

The second resolution passed by the Commission at their Austin meeting says: "We commend the work being done by the Southwestern University at Georgetown and declare our purpose to continue it as an 'A class' college, etc." The daily papers, except the Dallas News, got it right, but the Dallas News, through a typographical error made it read "an A2 class." Unfortunately the Texas Advocate copied the resolutions from the Dallas News and did not correct the error. Now I find that the error is perpetuated in the Nashville through Brother J. T. Smith's article. There is no such thing known in college circles as "an A2 class" college. Unfortunately it seems that there are a great many people who do not know this. The "2" to them means 2nd class. Will you in some right way call attention to this error? Southwestern University has always been ranked as an "A class" college, and the Commission has in no way reduced its rank. Yours very truly, C. C. CODY.

From a local exchange at Bowie we learn that Rev. O. T. Cooper, our pastor, is taking hold of the work with great promise of success in that community. He is preaching a series of sermons to his young people and large congregations are in attendance, especially young men. His last sermon was on the subject, "Young Men Who Conquer," and it is highly spoken of by the exchange before us. Brother Cooper is one of our young men, educated at Southwestern and at Vanderbilt Universities. He is doing a fine work.

There has been one of the most sweeping revivals ever known in that section in the town of Checotah, Okla. We have before us a local paper giving extended accounts of the services. Lockett Adair of Dallas did the preaching, and all the congregations and pastors joined their efforts with his to make the meeting a large success. The meeting lasted eighteen days; there were reported 224 conversions; more than one hundred backslidden people were revived and reclaimed; and the free will offering was \$725.00. All the Church organizations shared liberally in the results of the meeting, and the general public is the widespread beneficiary.

A FEW DAYS IN CLOVIS, N. M.

For some time I have been under promise to Rev. C. A. Clark, the pastor, to visit Clovis, N. M., and take part in the dedication services of our church building at that point. So last Friday night I went to Fort Worth and boarded the Fort Worth and Denver train with a view to carrying out my standing engagement. From Amarillo on I went over the Santa Fe to my destination; and it required a trip of 500 miles to compass it. From Fort Worth to Childress the trip was in the night, but from thence it was in the day. The country all along the daylight run showed signs of the dry weather now prevailing throughout other portions of the State. However, the Panhandle has had local showers, but no general rains. The feed crops seem to have been moderately good, and in some places cotton has done well. But the drouth has had its effect throughout that section. People who more recently bought lands at an advanced figure, making one or two payments, in many instances have had to surrender their purchases and move away; and many renters who went into the Panhandle two and three years ago are gone. The same is true in New Mexico. But the Panhandle country is rapidly assuming an agricultural air and vast stretches of it are in cultivation. All it needs to make it the garden spot of Texas is rain. But the season is an unreliable quantity. Canyon City and Hereford are the best developed towns on the Santa Fe between Amarillo and Texico.

Clovis is only ten miles from the State line into New Mexico. It is a remarkable little city. It is not yet quite four years old, but it has a population of nearly four thousand souls. The Santa Fe shops on that division are located at Clovis, and this accounts for the marvelous growth of the place. The road has invested a large amount of money in its depots and shops and it now has 600 men on its pay roll. It is probable that this number will be doubled in a short while, since the road is contemplating enlargement in its plant. Already the road dumps \$45,000 a month into the business of the place in the way of wages. When this is doubled it will give an additional impetus to the town. The passenger and freight depots are better than anything we have in Dallas.

The town has all the modern improvements. They have cement sidewalks; they are paving some of the streets; they have a fine high school, electric light plant, ice plant, waterworks and the like. The business houses are mostly brick and they would do credit to a much larger place. They have banks, and all classes of business. The population seems to be intelligent, orderly and enterprising. It is a cosmopolitan population. They are from all the States in the Union and far across the sea. But in most respects they are homogeneous.

The country round about is not yet thickly settled. The most of the land has been taken up and much of it held in fee simple, but not generally improved. It is very productive, but rain is the problem. It is a high, dry climate, and is sought by many people of pulmonary troubles. And these remarks generally apply to the whole of the Territory. In many places, however, irrigation from wells is making the country flourish like the rose. The water is not deep and by the use of the force pump it is utilized.

Our church in Clovis is a substantial frame structure, with a seating capacity of from 300 to 400. It is neat and well finished. Sunday was a great day, and our people looked forward to it with deep interest. They longed for a beautiful day. But they were doomed to disappointment. The morning came in clear but with a brisk west wind, the bane of that section. As the hours went by it increased in velocity until it was a howling gale. It almost took me off my feet, and it was thoroughly charged with sand. I have been in a few sand storms, but nothing like that one. I did not suppose that a baker's dozen would brave such

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a difficulty like that. But imagine my surprise when I entered the house to find it filled with people! They seem to have become used to it, and a little flurry like a New Mexico sand storm did not deter those people. Some were there from ten miles in the country. It was a magnificent looking lot of people, intelligent and cultivated. The music was fine and prepared for the occasion. A number of ministers were present to take part in the services, among them Rev. J. R. Goodloe, the efficient presiding elder of the district; Rev. E. L. Young, pastor at Portales, and Rev. J. E. Givens, of the Blacktower Charge. At the close of the sermon a small collection was raised to meet a minor indebtedness, and then the house was dedicated to the service of God by the use of our beautiful form of service. It was a great time and our people were happy over the result. Since the foundation of the town they have looked forward to the time when they would have their own Church home, paid for and free of debt; so they rejoiced over the accomplishment of their long desire.

At the evening service there was a union temperance rally and the house was again full. The people over that way are interested in the prohibition question. Under the Territorial law they have no sort of prohibition, except a given community can elect a dry ticket for the government of the town or city, and the men elected can refuse to grant licenses for saloons. This is done in a number of towns, but it keeps up a continual fight at every town election. The recent Constitutional Convention was dominated by Washington politics and it was packed with friends of the liquor traffic. There were twenty-nine liquor dealers and nine ex-convicts members of the convention. So the constitution now adopted and before the Congress as a preliminary step to the Territory coming into the Union makes no reference whatever to the prohibition question. And if the Territory comes into the Union under that constitution it can not be amended under eight years. But when the people elect their own Governor and Legislature, if they get the right kind of men, then there is nothing in the constitution preventing

prohibition legislation. So, in course of time, it will come. Clovis has nine saloons everywhere else—mean and unpopular with all well thinking people. I gave them a red hot prohibition speech Sunday night, and left them in the attitude of the negro's geese toward their feed. His master asked him what he had feed the geese that morning and he said: "I gum um hay," and the master asked him if they were eating it, and he said: "Not exactly; but I lef um talkin' about it."

Monday was a delightful day, and I visited the railway shops, ice plant and other improvements. Met many of the men and found them pleasant and courteous.

Monday night I attended a laymen's banquet. Some fifty laymen were present. I had the pleasure of addressing them on the Laymen's Movement. Also Brother Goodloe made them a fine address. We had with us the efficient lay leader, Hon. J. E. Swepston, and he made them a most comprehensive and wise speech. He is a most active young man and is doing his best to get the movement in operation in New Mexico. After the addresses the local laymen were organized and Brother Swartz was elected leader. These people are heroic and they are doing things. They are entitled to the sympathy and co-operation of all our Texas people and preachers; in fact they are a part of us. They have the Advocate for their organ and many of them are from Texas. Rev. C. E. Clark is taking high rank among them as a preacher and a pastor. He preaches well, visits his people, and he is a dominant factor in the community. He inquired kindly about his old Northwest Texas brethren. Rev. J. R. Goodloe is a Tennessean. His father is a prominent member of the Tennessee Conference. His son is a chip off the old block. He is more than the average in the pulpit, has a clear head as an executive, strong in body, earnest in spirit, and he is doing his full duty as presiding elder. He has the proper appreciation of his responsibility in such a position and he is doing his best to bring things to pass. He and others are now laboring under difficulties, but if they hold the fort, then in the years to come we will have the territory preempted and the Church will be the forefront in the day of successful service. Brother Givens, who is mentioned above, is a Virginian and I was his pastor thirty-five years ago at the old Greencastle Church on the Wytheville Circuit. He was then quite a young fellow and his wife was a girl. I remember them distinctly, and it was a great pleasure to meet them again after those long years. I met a good brother of our F. F. Works at Hillsboro. He lives out there and came ten miles through a dust storm to attend Church service. I was entertained during my stay with the good family of Dr. and Mrs. W. F. Bayless. They lived for several years at Ranger, Texas, where he practiced medicine. He is one of the leading citizens of Clovis and he and his good wife are staunch members of our Church. They both teach in the Sunday-school, which, by the way, is a most successful part of our Church work in Clovis. It has as large a member as the Church. They have a large wagonette and go out hunt up the children and bring them to Sunday-school. All in all, my visit to that part of our moral vineyard was exceedingly pleasant, and I found our people cordial and responsive. I left Tuesday morning, came over to Amarillo and spent the day. Will write of Amarillo in the next issue. G. C. R.

REV. W. M. FOSTER DEAD.

Rev. C. B. Garrett, presiding elder of Tyler District, writes us the sad news of the death of Rev. W. M. Foster, a local elder. He passed away at Alta, February 3, 1911, and was buried at Pleasant Ridge near Alta, February 5.

Rev. W. M. Foster was born September 11, 1843, in Fayette County, Ala. He was converted in 1857, under the ministry of Revs. T. J. Lowry and J. M. Hampton. He was licensed to

preach October 13, 1877, by Rev. R. G. Porter (Gilderoy). He was ordained deacon at Grenada, Miss., November 25, 1881, by Bishop R. Paine; was ordained elder June 30, 1889, at Houston, Miss., by Bishop Chas. B. Gallo-way. His first work in Texas was as a supply on Golden Mission, in East Texas Conference, in 1898. From that date till the past year he has served as a supply on various charges in the East Texas and Texas Conferences. The universal verdict of the people on the charges served by Brother Foster is that he was one of the best and truest men they had ever met. He was of the type of preachers who seek to save the people from their sins. He "went about doing good" unto all whom he met. Many will rise up and call him blessed. He served his day and generation well and has gone to his reward. The Advocate extends sincere sympathy to the bereaved ones.

We received a note from a preacher the other day asking us if a preacher, who has been changed from his charge last year, has any right to come back into it and meddle with his successor? Or has he any right to correspond with the people in his former charge and advise them as to matters? Then the brother making the inquiry of us gives an example of a preacher doing this very thing. When a preacher is removed from a charge and sent to another, his connection with said charge is ended, and if he returns to it to make trouble for his successor, or if he corresponds with officials with this directly or indirectly in view, then his character ought to be arrested when his name is called at the Annual Conference. There is no ordinary offense in a preacher more pernicious and reprehensible than for him to return to his former charge or correspond with officials where there is already division or where he aids in any way to promote or to encourage unpleasantness among members in the charge after he has been taken out of it and sent to another one. It is his duty to attend to his own business and restrict his presence and suggestions to the place assigned him by the conference.

The Forward Movement

I am talking up the Advocate in all my rounds, and am planning to make the every-family canvass on my second round, in so far as time will permit, and will urge the preachers to do their best. S. B. BEALL.
San Antonio District.

You are giving the Church the best Advocate in the connection, and I am not accustomed to using "soft soap," except as a detergent. May the Lord bless you more and more in your great work. B. F. GASSAWAY.
Anadarko, Okla.

I am much interested in the special canvass that you are making for new subscribers. We ought to give the Advocate at least thirty thousand. I am going to do my very best. Brother Wall, on the Newport Mission, has secured twelve new ones since conference. The other preachers are busy in the canvass. I am pushing it all I can. JNO. E. ROACH.
Bowie District.

I have kept the Advocate in my home for nearly forty years; am 72 years old. I find wherever the Advocate is received and read in a home those people are happy, contented and loyal Methodists and staunch prohibitionists. A. CORLEY.
Nacogdoches, Texas.

I have sent the Advocate thirty-four new subscribers and eight renewals so far this year, and I haven't been in half of the homes yet. It looks like I may be able to send as many more. I have placed twenty-four of the 1910 Disciplines in the homes of my people also. Things are moving off nicely. Have been having splendid congregations. We use the "Order of Worship" as provided by the Church, and our people like it very much. They have never used it heretofore. LAWRENCE L. COHEN.
Forney, Texas.

Don't you know I have been reading the Texas Advocate and other papers long enough to know whether it is good or not. I don't know how we would keep house without it. It is the Church paper that every Texas Methodist ought to read. Pecos, Texas. C. S. McCARVER.

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Announcement

The Southern Tourist Company has been organized for the purpose of managing and conducting tours through the United States and to all parts of the world. The main offices will be located in Dallas and Fort Worth, with connections in all the leading cities. All bookings and other arrangements can be made with the principal offices, without the necessity of going to any of the Eastern cities, and our bookings, if desired, can also be made to provide for all expenses from your home city to any point in the world and return.

Rev. J. C. Minns, pastor of the Missouri Avenue Methodist Church of Fort Worth, Texas, who has personally conducted numerous tours abroad, is President of the company, and Mr. A. M. Pritch, Passenger and Ticket Agent, St. Louis Southwestern Railway Company, of Dallas, Texas, who has conducted several tours in this country, is Secretary.

With these gentlemen at the head, the Southern Tourist Company solicits correspondence from all those contemplating a tour through the United States or any other country.

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Epworth League Department

GUS W. THOMASSON, Editor
5115 Victor St., Munger Place, Dallas, Texas.

Address all communications intended for this department to the League Editor.

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WAKE UP, LEAGUERS.

I believe, like myself, the majority of our Encampment friends have been in winter quarters—waiting for the conferences to meet, our new and old preachers to come and then plan for a great forward move. While we have not been saying much in the Advocate, some of us have been "sawing wood," and have lined up a few things for the "good of the order." As many of you know, our Summer Assembly is rapidly becoming an "all Methodist" Encampment rather than just for the Leaguers. We have too great a plant there to stand idle nearly all the year, and the opportunities for each department of our Church to take hold and use the place for special instruction in connection with an outing is too great to be neglected. This year we have planned definitely so far for a great two week's gathering on the part of the Leagues and Sunday-schools. Beginning August 4 to League work will be magnified holding daily institutes in Bible study, mission study, League methods, etc., with evangelical services each night conducted by Bishops Mouzon and McCoy—two of our best Bishops and both new ones—preaching with the sole aim of conversions and consecration of those in the Church and out. This is along the line adopted by the Christmas Workers' Conference making the evangelical feature pre-eminent this year.

Bro. Bowman as Chairman of the Music Committee is arranging to get Mr. Houston, of Missouri, a singer of wide experience and well known in some sections of Texas, to take charge of the music.

Bro. Whaling, as First Vice-President, has selected a special committee of ten young preachers, most of them college boys and League products, who will co-operate in making the Encampment a great success. They will aid in organizing parties too, and will put in full time in camp in enrolling members for study classes, organizing for personal work and developing and magnifying the devotional side of the meeting.

Beginning the second Sunday the Sunday-school workers will take charge with a great gathering of Sunday-school teachers and workers, led by some eminent talent in that department. We will have almost the same kind of work during the second week with same singers, etc., and possibly a great many of the same people, but the Sunday-school side will be pre-eminent.

The women's work will go on during both weeks, and we trust that every department of our great Church

will arrange for definite gatherings for advancement and enthusiasm.

Our schools will be on hand in larger numbers this year and we will have this work in charge of a well selected committee so that all may share in it. Last year old Southwestern woke up—Frank Reedy can almost wake the dead if they will give him a chance—and showed the other schools how essential it was that they be on hand with the young people aiding them in their vacation and demonstrating the value of the college life to parents as well, and this year they will all be there.

Prospects were never brighter for a great summer at Epworth. Pastors at all the conferences who had never been there told me to look for them this summer. One pastor said he was coming and bring his young people for the crowd who came last year came home interested in definite Church work and insisting on using the old Methodist hymn book—never got them to use it before.

The Board of Trustees and especially Dr. Harrison as Chairman, are working hard to get things in proper shape to carry on the work and we must have the support of all Texas Methodists.

We Need Money!

You have heard this before, and you will continue to hear it until we are able to pay off our debts and equip the place with camp houses and conveniences. It is not easy in the present age of local improvement, when every pastor is trying to build a new church or improve an old one, to get our people to give to a great public enterprise. It is therefore ABSOLUTELY essential that all our Leagues and all our Sunday-schools and other workers as well begin NOW to help us to secure small amounts for the good of Epworth. This is our plan, recognized as a Methodist enterprise, and it must therefore be a good one.

