

✪ A Tramp Through Switzerland ✪

By M. K. McLean.

To Mark Twain is due the credit of originating and popularizing the delightfully economic way of seeing the marvelous scenery of Switzerland. At least he claimed to be the first one to make a deliberately planned tramp through this beautiful country. But one discovers on reading his "Tramp Abroad" that in every instance, except one or two, he changed his mind at the last moment and hired a cab. But the idea remains, and the chief pleasure in this mode of travel, as pointed out by him, lies not in the beautiful scenery, nor in the walking, but in the talking. Nor does it matter whether one speaks wisdom or foolishness. The chief pleasure lies in the wagging of the gladsome jaw, and the flapping of the sympathetic ear.

Believing that we would at least enjoy this feature, Mosley and I set out from Vevey, on the northeastern shore of Lake Geneva, Monday morning, September 19, at 7 o'clock, with a Boedcher's Switzerland in hand and knapsacks on back, for a week's tramp. Mosley carried a spiked cane and I took my umbrella. He was much chagrined over the fact that I insisted on taking an umbrella, for said he, "In all the history of Alpine climbers never a mention is made of an umbrella." Then he threatened to snap me with his "Brownie" and hold me up to the ridicule of friends and Alpine tourists; then to write a poem on, "Across the Alps with an Umbrella," and have it published in the Megaphone at Georgetown.

But seeing that all threats were in vain, and having his attention attracted to the wonderful climb we were making on an electric train, and to the beautiful valley we were leaving, the umbrella argument was discontinued. I am afraid to say what steep grades that train did climb—but the ascent must have been between twenty-five and ninety degrees. And the tunnels were quite as complimentary to Swiss engineering skill—some of them five to ten minutes' long (continental form of saying one-half to one mile long). The valley, with its green, wooded hills sloping up to the skies, and sparkling streamlets gliding down them, rapidly but silently, until they suddenly leaped several hundred feet down into a foaming, roaring cauldron, looked as if it might be the park of some Deity.

When we had gotten up into the neighborhood of the gods, we were confidently expecting to see a chamois peeping around the pinnacle of some mountain crag, but I am sorry that our imaginations were not so flexible as some tourists. However, in order not to disappoint any one, I take the following from Mosley's diary:

"Just as we came out of the tunnel one could see the nimble little beasts leaping over mile-deep crevices from crag to crag as if they were playing at some game of tag."

But in the interest of truth, discovered by Mark Twain, and learned by us later, I must add that the real "Swiss chamois" is neither nimble nor a beast which inhabits the mountains, but is a cowardly, odoriferous one that hides under a feather or in the crevice of some oak furniture.

At Spiez we changed from the electric train to a boat, and had a delightful trip across two little lakes away up in the ethereal atmosphere. "Lac Thun" and "Brienzersee" were once upon a time the same lake, but now they are separated by the city of Interlaken, and French is spoken on "Lac Thun" and German on "Brienzersee." At a little distance south of these lakes Italian is spoken, and most anywhere, in the meantime, one can hear a language which at first sounds like German; no, French; maybe, Italian, or perhaps he is trying to speak English.

From Interlaken we had a grand view of the Jungfrau, one of the highest peaks of the Alps. It was just about noon on a clear, bright day, when we had our first glimpse of the huge snow-white mass towering up and up in solemn and stately grandeur above all surrounding peaks. We had two hours and a half before our train left, so I said to Mosley, "Let's run up there and get the grand view from the top." He thought this a pertinent suggestion and heartily agreed. But upon inquiring the way, it developed that it was fifteen miles to the foot of the mountain, and that it took a day to ascend and a day to descend; furthermore it would be necessary to have guides, it would cost forty or fifty dol-

lars, and even with guides the ascent was dangerous. Any one of these charges was sufficient to condemn our ascent, so we returned to the contemplation of this most awe-inspiring, venerable, stately jewel of the handiwork of nature. There is a kind of impressiveness about the dignity and grandeur of a mountain which is hard for a native Texan to conceive of, and still harder for one to define.

We arrived at Meiringen in due time in the afternoon, whence we were to set out on foot. While there we learned about the greatest "Reichenbach" Fall in Switzerland. As this was on our line of march from Meiringen to Grindelwald we went by to see it. We had been climbing about two hours when it suddenly began to rain. We thought this strange, as it was a bright, clear, sunshiny morning, but I raised my umbrella anyway, and in a few minutes we rounded a curve and came upon the tumbling, roaring falls. Then the mystery was explained. It hadn't been raining at all—it was the spray from the falls. After Mosley was well soaked I asked him to stand under the umbrella, but he said that he could see the falls better out from under it.

They were quite up to their reputation in point of volume of water, distance of the fall, boulders to fall over, and scenery after the fall. The fall is so great that the water breaks up first into drops, then spray, and then a white bank of mist, so that it presents the remarkable appearance of a thundering, white cloud nesting up in the end of a gorge.

We arrived in Grindelwald in time for six o'clock dinner, and engaged a room and breakfast for two francs each, about forty cents. A good, clean inn, too—equal to our two-dollar per day houses. But the uniform continental breakfast consists of two cups of cocoa with rolls and butter, and it is unusual to find a variation even in the rolls.

We awoke about ten the next morning, a little earlier than our average wakings for the week. For we found that it is a characteristic of mankind after it has been climbing all day, and playing chess until 11 p. m., to sleep twelve or fourteen hours. We proceeded directly to climb up to the Grindelwald glacier. I have forgotten the geologic definition of a glacier, but this one was a huge mass of greenish-blue ice, with specific gravity a little higher than the Texas variety, occupying part of a little valley between two mountain peaks. It was covered with dirt and rocks, from the mountain slides, snow and crevasses. The banks and rocks around it had very plain marks and scratches received from its movements. At its lower end a considerable stream of water was leaking into a picturesque gorge eight hundred feet deep, twenty to two hundred feet wide, and about half a mile long. There is a tunnel carved out of the ice and extending back into it for two hundred feet, where there is a little room with two large pillars of ice apparently supporting its ceiling. We went back to this room—didn't get very cold either, and we stayed nearly two minutes. Upon emerging from the tunnel we found its architect waiting to bid us "bon jour." We gave him two francs and descended back to Grindelwald.

Next day we set out for Lanterbrunn over the Kleine Scheidegg, a mountain pass. Why they call it "Little Scheidegg" I do not know, for it is larger in every way than the "Great Scheidegg" which we crossed the day before. But this is only one out of many things that we didn't understand.

After we had been climbing for about an hour it began to snow and continued all the rest of the day to alternate between snow and fine, piercing sleet. After a while Mosley turned around with icicles hanging from his cap, nose and chin, and suggested that I get in front with the umbrella; and observing that it was loaded with snow and sleet said that he would carry it for me if I got tired.

His suffering touched me so that I let him share its protection, and he said with grateful and retractive tone that he didn't see why any writer should fail to mention an umbrella as part of the equipment for such a tramp.

The first thing we knew our path was obliterated by the snow—our imaginations began to work, and we gave each other cold comfort of how travelers had wandered from the path on such occasions to their death after a few days of intense suffering; or perchance, how a step onto some treacherous snow had suddenly terminated their wanderings at the bottom of a gorge, until we found ourselves huddled down under the umbrella and

transluxed to the spot. But during a moment's calm we happened to look out from under the umbrella and saw the inn on top of the Kleine Scheidegg in plain view, and about half an hour's ascent. This dispersed our imaginations, and we continued the climb, arriving at 3 p. m., after five or six hours of toil and anguish not of this world. After making out a little we had the best meal ever prepared—one-half gallon of hot soup, the ham of a mutton, a lot of beans, and a big bowl of some whipped-cream preparation. This completely banished every trace of our proceedings and restored our courage only. The snow was all melted on the other side of the pass, and the descent to Lanterbrunn was easy.

We continued our tramp next day over the Gemmi Pass, altitude about one and a half miles. It was interesting to note the tonage at different altitudes. We started amid the wild flowers of summer, then passed through the golden and garnet coloring of autumn into the snow-covered and ice-cold forest of winter, then out into a barren, desolate, lonely, glacier-marked region. We were just contemplating the depressing loneliness of the situation when we came upon a job's comforter in a marble slab marking the grave of six tourists killed on that spot in 1855 by the bursting of a glacier. A little farther on is the lake, Lacenacee, which is frozen over seven or eight months of the year.

The Gemmi Pass affords one of the grandest views in Switzerland. When we arrived it was bright and clear, and there was spread out in panoramic array the whole chain of snow-covered walls, including the Dom, Weisshorn and Matterhorn. The latter is memorable from the incident of three climbers who fell into a crevasse of one of its glaciers. It was impossible to recover the bodies, but scientists calculated from the movement of the glacier that they would be deposited at a certain place after a certain number of years. And sure enough at the appointed time remains of the bodies were found in a perfect state of preservation.

When we had been gazing upon this wonderful panorama some ten minutes, tempted now and then to reach out a hand for snow, though the distance was twenty to forty miles, and almost wishing that we might be transformed into the "Great Stone Face" and abide there forever, suddenly a mist settled around us, completely cutting off the view, as it only a

few minutes are all that mortal eyes are allowed to behold such a scene.

The descent from Gemmi to Lenk is quite a celebrated one. At the very beginning there is a sheer bluff of sixteen hundred feet, and in places the path is chiseled out of its side somewhat in the manner of spiral staircase.

If lovers of Swiss cheese will pardon me I will tell what I saw on the way up to Gemmi. We overtook three wet, dirty, ragged fellows with large wooden frames strapped onto their heads and backs. The frames contained a barrel, a bucket or two, and two or three shelves. The barrels were full of milk, and the shelves had dirty chunks of curd tied onto them. Three cows were trailing along behind them in a dog-like manner, and occasionally a nose would bump against a curd, or a tongue would take a swipe at it. They were makers of our dainty Swiss cheese.

The Swiss Chalet is the most attractive little hut imaginable. The front side is finished off in a cherry or chocolate-colored, burnt-wood effect with inscriptions burned over the door and windows. The shingles, about three inches wide, are put on five to ten layers thick, and are held down by long poles with rocks piled on them. The north, east and west sides frequently have stovewood stacked up to the roof. Some of them are perched away up on a mountain side and present an attractive, microscopic appearance. How any member of the family, except the goat, ever gets up there is another of the many things we didn't understand.

Men, women and children are to be seen out in their little patches, generally down on their knees, working the crops, or cutting the hay or grain with an old-fashioned hand scythe, and raking it with a hand rake. The oxcart is the favorite and prevalent means of transportation. The oxen are fat, and the peasants look happy.

We returned to Vevey via the fertile and flourishing Rhone valley; very much impressed, head and foot, with the view of this unique little country and its patriotic inhabitants.

The rivers on the continent are all walled in with stone from source to mouth, which gives them a very tame and subdued appearance.

There is a certain district down in the Rhone valley where the women wear trousers. They are called Paysanner de Champéry. They must be suffragettes.

Crist Church College, Oxford, Eng.

The Relation of the Medical Profession to Religion

By Dr. R. A. Farmer.

Since the healing art is in the closest touch with all sciences, and especially with those that deal with the phenomena of life, it bears by necessity a very close relationship to religion.

There is a popular idea that religion and science are constantly at war with each other, each striving for supremacy over the other, and if the one should be victorious it would mean the overthrow of the other. This is a misconception and is hurtful to both that it should ever have become prevalent, and still more unfortunate that the discussion on the subject should have become so great as it has in the past and is at the present time, but we can see a ray of light breaking across the horizon of human intellect to the end that we have greater tolerance and more friendly feeling between the two than ever before.

Instead of constant strife between the two they should be bound together by bonds of the strongest sympathy.

The universe is the work of one Creator, one first cause. The theologian deals especially with the spiritual welfare of man and the source of his knowledge comes chiefly from the words of the great Jehovah originally expressed in some ancient language and later translated into our own. The Scriptures are a revelation and man is the interpreter of that revelation.

To the scientist the universe is a great divine volume written by the finger of the Almighty and containing many truths.

It is the province of scientists to study this volume with diligence and honesty to try to discover the divine laws which govern the universe and then apply this knowledge to the advancement of the human family.