The various conferences set aside the second Sunday in March for a Sunday-school collection for the improvement of Epworth. We appreciate this, and will work to the end that every Methodist school in Texas take this collection promptly and cheerfully. We must have a like action on the part of every League. We began this, and we must carry it on. A few of you have bought bonds—a very few—but we have demonstrated that we cannot run this on borrowed money, and hence we have stopped the sale of bonds (a round about way of borrowing), and are asking that our friends invest something in the enterprise for the good of our people just as they would invest in building a church at home. This belongs to all of us and has proven that it is worthy of support.

We will gladly welcome suggestions from interested workers as to the best method to raise money for Epworth. Think it over and write me at once. Do you feel that an assessment on each charge of a dollar per League member would be taken up and collected? That is a small amount, but if each of our Leagues would undertake to raise that amount in their locality, in and out of the Church, we would have plenty of money. A number of Leagues, some of them having as many as seventy-five members, have gladly started in to get their portion. Twenty-eight thousand Leaguers in Texas alone and the Encampment suffering for the lack of ten thousand dollars. We ought to raise that in one day. Who CARES enough to help?

Contemplated Improvement.

We have plans for the Ruby Kendrick Memorial Building to cost a little less than \$2,000, and Ruby's friends will gladly contribute that amount to the building, to be used for mission study and to house missionary girls.

By the way, May Dye will be at Epworth next summer, and Sister Bowman can tell you a delightful secret about her coming. It's a good idea for the girls to keep coming to Epworth; it's a great place to pick some one out even though you have to go across the sea to find him.

We have also a fine set of plans for a great Philathea Building to be built by the girls (this at the suggestion of some of the San Antonio Philatheas). This building will be planned to have about sixteen bed rooms with large sleeping porch, large assembly hall with roomy dining room and kitchen. Their plan, if carried out, will be to operate this all summer on the co-operative plan, having special Bible study work in connection.

We also have plans for the camp houses, similar to those at Coronado Beach, California, thatched with palmetto with floor and canvas sides. These are better than a house and can be built complete for about forty dollars. We should have three hundred of these ready by June 1.

Bro. J. E. Evans is now in charge of the grounds and is busy cleaning up, repairing everything that needs it and

making tables, benches, etc., for next year's meeting. We also will start on some more walks and other essentials. All this sounds fine, but we must have some money to do this—we must not and will not go in debt any further even though we have to sleep on the ground. We CAN do this, and we must do this, but to do it ALL must "lend a hand." Don't wait for your neighbor to begin; start out to-day with a subscription list headed, "To Improve Our Encampment Property at Epworth." Put down your name for five or ten dollars and look up about fifty more Methodist friends, get their amounts both great and small and remit at once to Rev. S. C. Riddle, Treasurer, Whitewright, Texas, and make him happy. You can make this apply on that "memorial fund" that Dr. Harrison is boosting though I plead "not guilty" to being a dead one yet.

Yours for Greater Epworth,
A. K. RAGSDALE,
President.
San Antonio, Texas.

NORTH TEXAS NEWS.

To the Leaguers of the North Texas Conference League:

Dear Leaguers—I am pleased to publish the names of the chapters that have remitted to the conference during this conference year to date:

Denton	1.25
Terrell	1.30
Pilot Point	1.25
Lancaster	1.20
Kemp	.75
Richardson	1.00
Dallas, First	5.00
Gainesville, Broadway	2.35
Dallas, Grace	2.50
Paris, Lamar Avenue	3.20
Dallas, Oak Cliff Junior	2.00
Total	\$21.80

Now, the question is, does your League appear on this list? If not, why not?

Leaguers, the grandest organization ever connected with the Church is the Epworth League; and we have heard the Leaguers of old tell their experiences in this work, of the many beautiful hours they have spent in that little circle of young people where they have met together with friends to hold that sweet communion with Jesus, which alone comes from those heart to heart talks which so many experience in our Leagues. Then think of that time when we lay aside our work with our home chapter and gather in one great body before our League Conference, which is held year after year for that one great purpose—uplifting and developing us into strong and noble characters.

Remember the conference to be held in June; let us make plans now to attend in large numbers; let us not become discouraged with what we are doing, no matter how small it may seem, for the little things in life are some day rewarded with great things.

The officers of the Conference League will be glad at any time to hear from you, giving reports of your work, and at any time we can serve you it is our duty, and much more your duty to call upon us.

Praying that our labors will be pleasing to our Master, I am, most sincerely,

LAYTON W. BAILEY,
Secretary-Treasurer.
Dallas, Texas.

NOCONA LEAGUE FIRST.

Nocona League is the first to send in its contribution to the Ruby Kendrick Memorial Hall fund, as raised on January 29 at a special service held by request of the State Committee. The following letter speaks for itself. We congratulate Nocona upon this and trust that other chapters will report promptly the result of the observance of the day designated by the committee.

The Letter.

"Mr. Gus W. Thomasson, Chairman Ruby Kendrick Memorial Hall Fund, Dallas, Texas, Dear Brother: I enclose you check for \$8.75, as a free-will offering which we raised for the Ruby Kendrick Memorial Hall at Epworth. I hope every League in Texas has responded, for getting up the program was such a pleasure and so little trouble, and very much appreciated by the audience. Most sincerely,

"(MISS) LULA HARWELL,
"Nocona, Texas."

FROM FANNIE HARRINGTON JUNIORS.

The first Junior League in the State to remit on the Ruby Kendrick Memorial Hall fund is the Fannie Harrington Chapter, near Plano, in the North Texas Conference. Mrs. John Harrington is the wide-awake superintendent of this chapter, and she sends the following letter, viz:

The Letter.

"Mr. Gus W. Thomasson: Enclosed find money order for \$2 for the Ruby Kendrick Memorial Hall at Epworth-

by-the-Sea from the Junior League, Fannie Harrington Chapel.

"MRS. JOHN HARRINGTON,
Superintendent.
"R. F. D., Plano, Texas."

CHEROKEE LEAGUE DOINGS.

The following letter comes to us this week with its own caption stated just as it is given above, and after having read it we are of the opinion that the word "doings" was correctly used. This chapter is the same about which the same writer gave us an account about a year ago. We believe we have never noticed a letter so widely quoted. They talked about it over in California, in South Carolina, in Missouri and down in Florida. We are glad to have another one from the same source. This writer's advice is to start a "rabbit" and keep on the trail! Read the full letter and gather a bit of inspiration from it.

The Letter.

"Mr. Gus W. Thomasson: "Having received so many letters of inquiry concerning a letter I wrote to the Advocate sometime last year, I am writing some details that will answer several at once.

"Our work seems to us so very commonplace it is scarcely worth mentioning, yet, since asked, will try to give details and hope some one may profit if ever so little.

"One sister asked how we conducted our 'Bible drills.' Well, we simply announced our subject for drill one week in advance and the Leaguers read and studied on it, then at the close of the devotional meeting the President who conducted all the drills last year asked questions on the assigned subject. One Sunday it might be a drill on the books of the Old Testament, their authors, subjects, etc.

"We assigned a certain number of chapters, beginning with Genesis, and so on. Then we took Bible characters for a change, announcing that our subject for next Sunday's drill will be Noah, Abraham or any one we chose. Sometimes the Leaguers were asked whom we should study for next Sunday. Then those questions were not only queries but came up every now and then unexpectedly, so were drills also.

"Again for variety we would announce that next Sunday each Leaguer will study carefully and read at that service what he considers the "most magnificent passage" in the Old Testament, and, let me remark, many showed that they had read some Scripture during the week. The most interesting drills we conducted were those on characters of the Old Testament. I am glad to say they were very instructive for us and many of our Leaguers know that Chronicles is not in the New Testament. Some of the young people said they were helped greatly by these drills. Another thing we sometimes would have a Bible turning. The chapter and verse announced by the leader was read by the first one who found it. Our plan for this year is for each of the four Vice-Presidents to arrange one program a month for the Sunday afternoon services. This not only affords variety but gives emphasis to each department.

The Second Department.

"One Sunday after devotional exercises and a discussion of the lesson topic took up the work of the second department.

"A paper on 'Love and Service,' by Florence Nightingale, was read, and her life of sacrifice and finding opportunities—yes, and making opportunities to do acts of love—afforded an apt illustration of the second department's work (or rather application). This for one Sunday. The next time she makes out her program she will take some other life that fits under this department.

"The third Sunday is for the third department and is to be used as a Bible study day. Papers on Bible characters and customs and queries will be the order of the Third Vice-President's program, and, of course, the missionary Sunday will be in charge of the Fourth Vice-President. Our League has already assessed \$1.00 a head on missions and they have pledged the pastor to raise \$40 for missions this year to be paid out of the dollar pledge.

"Last year we only paid \$30 on missions, but for all purposes our League paid out \$86. Winter months are hard on our League as many of our best Leaguers are off at school or teaching, and by the way will remark that we have on our roll eleven school teachers who do active work when at home, and take them out from five to seven months and they're very much missed.

"Now our chapter is not perfection, but we have 'started up a good many rabbits;' our worst fault is, we sometimes give up chase too soon. My idea is to keep barking and stay on

How to Stop Pimples

In Five Days You Can Get Rid of All Skin Eruptions by the New Calcium Sulphide Wafers.

Trial Package to Prove It Sent Free.

Any man or woman gets awfully tired going around with a pimply face day after day. And other people get awfully tired, too, seeing them go around with faces full of disgusting pimples.

If you are one of the unfortunates who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them, take a few of Stuart's Calcium Wafers every day. Do that steadily for a few days, and in less than a week look at yourself in the mirror.

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of the eruptions.

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No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Stuart's Calcium Wafers have cured boils in three days and the worst cases of skin diseases in a week. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which can not fail to surprise you.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full today, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form and no trouble whatever to take. You go about your work as usual, and there you are—cured and happy.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

the trail. Maybe if one falls while in the chase, somebody just behind will quicken speed.

"I wish every local officer in Texas felt honor-bound to start the 'rabbit.' I'll venture to say he wouldn't chase long until several others would fall in line and 'bark' anyhow. I believe in 'fightin' to a finish,' too, and not only in starting up game.

"Stick to the trail! 'Wet' Senators, only, are permitted to sneak off and rest (or dry out).

"I wish to thank Miss M. Harris, of Batesville, for her sweet complimentary letter and would enjoy hearing from some who wrote me about starting the 'paper mission,' on the strength of my last letter to the Advocate. I still advise country Leagues to gather up all the good literature weekly and put it in a barber shop or store or any place where men and boys congregate Sunday. Presumably all small towns have a popular resort; keep it stocked up with fresh, good reading. Don't look for results but wait patiently on the Lord and he shall bring it to pass."
MRS. JNO. HANNA,
Cherokee, Texas.

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SUNDAY SCHOOL ITEMS

REV. V. A. GODBEY, Editor, San Antonio, Texas.

All communications intended for this department should be sent to the above address.

EDITORIAL NOTES.

The Texas Sunday School Association has appointed Sunday, February 26 as the day in which every Sunday-school in the State is expected to have a great rally of forces. This is a very good time to hold a rally day for the work of the spring, and it is a good time to advertise the interdenominational Sunday-school meeting in Fort Worth, and the Methodist Sunday-school Conference in Dallas. We hope that the pastors and Sunday-school superintendents will co-operate in this movement.

Rev. C. C. Young, pastor of our Church in Jacksboro, is an enterprising leader, and succeeds in his work. He issues a good Church bulletin, and we note with pleasure the following: "The graded course is pleasing teachers and pupils alike. This is no exception, for the system wins." That is good testimony and conforms to statements from many witnesses. We also note that this school made a Christmas offering for the poor which amounted to \$50. Good for Jacksboro Methodists.

The Marvin Methodist Sunday-school in Tyler is one of the best in the State and it continues to grow in efficiency and numbers. We notice that the superintendent is now carrying the following advertisement in the daily papers in that city: "Record Broken—All our previous records were broken in attendance last Sunday. Number on roll, 607; number present, January 6, 491; number present January 15, 528. Help us make the attendance 600 next Sunday. We want 1,000 before 1912. Did you know that not one-fourth of the people in Tyler attend any Sunday-school? Have you done your part to get them? Marvin Methodist Sunday-school, Tyler, Texas." That is a breezy advertisement, and a fine report. Other city schools will have to move up or Tyler will take first rank. Hurrah for Tyler!

Texas Sunday-schools lost a faithful worker, and an ardent friend when Rev. C. J. Oxley passed away. As a pastor he was always an active Sunday-school worker, and as Field Secretary of Sunday-schools in the Texas Conference he has greatly enlarged his usefulness in this department of Church work. We are personally bereaved by his death, and join with the Sunday-school hosts in Texas in extending to his stricken household our sincere sympathy.

NOTES BY STATE PRESIDENT.

Rev. Hubert D. Knickerbocker says that the Austin Avenue Sunday-school in Waco, is the best he ever saw, and H. D. Knickerbocker ought to know a good school when he sees it. The superintendent says that he has the finest corps of assistants to be found anywhere, and the assistant superintendents say that Superintendent Winchell has no superior. Those people have evidently been taught to see the good traits in each other instead of the shortcomings, and therein lies much of the secret of their success. A great and good man who lived centuries ago wrote, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." That is good advice. To follow it helps keep one in a good humor and also serves as a preventive and a cure for the blues. Try it.

The Program Committee of our Texas Methodist Sunday-school Conference is making haste slowly because they want to turn out a first class program. But it will be printed in a short time. Meanwhile note the fact that the place is Dallas and the time, April 11-13.

H. F. Edson, of Fort Worth, who led the singing so well at our conference at San Antonio last year will lead again at Dallas. We are informed

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 137, South Bend, Ind.

that our Publishing House will have a new song book ready for distribution by that time. The singing alone will be worth going to Dallas to hear.

Brother Chairman of the Conference Sunday-school Board, Bishop Atkins says you have the biggest job in the conference and he ought to know. Can you not formulate a plan for some systematic work and enlist the members of your board in the various districts. How would it do to furnish each member of the board with a list of the superintendents in the district where he lives and let him get in touch with them through printed matter, or personal letter, and institute a sort of friendly contest, to see which district can report the largest number of adult classes, the largest number of graded schools, the largest Children's Day collections, and so on. If the presiding elders have not furnished you with the rolls of superintendents, keep writing until you get them, and write long and often. Perseverance will accomplish wonders. We know by experience.

Begin now to get ready for Children's Day. The Discipline makes the observance of this day mandatory, and all Methodists have promised to be subject to the Discipline of the Church. Two or three years ago one of our oldest Bishops held that a pastor could not truthfully report collections full unless something was reported for Children's Day. And then, under the new law, sixty per cent of the Children's Day collection may be retained by the Conference Board for the prosecution of its own work, and every board in Texas is greatly in need of funds. But the most important consideration is that to ignore the day is unjust to the Sunday-school because it fosters a spirit of disloyalty and leaves the scholars in ignorance of that for which Children's Day stands.

SUNDAY-SCHOOL AT ISLITAS.

Would you like to know something about a little Sunday-school in Southwest Texas on the bank of the Rio Grande River?

As a rule people who live on ranches think very little about training their children in the Sunday-school, but here we have an exception to the rule.

Something like a year ago a little band gathered at the school building for the purpose of organizing a Sunday-school. We were few in number but remembering God's promise, "Where two or three are gathered together in my name there am I in the midst of them," began our work with zeal and earnestness.

The members of the Jacksonville League greatly helped us by their splendid donation of one dozen "Ministry in Hymn" song books, which we greatly appreciate.

Our collections from Sunday to Sunday have been sufficient to supply us with literature and we are gradually adding new names to our roll.

We have not been selfish with our good work for last conference year we paid into the Laredo Church \$18, and have pledged ourselves for \$65 this year.

Our nearest Church is at Laredo, eighteen miles away, and of course our opportunities for attending Church are limited; however the pastor has promised to preach for us once a month. He has preached two sermons and both were marked with spiritual interest.

There are hundreds of Mexicans here who have never heard of our Savior and in time our Sunday-school hopes to see them enjoying those privileges which now are denied them.

MISS DARA COLE, Superintendent.

Islitas, Texas.

(This is genuine missionary work, and we heartily commend all who are engaged in this effort to supply the people in that region with the gospel. It is important for us to study correct methods of instruction, but the Sunday-school organization of Texas and all Sunday-school workers should make vigilant effort to see that no outlying district is without a Sunday-school, even if the number who attend is small. Let others follow the good example set by the workers in Islitas.—Sunday-school Editor.)

WESLEY ADULT BIBLE CLASSES.

The Wesley Adult Bible Class Movement, in which thousands of men and women are meeting for the study of the Word of God, reminds one of the "Bible moths" with radiant faces and high purposes. The "curator" of the Holy Club said: "From the very beginning, from the time that four young

men united together, each of them was homo unius libri." But Bible study should be expressed in terms of character and service. To be and then to do is the logical order. Being furnished completely unto every good work, these young Oxonians went out in social service, visiting the jails, helping the poor, and teaching the children.