His field of inquiry involves the physical and the metaphysical, the laws controlling matter and the operation of the mind.

The two fields are in reality equally divine, and demand equal honesty of purpose and devotion to duty, and should inspire each to the loftiest sentiments and the broadest charity.

If we will look into facts we will find

that religious duties takes on a complexion of perfect harmony with the state of civilization and the development of science. For instance, when Galileo promulgated his views concerning the heavenly bodies he was equally criticised by the Church and science, but later the scientists accepted his views and the theologians adjusted their interpretations of the Scriptures to the new philosophy, and it was found that it was in perfect harmony with the advanced and more correct interpretation of the Scriptures. In other words, the laws as found in the Bible and the natural laws exactly coincide.

Examine the countries that have embraced the religion as found in the Bible, and you will find that they have embraced the natural laws about equally.

There was a time when we thought it was essential to believe that God exercised a direct personal control over the growth and development of every living thing, but now we know that plant and animal life are regulated by divine laws and this thought has in no way diminished our exalted conception of the great Creator whose wisdom divined all things well.

We see all round us the beautiful scenery which declare to us that they are the work of the divine Creator whose laws we must obey or reap the penalty of our sins, which will be disease in some form, and then we are prone to cry out against our Creator and say that surely that he is unjust or he would not allow these things to befall us. As we stand by the bedside of one who is suffering the tortures of the rack, writhing in agony, we are prone to doubt the existence of a just God who could allow them to suffer so when it is not the results of their sins alone that they pay the penalty, and it is here that the true Christian physician plays an important part in present life and the future destiny of that immortal soul; but this can only be done by a careful study of the Bible along with his study of his profession.

The doctor should be in close touch with the teaching that are of divine origin, for he daily comes in contact

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with people from all walks of life, and many of them he is able to wield more or less influence over, so if he is a Christian he can not only heal their bodies, but can also give some comfort to the soul, which is often sick unto death with sin. The doctor is the one in whom we place the greatest trust, he is the one who sees us on the sick bed and who greets us on our recovery, the one who stands by us in the trying hour of death and grieves with us in our loss; for these reasons, if for no other, he should be in accord with the divine teachings.

There is no one whose influence comes in closer touch with the real life of the nation than that faithful servant, the true consecrated physician. See him as he is called at midnight from his own loving home and family to minister with patient touch and unfailing devotion to the diseased-stricken household of his neighbor.

Again look at him as he stands and fights when contagion and death have their banners unfurled advancing as if to destroy the country, when many of the bravest of the land have fled for safety to other parts. That is all right, but the physician must stand his ground, for if he does not he is branded as an alarmist and a deserter of his profession and mankind.

He bends over the prostrate form of his fellow man in affliction serving them with all the resources of his science, and all the consecration of his soul, without armor for self-protection, without martial music to cheer him on and stimulate him to strive for victory, without the glitter of gold or the glory of war, or the inspiration of an immortal name, this splendid hero stands by the flag of his adoption in

silent response to duty's call, the sublimest soldier the world has ever seen.

But even this is not the greatest part of the physician, for he must have learned to give to the parting soul as it is preparing to wing its flight to the great beyond some word of comfort and cheer to brighten his dark hour of death and give him a ray of hope of the great beyond. If he has learned this he has learned something greater than the study of medicine has taught him.

I ask the question if the Church has discharged its duty in training the doctor so as to make of him a *safe* counsellor throughout all the trying ordeals of human life. What has it done to place Christian physicians in the Christian homes of this country? In reply to these questions I will say that I saw quite a change in the attitude of the Churches toward the medical students during my four years in the medical school, and I have learned that the Churches are doing more to encourage the boys to lead Christian lives than ever before.

If they don't get the doctor in touch with the Church and Christianity while he is in school the chances are that he will never be reached; so it behoves the Churches to bestir themselves and prepare for the boys of this land a Christian as well as a literary or medical education.

In conclusion I ask for a closer relationship between the medical profession and the Churches for they are one great body working for the same great and glorious end—the salvation of immortal souls.

Richmond, Texas.

Merry Christmas Greetings

I want to preach you a little sermon at the beginning of this new year, and after you have read, endorsed and put it into practice, you should want to preach it, you have my permission. Text, Rom. 12:11: "Not slothful in business, fervent in spirit, serving the Lord."

I would preface my remarks with the earnest plea that the apostle makes to the Roman brethren in the opening of this wonderful chapter: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice; holy, acceptable unto God, which is your reasonable service."

I would also entreat you to use every faculty of your mind and body in the service to which your risen Lord has called you. If you obey this injunction, you will need to use the utmost diligence in every department of your manifold office.

You will note that you are to be "a living sacrifice," not a dead or inert one. He wants you, a living man, to consecrate yourself to him that he can use your head, heart, hands and feet, all for Christ.

Slothfulness in any business, the business of the Church, as truly as secular business, carries with it a tremendous curse, while it is being indulged in, and a far greater curse at the judgment-seat of Christ.

Slothfulness in the Church and pastor is the bane and curse of the cause of Christ to-day. It is paralyzing the great forces of the kingdom of God, and causing the world to scoff and mock at the claims we make for the mighty uplifting forces of the gospel. Not that any of our pastors or people are really lazy, but that they are indifferent, careless, and willing to take things easy, and not willing to put the full force of their redeemed personality into the great work of saving a lost world.

Perhaps anyone of us would resent the application of this opprobrious term, and I would not be the accuser of my brethren, but still I think that it will amply reward us to look carefully into our lives, and see whether in some degree it may not be truthfully alleged against us. Christ said, "If any man will be my disciple, let him deny himself, take up his cross daily and follow me."

I shall now leave you to make the application and proceed to make some suggestions:

The pastor is the God-appointed leader of the Lord's hosts. And he must lead. He cannot drive. Nearly all of our official boards are composed of bright, thinking men, who must see the reason for things that are done or to be done. The pastor must teach and lead them. He should be so kind and consecrated and wise that his people will love him, trust him and follow him.

If you should be careless and indifferent in the performance of your duties, you should not be surprised to

find that your board is slow and indifferent in the performance of theirs.

If you want your stewards to be prompt in collecting your salary, you should set them the example by using all diligence in collecting those claims which the Church has placed in your hands.

If you wait till the last of the year to get your collections, don't feel bad toward your stewards if they wait till the last of the year to look after your interests, and let you go half-starved throughout the year, and then let you go away unpaid. You have no right to expect more of your Church than you are willing to do yourself.

I know of nothing that will inspire the people more to pay their assessments promptly than for a pastor to collect all his conference money in the early part of the year. It makes them realize that they have a wide-awake pastor, and springs them to more active service. Life begets life. A brave leader puts his courage into the whole army. Don't depend too much on big sermons. Live all you preach.

I am not a bit afraid to guarantee the salary of each one of my pastors who will have paid all of their conference collections by March 1. If you can do this, the inspiration that it will give to your people will make failure almost impossible.

I have observed for quite a while that the pastor who waits is the pastor who fails. In fact, to delay about this important matter is to invite every possibility of failure.

I have never known the salary of a pastor to go unpaid who got all his collections in hand early.

That statement is certainly worth considering. There are many reasons for this. It will not only give your people the inspiration they need, but you will thereby get out of the way of your stewards, and give them a clear field.

Again, I have observed this: When the salary and collections are let go till the last of the year, even if then by heroic efforts they are all paid, it leaves the Church in a strained, disheartened condition from which it is hard to rally them, and they are loth to undertake any forward movement. They will invariably cry out for retrenchment, rather than advancement, at the beginning of the new year.

If you are not doing it now, begin to pay the Lord his tithe. It is his. It is "holy unto the Lord." Jesus says, "You ought to tithe. Don't be afraid to let the people know that you tithe." "Give with simplicity" to be sure, but don't deprive them of your godly example. Preach it and teach it, both by precept and example.

Please bear with me, but I want to make this the best year of each one of our lives. I, personally, desire to be of greater service to my Lord and to my fellowmen than I have ever been.

We are planning to make a thorough canvass of every charge on the "every member campaign" for missions. That means that we shall try to get every member to realize his or

Cause and Effect

On account of its economy, as well as superior baking results, Snowdrift Hogless Lard is universally used by Bakers, Hotels and all who use great quantities of shortening. Snowdrift is the most healthful article known for taking the place of hog lard. It is composed of highly refined cotton seed oil, and a slight proportion of beef fat. Snowdrift Hogless Lard is sold by all progressive dealers, and imitated by many unprogressive manufacturers. Beware of these imitations, named to sound like it, and put up in packages to look like the ORIGINAL STANDARD SHORTENING—Snowdrift Hogless Lard!

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her personal responsibility for the world's evangelization, and to regularly and systematically do something to that end.

If we do this in any appreciable measure, we shall have to first feel our personal responsibility. So that I want you to feel that you are personally responsible for the success or failure of this work in your charge. You are the leader, and you hold the key to the entire situation.

Therefore I exhort every one of you to let nothing deter you from beginning at once, and pressing your work with all vigor and diligence till success in every department of your work shall crown your labors. Begin now and get all the collections in hand as early as possible. Delays are always dangerous, and slothfulness is always disastrous and sinful.

And then we are to be "fervent in spirit; brim-full of holy enthusiasm. Full of zeal for the Lord's cause. Full of burning consuming desire for the lost. The man nearest me and the man farthest from me.

But you cannot have this true fervency of the spirit unless the Holy Spirit dwells in you. Remember that He is the great dynamic force in the kingdom of God, and don't make the mistake of trying to do this superhuman work without His continual presence and aid. And in order to secure His continual presence, you will need to give heed to the apostle's admonition, "Continuing instant in prayer."

Remember that the men of much force in the kingdom are the men of much prayer. Without him you are a human unit; with him you are an invincible host.

Christ said, "All power is given unto me both in heaven and in earth;" and that degree of divine power that you may need for your special work is yours for the asking. But it will take fervent prayer to get it. Therefore, "be fervent in spirit."

Plan, preach and pray for a great revival till it comes. God is ready to pour out his blessings on us now, but we must get ready to receive them.

"Serving the Lord." If we are to serve the Lord as he delights to have us serve him, we must learn the art of serving humanity. We can worship God in solitude and seclusion, but we cannot serve him unless we serve the creatures which he has made.

Therefore we should lay ourselves out in serving suffering humanity. "As we have therefore opportunity, let us do good unto all men."

And now, "he is able to make all grace abound to you, that you always having all sufficiency in all things may abound unto every good work."

And "unto him who is able to do abundantly more for us than we are able to ask or think, to him be glory throughout all ages, world without end, amen!"

A. A. WAGNON.

The Pastors' Conference and Missionary Institute will be held at Rockdale, January 10, 11 and 12. Every pastor is expected to attend, and have something for the good of the meeting.

Please urge as many of your members to attend as possibly can. It will do them good. We are expecting Bro. Weeks to be with us.

A. A. WAGNON.

Don't.

Don't think because you have taken many remedies in vain that your case is incurable. You have not taken Hood's Sarsaparilla.

It has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours.

What this great medicine has done for others it can do for you.

POLL TAX PAYMENTS.

All who fail to pay their poll taxes before February 1, 1911, will be barred from voting on the prohibition constitutional amendment, when it is submitted to the people. No real anti-saloon man ought to allow himself to be placed in such a predicament. If the anti-saloon vote of Texas is polled, no one allowed to vote who is not entitled to, and returns are made according to the polled vote, no one at all acquainted with the situation, can doubt that the prohibition amendment will carry by an overwhelming majority.

In view of this prospect, every anti-saloon man, between the ages of 21 and 60 is urged to immediately pay his poll tax and urge his neighbors of like faith to do the same thing. That vast army of young men who will not be 21 before February 1 but will reach that age before the day on which the vote is taken on the prohibition amendment, are urged to supply themselves with exemption papers, which the law requires tax collectors to furnish. Men over 60 years of age, and therefore exempt from poll tax payments, need to get from the tax collector exemption papers in order to be able to vote.

No words will adequately express the vital importance of these matters. Let every anti-saloon man equip himself to do a good citizen's part in this contest. Let every man of us remember that there is involved in the contest the grave question as to whether the liquor interest of the United States shall control the politics and destinies of the people of this State, or the people themselves, shall control their own affairs.

J. H. GAMBRELL,
State Superintendent.

Dallas, Texas.

When the mind is emptied of its lofty ideals there is nothing left of the man.

Glenn's Sulphur Soap
For the Skin

Relieves Itch, Dandruff, and Cures Pimples, Blackheads

Sold by all druggists.

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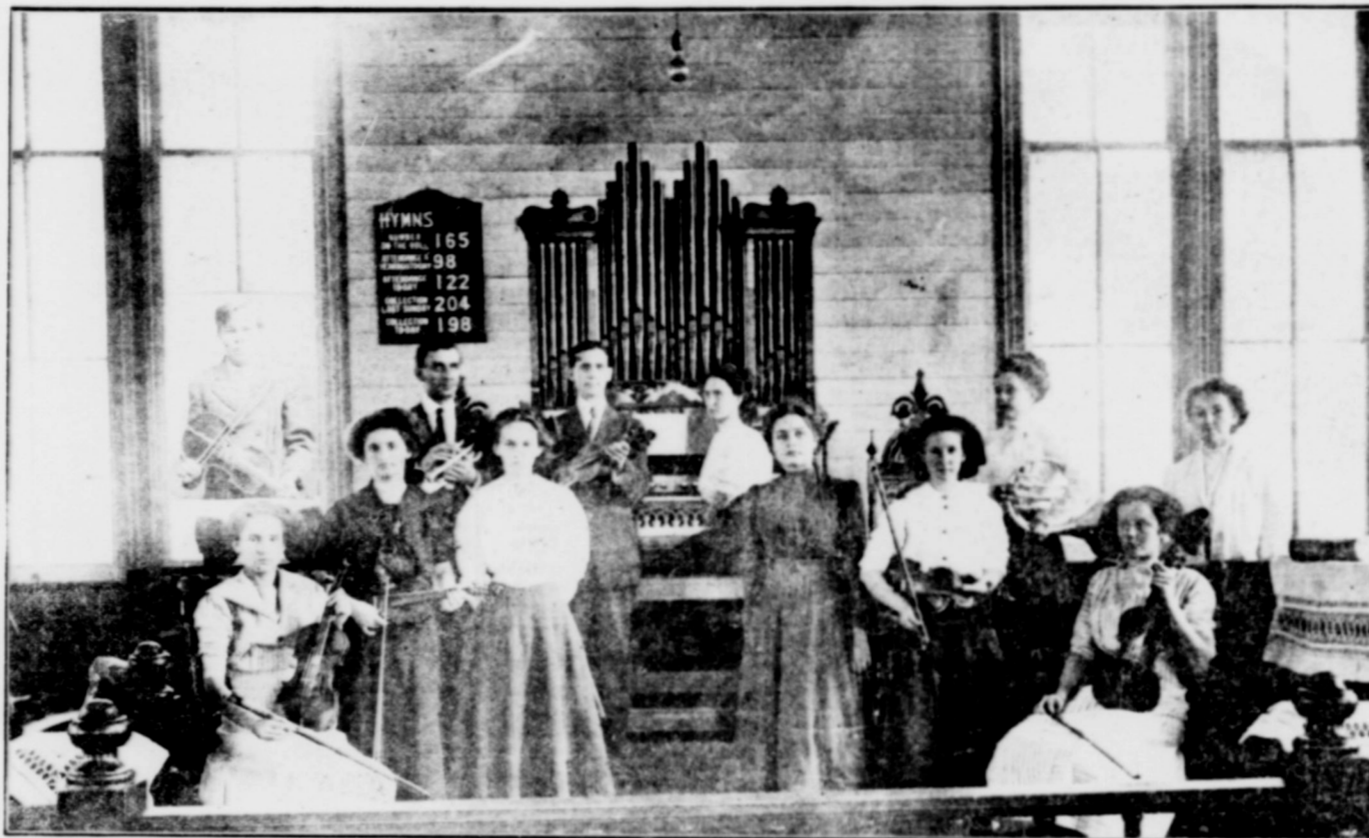
Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc.

STOPS PAIN IN THE BLADDER, KIDNEYS AND BACK

Would it be nice within a week or so to begin to see good-bye forever to the scalding, disabling, straining, or too frequent passage of urine; the forehead and back-of-the-head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency?

I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery you ought to write and get a copy of it. Many a doctor would charge you \$1.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: "A. E. Robinson, K-137 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, the recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power.

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



THE ORCHESTRA OF 1910 WHICH LED THE MUSIC FOR THE FIRST METHODIST CHURCH OF RUSK, TEXAS. G. V. RIDLEY, PASTOR.
 BOTTOM ROW (including the two sitting)—From right to left: Misses Josie Allen, Dorris Tucker, Lucy Vining, Edna Myrtle Dawson, Elizabeth Ridley and Jewel Parks.
 TOP ROW (all standing but the organist)—Left to right: Earl Yates, F. C. Carter, Prof. Utley Gunter, Conductor of orchestra; Miss Cora Allen, organist; Mrs. Utley Gunter, soloist; Miss Mary Miller—the latter, with Misses Vining and Dawson, sopranos.
 A better or more loyal orchestra or orchestration of instruments has rarely ever been organized. These people were a joy to their pastor and the congregation.

Notes From the Field

Blue Ridge.

The pounding came in the old Methodist style, and the many good things to eat—yes, they came and have been coming from all parts of the work ever since conference. So far, the people and preacher in charge are getting along fine. The outlook is promising for a great year.—L. F. Tannery.

Lawn Charge.

I have made one round on my work and have made some progress. I have organized two Sunday Schools. We now have three Sunday Schools in place of one. We hope to make this the best year of our life in the work. Last Sunday I baptized eight children and one young man.—T. A. Knight.

Hewitt.

Our first Quarterly Conference was held at Stamford Chapel December 2. It was a joyous occasion. Besides a good attendance of officers, the local congregation took creditable interest in all the meetings. And my, what a spread! Saturday, after the morning service! Our new presiding elder took his office seriously and yet naturally, our people were pleased with him in every way. Many brethren write of poundings, popularity, etc. We have been carried in the most up-to-date fashion, but the affair was so manifestly harmless and good-natured that none of us took fright. First and last, many substantial tokens of appreciation have come to the parsonage. God bless the donors.—M. A. Turner, Jan. 2.

Dexter.

From the conference at Wichita Falls our good Bishop Murrah sent us to Dexter Mission, so immediately on our return home we began to pack our sripes. On our arrival we received a warm welcome such as makes a preacher feel like he was, indeed, welcome. We have large and appreciative congregations, and that poundings was as usual forthcoming. Our table was stacked high with things good to eat. Our Orphanage collections have been met at all the places I have asked it, and everything points to a successful year on this work this year.—C. C. Cowling, Dec. 26.

Groveton.

My new field of labor is the most inviting of any in which I have worked. These are the friendliest people I have found. My predecessor, Rev. Jesse Willis, left a fine Sunday School and a splendid Home Mission Society. The Stewards have assessed \$1,200, in addition to the missionary appropriation. I aim to build a church here this year. The H. M. Society are willing to buy whatever I want for the parsonage. I think I suit these people, and I know they suit me.—W. C. Morris, Dec. 21.

Bangs.

Our second year on the Bangs charge begins promising. We are meeting with large and appreciative congregations at each point. We especially feel hopeful, because of the presence and help of our good Bro. Harris and family. They have moved on a little place just one mile out. Their faithfulness and inspiring presence makes a young preacher feel good. The people of Bangs have kept their record unbroken by pounding the preacher. Some good things are always finding their way into the parsonage, but the thing we appreciate most is the good things spoken to us,

and the willingness on the part of many to make this year the best year in the history of the charge. The good women of the Home Mission Society have furnished the parsonage with some very helpful furnishings at the cost of about thirty dollars. This preacher and family have many reasons to be thankful, and do our best, all of which we are and do.—J. Frank Luker.

Albany.

I have entered upon my third year in Albany charge, and in some respects the outlook is the best of the three. Notwithstanding hard times, our people are holding the work up in good shape. The Sunday School and League have had no abatement in interest, and congregations are good. The stewards are providing liberally for the pastor, all things considered. On our return from conference we found supper and a nice pounding awaiting us; and Santa Claus did not forget us Christmas, bringing us several nice presents, for which we are very grateful. We have some very fine people in this charge and I feel sure of a pleasant year.—J. H. Chambliss.

Mansfield.

We had two good years at Blanket. Those are most excellent people, many of them the very best to be found anywhere. Our reception at Mansfield was cordial and hearty. Many tokens of regard have been sent to our home. On the night of the 23rd they gave us a great pounding. We have good property and a fine people here. Brother Hilburn held in high esteem by the Church and community. There is much work to be done. I trust I may have wisdom and strength to do the work of the Lord at this place.—S. A. Ashburn.

Rice.

No other preacher in the State has been received upon a more hearty welcome than the people of Rice have extended to us. On our return from conference warm handshakes and smiling faces with words of kindness greeted us on every side. This was followed by a large crowd of young and old assembling at the parsonage early in the evening and doing everything that could be thought of as tokens of their appreciations of our poor efforts to serve them in the name of the Master. We have some of the best people on earth, and they try in every way possible to make their pastor and family happy. I expect to ask the Bishop to forget the time limit when my four years are out. We have planned great things for the year, and hope to be successful.—M. W. Rogers.

Bruceville and Eddy.

We were glad to be returned to these people for another year. This is a good work, and a fine band of people, who are loyal and devoted to their Church and pastor. At the last Annual Conference the charge made the best report of its history. A nice increase in membership and finances to the amount of \$2355. We expect to go way beyond these things this present year. The people have received us back with open arms, and many are the tokens of their appreciation. Bruceville started the ball rolling with a nice pounding, and a good sister gave us a nice turkey for Thanksgiving. Then the stewards at Eddy met and organized and raised the salary at that place for the pastor \$100 over last year. Bruceville no doubt will do the same. Christ-

mas Eve the stewards at Eddy presented the pastor with a nice suit of clothes and shirt and shoes. Other presents have been coming in, such as money and wood, until we believe that we have the best people in Texas to serve. We shall lay ourselves out to serve them in a spiritual way, that the Church may prosper as never before. Sunday-schools are growing, under the supervision of Brothers Joel and Jop Kenenson. Congregations are large and attentive. Almost forgot to say that the stewards at Eddy are going to pay the preacher monthly instead of quarterly, as heretofore. A great advancement, indeed. Will hear from us again soon.—R. H. Helzer.

Jacksonville Station.

We have started on the second year at Jacksonville with great hope for a good year. The people received us with tokens of kindness and appreciation, and the work starts off well, and I feel sure that a good year is before us. The stewards have increased the pastor's salary \$300, which indicates some progress. Congregations have been good, and the interest seems to be deepening for a great revival, and we are working to that end. We have a fine people to serve, and a people who appreciate and love the Church and stand by the preacher in all the work of the Church. After a long term of service as presiding elder, I am glad to be back in the pastorate, where I can fill up on good books and make some new sermons; for one on a district has but little time for sermon-making. The truth is, the presiding elder is the hardest-worked man in the Church, and less appreciated; for he is everybody's man and nobody's man, with all the responsibility of the district upon him, and without much sympathy from any—and yet he is the most important man in our itinerant ministry. How much depends upon him! Think of it: He has the care of all the Churches and all the preachers and their families, and if he makes a mistake in his advice to the Bishop and a man is placed where he or the

Church will suffer, that mistake can hardly be repaired. My sympathy is for the presiding elder, and let me say here that no conference can go forward whose presiding elders are not of the very best men, and men who love the Church and are of good judgment as to men and their fitness for the work. The work on this district starts off well, so far as I have been able to judge, and we are expecting a year of great prosperity. All the preachers are in place and at work, and the presiding elder is going around looking after all the work of the district.—R. A. Burroughs.

Higgin.