What agencies these organized classes will be in the Sunday-schools and the Churches of which they are a part! Each member has a voice in the management of the class. The social and literary life of the members is provided for. What task—evangelistic, missionary, temperance—will prove too difficult for the mighty force locked up in these Wesley classes?

In its plan of class organization the department conforms to the standard of the Adult Class Department of the International Sunday School Association, and its certificate of registration bears the seal of both the Wesley Adult Bible Class Department and of the International Association, thereby giving its membership equal rank with organized classes of all denominations.

These classes, with a membership numbering from 25 to 400, are reporting to the Central office, thus forming a connectional tie and comradeship. In the Class Problems Department of the adult student, which is the medium of communication between Wesley classes, all questions pertaining to class work will be answered by persons whose experience entitles them to speak with authority.

All classes in the Southern Methodist Church are earnestly requested to enroll. The status of classes in relation to other unions will not be disturbed, neither will it be necessary to make any change in class names in thus affiliating with their own denomination.

For information concerning the department and the work of organized classes, address Rev. Charles D. Bulla, Superintendent of the Wesley Adult Bible Class Department, 810 Broadway, Nashville, Tenn.—Rev. Chas. D. Bulla.

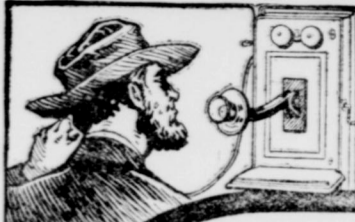
FIELD SECRETARY'S DAY, NORTH TEXAS CONFERENCE.

Please keep in mind that February 26 is Field Secretary's Day in the North Texas Conference. A little special preparation beforehand and a statement of the facts regarding the support of Mr. Hawkins, our Field Secretary, will insure obtaining the amount of the assessment for every Church. Now is the time to push this matter. It is the suggestion of the board that the Sunday-schools raise this money. It can be done easily and promptly if the pastors and superintendents will give it attention.

You know our plan of work. Institutes are to be held in reach of every Church. Chairmen have been designated by the presiding elders for the subdivisions in the districts. Competent committees of both ministers and laymen have been given places on the institute committees. Echoes are coming from the various quarters which indicate genuine interest. Institutes are now being held, and the Sunday-schools are being reached in a way that we may expect large and permanent results.

Rev. E. R. Barcus is Treasurer of the Conference Board, and all remittances should be forwarded to him at

The Farmer Who Hasn't a Telephone Isn't Fair to Himself



He makes trips to town that are often unnecessary. He either guesses at market prices or depends upon what he hears. He trusts to luck that he and his family won't need the doctor in a hurry. He isn't fair to himself or to his family. The progressive, broad-minded farmer of to-day installs in his home a

Western Electric Rural Telephone

You and your neighbors can easily have a system of the most reliable telephones made. Cost to each of you will be less than the price of half a bale of cotton.

All you need do is to fill out the coupon and mail it to our nearest house and we will mail you this book. It is free and explains how you and your neighbors can build your own telephone line in a few days.

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Your name and address written in this space and mailed to our nearest house will bring complete information Booklet No. 132

Gainesville, Texas. O. T. COOPER, President North Texas Sunday-school Board, Bowie, Texas.

AN EVENING MEDITATION.

When the final summing up of any life is to be made, the entire life must be taken into account. It is not only unfair to judge a life by a single act or deed, but no true or dependable results can be gotten by such procedure. Doubtless the Apostle Peter had something of this in mind when he wrote: "Beloved, be not ignorant of this one thing: that one day is with the Lord as a thousand years, and a thousand years is as one day."

Do we not as workmen for God become too impatient sometimes concerning immediate results? How many of us have lamented the seeming failures of any given effort when the results were not what we had expected? We need to learn the lesson which Paul learned—"that we are laborers together with God"—and that while one may plant and another may water, God must give the increase.

Many men are never known for their true value while living. Abraham Lincoln holds a decidedly higher place in the thought of the world today than when he met his tragic end in April, 1865. In judging men, or the works of men, we must allow a sufficient unrolling of the calendar before we are sure of our footing.

Having had recent access to the minutes of the Los Angeles Conference for the years since 1902, I have had some meditations concerning the work of our Church in this part of our great Nation. While the reports for the nine years past, year by year, show unmistakable evidence of progress and of the presence of divine leadership in the work, for not a year passed without showing a net increase over the previous year's record, yet a year is too short a period to judge fairly of any given work. While nine years is a short period, still it affords a better basis for arriving at conclusions.

In the fall of 1902 the Los Angeles Conference reported 2594 members. In 1910 there were 4375. Nine years ago \$13,897 was paid for the support of the ministry in this conference, while during the past year \$25,575 was paid. Then the conference paid for missions, home and foreign, \$1909, while last year \$4481 was collected for missions.

In 1902 the Church property was valued at \$172,900; the present value is \$411,300. The average salary paid to the pastors has gone in these nine years from \$450 to \$650.

In the year 1902 560 members were received into the Church; last year 891 were received (and there are only thirty-seven pastoral charges). In nine years this small conference has received 6782 members.

In reaching any just conclusion of the work that has been done, it is necessary to take into account the fact that the territory occupied by this conference has been, and is still, largely undeveloped. A small town or mining camp has sprung up, the Methodist minister has gone there and gathered a few members together and preached to them the Word of God. In a few years the mine is worked out, the ore gone, and, of course, the population scatters, and may be a temporary loss in member-

ship in our Church results, but in the meantime a class of people otherwise unreached and untouched by the power of the gospel have been cared for by the Methodist Episcopal Church, South.

It seems to me that when all the facts are taken into consideration the conference has made a splendid showing.

This continual shifting makes the work most difficult and often discouraging. But I am quite sure that many thousands have been, not only saved to our Church through the efforts of our Church here in the West, but have been saved for our Lord Jesus Christ. Surely the men who have labored here in the past have been brave, courageous, consecrated men of God, and we today are entering into their labors. And if the Church of today and tomorrow shall be as devoted as those who have preceded us, there will be increasingly larger net gains in the years to come, as the country is becoming more permanent in its settlement.

"Despite not the day of small things," for out of these the Church of God is being formed, and when we come to the land of eternal rest there will be many who acknowledge that they were helped on the way by the faithful ministry of the Methodist Episcopal Church, South, in the far West.

THOMAS S. BARCUS, Phoenix, Arizona.

NEW MEXICO ANNUAL CONFERENCE.

Report of W. S. Huggett, Conference Teller. Receipts since adjournment of conference:

H. M. Smith, Pecos account	\$25.00
Western College	25.00
H. M. Smith, Pecos, account	10.00
Western College	25.00
H. M. Smith, Pecos, Home Missions	10.00
J. E. Givens, Blacktower, Home Missions	5.00
T. L. Lallance, Carlisbad, Home Missions	20.75
W. R. Howell, Odessa, Home Missions	5.00
Total	\$82.75

Disbursements.	
By check to Geo. H. Givan, Home Missions	\$47.00
By check to J. E. Swenson, Western College	25.00
Total	\$72.00
W. S. HUGGETT, Teller.	
Please note my address is Lamesa, N. M., not Dexter, as in the Annual.	
W. S. H.	

"The only way to learn to do great things is to do small things well, patiently, loyally."—David Starr Jordan

Dropsy Cured; quick relief; removes all swelling in 8 to 24 days; 2 to 60 days after permanent cure. Trial treatment given free to sufferers; nothing better. For circular, testimonials and free trial treatment, write Dr. H. H. GREEN'S SONS, Box 9, Atlanta, Ga.

TRUSS TROUBLES VANISH FOREVER

STUART'S PLAS TR PADS are different from the painful truss, being made of self adhesive purpose to hold the truss in place without straps, buckles or springs—cannot slip, so cannot chafe or compress against the pelvic bone. The most obstinate cases cured in the privacy of the home. Thousands have successfully treated themselves without hindrance from work. Soft as velvet—may be applied—Inexpensive. Process of cure is natural, so no further use for trusses. We prove what we say by sending you Trial of PLAS TR PADS absolutely FREE. Write today to PLAPAO LABORATORIES, Block 125, St. Louis, Mo.

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THE WOMAN'S DEPARTMENT

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 Texas Christian Advocate, Dallas, Texas.

TO THE LADIES OF THE W. F. M. S.

There is living in Austin this winter a gentleman and his wife, Mr. and Mrs. W. F. Walker, who were for more than thirty years missionaries in China in the employment of the Methodist Episcopal Church. We have greatly enjoyed hearing them tell of China and of the work there. You would materially advance the cause of missions, I think, if you were to invite either Mr. or Mrs. Walker to address your ladies, or even the Church as a whole. They will either of them visit any town to which they should be invited for the small remuneration of their expenses and an additional \$5.00. They will speak several times the same day if you desire. Do not fail to secure their services. The address is 2003 Guadalupe Street, Austin, Texas. MARY E. DECHERD, Austin, Texas.

REPORT OF CENTRAL TEXAS CONFERENCE FOR QUARTER ENDING DECEMBER 15, 1910.

Table with columns for Receipts and Disbursements. Receipts include Dues (\$1060.25), Baby Roll (5.62), etc. Disbursements include Total disbursements (\$2764.91), Balance in bank (1602.88), etc.

Table with columns for Local Work and Connectional Work. Local Work includes Value of supplies sent off and reported to Superintendent (\$699.86), etc. Connectional Work includes Brownwood District (\$235.97), etc.

THE AMERICAN STANDARD BIBLE.

It is said that the language of the American Standard Version is the English of today with all the beauty, purity and literary style of the old Bible preserved. Advantages: The American revisers had at their command everything that the King James revisers had, and in addition the most important and authentic manuscripts and tablets discovered in the last 300 years, one of which—The Rosetta Stone—furnished the key to the decipherment of Egyptian hieroglyphics and the interpretation of the ancient Egyptian language. The American Standard Version is recommended by the Presidents and professors of all the colleges and seminaries in the United States as the best version of the Scriptures out. The A. M. V. renders Matt. 6:34, "Be not therefore anxious for the morrow." It is possible to do this and impossible to follow out the idea of the King James rendering.

I Tim. 6:10, "For the love of money is a root of all kinds of evil." A. M. V. Acts 2:47, "And the Lord added to them day by day those that were saved." The A. M. V. renders Rev. 22:14, "Blessed are they that wash their robes, that they may have a right to come to the tree of life, and may enter in by the gates into the city." Another very important change is found in John 11:39, "Jesus saith, take ye away the stone; Martha, the sister of him that was dead saith unto him, Lord, by this time the body decayeth, for he hath been dead four days." A. M. V. Note also the excellent rendering of Gen. 43:30, "And Joseph had haste, for his heart yearned over his brother, and he sought where to weep." A. M. V. And another very important change is found in Jer. 4:19, "My anguish! My anguish! I am pained at my very heart," and not "bowels."

These are only a very few of the many changes which may be found in the American Standard Bible. Does the reader see any sane reason why this version of the Bible should be kept away from the public, and only read in the study of the preacher? Where is the poison? There is every reason under heaven why every home should be supplied with a copy of the American Standard Bible. It is highly recommended by our ablest and best men, such as Bishop E. E. Hoss, Rev. W. W. White, D. D., President of the Bible Teachers Training School, New York. And by Jacob Chamberlain, M. D. D. D., LL. D., and many others who say that "the American Standard Bible is the most accurate and vivid rendering of the Hebrew and Greek originals of any version yet issued in any language."

Send to Smith & Lamar and get at least ten copies of "The Wonderful Story of How the Bible Came Down Through the Ages," read it and give to your friends. J. H. STOCKEY

A PROHIBITION SERMON.

As Thy servant was busy here and there he was gone.—I Kings, 20:40.

The above is a good text for a prohibition sermon. God had given Ahab a great victory over the Syrians in two battles, in the hills and also in the plain. Ahab spared Benhadad, their king, whom God had appointed to utter destruction—not only spared his life, but called him brother and made a covenant with him and sent him away. Now this prophet of God, disguised as a wounded soldier, related a parable to King Ahab, the application of which caused Ahab to go to his house heavy and displeased. Israel was not safe with Benhadad living; he made promises in this covenant with Ahab that he never kept, and Ahab must pay the penalty of death on the battlefield for letting Benhadad go whom God had appointed to utter destruction. God has given the people of Texas many local option victories; now shall we make the mistake of sparing the life of King Alcohol in his strongholds whom God hath appointed to utter destruction, and enter into covenant with the liquor traffic to spare the life of their king for false promises about local option.

Voters of Texas, we can not afford to make any compromise with the liquor traffic in the coming election. God has appointed this hellish traffic to utter destruction, and if we fail to do His will, like Ahab, we must suffer the penalty. G. W. KINCHELOE, Kerens, Texas.

DISTRICT CONFERENCE NOTICES.

San Marcos District. San Marcos District Conference will meet at Buda Thursday, April 26, at 9 a. m. Opening sermon by Rev. J. D. Dorsey Wednesday, at 8 p. m. Recording Stewards, please bring your records for examination. Examining Committees: For License—Joe F. Webb, J. D. Dorsey, W. L. Fato. For Admission—C. H. Booth, W. A. Dunn. Deacon's Orders—J. G. Forrester, Gaston Hartsfield. Elder's Orders—S. B. Johnston, G. F. Boyd, W. H. H. BIGGS, P. E.

A CORRECTION.

Our New Mexico Conference minutes reached me January 28, nearly four months after we met in Artesia, N. M. In the financial report from Texico Station no credit for the \$30 paid to Western College was given. The assessment was \$30, and was paid in full, as were all the assessments. GEO. M. GARDNER, Magdalena, N. M.

McKinney District—Second Round.

Celina, 11 a. m., Feb. 26. Frisco, 7:30 p. m., Feb. 26. Farmersville, March 4, 5. Anna, at M., March 11, 12. Princeton, at W. C., March 18, 19. McKinney, 7:30 p. m., March 19. Prosper, at W. C., March 25, 26. Frisco, March 26, 27. Weston, at H., April 1, 2. Celina, April 2, 3. South McKinney and White's Grove, at W. G., April 8, 9. Nevada, April 15, 16. McKinney, 7:30 p. m., April 16. Allen, at P. H. C., April 22, 23. Plano, April 27, 28. Blue Ridge, at H. C., April 29, 30. Farmersville, April 30, May 1. Josephine, May 6, 7. Nevada, 7:30 p. m., May 7. Wylie, at St. Paul, May 13, 14. Plano, 7:30 p. m., May 14. Copville, at C. L., May 20, 21. Farmers Branch and Carrollton, at C., May 27, 28. South McKinney, 7:30 p. m., May 28. Renner, June 3, 4. District conference will meet at Anna April 18, 1911, at 2 p. m. Opening sermon will be preached by J. B. Davis. The following are the committees: License to Preach—J. F. Holmes, M. C. Hines, John Moore. Admission on Trial—F. O. Miller, C. B. Fladger, A. P. Hightower. Orders—J. P. Humphreys, J. B. Davis, L. A. Hanson. CHAS. A. SPRAGINS, P. E.

Georgetown District—Second Round.

Hutto Cir., at H., Feb. 18, 19. Cox Hill and Vale, at C. H., Feb. 25, 26. Top Cir., at Pindilton, March 4, 5. Granger and Jonah, at G., March 11, 12. Bartlett Sta., March 12, 13. Florence and Mount Hope, at M. H., March 18, 19. Bolton Cir., at New Hope, March 25, 26. Sabalo Cir., at Prairie Bell, April 1, 2. Rogers Sta., at Highland, April 8, 9. Rogers Sta., April 9, 10. Temple Sta., April 11. Bolton Sta., April 15, 16. Temple, Seventh Street, April 16, 17. Georgetown Sta., April 18. Holland Cir., at Little River, April 22, 23. Taylor Sta., April 25, 26. District Conference at Georgetown, April 25-28. W. H. VAUGHAN, P. E.

Hillsboro District—Second Round.

Itasca, Feb. 12, 13. Hillsboro, Line Street, Feb. 18, 19. Coolidge, Feb. 25, 26. Munger Cir., at Thompson, March 4, 5. Brandon Cir., at B., March 11, 12. Hillsboro, First Church, March 15. Hubbard, at H., March 19. Irene Cir., at Salem, March 25, 26. Covington Cir., at Osceola, April 1, 2. Albott Cir., at Belle Springs, April 8, 9. Peoria, at Menlo, April 15, 16. Lovelace Cir., at Berry's Chapel, April 22, 23. Penelope Cir., at New Hope, April 29, 30. Kirk Cir., at Ben Hur, May 6, 7. HORACE BISHOP, P. E.