Our first Quarterly Conference, which was held December 5, was a good one. Our new presiding elder, John R. Nelson, came to us in the strength of a giant, preached us two good sermons and brought things to pass in the Quarterly Conference. We are starting off well. Notwithstanding we lost one appointment (Hors Hill), the stewards raised the preacher's salary \$200, making it \$1000. A storm struck this place Saturday night, which came near destroying us—pounding, pounding; not light, but many good and valuable things. We are in the midst of a good people. We are praying and hoping for a great year.—W. Vincent, Dec. 27.

Trent.

After a very pleasant year at Tenth Street, Abilene, the writer was appointed to Wellington Circuit this year, but before we were on our way a change was made and a vacancy was opened at Trent, so I was changed to this place, and in less than twelve hours after I was notified of the change, I was on the ground and took charge as pastor, and returned to Abilene to ship our household goods. We took Thanksgiving dinner and Thanksgiving supper with our good Brother Brown and wife, and I want you to know it was a feast. I have made one round on the work, and find everything in good working order, which speaks well for my predecessor. This work has been for the past three years two half-stations, but on account of the drought we have been forced to take in more work so as to have a larger territory in which to graze; but it is all being covered very satisfactorily. I must say that in the face of two years of almost complete failure our people are the most hopeful I ever saw. We are planning for a great year. We have a great people and they have a great pastor, so two great factors make a team. We have been receiving many tokens of kindness. While we have had no special poundings, many things are finding their way to the parsonage. May the Lord bless our little flock.—R. O. Bailey, Dec. 27.

Sipe Springs.

"All things work together for good to those that love the Lord," has been verified in our case, for verily the lines have fallen to us in pleasant places. With sad hearts and some reluctance we bade our friends on the Norton charge good-bye, as there are some saints to be found there who are doing valiant service for the Lord, against difficulties. May God bless them! But we have found loyalty. Methodism's watchword—practiced by the good people on Sipe Springs charge, as they gave us a warm and royal welcome, and when brotherly handshakes and kind words could express no more, on last Thursday night they very substantially proved their generosity when a merry crowd with happy hearts gave us a full-grown pounding. In the calm that followed the storm we found many good things to eat, which were much appreciated by this preacher and his family; for, like the Israelites of old, we still enjoy the "flesh pots of Egypt." But at the same time we realized that it was an unfruitful way of developing our spir-



REV. G. V. RIDLEY,
Formerly pastor at Rusk, but now at Athens, Texas.

itual lives, bread alone the hidden alone supp Psalm and to lead us joined in l many merr us. This plete withc good wom our comfor ture and t home. Ma Springs in Central ru Plains, and good prosp as the railr site and t town and t Methodism good Lord there, with Board of S old r. Brot delight and first Quart this is his siding eld cast their I think we said of the has not yet for him gi ing forwar white unto tory in Hl Advocate, t do my best dist home.

Rochester :
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Van Alsty
We are many day turned to teen years, charge we Conference Faces of ti sent, and t our congre are now th of the Chu love and d ceived exp friends be confidently one of the Our presid is also nev us Sunday, spiritual u pletely we The Quart Wednesday ing the ral ice, the at sion was provision v the pastor Woman's expended orts to a school cele "white gif collection i sent to th wishes and mas and t not close predecesso work in t good wife our people.

Norton Cir
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itual lives, for "man can not live by bread alone," so we fed our souls on the hidden manna that God's Word alone supplies by reading the 23rd Psalm and calling on Brother Morris to lead us in prayer, in which we all joined in heart, thanking God for his many mercies and great goodness to us. This article would not be complete without mentioning the part the good women took in contributing to our comfort by putting in new furniture and things needed in our new home. May God bless them. Sipp Springs is on a branch of the Texas Central running from Delton to Cross Plains, and has great expectations and good prospects of making a good town, as the railroad has bought a new town-site and is virtually building a new town and moving most of the old one. Methodism is to the front, and by the good Lord's help we hope to keep it there, with the aid of our faithful Board of Stewards. Our new presiding elder, Brother Barcus, presided to the delight and edification of us all in our first Quarterly Conference, and while this is his first experience in the presiding eldership, yet "coming events cast their shadows before them," and I think we can say of him what we said of the Queen of Sheba—"the half has not yet been told of him." I predict for him great success, and am looking forward with faith upon the fields white unto the harvest, and expect victory in His name. May God bless the Advocate, the preacher's friend. I will do my best to put it in every Methodist home.—Jas. J. Hape.

Rochester and Obrien.

After two years on the Tuxedo charge the Bishop read us out at Clarendon for Rochester and Obrien. These are little towns located on the Orient Railroad, with about 700 and 400 inhabitants respectively. Our other appointments is Cliff—a splendid country church. Rev. J. D. May, our predecessor, has wrought well, having built a splendid concrete church at Obrien and a good parsonage at Rochester. From the very first the good people seemed to appreciate us in the true Western style. They received us with open arms and warm hearts. All along we have had substantial expression of this appreciation. "Was there a pound of gold?" you ask. The largest this preacher has seen in twenty-six years' itinerancy. But as the English vocabulary has about been exhausted in the descriptions of these monumental affairs, and sometimes even unknown tongues have been invoked, we will not attempt to describe this one. We have a live, wide-awake people. The assessment for the pastor's salary has been raised to \$300. We have three good Sunday Schools, two splendid Senior Leagues, and one Junior, and a Woman's Home Mission Society which does things. The spiritual condition of the church is very good, but not what we would like for it to be and not what we expect to make it by the co-operation of all these organized forces. God's help, and the assistance of the people, we look forward to the greatest year in our ministry. With Rev. G. S. Hardy at the helm we expect a great year over the entire Hamilton District. May God reward the Advocate in its great fight for righteousness. We expect to stand by it in the greatest of these battles, which is now approaching, in the bringing on of which I have been such a great factor.—J. H. Watts.

Van Alstyne.

We are told that Noah's dove, after many days of weary wandering, returned to the ark. So we, after eighteen years, have returned to the first charge we served in the North Texas Conference. We note many changes. Faces of those whom we loved are absent, and many new faces are seen in our congregations. The boys and girls are now the strong and active members of the Church, but the same spirit of love and devotion abides. We have received expressions of appreciation from friends, both old and new, and we are confidently looking to and praying for one of the best years in our ministry. Our presiding elder, Dr. Andrews, who is also new on the district, was with us Sunday, and his sermon was a great spiritual uplift to us all. He has completely won the hearts of our people. The Quarterly Conference was held Wednesday night, and notwithstanding the rain just at the hour for services, the attendance was good and the session was deeply spiritual. Liberal provision was made by the board for the pastor and his family, and the Woman's Home Mission Society has expended some \$25 in additional comfort to the parsonage. Our Sunday-school celebrated Christmas by offering "white gifts to the King." The box collection amounted to \$18.50, and was sent to the Orphanage with our best wishes and prayers for a joyous Christmas and a happy New Year. I can not close without saying that our predecessor, Brother Davis, left the work in fine shape, and he and his good wife are still in the hearts of our people.—J. F. Archer, Dec. 31.

Norton Circuit.

We arrived at Norton within less than a week after conference, and must say we were surprised to find so nice a parsonage, new and furnished so nicely, where people have had crop failures three years out of four in this section of the country. A preacher never had a nicer people to serve than we find here. They have shown themselves worthy of a good pastor, and we fear it will be hard for us to ever repay them for the many kindnesses shown us. Nice things have found their way into our dining room from the time we arrived. We have completed the first round, having sev-

en appointments, and we find our people willing to co-operate with us in the work. We hope to do great things for the Master this year. They gave us a nice little collection on the conference claims and a good pound-for-a-Christmas present. We are praying for the rains, that our people may be able to meet the obligations of the Church and other necessities. We are also praying for great revivals all over the charge. We hope to be instrumental in saving and comforting many who are lost and oppressed, for we are proud to be pastor of such fine people.—Preston Broxton, Dec. 28.

Bryan, Trinity.

My second year at Bryan was in nearly all respects the best in the history of that Church, according to statistics and the opinions of many of the oldest and most observant members. I had 165 additions—99 on profession of faith, 66 net gain to the membership. Both years showed a steady gain in the attendance upon the Sunday-school, and I left it with the largest attendance in its history. The attendance upon the services, according to the long-time members, held up quite as well, so far as the least, as it had ever done in any former year. The finances were not only in full, with \$78.44 excess for missions, but some substantial improvements were made to the house of worship and some of the indebtedness was liquidated on both the house of worship and the parsonage. Best of all, many a tear-stained face and trembling voice assured us that wife and I had not labored in vain in that field. I was delayed in getting away on account of my daughter's marriage, and before I left Brother Finn had reached the ground and taken hold like a veteran. I am now at Trinity, but too new to be able to say anything beyond the fact that I have a magnificent field of usefulness, and my people have received me kindly, pounded me after the most approved fashion and given assurance of willingness to help me in my efforts to glorify God and build up his Church.—Thomas H. Morris, Dec. 27.

Elm Street, Waco.

We have enjoyed a most pleasant reception, and are hard at work in this important field. The pounders came shortly after our arrival in numbers about fifty, and brought all sorts of things good to eat. The elegant parsonage—said to be the prettiest in Waco—already splendidly furnished, had a bill of new furnishings lying in the hall ready to be set up when we first opened the front doors. Congregations have been good, and they are so responsive that they actually speak out in meeting in the good old-fashioned way. Members are coming into the Church at most of the regular services, and the revival spirit is manifest. The Sunday-school is so large that the superintendent is crying for more room. In fact, the Church is well organized, and is a credit to itself and the pastors who have wrought so well in the past. The new presiding elder is going at a 2:10 pace, and the harness seems to fit perfectly. Great things are coming to pass in Waco Methodism this year.—J. J. Creed.

Diamond Hill.

We arrived here soon after conference. This is the first time one of our pastors has lived among these people, and they are certainly showing by their kindness to the preacher and his family that they appreciate our presence in their midst. We have no parsonage here yet, but our stewards have rented a house, and the good women have provided what furniture we needed. On December 21 a watch party gathered at the parsonage. They came not only to watch, but ready to pound with cans, socks and other things necessary for the comfort of a preacher's family. We do not know how to thank these good people for their kindness, but we are going to try to make this the very best year possible. Out at Harwell's Chapel, eight miles in the country from Fort Worth, we have a noble band of workers. We go out there once a month, and we always come back with something good to eat, besides a spiritual uplift from those godly people. Altogether, I think the prospects are good for a great year of service for our Lord W. B. Vaughn, Jan. 2.

Gouldbusk.

We are now well started on our second year at Gouldbusk. Gouldbusk charge is a new work, made of our old charge, the Valera, which we served last year. We only had to move eighteen miles. This brings a new charge. We, of course, had no parsonage. As soon as it was known that a Gouldbusk charge had been made, Bros. Edens and Wright at once phoned me to know if I would make my home in Gouldbusk. My answer was that I would if they would provide a home for my family. This one they gladly accepted, made an arrangement, secured teams, and notified me to have my trinkets packed, and be ready to move upon a set day. Bro. Wright also phoned me that we would get supper at their home, which was good news to me, for I had supposed there before. We bade farewell to our many friends at Valera, and took our departure for our new home at Gouldbusk on the afternoon of Dec. 7th, arriving at Bro. Wright's about one hour after dark. Leaving my wife and children at Bro. Wright's, we went with the wagons over to the parsonage, where we unloaded our belongings. We returned to Bro. Wright's, where a sumptuous feast was spread, awaiting our arrival. As we entered the dining room, such a sight greeted our

eyes as would have tempted the palate of a King, or even a Teddy. I ate and ate all I could eat, and then agreed "as an apology," to be satisfied with only a duplicate of the same bill of fare for breakfast. The next day was spent in arranging things in our new home. We have a beautiful little parsonage, with five rooms, all as conveniently arranged as if it had been built for a Methodist parsonage. The next night finds us quartered in our little parsonage home. About 8 o'clock we were suddenly disturbed by some one striking a terrific blow on the window near which was sitting. At this I might have been alarmed, had it not been for a merry shout of children's voices, which led me to believe no serious harm would follow. Then a voice which I did not recognize, asked, "Will you let us in?" I opened the door, to find that the yard was full of people. Soon the room was full of people, then came Bros. Coker and Wright rolling up the steps and into the house a cart, and when it had stood still over against the door they began to unload all kinds of things to eat. Bro. Wright then called for a lamp, and said he was going to have some music. Miss Eura Wheatly taking her place at the organ, with Bro. Wright to lead and a number of young people to sing, we enjoyed some good music. Before all were gone Bro. Coker, who is our local preacher and strong helper in the work, read a lesson from the Psalms, and then led a prayer, in which he invoked the blessings, power and wisdom of our God to be upon us in coping with every Christian demand. We are starting well in this new year. Our field is one of much labor, with great opportunities before us. We are earnestly praying that in all things the unseen hand of our God may lead and guide us into a marvelous and unmeasured success in Divine things. We have a good people, a pleasant Church. We are well satisfied and down right at work for a great victory.—C. S. Reese, Dec. 27.