Sulphur Springs District—Second Round.

Pecan Gap and Ben Franklin, at B. F., March 11, 12. Comby Cir., at Oakland, March 18, 19. Sulphur Springs Sta., March 19, 20. Lake Creek Cir., at Foster's Chapel, March 25, 26. Cooper Sta., March 26, 27. Reiley Springs Cir., at Park's Chapel, April 1, 2. Yowell Cir., at Pecan, April 8, 9. Haganport Mis., at Prairie View, April 15. Mount Vernon, April 16, 17.

A WEAK WOMAN AND HER STORY

In Floral, Ark., Lives a Lady Who Feels That Her Strength Was Restored by Cardui.

Floral, Ark.—"I must speak a good word for Cardui," writes Mrs. Viola Baker, of this place.

"About a month ago I was in very bad health. I was so weak and nervous that I was not able to do my housework.

"My husband bought me one bottle of Cardui, the woman's tonic. I took it according to directions and now I am in good health.

"I think Cardui is a fine tonic for weak women."

And you are not the only lady who thinks so, Mrs. Baker.

Thousands, like you, have written to tell of the wonderful benefit Cardui has been to them.

Cardui contains no minerals, or other powerful drugs. It contains no glycerin or other mawkish-tasting ingredients.

It is just a pure, natural extract, of natural vegetable herbs, that have been found to regulate the womanly functions and strengthen the female system.

All druggists sell Cardui.

See yours about it.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

Sulphur Bluff Cir., at S. B., April 22, 23. Brashear Cir., April 29, 30. Klondike Cir., at Klondike, May 6, 7. Winstboro Sta., May 13, 14. Weaver and Siltillo, May 20. Purley Cir., May 21. Como, May 27, 28.

The District Conference will meet at Como, Texas, April 25, at 2 p. m. W. D. MOUNTCASTLE, P. E.

Abilene District—Second Round.

Nugent, at Ward's Chapel, March 4, 5. Tenth Street, March 5, 6. Cross Plains, at C. P., March 11, 12. Lawn, at Oplin, March 18, 19. Ovalo, at Tuscola, March 19, 20. Putnam, at Moran, March 25, 26. Baird, March 27. Hawley, at New Hope, April 1, 2. St. Paul, April 2, 3. Anson, April 8, 9. Merkel, April 15, 16. Tye, at Comper, April 22, 23. Trent, at Nubia, April 29, 30. Caps, at Wiley, May 6, 7. First Church, May 8. Denton, at Dudley, May 13, 14. Clyde, at Eula, May 14, 15. District Conference convenes at Anson April 7, at 11 a. m. Opening sermon by M. A. Martin. Examining Committees: License to Preach—C. B. Smith, M. H. Hudson, M. A. Martin. Recommendations—W. P. Garvin, Frank Huggins, C. G. Chappell. Deacon's Orders—M. D. Hill, C. E. Lynn, R. D. Steward. Elder's Orders—E. L. Sisk, M. L. Story, R. O. Bailey. Committee on Missions—J. W. Fort, Chairman. Committee on Education—C. M. Woodward, Chairman. Let us pray daily for a great District Conference. GUS BARNES, P. E.



A New Train to Oklahoma City

Now you have the advantage of a through buffet sleeping car to Shawnee and Oklahoma City. The schedule of the train on which the sleeper runs is as follows:

Table with 2 columns: Destination and Time. Leave Dallas 8:45 p. m., Leave Greenville 10:50 p. m., Leave Denison 1:25 a. m., Arrive Lehigh 3:50 a. m., Arrive Coalgate 4:05 a. m., Arrive Ada 5:30 a. m., Arrive Shawnee 7:30 a. m., Arrive Oklahoma City 9:00 a. m.

The service in the opposite direction is equally as convenient—leaving Oklahoma City at 7:30 p. m., Shawnee, 9:10 p. m., you arrive at Denison at 4:00 a. m., Greenville, 6:15 a. m., and Dallas, 8:20 a. m.



Ask the Ticket Agent for Particulars.

Advertisement for Hollingsworth Carpet Company. Text: "The only exclusive Carpet and Drapery House in the entire Southwest. Write for illustrated catalogue." "All Texas and Oklahoma Know Our Granite Art Rug." "If a questionably the best low price Rug on the market. Hundreds of them shipped. Many orders, and exactly two returned. Green and tan or red and green or oak coloring. Woven in a single piece and reversible. Size 9x12 feet, shipped by express, prepaid, for \$4.95." "HOLLINGSWORTH CARPET COMPANY SHERMAN, TEXAS"

North Texas Female College and Kidd-Key Conservatory

SHERMAN, TEXAS.

Our Home-Coming

It is always with the greatest pleasure that I see the 22nd of February draw near, as it is the Home-coming Day for my girls.

I hope that as many of you as possible will be with me this year so that we can make of this festival a veritable love feast, one of those "summer days in life" never to be forgotten. The college door will stand wide for you. Come back to your Alma Mater and the loving arms of your College Mother,

L. A. KIDD-KEY.

L. A. Kidd-Key, President.

Rev. E. Spurlock, Bus. Mgr.

SAN ANTONIO MISSIONARY INSTITUTE.

Dr. S. H. C. Burgin had charge of the institute throughout its session. His talk on "The Aim and Spirit of the Institute" was short and to the point. He said that he trusted that this was but the beginning of a series of such meetings which would stir the Church, preacher and laymen, to greater activity and enthusiasm in their work.

At this point Rev. J. D. Young suggested that a Secretary be elected to take notes on the meeting and send a report to the Advocate. Prof. N. J. Marshall was elected.

Rev. A. J. Weeks who was to appear on the program in the afternoon was asked to speak first in the morning session because of the fact that he had to leave the city. His talk on "Home Missions in Texas and New Mexico" was interesting and instructive.

Among other things he said that the great work for the home mission was the evangelization of the cities. This problem is becoming greater every day and our present system will not solve it. The solution of this problem could be hastened by a greater interest in the meetings of the ministers, the institute work and the more extensive use of the Wesley Houses. He further said that the down-town Church should be made to appeal to the Churchless people of this district. Another great problem is the evangelization of the great multitudes of foreigners who are constantly coming into the Southwest—Italians, Russians, Mexicans and others. Some districts settled largely by the first two have been lost to the Church. The Church needs six young men to assist Dr. Carter in his work among the Mexicans.

In conclusion he made a plea for greater contributions to this work.

Dr. V. A. Godbey, in his "A Survey of Our Missionary Fields and Resources," illustrated with charts, was very much appreciated. He spoke of our home mission problems, the great number of unchristian immigrants, the greater number of people submerged or lost sight of in our cities—the negroes, the Mormons, the miners and the lumbermen. All of these are at the very door of the Church and must be reached in some way by it. Two other problems were mentioned, "Child Labor and Empty Schools" and "Capital and Labor."

He then spoke of the foreign work, the evangelization of the heathen, more than half of the people of the world. The need of missionary work in Africa was also mentioned.

In his closing remarks he showed by means of a chart how the American people spend their money, mentioning the fact that more money is annually spent on chewing gum than for the cause of missions. His remedy was that of the proper education of the people. Let the people know the greatness of the problem and teach them the importance of its solution and they will be ready to give more in money and co-operation.

Rev. Z. V. Liles in his talk on "Prayer and Missions" said that the Church made a real contribution to the cause with its prayers. The deep and real interest in missions can be determined by the sincerity of our prayers. The man who will be sincere in his prayers for the missions

will also be free in his giving. He said that not all men could give an equal amount in money, but that they could make their contributions in prayer equal.

Mrs. J. H. Crider read a very excellent paper on the work of the Woman's Foreign Missionary Society, giving its origin, purpose and a rapid review of its work throughout the world. She said that the work of the society in the foreign field had been the means of a great blessing to the individual members.

She called the attention of those present to the need of more money and missionaries and asked the ministers to see that every Church has its auxiliary organized and at work.

Mrs. A. W. Shaw, in her excellent paper on the work of the Woman's Home Mission work, told how this society had taken up the work and the needs of the Church as they presented themselves to it: First, the erection of homes for the ministers, the furnishing of those homes, the establishing of schools and other work. She then gave a brief review of the schools and their work under the direction and maintenance of the society. She said that the society had been studying the city mission work. She said that the society realized that a man's soul must not only be saved, but that his body and mind had to be looked after.

In her concluding remarks this excellent thought was given: "Let us solve the problem of the home life, the mothers and the children, and we can save the world."

Rev. R. E. Duke said in his discussion of "The Leadership of the Pastor in Missionary Education" that the education of the great masses along missionary lines was the thing most needed to-day. The Church has enough money, enough men. The thing lacking is the knowledge. This work the pastor has to do from his pulpit and in his personal work with the different departments of the Church work.

"How Shall We Educate Our People Toward the Missionary Ideal" was the subject of an interesting talk by Rev. W. A. Youngman. He said that definite and thorough knowledge backed by a depth of spirit would cause men and women to tell others. The Christian must have the knowledge and believe in it if he would succeed in the missionary work.

Rev. C. B. Cross in discussing his subject, "The Missionary Education of Our Young People," said that information was a means to inspiration. Our young people cannot feel the responsibility of missionary work until they have the knowledge.

This information, he said, could be acquired from the reading of the work of great missionaries. He paid a tribute to the men and women who have given themselves to this work.

In conclusion he said that if we give our young people a knowledge of the missionary work they would become inspired to do this work and take delight in it.

Rev. E. E. Swanson said in answer to the question, "What is the best book on missions you have read?" that he considered the Bible the best. The New Testament should be put in its missionary light before those who read and study it. He said that he considered John R. Mott's book, "The Evangelization of the World in this Generation," an inspiration to the reading of other books.

In the discussion that followed, Dr. Carter called the attention of the institute to "The Proceedings of the Edinburgh Conference," Dr. Wilcox's, the "Twice Born Men," and Dr. Tenney's "Missions in Turkey."

Rev. B. A. Myers spoke briefly of the difficulties to be overcome in the missionary territory in the San Antonio district, the physical features of the country, the inaccessibility of the people, the nature of the people and their free thought.

Rev. J. S. Howell spoke briefly of his work in the Medina Circuit. He said that the people, though poor, were rallying to the support of their pastor.

Mr. W. S. Tomy spoke of the personal work of the missionary who would reach the people. He must be among the people and in their work.

Dr. J. E. Harrison very concisely stated two forces that threaten the Church in his subject, "How Shall We Reach and Save the Foreigner in Our Midst:" First, the foreign infidel who spreads his beliefs among his followers and neighbors; and second, the influence of Catholicism. He said that both of these forces were working in opposition to the evangelization of the world.

He said that the solution of the problem was a change in our methods of dealing with the foreigner. He must be treated more kindly and considerately. This work should be done jointly by the laymen and the ministers. He said that he thought that our best and strongest preachers should be sent to the places where the work was hardest, where the problems were greatest.

Dr. D. W. Carter, in "Our Obligation to the Mexicans," said that he had not been treated fairly, economically or scholastically. These foreigners must

be educated by the laymen and the preachers.

It is not the work of the missionary or the Church to Americanize the Mexican either in Texas or in his native State, but to Christianize him. More than one-half the children of this people have no schools to attend. In the matter of their labor, the hours are long and the wages low.

This work is at the very doors of the Church and demands our sympathy and close attention, he said.

G. G. Johnson, in response to the subject, "The Laymen's Movement in Our Methodism," asked if the Church had such a movement. Our laymen have not done much. We must widen out in the Church as well as in business. He said that Christianity is sanctified common sense.

The following are the suggestions of A. A. Hughes as a solution of the problem, "How to Secure a Missionary Contribution from Every Member of the Church:"

1st. Organize the Sunday-school along this line, setting aside the offerings one Sunday in each month as a missionary collection. This will get the children in the habit of giving and will educate them along this line.

2nd. Feature the Missionary Department of the Epworth League both by means of the program and the collection.

3rd. The Women's Home and Foreign Missionary Societies must be organized and carrying on their work.

4th. The budget system for the Church proper is a good one, the only financial success.

In conclusion, he said that the pastor with his Missionary Committee could reach all that the above did not touch.

Mr. J. W. Woodson prefaced his remarks on "A Live Missionary Sunday-school" with the thought that the Sunday-school will solve the problem of the evangelization of the world. Educate the children in the missionary idea and when they become men they will solve the problem.

He said that a live Sunday-school is a missionary Sunday-school and a missionary Sunday-school is a live Sunday-school. The officers and teachers should be Methodists in faith and missionary in spirit. He said that emphasis should be placed on the missionary and that the collections of one Sunday in each month should be given to the cause of missions.

Rev. S. J. Drake, in answer to the question, "How to Secure Early Collections and a Surplus," said that the preachers should begin this work early in their conference year.

Dr. Tenney who had been introduced to the institute during the morning session was invited to speak. Among other things he said that the Church in this section had its peculiar problems to solve—the negro and the Mexican.

Dr. Wilcox, a missionary from China who had also been introduced during the morning, was called on for a few words. His talk on the Chinese and their lives was listened to with the closest attention. He spoke of the beginning of the work in this foreign country under Robert Morrison and the progress that has been made.

He said that there was a great change for the better going on in China and that it might be called the great transitional period. To encourage and hasten this work, he said, that our best men should be sent.

Before the institute adjourned for the closing sermon by Dr. Mouzon, a resolution of thanks was extended to Rev. and Mrs. J. D. Young and the women of the Laurel Heights Church for their hospitality and to Rev. Burkin, the presiding elder, for the able manner in which the institute had been conducted. N. J. MARSHALL.

BUSINESS OPENINGS.

Trinity, Texas, is on an unprecedented boom. What will be one of the larger lumber mills of the State is now being built just outside the corporate limits of the town; a splendid sanitarium is to be built this spring and is to be in charge of one of the most capable physicians and surgeons in the State; a large brick school house is to be erected in time for the fall session of school; the Beaumont and Great Northern Railroad shops and general offices are to be removed to that place in the near future; two companies are now boring for oil, with fine prospects. There are three railroads, and one is extending its line northwest, and it is hoped and believed by many that it will soon reach Waco, connecting Central and Northwest Texas with the great lumber regions of Southeast Texas. There is not a vacant residence or storehouse in town. A land agent, especially one controlling some capital for investment in residence and business property, is badly needed, as there are daily inquiries for such property by parties desiring to locate here. There is not an idle carpenter or painter, and all the tinwork is being done by firms from adjoining towns. A bakery, a laundry and ice plant are needed. Mr. G. M. Waller is Mayor.

Classified Advertisements

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

AGENTS WANTED.

SOLICITORS—Sick, accident, burial and death benefits; good compensation for good men. Send references. Experience unnecessary. SOUTHERN REVOLVENT LEAGUE, Houston, Texas.

CHURCH BELL WANTED.

WANTED—A church bell. If any congregation or individual has a church bell in good repair that they desire to dispose of at a reasonable amount, please communicate with L. E. DOUTH, Secretary Methodist Pastors' Association, Austin, Texas, 1312 Ave. G.

FARM FOR SALE.

Farm for sale near Farmersville; one hundred acres in cultivation; fifty-eight in pasture; plenty timber. The house burned down last fall. Any person wishing to buy such a place can build any time. Address MRS. A. E. HARLESS, Farmersville, Texas.

EGGS FOR SALE.

Fine Barred Plymouth Rock Eggs for sale. These eggs are from prize winners. No liner anywhere. 25 per setting of fifteen. We are now ready to fill orders. M. H. MAJOR, Polysarville, Texas.

IRRIGABLE LANDS IN NEW MEXICO.

Opportunity of a life time. Thirty-two thousand acres being put into a sugar beet plant. One hundred thousand dollars put into like industries. L. W. CARLETON, Peralta, N. M.

MEDICAL.

CANCERS and malignant diseases inside or out cured through the liver—the only permanent method. DR. LEE BRIDGES, Llano, Texas.

STOMACH AND BOWEL DISEASE.—If you board with me and take my drugless treatment, I guarantee to cure every case. LEE BRIDGES, M. D., Llano, Texas.

LETTER FROM REV. J. T. BLOODWORTH.