Hamilton Circuit.

Bishop Atkins has returned me to my former charge. I am to have my row over. Our noble board has raised the assessment for the support of the ministry, notwithstanding the prevailing drought and the loss of Evant Church from the Hamilton Circuit. Last year's results were truly gratifying. The circuit reported to Bishop Atkins 160 conversions, 178 members received, one Church with more than 100 members organized, 20 infants baptized, parsonage, 400 ft. park and new Advocate sold. Members and Church and Sunday-school work and finances 50 per cent above former record. We are organizing a new charge for this year outside of our regular circuit work. I have two excellent local preachers who are going to work our Hamilton Mission, and by conference we will have a new charge to present to our President for adjustment. In our great revivals of last year Brother D. Q. Owen and our consecrated congregations, with the undersigned, were the instrumentalities by the Lord. Outside ministerial assistance was not used. Lesson: Let our pastors and their flocks do their whole duty, stick together and trust in God, and the old-time fire will fall on pastor and people, sinners will be converted, and our finances will be sure enough converted, and your finances will come as a thank-offering. On our return we were greeted on Thanksgiving Day with a happy throng from our new Church, Bethel, and our parsonage table could not hold the good things spread before us. Forty-five at dinner with us, and enough was left for forty-five more. Sisters A. L. Carter, W. E. Pointer, J. Monday, J. H. Bennett, W. C. McDaniel, E. C. Kooser and others took the lead in this sumptuous repast, and thus followed a fine pounding. This was the first Thanksgiving of the kind I ever attended. It was pitched on a high key. The social phase was great. The day closed with songs and prayer and talks by every one present, and the joy of the Lord rested upon us.—J. P. Tyson, Jan. 3.

Pioneer.

At the Central Texas Conference at Waxahachie the Bishop read us out for Pioneer. We did not know any of our people—a new charge to us. But we have been here about one month, and all has gone well. We have a very hospitable people. They commenced pounding us three weeks ago, and have never yet stopped. It is hoped they will keep up the good work. We have four points—Pioneer, Pleasant Valley, Crosscut and Burkett. We have a good Sunday-school at Pioneer, under the excellent leadership of W. L. Browning. He is of a true Christian type and a solid Methodist. Crosscut has a flourishing Sunday-school, under the leadership of Brother E. A. Sandoz. He brings things to pass over there. I was over at Burkett last Sunday. Brother Charles Golsen, of the North Texas Conference, filled my appointment at 11 a. m. Brother Golsen preached a most effective sermon. I was entertained over there at the Golsen home. Those people are of true Methodist stock. We have no church building at Burkett, but sentiment over there says we will build this year. Well, we are planning, working and praying for a great year. There are unlimited possibilities here. There are many Christian homes in this country, but there are some still yoked with sin. I feel ambitious toward my work, and believe we will, by the help of the Lord, have a good report for conference. Our people here have a new district, a new presiding elder and a new preacher. Dr. J. Sam Barcus is our presiding elder. He is very ambitious for the Cisco District. From the things I heard about Brother Barcus I am led to say he is a good preacher, and will also be very elevating to his district.—J. R. Kidwell, Dec. 28.

Rising Star.

We have been on the field here for one month. Were met at the train on our arrival by a number of our people, and after a kindly greeting were conveyed to the hospitable home of Brother Levi McCollum and entertained until our household goods arrived, which had been delayed in transit. We (and that means all the family) left many

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kind friends at Harbin and Green's Creek, but we found new ones here to greet us and receive us in Christ's name. What other class of men have the happy experiences but the hard-worked Methodist preacher and family? It goes far to please husbands and to inspire him to do his best work. Brother R. W. Nation had matters well in hand. So we start out in a new (in name) conference, a new district, a new presiding elder, a new charge to us, and all these new things start well. Brother J. Sam Barcus, the presiding elder, has the district well in hand and well organized, having completed his first round. The branch of the Texas Central Railroad from Delton reached here on Thanksgiving. The town is taking on new life. Not an empty or vacant house to be found. A number of new houses now under construction, and a great many planned to be built in the near future. The Church will keep pace with this new progress. We have a fine Sunday-school, two Leagues and a Woman's Home Mission Society. The latter has added materially to the furnishing of the parsonage, and is now about ready to repaper and beautify the interior of our church. That done, they will move for a new parsonage. The people have been good and kind to us from the start, but last Thursday night they took advantage of my absence and invaded the parsonage after prayer-meeting, and so surprised wife that she says she was speechless; but she retained presence of mind enough to get the name of each invader, not for the purpose of prosecution, but that we may remember them by name at a throne of grace. Many tokens of their visit are yet visible, and will be for days to come. A number of others have come in since, like our missions. The last was Brother Steve Nance, who brought a nice turkey. I do not know where this is to end, but the preacher and family all survive as yet; in fact, instead of being discouraged, feel more determined to do better work, and render better service to this noble people. May one and all be richly rewarded by our Father above.—D. C. Ellis, Jan. 2.

Textline Mission.

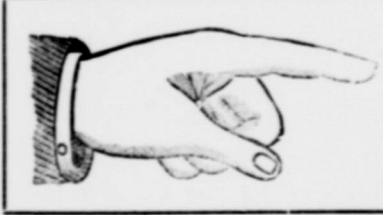
As many of you are aware, I was returned to my old charge, Textline Mission, by Bishop Atkins at Clarendon. My presiding elder of last year, Brother J. G. Miller, now of this, the Vernon District, saw fit, on account of my health, to exchange with Brother O. P. Kiker for me, and placed me at this place. Brother Hanks, my predecessor here, as well as my successor at Textline, has succeeded in removing this charge from all indebtedness, for which he should receive due credit. While we, indeed, left our former place with sadness, for some of the best people we have ever known are members at that place, yet we know our lines have surely fallen here in good places. Our poundings have in a sense been like Brother Binkley's, as he stated at the North Texas Conference—they are every day, only we do not receive a statement of all done for us at the end of the month. Our beloved, and well he deserves the name in every sense, was with us on December 16, and on the following Sunday night preached us a sermon as only he can preach. One man said of it, "He says things like he means them, and then makes you believe the same way." Thalia, a prosperous town eight miles from here, now asserts her rights as a half station, meeting Margaret on all financial lines, giving us two fine half stations and one weekly appointment at Black. Our salary was raised over the assessment of last year. We are preparing to seat our church at Margaret with circular oak pews, and have installed a gasoline system of lights. Thalia has a good school, comfortably seated, newly painted with a fine membership. All I have to say is this: If you have never seen a "sure nuff" Methodist, come and see us, and I will introduce you to so many your hand will ache for a week, one family having only three preachers in this conference. We will try and place the Advocate in all our homes, as we already know the good the Church derives from its readings.—Jno. E. Eldridge.

ANNOUNCEMENT.

The Amarillo District Missionary Institute will be held in the Polk Street Methodist Church, Amarillo, January 11 and 12, 1911. O. P. KIKER, P. E.

Dallas, Ore., Dec. 16, 1910.
Blaylock Pub. Co.,
Dallas, Texas.

Dear Sirs—The machine I ordered of you came in due time in fine shape, and my better half has given it a thorough trial and says it's just to her notion. With best wishes to the dear old Advocate force, I am, respectfully,
G. A. LAW.



THE HOME CIRCLE

THE COUNTRY CHILD.

The Country Child has fragrances
He breathes about him as he goes;
Clear eyes that look at distances
And in the cheeks the wilding rose.

The sun, the sun himself will stain
The country face to his own red,
The red-gold of the ripening grain,
And bleach to white the curly head.

He rises to the morning lark,
Sleeps with the evening primroses,
Before the curtain of the dark
Lets down its splendor, starred with
bees.

He sleeps so sweet without a dream
Under brown cottage eaves and
deep,
His window holds one stray moon-
beam,
As though an angel kept his sleep.

He feeds on honest country fare,
Drinks the clear water of the spring,
Green carpets wait him everywhere,
Where he may run where he may
sing.

He hath his country lore by heart,
And what is friend and what is foe;
Hath coned Dame Nature's book
apart,
Her child since he began to grow.

When he is old, when he goes sad,
Hobbling upon a twisted knee,
He keeps somewhat of joys he had,
Since an old country man is he.

He keeps his childhood's innocence,
Though his old head be bleached to
snow,
Forget-me-nots still hold his eyes,
And in his cheeks old roses blow.
—Katherine Tynan, in Spectator.

"LET SISTER DO IT."

They were twins, Bessie and Jessie Snow, and were very fond of each other. In looks there was a strong resemblance between them. They were also of the same size and weight. But they were not alike in all things. For instance, Bessie was obliging; Jessie was not. It would often go after this manner in the house:

"Jessie," Mrs. Snow would say, "I would like to have you run down to the corner store and get me a spool of white thread, No. 40."

"Oh, mamma!" Jessie would respond, looking up from reading a story book or dressing her doll. "Let sister go. You'll go, won't you, Bess?"

Or perhaps grandma, who could not walk, would say, looking from one to the other: "I would like a glass of water, if you please," to which request Jessie would respond: "Bess will get it, grandma;" and Bess would bring the water, delivering it invariably with a smile and often a kiss on the furrowed forehead, thus sending a ray of sunshine into the old lady's heart.

Or Ben, the only brother of the twins, would want a small rent sewed up or a button fastened or a ball mended. If his appeal was addressed to Jessie, his usual reply was:

"I'm busy; let sister do it." And "sister" did.

To do the child justice I will say that she did not realize that the tendency to shirk her own duties and put everything on her twin sister's shoulders had its root in selfishness. Her mother sighed over her openly. Grandma's heart ached as she thought "Jessie doesn't care anything for me," and Ben one day approached her vehemently.

"You're never willing to do anything for any one. You're an old pig. That's what you are," and he strode away angrily to find Bessie, who was always ready to lend a hand.

Jessie had never before been called "an old pig," consequently she feared rather sore over it; besides, she was rather fond of Ben. But the epithet made no change in her way of meeting requests for favors.

There came a day when there was

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a consultation in regard to her growing habit. She was not at home at that time, and knew nothing about it, but her mother, grandma, Bessie, Ben and a beloved young aunt took part. It was early the following morning when Mrs. Snow said:

"Peggy (the maid-of-all-work) has a headache this morning. I'd like one of you girls to wipe the breakfast dishes for her and set the table for luncheon—will you, Jessie?"

"Oh, mamma! I was just about to finish my library book. It's due today. Let sister wipe the dishes."

"All right," her mother responded so cheerfully to her refusal that she was surprised. "Bess will wipe them. I know."

By the time the dishes were wiped and Bessie was setting the table Jessie had finished her library book and was putting on her hat. Ben had been playing in the yard, and rushed in, as the school bell was ringing, to get his "speller," which, to his dismay, was missing.

"Do help me find it, Jess," he begged. "I'll get a black mark if I'm late."

"Oh, I can't," was her answer. "I'm off to the public library. Ask sister to help you find it. And 'sister' did. As Jessie was about to leave, one of grandma's long ivory knitting needles snapped.

"Oh, Jessie," she cried, "seeing you are going out, please stop at Wells' and get me a new needle. I'm in a hurry to finish this shawl."

"I'm sorry, grandma," was the answer. "I'm not going anywhere near Wells' this morning. Sister'll get your needle, won't you Bess?"