If the editor will permit, I will suggest a few things which I trust will be for the general good of the cause, especially for the good of the society of which I am Secretary. In my rounds over the great State of Texas I will look in on the busy pastor. I was a pastor for more than twenty years, and I believe I know something of his work. Knowing what I now do, if I were a layman in the pew, I would feel charged with a great responsibility in assisting my pastor. When his sermon closed, whether it lasted twenty, forty or even sixty minutes, I would step down, or up, as you may be pleased to regard it, to the pulpit and tell him how he had helped me. If his sermons did not help me, I would pray the more for him, and if he did not preach better I would be able to endure or enjoy his sermons than ever. See? I would occasionally, when he said something real good, say amen. Do you know a real good, sound amen helps the preacher? Well, it does. If at the close of the sermon some one spoke unkindly of his sermon, I would protect the cause by standing by the message. It would be offensive to me for anyone to unkindly speak of my pastor. I would guard his good name, for his work's sake, like I would the good name of my mother. Remember, he is one poor, frail man among hundreds, and needs the support (not merely money) of every good man and woman. If I had some flowers in my gardens for his grave, I would pluck them and place them in his warm hands before his blood is cold, and then they would do him some good. See? In my rounds I will meet these faithful men in the pastorate, as well as their officials. I crave to help them in any way I can. If there is a child needing a home or a home needing a child, we, as a society, stand ready to help the situation. We are a corporation without a dollar's capital. We could not levy an assessment on anyone. Our financial help comes from those who feel interested and who want to help the children. I sent out a few letters just before Christmas to some of my friends, and while some generously responded others did not, but I am sure they will yet. I know them and know what they have done in other days. Help us if you can, as we are in need of funds to carry on this great work.

J. T. BLOODWORTH.

EUROPEAN TOURS.

Rev. Dr. and Mrs. Bass, Mexia; Rev. Dr. and Mrs. Temple, Boston, will take a select party from Texas in June, to Spain, Italy, Switzerland, Germany, Holland, Belgium, France, England, Scotland; to cost \$285. A revolution in cost and methods as a result of ten years' experience. Dr. and Mrs. Temple took 556 to Europe last summer. Address L. D. Bass, Mexia, Texas.

Facts for Cataract Sufferers.

The mucous membrane lines all passages and cavities communicating with the exterior. Cataract is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action and radically cures all cases of cataract.

MISCELLANEOUS.

FREE ILLUSTRATED BOOK tells about over 200,000 protected positions in U. S. Service. More than 10,000 vacancies every year. There is a big chance here for you; sure and generous pay; lifetime employment. Easy to get. Just ask for booklet 3225. No obligation. EARL HOPKINS, Washington, D. C.

WANTED—Employment on farms and ranches for boys 15 years old and over; low wages to start; some with experience, others but little. For particulars address W. W. BUGBEE, 801 Washington Ave., Houston, Texas.

LOCAL REPRESENTATIVE WANTED—Splendid income a steady field man to act as our representative after learning our business thoroughly by mail. Further experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big-paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARSH, Pres. The National Co-operative Real Estate Company, 1201 Marden Bldg., Washington, D. C.

PATENT ATTORNEYS.

INVENTORS, write us for information. We secure patents that protect. Reliable service. Old established firm. Our own Washington office. JOHN M. SPILLMAN AND J. S. MURRAY, 1717 Commerce Street, Dallas, Texas.

POULTRY AND PET STOCK.

FOR SALE—S. C. Rhode Island Reds, the best. Some tip-top cockers; fine under and outer cox. Now is the time to look your order for eggs for hatching. Eggs, \$3.00 for 15, securely packed and delivered to express company. C. A. EVANS, Fort Worth, Texas, Route 1, Box 23.

S. C. RHODE ISLAND REDS. Foundation stock direct from Newport, R. I. Eggs, \$1.50 per 15; \$4.75 per 30; \$3.75 per 50; \$7.00 per 100. J. F. VERMILION, Rock, Texas.

PREACHER WANTED.

I want a preacher for Detroit charge, which is a three-fourths station, on the Texas and Pacific Railroad, good patronage. Applicants will give references. J. M. SWEGTON, P. E., 529 N. 15th Street, Paris, Texas.

SEEDS.

McGEE TOMATO—One-half bushel to the pint. The marvel of this generation. Please send your address for full particulars. M. C. McGEE, San Marcos, Texas.

AN EXHORTATION.

A happy New Year to all! As we enter on the new year let us resolve to do better and more for the Lord than ever before. Let's try to make this the best year of our lives. Let's each one of us resolve in our hearts to bring in some wandering one. We can double our number if we will only do our duty.

Let us lay aside every weight and the sin which so easily beset us, and let us run with patience the race set before us. In due time we shall reap if we faint not. Oh, how careless we are! If we were as careless in other things as we are in the Lord's work we would starve to death. We need to bestir ourselves along this line. One of these days the Lord is going to call us to account for our stewardship here. So let us wake up to a sense of duty; let us begin now to pray for a great revival of religion, for at least 100,000 conversions and the Advocate in every Methodist family in Texas. Let us not wait until summer. Now is the time. The Lord is ready to bless us when we comply with the conditions. The Lord help us to do our duty. Souls are being lost; time is short. Awake to righteousness and sin not.

The Lord help us to do our duty. Amen. W. J. McCARY. Mt. Pleasant, Texas.

MARRIED.

Rogers-Barnett.—At the parsonage in Aspermont, Texas, Saturday, February 4, 1911, Mr. Jas. Rogers and Miss Carrie Barnett were united in marriage, Rev. J. B. McCarley officiating.

Gill-Barnwell.—At the residence of the bride's parents, Mr. and Mrs. Sam Barnwell, Springdale, Texas, on November 27, 1910, Mr. Norman Gill, of Ashdown, Ark., and Miss Emma Barnwell were united in marriage, Rev. E. O. Favre officiating.

Oldham-Taff.—At the home of the officiating minister, Goldthwaite, Mills County, Texas, January 28, 1911, Mr. W. L. Oldham and Miss Myrtle Taff, Rev. G. W. Templin officiating.

Whitten-Simmonds.—At the Methodist parsonage, Tolbert, Texas, December 29, 1910, Mr. R. G. Whitten and Miss Ruth Simmonds, Rev. W. Y. Switzer officiating.

Henry-Crutchfield.—At the home of the bride's parents, Mr. and Mrs. Z. M. Crutchfield, near Tolbert, Texas, on Sunday afternoon, January 15, 1911, Mr. Homer Henry and Miss Linnie Mae Crutchfield, Rev. W. Y. Switzer officiating.

THE BEST COMPLETE SERMONS PREACHED IN GREAT BRITAIN AND AMERICA are published monthly in the PULPIT OUTLOOK. Send 25 cents for one year's subscription to PULPIT OUTLOOK, 322-1018 Arch St., Philadelphia, Pa.

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.

Poetry Can in No Case be Inserted.

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

HIMMEL.—J. H. Himmel was born in Mason County, Ill., April 5, 1849. He was married to Catherine Shock March 18, 1863, and with his family moved to Texas in 1877 and settled in Dallas County, where he lived for some time. He then moved to Ellis County, then to Hill County, where he lived until his death, November 21, 1910. Brother Himmel was converted while quite a tender lad, and joined the Evangelical Church. After coming to Texas he united with the Methodist Episcopal Church, South. He knew his Lord personally, and he meant much to him. His religious experience was the most prominent feature of his life. In his preaching he had a safe counselor, the Church a faithful friend and our Lord a true servant. Death had no terrors for him, and the grave was but the portal leading to the mansions above. His leaves to mourn their loss being some four daughters, with a number of grandchildren and a host of friends. Peace to his ashes. C. E. SIMPSON, Milford, Texas.

ALLISON.—In the beautiful little cemetery at Clayton, Texas, on January 8, 1911, in the presence of a great crowd of weeping friends and loved ones, we laid to rest the remains of Mrs. Rebecca Allison (nee Ramsey), who was born in Morgan County, Ala., in 1841, and died January 7, 1911. In early childhood she gave her heart to God and joined the Methodist Episcopal Church, South, in which she lived a beautiful Christian life until the Master called her to her home beyond the skies. When she reached the young womanhood she was united in marriage to F. W. Allison, to whom six children were born, one of whom preceded her to the glory world. Her aged husband, five children and a host of grandchildren are left in sorrow. But ever amid their sorrow there is a thought of gladness that the parting is not forever. For nearly half a century she walked hand in hand and heart in heart with her husband, living a life that was indicative of a devoted wife, a tender and loving mother, a kind and compassionate friend and a neighbor whom to know was to love. She loved the Church, and gave her six children to its ranks. Her pastor, A. J. McCRARY.

MANN.—Thomas Mann, son of G. W. and Mattie Larkin Mann, died December 11, 1910, in Caro, Texas. The soul that breathed into his temple of flesh, to dwell three-score-and-ten years, the allotment to man, could stay in his temple only four years. Because it was frail and was going to crumble to dust, God took it to himself. His great loving heart, that would not leave a vacant place in a home, nor cease a heart to ache. He would especially leave the tender buds until they had unfolded the petals of their usefulness to the world. But when its earthly home is too weak to stand the disease caused by man's sin he takes care of the soul that never dies. Thomas was of a bright and cheerful disposition, and an affectionate child. His mother said he often told her he wanted to be an angel. Father, mother, two sisters and brother, try not to grieve so for Thomas. He has his wish—he is an angel. You should thank God for the loan—the time you had him with you—and feel some comfort in knowing that you and kind friends did all that could be done to relieve and keep him with you. MRS. A. W. GORMAN.

WALLIS.—Mrs. Mary Jane Wallis, who for her long life was high December 15, 1910, was born in San Augustine, Texas, December 15, 1845. In her early life she united with the Presbyterian Church, but after her marriage to Judge S. W. Wallis, on June 21, 1863, she joined the Methodist Church, and was for over forty years a conscientious, consistent member. She was thoroughly devoted to the Church. In her early life she was an earnest worker in the cause of temperance, and had followed with unintermitted interest the varied issues in riding this great State of the accursed traffic. Many a tired preacher has with her and her devoted husband found a place for rest and refreshment. Having no children of her own, she took the care of four girls and educated them and gave them place in society. She came, with her husband, a few weeks before her death, to make her home with her adopted daughter, Mrs. Collins, of Burnet, Texas. Earth is poorer and heaven is richer because of the final issue. God bless her sorrowing husband and devoted friends. J. T. H. MILLER.

CALHOUN.—Mrs. Tennie Buchanan Calhoun was born in Jones County, Miss., September 22, 1877, and died in Shackelford County, Texas, January 31, 1911. She professed religion and joined the Presbyterian Church when about sixteen years of age. She was married to Mr. G. H. Calhoun March 17, 1898, and joined the Methodist Episcopal Church, South, the following summer. They came to Texas in December, 1909. Sister Calhoun was a devoted Christian, and died in the faith. While she wanted to live, yet she was willing and ready to go. She suffered much in her last sickness, but complained little. Her husband and four children are left to mourn their loss. Two children, two sisters and two brothers were on the other side to greet her. "Blessed are they that die in the Lord." We may not understand how God can make her death a blessing to the bereaved ones, but he will reveal it. We pray God's blessings upon them. J. H. CHAMBLISS.

VAUGHN.—Rev. R. B. Vaughn was born in Traddick County, N. C., April 28, 1831, and died in Cisco, Texas, October 31, 1910. Brother Vaughn moved with his parents to the State of Tennessee when nineteen years old. He was twice married—first to Miss Julian Lynch. To them were born eight children who lived to be grown, five of whom died and were buried in the Cisco Cemetery in one year. He was married a second time to Mrs. Vaughn, who preceded him to the glory land. To them no children were born. Brother Vaughn was a blacksmith by trade, and served in that capacity four years in the Confederate Army. He was converted and joined the Methodist Church at the age of fourteen and met his mother praising God about soon after his conversion. He oftentimes said he got sticking religion in the old Tar Heel State, and ever believed and practiced old-time Methodist religion. He was licensed to exhort in early life, and held many successful revival meetings in Tennessee. He was licensed to preach in Cisco, Texas, in 1882. Brother Vaughn's educational advantages were poor. However, he could read his Bible. From a literary standpoint he was not a great preacher, but from the standpoint of success he was a great preacher. He loved to preach, and preached almost every Sunday somewhere. He never was a regular itinerant, but served as a supply for many years, and perhaps preached in more families than any local preacher in West Texas. He was a great revivalist of the old type; always called penitents to the mourner's bench. He was a great altar worker. He would lay one hand on a sinner's head and the other on the cross, and they would become reconciled. He was one of five preachers who were converted at his meetings, some of whom were responsible places in the Methodist Episcopal Church, South. But his work is done. His voice will be heard no more sounding out the gospel to dying sinners. He was sick two months, during which time I often talked to him of his home in heaven. He said he was in close touch with God. Good-bye, Uncle Dick; good-bye. We will see you again soon on the sun-bright hills of immortal glory. J. M. LANE.

RENFO.—Arthur L. Renfro was born in Spring Hill, Kan., June 26, 1882. He was converted in July, 1897, at Mount Zion, Hopkins County, Texas, at a meeting conducted by Rev. R. B. Moreland and Rev. S. H. Renfro, the father of the deceased. The writer formed the acquaintance of the deceased only a short while before his death, which occurred about three miles north of Como, Texas, at the home of his father, on the morning of January 19, 1911. For a number of years he followed railroad work, and seemed to be a general favorite with railroad men. His bright, sunny face and his view of life led the railroad men with whom he was associated to call him "Happy." Had they been present when death came his way and had seen the calm, peaceful look upon his face as he knowingly approached the river's brink they would have known that they had not called him amiss. Perfectly conscious that the end had come, he met death bravely. It is a great comfort to his father, mother, brothers and sisters to be able to remember how he calmly told his relatives and friends that he was ready to go. Bereaved ones, Arthur has gone on before, and it now devolves upon each loved one left behind to see to it that his or her life shall be such henceforth that a joyful reunion may be had where partings are no more. Uncle Ben (B. F.) Shepard and the writer conducted the funeral service at Como, and the remains were laid to rest in the City Cemetery. W. L. TITTLE.

DAHNIKE.—August Frederick Dahnike was born August 12, 1853, at Castleton, N. Y. He removed with his family to Illinois in early childhood, where he lived till 1878, when he came to Texas. He was married near Grand Ridge, Ill., January 24, 1878, to Minnie W. Schobert. The wife and six children survive him, one child having died some years ago. His three brothers and three sisters also survive him. Brother Dahnike was reared in the Church, and had careful religious training. He made a public profession of faith in Christ his Savior at an old-fashioned protracted meeting held on Red Oak Creek some thirty years ago and united with the Methodist Church, since which time he had been an exemplary Christian gentleman. He served a number of years as steward in the Church. He was a faithful and liberal supporter of all the church's enterprises. He had been during the past two years our Sunday-school superintendent at Boyce. Brother Dahnike was a faithful friend, a loving father and husband and a citizen whom all who knew him delighted to honor. He departed this life at his residence near Boyce, Texas, Saturday at 6 a. m., January 7, 1911. Peace to his memory! We shall meet in the sweet by and by. C. E. LINDSEY, P. C.

ROBINSON.—Isaac Newton Robinson and Margaret Hannah Robinson, husband and wife, departed this life, February 1, 1911; she, January 31, 1911, only eleven hours apart. They were born in Tennessee, he, August 18, 1841; she, March 3, 1849. They were converted young, and he joined the Methodist Episcopal Church, South, and she the Cumberland Presbyterian Church, and they lived in these Churches till about two years ago, when she joined the Methodist Episcopal Church, South, with him. From that time they were united in the same Church. They had been married about forty years, and to them were born seven children—five boys and two girls—all of whom are living except the oldest son. All were present when their parents died except Fred, who could not get there. We laid their bodies to rest in the Prospect Cemetery to await the resurrection morn. Brother and Sister Robinson had been citizens of Clay County, Texas, for twenty or twenty-five years, being near Joy. In the death of these the pastor and lost two good friends. He, with the Church and community, will greatly miss them. While we regret to give them up, yet we bow in humble submission to God's providence, knowing he doeth all things well. As we looked upon the lifeless forms of father and mother we thought: It is hard to give them both up at once, and then this

thought came to us: They had journeyed this life together forty-four years, and their mutual responsibilities and troubles, sorrows and cares had so united them that one would be sad if left alone, and God had specially favored them by taking them together to himself. So they will never know what it is to be separated, for there is no parting in heaven. May the God that they trusted encourage the children who will all so live this life as to meet father and mother again. Their pastor, P. S. WARREN, Blue Grove, Texas.

BENTLEY.—Death came on December 1, 1910, to one of our honored homes and took away Lela M. Bentley. She was born April 2, 1871, in Woodruff County, Ark., where she was reared to girlhood. She professed religion at the age of fourteen at Valley Springs, Ark. She lived a consistent Christian life till death called her from her home at Bryson, Texas, where she, with her revered parents, had settled. She was a child of affliction, yet all loved her. She joined the Methodist Episcopal Church, South, soon after she professed religion. She leaves her aged parents, brothers and sister here to mourn for her just a short time; but they of the family know that the angels came and took her home to await their coming. May her life prove the means of sending those of her family to see the light that leads all home to heaven. Rev. J. J. Sampley, in a short, stirring, spiritual way preached her funeral at the church. Then we laid her away in the cottonwood cemetery to await the return of the angels of the resurrection. God's blessings rest on the bereaved family. L. D. SHAWVER.