"Of course. I'll get your needle, grandma," called out Bessie from the table, where she was still at work. "I'll be ready to go in a minute."

Jessie, with the library book in her hand, was out of the door first, and just in time to see her "beloved young aunt" drive up.

"Oh, Aunt Agnes!" she cried out, running to the curbstone as the carriage stopped. "Have you come for me? Where are you going?"

Jessie was about to climb in the carriage when her aunt touched her lightly on the shoulder, observing:

"Not for you this time, Jessie: I want Bessie, please, and there is only room for one of you; let sister go."

A lump came up in Jessie's throat as she watched Aunt Agnes and Bessie drive away. And they were going to Larchmont, where she wanted to go. She did not seem to be in such a hurry as she had been to go to the store. She sat down on the piazza alone to rest, and presently, much to her surprise, Aunt Agnes' horse and carriage was by the curbstone again. Bessie got out and ran into the house, and Jessie called out:

"What did Bess forget?"

"It was because she did not forget that we came back. She brought grandma's new knitting needle."

When the carriage rolled off again Jessie proceeded to the library, but she had lost her interest in books for the present. She recalled her aunt's words spoken so meaningfully that they surprised her: "Let sister go," and "I was because Bessie did not forget."

After changing her library book Jessie called on some of her friends and took a long walk. It was noon when she returned, and Ben had just come from school.

"I've got two free tickets to the stereopticon entertainment tonight," he shouted. "I'm going to take Bess. May I, mamma?"

"Certainly," she answered: "I'm sure she'll like to go."

There was that troublesome lump in Jessie's throat again.

"Why did Ben choose Bessie?" she thought. "Why didn't Ben say, 'I'm going to take one of the girls,' and not say which one? And why did mamma not so unconcerned about me having to stay at home?"

Bessie returned from Larchmont about the middle of the afternoon. Having had a delightful time. An hour later grandma asked if one of the girls would bring her a small box from her top bureau drawer. As usual Bessie was the one to respond. Grandma opened the box, taking therefrom a beautiful amber necklace with an engraved gold clasp.

"Oh, grandma!" exclaimed Jessie, rushing forward to take the necklace in her hand. "What a beauty!"

"I think, too, it is a beauty. I want Bessie to have it. Let sister have it, Jessie."

In all her life Jessie had never felt so lonely and blue as she did that

Be Proud Then why rest contented with thin, scraggly, rough hair? Ayer's Hair Vigor gives softness and richness to the hair, makes it thicker, heavier. Cannot change the color. Safe to use? Ask your own doctor. J. C. Ayer Co., Lowell, Mass.

night after Bessie and Ben had gone to the entertainment. She went up to her room, closed her door and threw herself on her bed? What was the matter with everybody?

"No one cares for me," she sobbed. "No one cares for me."

She cried herself asleep, and when she awoke she found Bessie beside her with her arms around her.

"What's the matter, sister?" the latter asked gently. "What have you been crying for?"

"Oh, Bessie, what's the matter that everybody acts so strangely, as if they didn't care for me?"

"They do care for you," comforted Bessie.

"They don't act so. They only care for you—mamma and grandma and Aunt Agnes and Ben act as if they only cared for you."

"Well—you see, Jess, it's this way: They thought you acted as if you didn't care for them. They talked it over and—and—"

"And what?"

"They decided that they'd give you a—a—lesson."

A light dawned.

"Oh, I see! I see!" Jessie cried. "I've learned the lesson—I have—I have. I don't blame any one but myself. I've been a selfish thing. I see it now, but it's all over. I am going to turn over a new leaf this minute."

And she did.—The Christian Intelligencer.

LOST HIS POSITION, BUT FOUND ANOTHER.

Mr. W. H. Ridgeway told a good story at the World's Sunday-school Convention concerning Mr. Robert Watchorn, who for some years was in charge of the Government Emigration Department at Ellis Island. He was as fine a Christian man as ever lived, absolutely upright in every respect, but when there came a change of administration he was notified that his services would no longer be required.

In almost the same mail that brought him his dismissal he received the offer of a position as Treasurer of the Union Oil Co. of the Pacific Coast, at a salary of three times the amount he had been getting.

Shortly after this company began boring for oil they struck a well that spouted 43,000 barrels of oil a day. Of course they are making money, and the remarkable thing is that all the profits are being used for the extension of Christ's kingdom, especially for the spreading the gospel in the Orient. Mr. Watchorn is now employed in acting as almoner for this great concern, and he does not feel at all bad that he was discharged from the Government employ.

"If a man is doing absolutely right," said Mr. Ridgeway, "he can trust God to take care of him."—Onward.

PRIZE YOUR FATHER AND MOTHER.

There are usually two periods in years, from the time our eyes first look into the faces of those who love us and who would if necessary give their lives for us. We never know the time when we start to love them in return and place our childish confidence in them. Perhaps the first ten years of our lives, perhaps the first fifteen, are years of implicit love and trust in them.

The other period is when our loving parents are bowing beneath the weight of care and years. Time has spun out its silken thread with them until we know they can not long remain with us. We begin to count the acts of kindness they have strewn so abundantly along our life's pathway. We begin to measure, or try to measure, that tender affection which has been theirs to bestow and ours to receive all through our lives since we saw the first peep of day. We look back to the times when we have grieved them. We did not see how it hurt at the time; it was only having our way—the best way, we thought, as, of course, our father could not possibly be so wise as we. Ah! how we would blot out, if they could, from their memory and from ours, too, the unkind word spoken in a heated moment, the disrespectful act which made mother's heart ache.

But how sad it is, and yet how true, that there is a period in the life of almost every boy and girl, usually when well on in their teens—sometimes earlier—that father's way of

thinking and plans of doing are all too slow and out of date for the clever young son. Mother's wise counsel is altogether too restrictive for the naughty young daughter.

Father may make mistakes, mother may seem a little too careful, but, remember, they passed over the road you are traveling long ago. They saw the pitfall of bad company, they saw the danger spot of careless companionship of boys and girls, too, whose lives and thoughts were not of the purest. They look back, just as you will do if you follow in their footsteps and thank a kind Providence who guided them into a straight path which leads on and up to victory through the blood of Him who loved and gave His Son to die that we might live.

Young folks, do what you can to make father's life easier and mother's care less heavy to bear. You won't have them long at most. If you are living away from home, don't forget they would like to see you. Make the old home a sure mark for at least part of your holidays every year. They know your old time is much taken up with other things, but they prize a thoughtful act and a refreshing visit. You owe it to them. Honor yourself by honoring them with your presence as often as possible.

Don't forget to write to mother. She is worthy of the best letter you can compose, and just as regular and often, too, as you would write a friend of your own age. Joyful reflection is better than regrets of a neglected past. You have it in your power to make for yourself whichever you choose.—California Christian Advocate.

BE CANDID.

There are few qualities that count for more than candor, in dealing with young people of the present day. Whether it be an opinion or a practice or a person that is under discussion, the objection that father and mother raise will be listened to with far more respect if it is known that they are quite willing to hear the other side, and to give to it all the weight that it deserves. Youth is naturally open-minded and generous, and prone to take the part of the "under dog," and censoriousness and prejudice are most odious faults in its eyes. Many a child has been driven to a career or a marriage that was not really best to his own inmost thought by the tactless opposition of his parents. On the other hand, a well-earned reputation for fairness in small matters may help a parent beyond his utmost hopes in some great crisis of his child's life.—The Congregationalist.

GOT IT

Got Something Else, Too.

"I liked my coffee strong and I drank it strong," says a Pennsylvania woman, telling a good story, "and although I had headaches nearly every day I just would not believe there was any connection between the two. I had weak and heavy spells and palpitation of the heart, too, and although husband told me he thought it was coffee that made me so poorly, and did not drink it himself for he said it did not agree with him, yet I loved my coffee and thought I just couldn't do without it.

"One day a friend called at my home—that was a year ago. I spoke about how well she was looking and she said:

"Yes, and I feel well, too. It's because I am drinking Postum in place of ordinary coffee."

"I said, what is Postum?"

"Then she told me how it was a food drink and how much better she felt when using it in place of coffee or tea, so I sent to the store and bought a package and when it was made according to directions it was so good I have never bought a pound of coffee since. I began to improve immediately.

"I cannot begin to tell you how much better I feel since using Postum and leaving coffee alone. My health is better than it has been for years and I cannot say enough in praise of this delicious food drink."

Take away the destroyer and put a builder to work and Nature will do the rest. That's what you do when Postum takes coffee's place in your diet. "There's a Reason."

Read the little book, "The Road to Wellville," in pkgs.

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

In Ju land, wa the wor Cunard Ma. It 32,500 to miles an fires ha 000 hors

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BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted by H. L. PINER, Denison, Texas

THE LARGEST SHIP.

In June, 1906, at Clydebank, England, was launched the largest ship in the world. It belongs to the famous Cunard line and is called the Lusitania. It is 790 feet long, and carries 32,500 tons burden. Her speed is 25 miles an hour. The four turbine engines have a propelling energy of 70,000 horse power.

THE AMAZONS.

In the Greek legend, the Amazons were a race of women of heroic stature, living among the Caucasus Mountains and along the Black Sea. These women derived their name from a Greek word that meant "without breast," since it was supposed that the right breast was removed so as not to interfere with the most dextrous use of the bow and javelin. Men were excluded from their dominion, and they were champions of war and the chase. Vergil mentions them in the book of the Aeneid. Penthesilla was their queen and leader, and she and her legionaries joined with the Trojans in the war against the Greeks. To them was attributed the building of many cities, Smyrna and Ephesus among them. It is a strange coincidence that among the Caribbee Indians of the New World a very similar legend prevailed, and down to this day these aborigines delight in telling their children of the warrior-women that were supposed once to have dwelt in South America.

TEN YEARS HENCE.

Did you ever stop to meditate upon the mighty issues of life and death in the next ten years? What are your present aims? Are they definite? If not, why not? When will they be definite? What are your fixed purposes? Whither are they leading you? Time is passing; we can not hinder it; we pass this way but once; whither are you going? Where will you be and what will you be ten years from today? If God spares life, what achievements are in your head and on your heart that must be accomplished in the next decade? A solemn, sensible meditation upon these questions can not but result in good to all that life holds dear. Again we put the question: Where will you be and what will you be ten years from today?

BIGGEST FARM IN THE WORLD.

In the State of Chihuahua, Mexico, there is a plantation the dimensions of which are 150 miles by 200 miles. Farming, proper, is the least extensive feature of the eight million acres in the tract. There are one billion cattle on the prairies and in the mountains. Many of these are imported from Scotland and England—the best breeds known. There are nearly a million sheep in the big pastures. These also are famous breeds. There are about

one hundred thousand horses. There are over two thousand employees. There are over three hundred deep wells pumped by windmills. There are immense reservoirs in various portions of the big estate. There are also a slaughterhouse and a packinghouse. One hundred and fifty thousand cattle and one hundred thousand sheep are slaughtered every year. The owner and operator of this immense estate and its industries is Don Louis Terrazas who was at one time governor of the State of Chihuahua (She-waw-waw 2.) His residence on the estate is one of both great magnitude and magnificence. It is one of the most elaborate in architecture and equipment in all the world. The mansion will accommodate five hundred persons in regal apartments. Don Terrazas has twelve children, his daughters are very beautiful, and the family are highly cultured.

MAGNA CHARTA.

The pronunciation is Mag-na Kar-ta. Magna Charter was the great charter of liberties in England. King John, a Plantagenet, was king from 1199 to 1216. There had long been deep unrest among the people under the old feudal system of lord and vassal. The Crusades had prepared the minds of the masses for a demand upon the rulers and superiors for enlarged liberties. The broadest injustice of the feudal system had become tyranny. The English barons who had felt the pressure of the humanities from those below them and the oppressive measures of those above them met at Runnymede, a beautiful meadow on the bank of the Thames, near Egham, in Surrey County (or shire), England, about 21 miles southwest of London, and there compelled King John to sign a document which should guarantee greater liberties to the people, and become a fundamental code of laws. This instrument was written in Latin, and the full Latin name was Magna Charta Libertatum. This great conference was held June 15, 1215. Here trial by jury was guaranteed. Henceforth no man could be arrested or punished except by due process of law. Here the old custom of scutage was abandoned, and could not be imposed except by the common council of the kingdom. The entire document was directed against the King's power as the great chief feudal lord of the old system, and it corrected many abuses. The powers of the barons themselves were limited and the rights of the common people were clearly established and enlarged. The freedom of cities and foreign commerce were established. There should be no sale or delay of justice, and speedy trial was insured. It established the fixed and circuit courts. To summarize, it lessened the powers of superiors and extended the rights of the common people. It was the beginning of the real greatness of modern England.