HEARTLEY.—Herbert Heartley, son of Mr. Ben and Mrs. Grace Heartley, born May 29, 1898, died January 2, 1911, at Weatherford, Texas. The silver cord that held the family jewels has been broken, and one of the brightest given a setting among the gems of heaven. Little Herbert was a beautiful child, with dear, bright little fellow, and while his stay on earth was short, still his sweet life was long enough to entwine himself about the hearts of those who loved him so dearly, and that love gives heaven a new meaning since he is there. Jesus said: "After the life is there, come unto me," and for some reason he took this dear one to his bosom. It was sad to see him go, and he will be sadly missed in the home, but now that the family circle is broken and the brightest jewel taken, we dear, bright little fellow, and while that they may be an unbroken family in heaven. It is true we will never hear his sweet voice again, but we know that around the throne of God he will sing the beautiful songs of the angels and enjoy the blessings prepared for him by a loving Savior. The little bark was frail, but the voyage was not long. Jesus has tenderly steered it to a haven of rest, there to await the coming of mamma and papa. We cannot penetrate the thick darkness of God's counsel and know the secret of his purposes who do not all things well, but we do know that his grace is sufficient to those who love him. ONE WHO LOVED HIM.

WILLIAMS.—Charles E. Williams, an old settler of Charles County, and a highly respected citizen of Sherman, Texas, a devout Methodist, has passed to his reward. He is survived by a wife and five children. All the children are grown, but Brother Williams had entered his seventieth year. He was born in Carroll County, Mo., in 1841. He served in the Confederacy through the four years of the war. After the war he went to California and was there a successful farmer. In 1871 he moved to Grayson County, Texas, three miles east of Sherman, where he lived up to three years ago. In 1871 he was married to Miss Virginia Wright, a cultured woman, who was to him ever a faithful wife, and a good neighbor. Her loss he has had a life-long Methodist, a true friend, a faithful steward and most entertaining in the social circle. So Brother Williams has gone to join the "Innumerable caravan," but he has not gone where we are not sure to find him. He is the "better country," and we are pressing on; he shall greet us on that shore. Shall we not "set our faces like a flint" and meet him there? Wife, children, let us meet him there. A former pastor and his friend, L. S. BARTON.

PARCHMAN.—William Jesse Parchman was born December 29, 1847. He professed religion and joined the M. E. Church, South, in 1881, and died January 5, 1911. He was happily married to Miss Emma J. Nunneley December 21, 1876. She died August 21, 1899. This was, indeed, a happy union. They walked together with God. This brings to memory some of the happy days of the past, when the writer of this was so pleasantly associated with this good man and his wife as their pastor, when they and their four children constituted a most pleasant home. Such homes are always an untold blessing to the itinerant preacher and his family. But the ditty writer has done his work; first the father is called—and what is home without a mother? Then Jesse, Jr.; then the father. Just half gone over the river and half still on this side. The once happy, bright home is now so lonely and sad. One of the sons still remains in the home, and the only daughter, the ideal of the loving parents. But such is life. Sunshine and shadows; storms and the calm of peace be still until the last one; one day, peace passes over the river, and I believe they will meet you at the crossing as you come, to welcome you over where there will be no more shadows and no more storms—all sunshine, all calm on the other side, where the body will never grow old and decay, where they will meet you and say good-bye any more. Brother Parchman has gone over and joined the part over there to wait for the coming of the part here. Children, look up, press on; soon, oh, soon, all will be over, and together you all may live where there will be no more shadows, and we will be association forever and forever. Your old pastor hopes and expects some day to join the once loved band. May God help me in some way to be the means of contributing something in answer to those good parents' prayers to bring every one of the family home to God. J. F. SHERWOOD.

"The Blood is The Life"

Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also clouded, the mind and judgement are affected, and many an evil deed or impure thought may be directly traced to the impurity of the blood.



Foul, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It enriches and purifies the blood thereby

curing, pimples, blotches, eruptions and other cutaneous affections, as eczema, tetter, or salt-rheum, hives and other manifestations of impure blood.

In the cure of scrofulous swellings, enlarged glands, open eating ulcers, or old sores, the "Golden Medical Discovery" has performed the most marvelous cures. In cases of old sores, or open eating ulcers, it is well to apply to the open sores Dr. Pierce's All-Healing Salve, which possesses wonderful healing potency when used as an application to the sores in conjunction with the use of "Golden Medical Discovery" as a blood cleansing constitutional treatment. If your druggist don't happen to have the "All-Healing Salve" in stock, you can easily procure it by enclosing fifty cents in postage stamps to Dr. R. V. Pierce, 663 Main St., Buffalo, N. Y., and it will come to you by return post. Most druggists keep it as well as the "Golden Medical Discovery."

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels.

BENNETT.—Sister L. E. Bennett was born in Tennessee April 16, 1828, and died six miles west of Grandview, Texas, January 25, 1911, being nearly eighty-three years of age. She was converted and joined the Methodist Episcopal Church, South, at the age of sixteen years, and lived a consistent Christian life up to her death. In December, 1849, she was married to J. T. Bennett and moved from Grimes County, Texas, to her home six miles west of Grandview, Texas, about fifty years ago. Six children were born to this union, four of whom survive her. She lived to a good old age, and had forty grandchildren and forty-six great-grandchildren. Her suffering during her last sickness was great, but like a true soldier of the cross she bore it patiently; and at 2 o'clock on the morning of January 25, 1911, after all that loving hands could do, she passed peacefully to her reward.

and with many sorrows, yet the way did not become dark; for just as life's sun was sinking behind the horizon the Sun of righteousness arose with healing in his wings and revealed that the way he took was only the home-path after all. Truly might we say in his case: "Blessed are the dead that die in the Lord." His body was laid to rest in the silent city of the dead near Basin Springs School House, where many loved ones with him await the final resurrection morn. To the dear ones who are left behind we can only say: Look away from the dead to the glittering crown that is awaiting in heaven for thee. Strive to emulate his life until God is pleased to say: It is enough; come up higher. Then shall we strike glad hands again and go out from his presence no more forever. His pastor, J. W. BECK.

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

TEXAS CONFERENCE

- Beaumont District—First Round. Saratoga, Feb. 11, 12. Kirbyville, Feb. 14. Brookeland, Feb. 15. Kountze, Feb. 18, 19. Dayton, Feb. 22. Liberty, Feb. 23. Woodville, Feb. 25, 26. D. H. HOTCHKISS, P. E. San Augustine District—First Round. Mt. Enterprise, at M. E., Feb. 11, 12. Melrose, at M. E., Feb. 18, 19, 20. Newgoshens Sta., Feb. 19, 20. Henry Hill, at Ashland, Feb. 25, 26. San Augustine Sta., Feb. 26, 27. Appleby, at Prairie Grove, March 4, 5. Geneva, at Milam, March 11, 12. Center Cir., at New Prospect, March 15, 19. Timpano Sta., March 19, 23. Livingston Circuit, at Providence, Mar. 25, 26. Livingston Sta., March 26, 27. J. W. MILLS, P. E. Marshall District—First Round. Henderson Cir., at Carlisle, Feb. 11, 12. Harrison, at Scottsville, Feb. 18, 19. Harleton, at Ashland, Feb. 25, 26. H. T. CUNNINGHAM, P. E. Brenham District—First Round. Feb. 11, 12. Richmond. Feb. 12, 13. Rosenberg, at R. Feb. 18, 19, Caldwell. Feb. 19, 20. Caldwell, at Lyons. Feb. 25, 26. Fulshier, at Brookshire. March 1, Somerville. A. A. WAGNON, P. E. Jacksonville District—First Round. Jacksonville Cir., at Dalville, Feb. 11, 12. Mount Selman, at M. S., Feb. 15. Keltys, at K., Feb. 18, 19. Rusk, at night, Feb. 19. Frankston, at F., Feb. 25, 26. Centenary, Palestine, March 1. Neches, at N., March 2. Brushy Creek, at R. C., March 4, 5. J. T. SMITH, P. E. Navasota District—First Round. Huntsville, Feb. 11, 12. Willis Cir., at W., Feb. 14. Madisonville Sta., Feb. 18, 19. Madisonville Mis., at M., Feb. 18, 19. Groveton, Feb. 25, 26. Willard Cir., at Carmona, Feb. 27. Trinity and Onalaska, at O., March 1. Bryan Cir., at Millican, March 4, 5. F. M. BOYLES, P. E. Tyler District—First Round. Mt. Sylvan, at Harris Chapel, Feb. 11, 12. Lindale, Feb. 12, 13. Tyler Cir., at Liberty Hill, Feb. 18, 19. Mineola, Feb. 20. Willis Point Sta., Feb. 21. Grand Saline, Feb. 22. Cedar Street, Feb. 23. Whitehouse, at Flint, Feb. 25, 26. Marvin Church, Feb. 27. C. B. GARRETT, P. E. Houston District—First Round. Feb. 12. Brazoria and Velasco, at V. Feb. 19. Dickinson. Feb. 19, Tabernacle. Feb. 25. Humble. Feb. 26. Washington.

Marcel Marcel Jewel Jewel Mayst Franl Jewet Jewel Mayst Ph Wintl Moun Dalby 11, New 12, Naple Cent ser Hugh Aving Winn 4, 5, Lindet W) LI Goldth Center Feb. Mullin Lomax Kemp Lampo Marble 19, Marbco Labert Bertra Burnet Johnso Cherok Willow Ber Feb. 4, Feb. 11, Feb. 17, Feb. 19, Feb. 25, Feb. 26, 17), March March March March March p. m. March March April 1, April 8, April 12, Green April 25, April 26, May 6, May 7, May 11, May 11, dida, May 14, Mar. 2, ville, The I at 9 a. include St San An Center I Govern Prospect Boerne, Travis I Alamo, I Kerrville Endera Medina Laurel I South I West Er McKInle Phasant Harper, San Ant 23, Distric Church, San Ma Seguin, Harwood Staples, Martinda Kyle, at Belmont Gonzales Luling, a Dripping 15, 16 Lockhart Buda, at Waelder, San Marc San An San Ange Feb. 12 San Ange 12, Miles, Pe San Ange Rochelle, Brady, p. Eden, Ma Loh, Ma Menard, J Junction, Sonora, M Eldorado, Sherwood, Ozona, M Water Va Sterling G Garden C Midland, 1, Paint Ro Distric 10 to 14 Uvald Pearsall, Millett, a Hondo, F Journo I Tlopla, M Moore, M Laredo, M Cotulla, M Devline, a Dilley, a Sabnal, A Uvalde, A Uvalde C Crystal C

March 5, Galveston, First Church. March 5, Galveston, West End. March 12, Houston, St. Paul's. March 19, Houston, McKee Street. March 19, Houston, McAshan. ELLIS SMITH, P. E.

Franklin, Feb. 11, 12. Jewett, at J., Feb. 12, 13. Wheelock, at Edge, Feb. 18, 19. Maysfield, at M., Feb. 25, 26. I. F. BETTS, P. E.

Winfield Cir., at W., Feb. 4, 5. Mount Pleasant Sta., Feb. 5, 6. Dalby Springs Cir., at Spring Hill, Feb. 11, 12.

New Boston and DeKalb, at D. K., Feb. 12, 13. Naples and Omaha, at O., Feb. 18, 19. Central Church, Texarkana (preaching service only), 7:30 p. m., Feb. 19. Hughes Springs, Feb. 25, 26. Avinger Cir., at A., Feb. 26, 27. Winsboro Cir., at Musgrove, March 4, 5. Linden Cir., at L., March 11, 12. JOS. B. SEARS, P. E.

WEST TEXAS CONFERENCE

Goldthwaite Cir., at Bethel, Feb. 11, 12. Center City Cir., at Pleasant Grove, Feb. 13.

Mullin, Feb. 14. Lometa, Feb. 15. Komper, at Oak Ridge, Feb. 16. Lampasas, Feb. 17. Marble Falls Cir., at Walnut, Feb. 18, 19. Marble Falls Sta., Feb. 20. Blanco, at Live Oak, Feb. 25, 26. Liberty Hill, March 2. Wierham, at Brizos, March 4, 5. Burnet, March 10. Johnson City, March 11, 12. Cherokee, March 18, 19. Willow City, March 25, 26. J. D. SCOTT, P. E.

Beeville District—Second Round. Feb. 4, 5, Taft Cir., at Portland. Feb. 11, 12, San Benito and Harlingen. Feb. 17, Corpus Christi, Q. C., 8 p. m. Feb. 18, 19, McAllen and Mission, at McAllen. Feb. 19, 20, Donna Cir., at D. Feb. 25, 26, Robstown Cir., at Riviera. Feb. 26, Kingsville, 8 p. m. (and March 17).

March 4, 5, Rockport. March 4, 5, Aransas Pass. March 11, 12, Skidmore. March 11, 12, Sinton. March 17, Kingsville, Q. C., 8 p. m. March 18, 19, Kingsville. March 20, San Benito and H., Q. C., 2 p. m. March 24, Calallen, Q. C., 8 p. m. March 25, 26, Alice. March 26, Calallen, 8 p. m. April 1-3, Oakville and Lebanon. April 8, 9, Floresville. April 15, 16, Falfurrias and Promont. April 22, 23, Charco Cir., at Couch and Green. April 29, 30, Goliad. April 29, 30, Berclair, 8 p. m. May 6, 7, Runge. May 7, Beeville, 8 p. m. May 13, Beeville, Q. C. May 12, 14, Karnes City Cir., at Escobedo. May 14, 15, Kenedy. May 24, District Conference, at Kingsville. The District Conference will convene at 9 a. m., Wednesday, May 24, and include Sunday, May 28. A. L. SCARBOROUGH, P. E.

San Antonio District—Second Round. Center Point, Jan. 28, 29. Government Hill, Feb. 12. Prospect Hill, Feb. 12. Boerne, Feb. 25, 26. Travis Park, March 5. Alamo, March 5. Kerrville, March 12. Bandera, March 18, 19. Medina, March 19. Laurel Heights, March 26. South Heights, March 26. West End, April 2. McKinley Ave., April 2. Pleasanton, at Fairview, April 8, 9. Harper, at Ingram, April 15, 16. San Antonio Circuit, at Bexar, April 22, 23. District Conference at South Heights Church, San Antonio, April 24-26. S. H. C. BURGIN, P. E.

San Marcos District—Second Round. Seguin, Feb. 11, 12. Harwood, at Willow, Feb. 18, 19. Staples, at Harris Ch., Feb. 25, 26. Martindale, at M., March 4, 5. Kyle, at Maxwell, March 11, 12. Belmont, at B., March 18, 19. Gonzales Sta., March 25, 26. Gonzales Mis., at G., April 1, 2. Luling, at L., April 8, 9. Dripping Springs, at Fitzhugh, April 15, 16. Lockhart Sta., April 22, 23. Buda, at B., April 29, 30. Waelder, at Andrews Ch., May 6, 7. San Marcos Sta., May 13, 14. W. H. H. BIGGS, P. E.

San Angelo District—Second Round. San Angelo, Chadbourne Street, a. m., Feb. 12. San Angelo, First Church, p. m., Feb. 12. Miles, Feb. 14. San Angelo Cir., Feb. 18, 19. Rochelle, a. m., Feb. 25, 26. Brady, B., Feb. 26. Eden, March 1. Lohm, March 4, 5. Menard, March 8. Junction, March 11, 12. Sonora, March 18, 19. Eldorado, March 20. Sherwood, March 22. Ozona, March 25, 26. Water Valley, March 30. Sterling City, April 1, 2. Garden City, April 5. Midland, April 8, 9. Faint Rock, April 15, 16. District Conference at Menard, 10 to 14. L. C. MATTHIAS, P. E.

Uvalde District—Second Round. Pearsall, Feb. 11, 12. Millett, at Leona, Feb. 18, 19. Hondo, Feb. 25. Burdonton, Feb. 25, 26. Utopia, March 1, 2. Moore, March 4, 5. Laredo, March 11, 12. Cotulla, March 15. Devine, at Lytle, March 18, 19. Dilley, at Buckley, March 25, 26. Sabin, April 1, 2. Uvalde, April 9, 10. Uvalde Cir., at Mantel, April 15, 16. Crystal City Sta., April 19.

Rock Springs, April 22, 23. Eagle Pass, April 26. Del Rio, April 29, 30. Carrizo Springs, April 5, 7. District Conference will be held in Uvalde, Texas, April 5-9. S. B. BEALL, P. E.

Victoria, Feb. 11, 12. Nursery, 1 p. m., Feb. 14. Cuero, Feb. 18, 19. Port Lavaca, at Traylor's, Feb. 25, 26. Port O'Connor, April 20. Palacios, March 1, 2. Markham, at M., March 4, 5. El Campo, March 11, 12. Stockdale, at Caddo, March 18, 19. Lavernia, at S. Springs, 3 p. m., March 21. Pandora, at Dewville, March 25, 26. Leesville, at L., March 27, 28. Nixon, at Seal's Chapel, April 1, 2. Smiley, at Rocky, April 8, 9. Shiner Cir., April 15, 16. Youdum, 8 p. m., April 17. Hope Cir., April 22, 23.

The District Conference and Missionary Institute will be held at Edna March 7-10. The conference will convene at 8 a. m., March 7, and Tuesday and until Wednesday noon will be given to the cause of missions. The ladies and laymen will be given leading parts on the program for missions. The representatives of our schools and congregational officers are cordially invited to be present. JNO. M. ALEXANDER, P. E.

Austin District—Second Round. Webberville, at Hornsby's Bend, Feb. 11, 12. McDade, at Morgan's Chapel, Feb. 18, 19. Vymar, at Osage, Feb. 25, 26. Eagle Lake, at Altair, March 4, 5. Rock Island, at Garwood, March 11, 12. Columbus, at C., March 18, 19. St. Luke's and Walnut, at W., March 25, 26. Elgin, at E., March 31. LaGrange, at L., April 1, 2. Platonla, at P., April 8, 9. West Point, at Muldoon, April 15, 16. Cedar Park, at Merriltown, April 22, 23. Ward Memorial, at Austin, April 23, 24. Manchaca, at Pleasant Hill, April 29, 30. South Austin, at Austin, April 29. McDade Mis., at Knobbs, May 6, 7. First Church, at Austin, May 8. University Church, at Austin, May 9. The Austin District Conference will be held at Elgin, March 28, 29, 30. NAT. B. READ, P. E.

NORTH TEXAS CONFERENCE Decatur District—Second Round. Decatur Sta. (preaching), Feb. 12. Bridgeport (preaching), Feb. 19. Argyle, at Garza, Feb. 25, 26. Alvord (preaching), March 5. Bryson, at Jermyn, March 11, 12. Rhome, at Dido, March 18, 19. Oakdale, at O., March 25, 26. Bethel and Gravel Hill, April 1, 2. Boyd and Garvin, at G., April 2, 3. Decatur Cir., at Sand Hill, April 8, 9. Paradise, at O. C., April 15, 16. Ponder and Krum, at P., April 22, 23. Justin and Roanoke, at R., April 29, 30. Decatur Mis., at Drop, May 6, 7. Willow Point, at Vineyard, May 13, 14. Jackshoro Sta., May 14, 15. Chico Sta., May 20, 21. Chico Cir., at Sand P., May 27, 28. Greenwood, at Brumdo, May 27, 28. L. S. BARTON, P. E.

Bonham District—First Round. Petty and White Rock, at W. R., Feb. 11, 12. Brookston and High, at H., Feb. 18, 19. Trenton Cir., at Marvin, Feb. 25, 26. Direct Mis., at Tiger Town, March 4, 5. Ravenna Mis., at R., March 11, 12. J. B. GOBER, P. E.

Bowie District—First Round. Byers Cir., at Byers, Feb. 10-12. Wichita Falls Sta., Feb. 13. Burk Burnett, Feb. 25, 26. Bowie Mis., March 4, 5. JOHN E. ROACH, P. E.

Dallas District—First Round. Ervay, 11 a. m., Feb. 12. Grace, 7:30 p. m., Feb. 12. Lancaster, Feb. 18, 19. Cochran, Feb. 25, 26. First Church, 11 a. m., Feb. 26. Wheatland, March 4, 5. Trinity, 7:30 p. m., March 5. J. M. PETERSON, P. E.

Gainesville District—First Round. Aubrey, at A., Feb. 11, 12. St. Jo, at S. J., Feb. 18, 19. Marysville, at Spring Hill, Feb. 25, 26. E. H. CASEY, P. E.

Paris District—First Round. Emberson Cir., at Bethel, Feb. 11, 12. Paris Cir., at Reed's Chapel, Feb. 18, 19. Bonham Street, Feb. 18, 19. Centenary, Feb. 25, 26. Lamar Ave., Feb. 26, 27. JNO. M. SWEETON, P. E.

Terrell District—First Round. Kemp, Feb. 11, 12. Shishelm, Feb. 18, 19. Terrell, Feb. 19, 20. M. L. HAMILTON, P. E.

Greenville District—First Round. Merit Cir., at Merit, Feb. 11, 12. Floyd and Caddo Mills, at F., Feb. 18, 19. Wesley Sta., Feb. 24, 25. Kavanaugh Sta., Feb. 25, 26. R. G. MOOD, P. E.

Sherman District—First Round. Southmayd Cir., at Kendall, Feb. 11, 12. A. L. ANDREWS, P. E.

Sulphur Springs District—First Round. Weaver and Saltito, at Mahony, Feb. 11, 12. Brashear, at Shirley, Feb. 18, 19. Winsboro Sta., Feb. 25, 26. Como Cir., at Como, Feb. 26, 27. Purley Cir., at Harmony, March 4, 5. W. D. MOUNTCASTLE, P. E.

NORTHWEST TEX. CONFERENCE Hamlin District—Second Round. Rotan Sta., Feb. 11, 12. Hamlin Sta., Feb. 18, 19. Peacock, at P., Feb. 25, 26. Rotan Mis., at Dewell, March 4, 5. Sylvester, at Palawa, March 11, 12. Sagerton, at Dovey, March 18, 19. McCauley, at Boyd's Chapel, March 25, 26. Rochester, at R., April 1, 2. Royston, at Afton, April 8, 9. Rule Sta., April 15, 16. Pinkerton, 11 a. m., April 22, 23. Knox City Sta., April 27, 28. Vera, 11 a. m., April 24.

Jayton, at Clairmont, April 29, 30. Spur Sta., May 6, 7. Asperment, May 20, 21. The District Conference will convene in Asperment at 8 p. m., May 18; opening sermon by O. P. Clark. Please let every pastor push the circulation of the Texas Christian Advocate this round. G. S. HARDY, P. E.

Chillicothe Sta., Feb. 11, 12. Childress Sta., Feb. 18, 19. Crowell Sta., Feb. 24. Margaret Mis., Feb. 25, 26. Vernon Mis., March 4, 5. Tolbert Cir., March 11, 12. Quannah Sta., March 18, 19. Paducah Sta., March 24. Paducah Mis., March 25, 26. Vernon Sta., April 1, 2. Chillicothe Mis., April 8, 9. Kirkland Cir., April 15, 16. Childress Mis., April 22, 23. Estelline Cir., April 29, 30.

The Vernon District Missionary Institute will be held at Kirkland, March 1, 2, 1911. The opening sermon will be preached by the Rev. W. M. Pope Tuesday, February 28, at 7:30 p. m. J. G. MILLER, P. E.

Plainview District—Second Round. Floydada, Feb. 11, 12. Tulia Sta., Feb. 18, 19. Emma Mis., Feb. 18, 19. Crosbyton Cir., Feb. 29, 30. Lubbock Mis., at Prairieview, Feb. 2, 26. Lubbock Sta., Feb. 26, 27. Kress, at K., March 4, 5. Lixey, at Whitflat, March 11, 12. Matador Sta., March 12, 13. Plainview Mis., at Running Water, March 18, 19. Dimmitt, at Oiten, March 20, 21. Happy, at Lakeview, March 25, 26. Silverton, at Lakeview, April 1, 2. Atton, at Croton, April 8, 9. Hale Center, April 14. Barton, at Barton City, April 15, 16. Plainview Sta., April 19. District Conference meets at Lubbock May 11, at 4:30 p. m., and will continue over Sunday. J. T. HICKS, P. E.

Amarillo District—Second Round. Bovinia, at Black, Feb. 18, 19. Hereford, Feb. 20. Canyon, Feb. 21. Amarillo, Polk St., Feb. 25, 26. Amarillo Mis., Feb. 26, 27. Channing, at Hartley, March 4, 5. Dalhart, March 6. Stratford, March 7. Dumas, at Spurlock, March 11, 12. Tuxline, March 18, 19. Wildorado, at Vega, March 25, 26. Hansford, at Grand Plains, April 1, 2. Galtier Cir., at Plainview, April 8, 9. Panhandle and Pampa, at Pampa, April 22, 23. Delegates to District Conference elected this quarter. O. P. KIKER, P. E.

Clarendon District—Second Round. Memphis Sta., Feb. 12, 13. Groom Mis., at Graft, Feb. 18, 19. Lakeview Cir., at Brice, Feb. 25, 26. McLean Sta., March 5, 6. Wellington Cir., at Olympus, March 11, 12. Wellington Sta., March 13. Glazier Mis., at G., March 18, 19. Higgins Sta., March 20. Shamrock Sta., March 25, 26. Wheeler Cir., at Center, March 28. Claude Sta., April 2, 3. Clarendon Sta., April 5. Miami Cir., at M., April 8, 9. Quindley Cir., at Alvarado, April 15, 16. Goodnight Mis., at Washburn, April 19. Cataline Mis., at Brown, April 22, 23. Canadian Sta., April 29, 30. Hedley Cir., May 6, 7. The District Conference will convene May 10-14, at Miami. J. W. STORY, P. E.

Abilene District—First Round. Caps, at Caps, Feb. 11, 12. Denton, at Denton, Feb. 18, 19. GUS BARNES, P. E.

Stamford District—First Round. Stamford, St. John's, Feb. 12. Stamford, Ward Memorial and Leuders, Feb. 19. Avoca, 11 a. m., Feb. 15. J. G. PUTMAN, P. E.

Colorado District—First Round. Feb. 10-12, Hylton. Feb. 17-19, Loraine Mis., at Champion. Feb. 20-22, Colorado Mis., all points. Feb. 24-26, Snyder Sta. SIMEON SHAW, P. E.

Big Springs District—First Round. Stanton Sta., Feb. 11, 12. Stanton Cir., Feb. 12, 13. Big Springs, Feb. 19, 20. Seminole, Feb. 26, 27. J. E. STEPHENS, P. E.

Waxahachie District—Second Round. Waxahachie, Feb. 19, 20. Italy, Feb. 25, 26. Milford, at Derr's Chapel, Feb. 26, 27. Arlington, March 4, 5. Palmer, at P., March 11, 12. Ferris, at F., March 12, 13. Ennis, March 19, 20. Middlethian, March 26, 27. Forrester, at Collier's Chapel, April 1, 2. Maypearl, at Auburn, April 8, 9. Ovilla, at Onward, April 15, 16. Venus, at Mountain Peak, April 22, 23. Britton, at Webb, April 29, 30. Bardwell, at Avalon, May 6, 7. Red Oak, at Boyce, May 13, 14. Bethel, May 20, 21. T. S. ARMSTRONG, P. E.

Weatherford District—Second Round. Springtown, at Agnes, Feb. 11, 12. Peaster, at Central, Feb. 12, 13. Azle, at Silver Creek, Feb. 18, 19. Weatherford Sta., Feb. 19, 20. Millsap, at Brock, Feb. 25, 26. Strawb, at Mings, March 4, 5. Furber, at F., March 5, 6. Gordon, at Mt. Zion, March 11, 12. Santo, at Tariton, March 12, 13. Whitt, at Poolville, March 18, 19. Mineral Wells Cir., at Willow Pond, March 25, 26. Mineral Wells Sta., at M. W., March 26. Grafard, at Lucile, March 28. Graham Cir., at Upper Tonk, March 30. Newcastle, at Proffit, April 1, 2. Eliasville, at Murry, April 2, 3. Olney, at O. (night), April 5. Farmer, at Tru, April 8, 9. Loving, at Red Top, April 9, 10. Graham Sta., at G. (night), April 10. District Conference and Missionary Institute at Gordon, April 18. JAMES CAMPBELL, P. E.

Albuquerque District—Second Round. Albuquerque, Feb. 11, 12. Moriarty, Feb. 14, 15. Gallup, Feb. 18, 19. Vaughn, Feb. 25, 26. Star, March 1, 2. Bard, March 4, 5. Logan, March 7, 8. Tucumcari, March 11, 12. Carrizo, March 18, 19. Cimarron, March 25, 26. J. H. MESSER, P. E.

El Paso District—Second Round. Clint, Feb. 11, 12. Highland Park, Feb. 12, 13. La Mesa, Feb. 18, 19. Deming, Feb. 22. Lordsburg, Feb. 23. Las Cruces, Feb. 25, 26. Tularosa, Mar. 4, 5. Alamogordo, Mar. 5, 6. Dayton, Mar. 11, 12. Lake Arthur, Mar. 18, 19. Roswell, Mar. 22, 23. Hagerman, Mar. 25, 26. Hoper, Mar. 28. Artesia, Mar. 29. Carlsbad, Mar. 30. Malaga, April 1, 2. Trinity, April 14. I. B. COCHRAN, P. E.

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Browwood District—Second Round. May Cir., at Mecedonia, March 4, 5. Blanket, at B., March 8. Glenoeve Cir., at G., March 18, 19. Talpa and Valera, at T., March 19, 20. Gouldbusk Cir., at R. Wood, March 24. Winchell Cir., at Brooks, March 25, 26. Indian Creek Cir., at Chappell Hill, March 26, 27. Coleman Cir., at Silver N., March 30. Coleman Sta., 8 p. m., March 30. Wingate and Pumphrey, at P., April 1, 2. Winters Sta., April 2, 3. Bangs Cir., at Salem, April 8, 9. Santa Anna Sta., April 9, 10. Ballinger Sta., April 15, 16. Norton Cir., at Bowman, April 16, 17. Robert Lee Cir., at Sanco, April 19. Bronte Sta., April 22, 23. Brownwood Sta., May 1. Zephyr Cir., at Turkey P., May 3. Pastors' Missionary Institute at Santa Anna, 3:30 p. m., to 6 p. m., March 2. District Conference at Coleman April 27, 3 p. m., continuing over Sunday, April 30. J. A. WHITEHURST, P. E.

Waco District—Second Round. Fifth Street, 11 a. m., Feb. 12. Elm Street, 7:30 p. m., Feb. 12. Beloit, Feb. 18, 19. Mart, Feb. 19, 20. Austin Ave., 11 a. m., Feb. 26. Morrow Street, 7:30 p. m., Feb. 26. Hewitt, March 4, 5. Clay Street, March 5, 6. Whitney, March 11, 12. Aquila, at Ross, March 18, 19. West, at Brooken, March 19, 20. Bosqueville, at Mills Chapel, March 25, 26. China Springs, at C. Creek, April 1, 2. Lorena, April 9, 10. Bruceville, April 15, 16. Herrington Ave., April 16, 17. Mt. Calm, April 22, 23. District Conference will convene at Morrow Street April 12, 13. The opening sermon will be preached Thursday night, April 11, by C. W. Irvin. Committees will be announced later. W. B. ANDREWS, P. E.

Waco District—First Round. Mount Calm, Feb. 11, 12. W. B. ANDREWS, P. E.

Georgetown District—First Round. Belton Sta., Feb. 11, 12. W. H. VAUGHAN, P. E.

Cleburne District—First Round. Alvarado, Feb. 11, 12. Morgan and Kopperl, at M., Feb. 18, 19. Walnut Springs, Feb. 19, 20. Grandview, Feb. 25, 26. R. A. SMITH, P. E.

Waxahachie District—First Round. Bardwell, at B., Feb. 11, 12. T. S. ARMSTRONG, P. E.

Cisco District—Second Round. Ranger, at Pleasant Grove, Feb. 11, 12. Caddo, at Mt. Zion, Feb. 18, 19. Breckenridge, at Pisgah, Feb. 25, 26. Dedemona, at Victor, March 4, 5. Carbon, at Jewel, March 11, 12. Kokomo, at Grandview, March 18, 19. Eastland, at Eastland, March 19, 20. Wayland, at Wayland, March 25, 26. Sipe Springs, at Beatie, April 1, 2. Scranton, at Romney, April 8, 9. Rising Star, at Rising Star, April 15, 16. Pioneer, at Burkett, April 22, 23. District Institute, at Bluff Branch, May 6, 7. Cisco Mission, at Bluff Branch, May 6, 7. Church Dedication at Cross Cut, May 15. J. SAM BARCUS, P. E.