Dr. Pierce's Favorite Prescription

Is the best of all medicines for the cure of diseases, disorders and weaknesses peculiar to women. It is the only preparation of its kind devised by a regularly graduated physician—an experienced and skilled specialist in the diseases of women.



It is a safe medicine in any condition of the system. THE ONE REMEDY which contains no alcohol and no injurious habit-forming drugs and which creates no craving for such stimulants.

THE ONE REMEDY so good that its makers are not afraid to print its every ingredient on each outside bottle-wrapper and attest to the truthfulness of the same under oath.

It is sold by medicine dealers everywhere, and any dealer who hasn't it can get it. Don't take a substitute of unknown composition for this medicine of known composition. No counterfeit is as good as the genuine and the druggist who says something else is "just as good as Dr. Pierce's" is either mistaken or is trying to deceive you for his own selfish benefit. Such a man is not to be trusted. He is trading with your most priceless possession—your health—may be your life itself. See that you get what you ask for.

King Henry III, son of King John, was compelled to ratify this document. Then he repudiated it. Then the barons rose against and defeated him in the battle of Lewes, immediately after which he again ratified what is practically the same instrument as that drawn at Runnymede.

THE SEEDLESS ORANGE.

It is usually supposed that what is known as the seedless orange is the result of long and various processes of culture, grafting, etc. But such is not the case. That such a result may be accomplished or may have been accomplished, is not denied. But the seedless orange is a native of South America. In 1872 Mr. William F. Judson was American Consul at Bahia, Brazil. There he found the seedless orange growing in the water-soaked banks of the Amazon. He procured some shoots from these trees and sent them to the Agricultural Department at Washington. A Californian came along and secured a few of these shoots, took them across the continent and had them planted in California. From this beginning the seedless orange has come to be one of the large industries of the great West. California ships about fifteen million boxes of oranges annually.

HOW NATIONAL AND ECCLESIASTICAL DISASTER MAY BE AVERTED.

[By some mishap an entire page or two of manuscript was lost and omitted from "Article Four" of "How National and Ecclesiastical Disaster May be Averted." As it is essential to the completeness of the papers its publication is desired and requested. It is as follows:]

The pulpit and the public school must be invoked to emphasize the importance of home training. Pastors and parents must prepare the lessons well and lead the way for the children to the Sunday-school and Epworth League. The attention of the young must be directed to the necessity of compatibility in the marriage relation. Their attention must be seriously called to the numerous wrecks that mark the shores of time resulting from being unequally yoked together with unbelievers. Widespread divorce is seen mainly for want of observance of this injunction. On the great principles underlying society husband and wife must be a unit, otherwise the teaching of the one will nullify the teaching of the other, confuse the minds of their children, and in most cases result in utter wreck and ruin. They must be taught that God pours out his fury on the families that call not on his name, and that he setteth the solitary in families for the purpose of maintaining the autonomy of the family. It is not to be community government, but family government. One of the grand essentials here is self-government. Father and mother must control themselves before they are able to control others. "Greater is he that ruleth his spirit than he that taketh a city." The work of self-control may be harder to accomplish than the taking of a city, but the result is far more glorious. If no other incentive is powerful enough to put a parent upon a systematic course of self-culture the welfare of his children ought to supply a sufficient motive. He cannot do better for all concerned than to study the child—his artlessness, his simplicity, his helplessness, the mode of approach to him—and as he studies and prays he will be made a better and a more capable parent. Children are a great blessing to any home. Who does not verify the poet's sentiment? "Heaven lies about us in our infancy." We may not see at first view how John the Baptist turned the hearts of the fathers to the children. He

did so by introducing Jesus to the favorable consideration of the multitudes—the One who established the new and everlasting covenant, the lover of little children. It was he who called special attention to the children, bringing them from without and setting them "in the midst." He it was who espoused their cause and linked their destiny with his. In all the world the little ones have no friend like Jesus. It was he who taught us their worth, their greatness and their moral status. He of all men had a right to teach these things. No need to apply to doubtful sources for information. There is absolutely no power in man sufficient for the accomplishment of the great things contemplated when it was determined to give to no children in tender infancy and to protract the period of helplessness, thus making parents almost the exclusive trainers of the young for the few first years of their lives. No one would ever be sufficient for these things were it not for the streams of divine grace which are poured out on humanity.

In carrying out our part in this system of training devout prayer for godly discretion should be a daily resort. It may be said in general terms that the child's enthusiasm does not need repression, but direction. "Suffer the little ones." The exuberance of their joy must be allowed to run along all right lines. Wisely dealt with the child is put upon a course of self-education which will result in useful physical, mental and moral development. He will come upon the stage of action not only in touch with his brother across the street, but also with his more needy brother across the seas. Thus every good cause will receive a forward impulse.

JOHN FREEMAN NEAL,
Lytle, Texas, Dec. 27, 1910.

THE NORTHWEST TEXAS SPECIAL TO THE NEW MEXICO CONFERENCE.

I wish to make the following statement with reference to all of the above mentioned fund that passed through my hands.

The board at Nashville early in last conference year sent me \$200, telling me to appropriate it where I thought it was the most needed, which I did as follows:

Rev. C. A. Clark, \$50; Rev. C. J. Brooks, \$50; Rev. John Young, \$50; Rev. Edgar Neal, \$50; Rev. B. M. Huff, \$50; Rev. J. O. Gore, \$25; Rev. W. V. Teer, \$25.

I have receipts and cancelled checks for the above.

Toward the close of the conference year Rev. H. D. Knickerbocker sent me \$75, which I applied as follows: Rev. C. A. Clark, \$50; Rev. J. O. Gore, \$25. I hold receipts and cancelled checks for this also.

J. H. MESSER,
Albuquerque, N. M.

PLANNING FOR THE YEAR.

Dear Brother: I am making my plans for the year as rapidly as I can. Those who need my assistance in meetings will write me as soon as possible. I have already a number of dates.

I found by experience that it pays to announce meetings early and then work to my plans.

I can hold meetings anywhere in the conference, so, brethren, please write me as early as you can.

To one and all let us pray that this coming year may be a great year for soul winning.
M. J. ALLEN,
West Texas Conference Evangelist,
Lometa, Texas.

At the first Saul was determinedly silent, purposely dumb about the honors conferred upon him—a mark of his greatness.

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Can you afford anything less?
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H. N. HILL, Waco, Texas, or Little Rock, Ark., or Memphis, Tenn.

CHRISTMAS GREETING of SWITZER WOMAN'S COLLEGE & Conservatory To the Friends, Former Pupils and Patrons of Mr. and Mrs. D. S. Switzer:

It is with pleasure that they announce that this scholastic year so far has been one of the most pleasant and profitable of their experience, and they will make room for some dozen more pupils after the holidays. The public should remember that no school gives better satisfaction in the care and instruction of pupils in Literary work as well as in the Fine Arts, such as Music on Piano, Pipe Organ, Wind and Stringed Instruments, also in Voice, Drawing, Painting, etc. Persons interested should write at once for catalogue to the President.
D. S. SWITZER, M. A., Itasca, Texas.



BLAYLOCK PUB. CO. Publishers

Office of Publication—418-418 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....\$2 00
SIX MONTHS..... 1 00
THREE MONTHS..... 50
TO PREACHERS (Half Price)..... 1 00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

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BLAYLOCK PUB. CO., Dallas, Texas

NOTES AND COMMENTS

Judging from his correspondence, Dr. W. B. Palmore, of the St. Louis Advocate, is on another tour around the world. He has made the trip a half dozen times, but he is fond of travel, and is making it again. There are very few editors able to spend their days on wheels, but Dr. Palmore is one of the few exceptions. By the way, the St. Louis Advocate is now sixty years old and still growing, notwithstanding the fact that its editor is a traveler.

Trinity College, North Carolina, is a fortunate institution. Benjamin Duke has made another gift to it of \$100,000, and two more elegant buildings will soon grace its campus. This is one Southern school which seems to have behind it a benefactor. B. N. Duke, another member of the Duke family, has also given \$10,000 for the Woman's Foreign Missionary Society, to go toward the purchase of property in Brazil.

The spectacular moving picture show is getting in its work. The other night in Dallas a grown man and a boy fifteen years of age went to the terminus of one of our street car tracks in the suburbs, and as the car turned to go back to the city they covered the motorman and the conductor with guns and robbed them of their money and other valuables. In a few days the boy was arrested and pled guilty to the charge, and he gave as his reason for helping to commit the crime that he saw in the picture shows how easily it was done, and he thought he would try it. So he did, and succeeded. It is unfortunate that the devil manages to pervert and make use of most everything that comes along, even a picture show.

We are sorry to chronicle the death of our old friend and Holston correspondent, Rev. J. R. Payne. For forty-nine years he was a faithful member of the conference, though several of these years his relation was nominal on account of age and infirmity. He was a conscientious preacher, and filled many of the appointments of that conference with great acceptability. At one time he was editor of the Holston Methodist, now the Midland, and he gave much satisfaction on the tripod. His articles for several years in the Texas Advocate were always well prepared and full of interest.

A New Year's Greeting

The old year is gone, and the new one is well launched upon its course. As we look back there is much to inspire gratitude for blessings received. True, not all our hopes were realized. There were times when our hearts hung low, when the birds sang in minor strains and the flowers withered along our pathway; but the burdens were lifted by an unseen Hand, and the clouds were dispelled. Even the songs of the birds came back to us in their inspiration, and the flowers again lifted up their heads and revived us with their beauty and fragrance. So that, taking it all in all, the old year 1910 brought more of health than sickness to us, more of joy than sorrow, and a larger number of bright days than cloudy ones. All the untoward experiences have been made to work for good as elements of education in our lives and characters.

Therefore, we turn our faces to the future with praise and thanksgiving to a bountiful Father who does all things well. We want to forget all that is unpleasant in the past, and with our treasured joys and blessings reconsecrate the sum total of what we are and what we have upon the altar of His service. Let us carry no bitterness, no heartaches, no envyings into the year 1911. On the contrary, let our hearts be filled with love and our minds with an ever-growing purpose to bring all our powers into subjection to the will of God and the service of mankind. And may the richest blessings of our common Father rest upon the whole of our Advocate family this year. Let us make this the best and most useful year that we have ever lived in the world.

MAKE AMPLE PROVISION FOR YOUR PASTOR'S SALARY.

Maybe you have the same pastor with you for another year, and then again maybe you have a new one. It is barely possible that some congregations have pastors assigned to them whom they would not have chosen, but this is not the fault of the pastors. They had nothing to do with the plan that sent them to these charges. As loyal men of God they surrendered the right to choose their places of labor when they entered the itinerancy. They go wherever the authorities of the Church tell them to go, and as a result they have gone to these charges this year. It is therefore the duty of every congregation to accept the man sent to them as sent by the Lord. If you will give to him your support and co-operation he will prove to be the minister you need.

It may be possible that some of the ministers are not pleased with the charges to which they have been sent. Had it been left to them, they would probably be somewhere else. But they must remember that the congregation had nothing to do with choosing them as their pastors. Had they exercised their choice, probably they would have different pastors. But they surrendered this choice when they became Methodists. It is, therefore, the duty of every pastor to go where he is assigned unless there is some providential reason to the contrary.