Cleburne District—Second Round. Blum, at Rio Vista, March 11, 12. Brazos Ave., 8 p. m., March 12. Mansfield, March 18, 19. Main Street, 11 a. m., March 26. Joshua, at Egan, March 26, 27. Godley, at Concord, April 1; 3 p. m., April 2. Anglin Street, 11 a. m., April 2. Granbury, April 8, 9. Granbury Mis., at Hill City, April 10. Brazos Ave., 8 p. m., April 12. Lillian, at Cabell Ch., April 15, 16. Glenrose Mis., at Buck Creek, April 22. Glenrose Sta., April 23, 23. Anglin Street, 8 p. m., April 25. Morgan and Kopperl, April 29, 30. Main Street, 8 p. m., May 2. Cresson, May 3. Walnut Springs, May 6, 7. Alvarado, May 12. Grandview, May 13, 14. Burleson, May 15. E. A. SMITH, P. E.

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Sixty Years the Standard

DR. PRICE'S

CREAM BAKING POWDER

A Cream of Tartar Powder Made from Grapes

NO ALUM

PERSONALS

Rev. A. L. Moore, of Vernon, was in to see us recently. He is making a fine start on his third year in that enterprising Western city.

Rev. M. K. Little, of the Dublin District brightened up this office with his genial face this week. He is at home in his field and things are moving on with success.

Rev. A. P. Hightower, of Allen, gave us the pleasure of a brotherly visit the other day. He is starting off well with his work and is pleased with the appointment.

Mr. W. J. Hinds, of Plano, was a pleasant caller at the Advocate office this week. He and his good wife are readers of the Advocate and we expect to hold them as such for many years.

Rev. I. Z. T. Morris, of Fort Worth, we are glad to say, is improving and hopes to be himself before long. He has had quite a little attack of illness and as a result he has been out of commission for a time. But we hope for his early recovery.

Rev. E. O. Williams, one of our efficient local preachers, of Corsicana, was in to see us this week. He gave a glowing account of Presiding Elder John R. Nelson. There is something doing, Brother Williams says, in the old Corsicana District.

We met Jno. W. Robbins on the street the other day. He was here with the Educational Commission, as one of the lay representatives from the West Texas Conference. The Church has no finer specimen of moral and religious manhood than Brother Robbins.

Rev. J. W. Hill, of Centenary, Paris, was in the city last week and of course he called on the Advocate force. He always does. It is his habit, and no man has a warmer welcome from the office force to the composition room. He is moving off finely at his old new charge.

Rev. A. J. Weeks, our Home Mission Secretary for Texas and New Mexico, was in to see us recently. He is getting his work before the mid-winter Missionary Institutes in the various districts of North Texas. He is entitled to the co-operation of all the Methodists in the State.

Mr. and Mrs. M. T. Allen, of Granite, Okla., have issued invitations to the marriage of their daughter, Miss Myrtle Estelle, to Mr. Charles Alexander Sessions, the event to take place February 16, 1911, in the M. E. Church, South, of Granite. We extend congratulations to the young couple.

In a personal note from Rev. D. W. Carter, presiding elder of San Antonio District, Mexican Border Conference, there are some very complimentary things said of Bishop Mouzon. The presidency of the Bishop over that body was pre-eminently satisfactory. Brother Carter says that the visit of Dr. Cook, of Nashville, was deeply gratifying. The outlook and conditions in the Border Mission prophesy great results this year.

Many readers of the Advocate will, with us, extend heartfelt congratulations to those concerned in the following letter:

At 1 o'clock, January 27, 1911, at Sherman, Texas, Mr. R. W. Maxwell

and Miss Anna Lula Morris, daughter of Rev. J. L. Morris, were married at the Travis Street parsonage. The ceremony was performed by Brother Morris, assisted by the writer, A. L. Andrews.

Mr. T. N. Graham, of Texarkana, who is the lay leader of the Texas Conference, spent a day or two in Dallas this week. We were glad to welcome him in the Advocate office.

The parsonage at Nocona, Texas, has been gladdened by the advent of a fine junior preacher, born Sunday morning, February 5, Bro. Geo. E. Glasspool is the happy father.

THE SAN ANTONIO BANQUET.

The following toast was not given and thus not responded to at the late banquet in the Travis Park Church: "What of Other Days?" While the banquet was on hand I sat in my room, drank a cup of tea, ate a doughnut and ruminated thusly:

I remember the time when after a Christmas dinner at Asa Mitchell's, in San Antonio, in 1858, Dr. Jesse Boring, Mr. Mitchell and myself took a walk east of his old home and the convent, crossing the river on a small foot bridge and visited the spot where now is Travis Park, St. Anthony Hotel, Travis Park Church, the "Mansion," Bishop Johnson's residence, St. Mary's Hall, St. Mark's Cathedral, the Jewish synagogue, etc., and found that whole belt an old cornfield, 20 bushels to the acre, subject to overflow in big rains and probably could have been bought at that time for \$50 an acre.

I remember that it was less than a quarter of a mile from Travis Park Church, where the banquet was held, that John Wesley DeVilbiss preached the first Protestant sermon ever preached in Bexar County, in 1846, on Main Avenue, in a little dirt floor house near the size of an ordinary smok-house, and there organized the Church and Sunday-school that has now flowered and fruited into Travis Park Church and Sunday-school.

I remember that old Soledad Street Church (Paine Chapel), that became Travis Park Church, has listened to the gospel from the lips of J. W. DeVilbiss, Louis Whipple, J. W. Whipple, H. V. Philpott, Dr. Jesse Boring, Dr. Joseph Cross, Bishop James O. Andrew, Bishop H. H. Kavanaugh, Bishop Geo. F. Pierce, Dr. Rufus Burleson, Dr. Homer S. Thrall, John S. McGee, J. W. Young.

I remember that John Rabb, the first man who joined the Church under J. W. Kinney in Texas, gave to the Mission Board of the Methodist Episcopal Church a piece of land, the sale of which brought money enough to build the basement of the old Paine Chapel, and that the deed was in the name of the Mission Board.

I remember that the gifted Mrs. Jane T. H. Cross taught school in that basement.

In connection with said banquet I call J. O. Terrell's attention to the fact that the "Book of Discipline" contains the best principles of business of any Church on the face of the earth.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The Board of Church Extension of the Methodist Episcopal Church, South, through its Executive and Finance Committee, has accepted the invitation of the Virginia Annual Conference to meet in the city of Richmond, Va., April 27-30.

Sunday, April 30, will be used by the Churches of the Virginia Conference, according to resolutions passed in conference session, to increase the Bishop John C. Granbery Memorial Loan Fund, and the Churches of the entire connection are cordially invited to join their Virginia brethren in this effort to honor the memory of a saintly man who served the Church long and well and whose interest in the work of Church extension remained unabated until the close of his life.

W. F. McMURRY, Corresponding Secretary, February 3, 1911.

IMPORTANT NOTICE.

Preachers of the Stamford, Abilene and Hamlin Districts who expect to attend the Missionary Institute and Preachers' Meeting at Stamford, will please advise me of their coming, also if their wives will accompany them; also include delegates' names. This is absolutely necessary. Do not neglect this.

F. L. MEADOW.

F. E. B.

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

THE SOUTHWEST RELIGIOUS PRESS.

Religious Press Makes Satisfactory Showing—Used by Many National Advertisers.

What the Southwest Religious Press has accomplished this year is the subject assigned me. The space you could place at my disposal would be inadequate were I to deal with the moral side of the work of the religious press. New and modern houses of worship, new missions established, increased membership, spiritual growth and betterments generally are among the accomplishments to the record of the past year. These things but prove the power and influence of the religious press; I do not individualize, but speak of it in its general sense. Texas in religious papers, as in all other things, is easily the best equipped of any of the Southwestern States.

There are no less than eighteen or twenty religious papers in Texas, some of small circulation, it is true, but none without its influence in the field it covers. The papers, however, that are best known are the Texas Christian Advocate, now in its fifty-eighth year, and the official organ of the M. E. Church, South, and the Baptist Standard, published at Dallas, and the recognized authority on things Baptist. It has been a surprise to this writer that (though from some cause, the past few years has shown a tendency on the part of a few advertisers to draw away from papers religious), the ban, if it may be so called, had been extended to these publications. This was not so noticeable during the past year, however, as the two or three years previous. It would appear from the increased volume of business shown the past year that the "Prodigal" had returned to the home of his father.

On a recent visit to New York and Chicago I put this question bluntly to a prominent agency man, "Tell me frankly if you can, why the religious papers do not receive the business they formerly did from the agencies." "I'll tell you why," he said. "It's because the religious press lies about its circulation."

Now that is the way a prominent agency man put it. I did not attempt to defend the religious press. I could not afford to waste good ammunition on such small game. Another said, "I don't know why it is, but our clients do not ask us for religious papers. They seem to prefer the big mail order papers, big circulation, you know, and on basis of circulation they cost much less than religious papers."

That's the keynote—it is not a fact that publishers of religious papers falsify their circulation statements and I doubt really if there is a circulation liar among the publishers of religious papers. They don't have to lie. The simple truth about the character of circulation is sufficient. The rate of religious papers is based on character as well as quantity, from the viewpoint of the publisher and not that of the advertiser who rarely discriminates in circulation. To him "all coons look alike."

There is an exclusiveness to the circulation of religious papers. For twenty, thirty, forty or fifty years the paper has made its weekly visit and is read with the same keen interest to-day by the fourth or fifth generation that it was when it was the only paper received in that home. I know positively of names on the subscription books of the Texas Christian Advocate that were entered there over fifty years ago. Do you believe it possible to shake the confidence of those subscribers or that of their progeny in this paper? You might as well attempt to wrest the silver lining from the cloud. This is not a condition peculiar to the Texas Christian Advocate, but to every religious paper there is a loyal constituency that is influenced more largely by the advertising if they see it in their religious paper.

The trouble is not with the advertiser, but rather with some of the agencies; not all. They are after quick results and believe that religious people, or rather, readers of religious papers, like the wrath of God, are slow. They want to get action now on the appropriation placed in their hands. The sooner it is exhausted the sooner another appropriation. They do not count the chaff in that big mail order circulation. They only see the circulation statement and the price per line, and they figure, and perhaps honestly, that they are buying the best for their client. It costs less per thousand. I am in possession now of an accident policy. It looked good to me when I first saw it, but after the smooth agent talked to me half an hour its value grew and grew and I paid my money for it. To-day and for the past seventeen days I am walking on crutches as the result of an accident, but the policy don't pay. "It doesn't cover my case." The assets of that company run into

seven figures and the losses paid also run into seven figures.

I don't purpose to knock the mail order papers, but I do undertake to say that there is less chaff, less of the non-buying element in the circulation of high class religious papers than in any other class of publications. Why shouldn't there be? And is it a wonder that many of the best advertisers during the past year turned front and again placed their ads in religious papers? But many are yet outside the walls and the great work of the religious press during the past year has been to educate the new advertisers and reclaim the old ones.

Mr. La Petra, advertising manager of the Royal Baking Powder Co., and recognized the world over as an authority on advertising, has this to say of religious papers:

"Advertising in the religious papers is about as certain to benefit the advertiser as anything well could be. Church people have faith in their organs, and anything that appears in those organs has great weight with them. This is so in regard to the subject matter treated in publications of this class. It is also true of what appears in the advertising pages.

"Religious publications of all kinds have undergone a very great change in recent years. Formerly, and not so very long ago, either, they concerned themselves almost exclusively with matters affecting the various Churches and denominations, and they paid little attention to anything outside the religious interests. Now they have so far changed that many of them have lost their religious character almost entirely.

"To-day nearly all the more important and better known of the so-called religious publications are really home journals. They are still religious papers, but not in the old-time, narrow sense of devoting their space to sectarian news and topics only. They have become something better, more varied in their interest for every member of the family. They are primarily devoted to the welfare of the family, and are therefore home papers of the best possible character.

"It is my firm belief that the Church or religious publications of the highest class are especially of value to the advertiser of foods. The readers of these weeklies and monthlies are invariably prosperous and of a class that is particularly careful to buy only the best foodstuffs. Consequently, foods of real merit can be advertised in them to the best advantage of the manufacturer."

The New Year opens up with a most glorious prospect for a great religious advertising revival. There is much to be done to rehabilitate the religious paper, and a reading of the advertising horoscope foretells great things in store for these publications. I refer to the recognized leading ones of every denomination. Business conditions generally were never brighter and I am honestly of the opinion that before the close of 1911 the religious press, because of merit alone, will have attained its proper position as a leading factor, and one that must be recognized in all legitimate publicity campaigns.—Commercial Union, Chicago.

"AS OTHERS SEE IT."

By Rev. George S. Sexton, D. D.

In a recent issue we gave reasons why all Southern Methodists should respond heartily to the appeal being made for our National Enterprise. For the consideration of loyal Methodists we offer additional reasons from some of our wisest and most trusted leaders:

Bishop J. S. Key, D. D.: "It is representative, and we need to be represented at the National Capital in a shape worthy of us.

"Southern Methodists visiting or removing to Washington should find satisfactory Church accommodations awaiting them."

Rev. F. J. Prettyman, D. D.: "Our Church has a right in Washington City; we have been there through all our history.

"Our Church ought to be in Washington City; here in the center of Government, and we must help shape public opinion, and meet our obligation to our national life.

"Roman Catholicism is established on every hill-top. Her mark is everywhere. We must share the battle with all other branches of the Protestant Church at the seat of our Government."

Bishop O. P. Fitzgerald, D. D.: "With such an organization and such an equipment as are proposed, we might hope that a gracious influence would go forth from it that would be felt all over our beloved land. From Washington City, as from the nation's heart, would issue an influence that would be felt in its farthest extremities, more or less.

"That such a Church as we propose to build, conducted as it ought to be conducted, would please God and be a blessing to all concerned, is a gracious certainty. Then my exhortation is:

ESTABLISHED 1858.
If its a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest prices from the

OLDEST MAIL ORDER HOUSE IN THE SOUTH.

For almost half a century we have served extensively the Southern trade. Write to-day for our free illustrated catalogue. Address:

C. P. Barnes & Co.,
Box 10 Louisville, Ky.
Every Article Guaranteed.

Build, and be glad; build, and be blessed."

Bishop W. A. Candler, D. D.: "We should build a representative Church in Washington City—

"Because as one of the largest Churches in the United States we owe this to the religious welfare of the Capital of the Republic.

"Because without such a Church we are put in an unfavorable light when compared with other Churches which have recognized and fulfilled their duty in this particular.

"Because for lack of such a Church at the Capital, our cause suffers throughout the nation in public appreciation.

"Because foreigners—Ambassadors and other representatives of foreign nations—seeing the buildings of other denominations, and no great Church of ours, hold us as a cheap and weak body."

Rev. T. E. Sharpe, D. D.: "The connection should build in Washington because it is the Capital City; to it visitors and officials from all parts of our own and all other nations come. They will get an impression of the denomination from the building, preacher and congregation that represent us. It is, therefore, very important that we be adequately represented.

"The local church, while not a mission, is peculiarly a connectional Church, doing a work for the entire Church, rather than for a purely local interest; just as Vanderbilt University is our connectional educational institution, so the Washington Church is our connectional Church. We should no more expect the Methodists of Washington to provide the connectional Church, because it is located there, than we should expect the Methodists of Nashville to provide for Vanderbilt, because it is located in Nashville."

IMPORTANT.

The Executive Committee of the Board of Church Extension of the North Texas Conference will meet in Wesley Church, Greenville, Tuesday, March 7, at 2 p. m.

All having applications for help must have them in the hands of the Secretary, Rev. J. H. Griffin, Paris, Texas, by that date.

J. W. HILL, President.

ADDRESS CHANGED.

I have moved from Hemphill, Texas, to Bronson, Texas, where I will be pleased to have correspondents address me. J. H. THORN, District Superintendent Anti-Saloon League, Nacogdoches District.

TEXAS TRACT SOCIETY.

Will not the preachers of Texas Methodism accept my proposition to put \$5.00 or \$3.00 for stations and circuit preachers, respectively, into the Tract Society; send me your names and the money, if convenient; if not take thirty or sixty days to remit—send and get tracts, distribute as you see fit, then take free will offerings. Brethren, we need your help and your co-operative interest. This is your work and the work of our Church. Let us hear from you.

In remitting, please do not send individual checks, but bank exchange or postoffice money orders. Fraternally, S. W. TURNER, Editor-Secretary.

CHURCH EXTENSION BOARD, TEXAS CONFERENCE.

Applications for aid should reach me promptly, as the Executive Committee will meet in my office, 514 Binz Building, March 14, 1911, at 10 a. m. TOM C. SWOPE, Secretary, Houston, Texas.

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