Now, in view of all these conditions and facts, it is the bounden duty of the congregation to make ample provision for the support of their pastor and his family. See that he has a

comfortable house in which to live with his family, and salary sufficient to meet all their wants and to make them easy in circumstances. Nothing so embarrasses a minister as to be cramped in the support of his wife and children. All such burdens as this ought to be taken from his head and heart, and then he is able to give all his time and talent to your spiritual growth and improvement. Look at the size of his family, make liberal estimate as to what it will cost him to live, and then pay him monthly. By this course you will add largely to his peace of mind and his appreciation of your care for him while he devotes himself to the improvement of your membership. Do not find fault with him because he expects you to take the right kind of care of him, but show to him that while he ministers to you in spiritual things you will see that he lacks nothing in temporal matters. Try this faithfully and see what an uplift your preacher will be to you this year. Help him and he will be a great help to you and to yours.

HON. THOS. H. BALL ACCEPTS CHAIRMANSHIP.

The Hon. Thomas H. Ball, of Houston, who was recently elected to take charge of the Statewide prohibition campaign by the convention of prohibitionists in Fort Worth last month, has agreed to accept the position, and he will soon have a meeting of his State Committee at Austin to forecast some matters pertaining to the campaign. Of course, nothing very definite can be determined until the Legislature passes an act submitting the question to a vote of the people; but such questions as naturally cluster around legislative action will be considered. The anti-want the Legislature to rush the election and have it not later than May, but the prohibitionists are determined to use every effort to have the election the last of July, at which time such elections are usually held. In Mr. Ball we have a leader who is experienced in politics and in the management of campaigns. He is a high-toned, first-class citizen, and he enjoys the confidence and esteem of the best people of the State. So we are glad that we have found such a competent leader. The burden ought to rest on the shoulders of a layman instead of resting upon the shoulders of a minister, and Mr. Ball will prove equal to the emergency.

AN ELECT WOMAN GONE, BUT HER WORKS FOLLOW HER.

Mrs. Rufus Smith, one of our saintliest women, died recently at Cuero. For years she had been a faithful member of our Church, doing her part all her life to help the Master's cause. Her death occurred when she was eighty-three years of age and her death is mourned by the people of her home community. In her will she has remembered the Church of her love. She had about \$20,000 of which to dispose, and she gave \$2000 to Coronal Institute at San Marcos; \$2000 to the Church at Cuero, the interest of

which is to go toward the pastor's salary; \$500, the interest of which is to go to domestic and foreign missions, and her home place to go to the Church, with its furniture, to be used as a parsonage. In all, she left in the above amounts about \$10,000 to Church uses. The trustees of the Church will sell the old parsonage property and use the proceeds to improve the home willed to the congregation, which will give to them a splendid parsonage property.

So this good woman who helped the Church all her useful life, will continue to do her part in the provisions of her will as above set forth. Truly it can be said of her as of Enoch of old, "She being dead yet speaketh!"

REV. A. L. SCALES.

We are sure that our Texas preachers and people will read, with pleasure, the following from the Muskogee Times. Brother Scales was educated at Southwestern and was a popular member of the North Texas Conference for several years. We rejoice at his success:

When the conference of the M. E. Church, South, assigned the Rev. Albert L. Scales to the pastorate of the First Methodist Church, South, of Muskogee, this city acquired one of the most brilliant and capable men in the Oklahoma ministry. Rev. Scales had been presiding elder of the Oklahoma City District for three years preceding his coming to Muskogee, and his success in the work was marked. He was selected by the Bishop for the First Church of Muskogee because of his peculiar fitness for this responsible place.

Rev. Scales was born at Louisburg, Ark., August 2, 1869. He removed with his family to Texas in 1878, and was educated at the Southwestern University. He graduated in 1899, receiving the A. B. degree and taking the highest honors of his class. He later took a post graduate course, receiving the A. M. degree.

In 1899 Rev. A. L. Scales joined the North Texas Conference and in 1906 was transferred to the Oklahoma Conference. He is a scholarly man, eloquent in the pulpit and with a rare gift for winning and holding friends.

In his wife Mr. Scales has a capable helper in his chosen work. Mrs. Scales has a beautiful voice that has been carefully trained. She was a leader in musical circles in Oklahoma City and her sweet voice has already won favor here. She is a beautiful and cultured woman who will be a decided acquisition to the musical and social circles of the city and who is also prominent in the missionary work of the conference.

KIND WORDS.

Allow me at this time to say that a number of Advocates (Southern and Northern) come to my home, but none are more read or more highly appreciated than the Texas Christian Advocate. May the Lord continue to bless you in the work.

EDWARD THOMSON.

Fort Worth, Texas.

Your Christmas edition was fine. I shall endeavor to place the Advocate in every home in the bounds of my charge, for surely it is the pastor's helper.

D. W. GARDNER.

Wheelock, Texas.

The Texas Christian Advocate, Dallas, Texas, has published a very handsome number for Christmas. It is

TO THE STEWARDS AND OTHER OFFICIALS OF THE METHODIST CHURCH IN TEXAS.

You are engaged in a noble undertaking. The pecuniary welfare of the Church depends upon your zeal, fidelity and energy. Right well are you performing that service. Without your work the whole fabric would fall. Your work is often hampered by a lack of intelligence on the part of your people because they are not in touch with the great machinery of Methodism. Wherever the Church paper goes, you will know your work is lessened a hundred per cent. This has been proven time and time again. Perhaps the best missionary work that you can put forth for a few months this year is to aid your pastor in placing the Texas Christian Advocate in the homes of your people. Will you not aid this great agency for good, and thereby help yourselves in your own arduous work? We shall expect to hear favorably from the great army of faithful stewards in Texas. We are leaning heavily on you to increase the list to 30,000 this year. We know you will not let us fall.

Do Miss M ette St. "For thr catarrh a eral doct edies, bu good. A saparilla, medicine as ever, and reco fering fr Get it chocolate

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Houston, sermon on for Believ Holy Scri of the pr

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs.**

printed on a good stock of paper and carries a fine line of representative advertising. — The Commercial Union, Chicago, Ill.

Accept thanks for the splendid Christmas issue of the Advocate. It was a beauty. I sincerely hope I may be able to do even more this year for the best paper in the land than ever before.

Wishing you all a very Happy New Year and great success, I am,

Yours truly,
EUSTACE P. SWINDALL.
DeLeon, Texas.

Rev. James W. Downs, our pastor at Mineral Wells, sent the following New Year's greeting to his members. It is worthy of reproduction in these columns:

We stand again before the possibilities and opportunities of a New Year. Let past failures and blunders die with the passing year. Learn to live above the fret that hurts the body and disturbs the harmony of the mind; above the folly that robs of strength and cripples life's efficiency; above the fear that crushes courage and destroys the soul's hope and usefulness.

May sweet peace, which shuts out harmful thoughts and heals the ugly hurt of the world, fill your heart; may noble power, which is our birthright, the power that rises in true character and goes forth to active service, crown your life; may abundant plenty, that which makes you none the poorer and enriches all, that which receives good from all that God hath made, with faith and unflinching trust in his infinite mercy, supply your every need.

With all my heart I wish you the best year in all your existence. Face the present bravely; look on the future with hope. We need not cross any bridge until we come to it, and, as in the past, its difficulty will disappear as we approach it. Whatever a brother's fellowship, a friend's comradeship or a pastor's devotion can do to make your life rich in joy and blessing shall be my highest pleasure and greatest reward.

Brother J. A. Rice, pastor of the First Methodist Church, Fort Worth, has issued the following letter to his people.

Dear Fellow Workers: I send you greeting, and pray that this New Year may bring you each one, not only unbroken happiness, but also increasing usefulness. For the final question we must all face is, not how happy we may be, but how well we may have served. Therefore, let our motto be, "The union of all who love in the service of all who need." Union, love, service—these are the vital things without which we can do nothing; with which we are invincible. Our wills must be blended into one will, our souls into one soul, our lives into one life—the life of God, lived out and worked out. We may think differently about many things and yet be one in spirit. The head divides; the heart unites. We are bound together by "a common deliverance, a common hope, a common task, loyalty to a common friend." One touch of the Christ makes us all kin.

Our common task is so to interpret him to men as to draw them to him. He is the one great need of our times, the one only solution of all our problems, the one satisfying answer to all our heart cries. He alone can quench our deepest thirsts, quiet our restless spirits, bring us to peace and show us the way to self and life and God. But we can give only so much of him to others as we ourselves feed upon day by day, hour by hour, in our heart of hearts. Life spreads by contagion. The noblest things are "caught and not taught." Others will catch from us only what is really deepest to us. The first condition of effective service, therefore, is to let the Christ have his way with us and make him all and in all. Then we cannot help giving him to all that come near us.

Praying that this may be a year full of the richest attainments and the noblest achievements for us all, I am yours for the Master.

PERSONALS

Rev. Sam Ashburn, of the Central Texas Conference, is much pleased with his work at Mansfield this year. He is now planning for a great meeting.

Dr. W. F. Packard, of First Church, Houston, recently preached a special sermon on the subject, "Ten Reasons for Believing in the Divinity of the Holy Scriptures," and at the request of the preachers of Houston it has

been put in cheap pamphlet form for distribution at a nominal cost. It is a strong discourse, wonderfully well prepared, and convincing.

Rev. Dr. W. E. Boggs and his people at Corsicana expect to re-enter their improved and renovated auditorium at an early day. It will be one of the most beautiful in the conference.

Rev. S. W. Thomas has made a good start at Brenham, and he writes most encouragingly of the people of his new field. He did fine work at Timpson and he will do the same at Brenham.

The good wife of Dr. H. A. Bourland, of this city, is quite ill and the Doctor is watching very solicitously about her sick bed. We are sure that the brethren will remember Dr. Bourland and his faithful wife in this affliction.

Rev. Edward Thomson, D. D., of the Sunday League of America, wants all the people and the preachers to remember that next Sunday, January 8, is the day adopted by the conferences to be observed as Sunday League Day. Let the preachers call special attention to it and give their people an opportunity to contribute something to the Bishop Duncan Memorial Building Fund.

Rev. W. L. Nelms, D. D., of Georgetown, was in the city last week and called, as is his custom, on the Advocate force. We have never seen him looking better, and he says the Georgetown people have given him a most cordial welcome. He is no stranger to that field, having served it as preacher in charge and as presiding elder about nine years. Now he starts on another successful term of service.

We have a letter from Rev. Lovie P. Law, of Siloam Springs, Ark., in which he expresses good will toward his many friends in Texas. Recently his good wife has been quite ill of typhoid fever, but she is recovering. He will be ready for revival work in a short time. Brother Law will be remembered by many who read these lines. The Advocate was in his father's family before he was born, and he and his good mother are still earnest readers of it.

MEETING OF THE BISHOPS.

On Wednesday, December 21, 1910, the College of Bishops met in Nashville to consider whether the Chancery Court should be asked to modify the injunction granted in the Vanderbilt University suit, permitting the Board of Trust to sell a portion of the campus to the Peabody College for Teachers. There were present Bishops A. W. Wilson, E. E. Hoss, W. A. Candler, James Atkins, Collins Denny, R. G. Waterhouse, W. R. Lambuth, W. B. Murrain, E. D. Mounson and J. H. McCoy. Their decision in this matter is announced in the following statement, which is signed by Bishop Collins Denny, Secretary:

The General Conference of the Methodist Episcopal Church, South, held in 1906, the supreme legislative body of the Church, appointed a commission of eminent lawyers to consider some questions touching the Vanderbilt University, and to define the charter rights of the College of Bishops. The Bishops were instructed to act according to the rights thus ascertained and defined.

The commission unanimously decided that the Bishops were common law visitors of the university. In addition, the General Conference of 1910 charged the Bishops with the responsibility of protecting the rights of the Church in the Vanderbilt University, even should it be necessary to invoke the aid of the court to accomplish this end. To secure on some mooted questions a decision that could be enforced, an appeal to the courts unfortunately became necessary.

In turning to the courts for this authoritative answer to important questions, the College of Bishops was but meeting a plain obligation imposed by the Church. Acting on what purported to be authentic information—the only information then accessible—that the rights of the Church were imperiled, the College of Bishops, on October 25, 1910, asked and secured from the Chancery Court an injunction against the sale, transfer or exchange of a portion of the Vanderbilt campus, and for certain other things.

After filing the bill and applying for the injunction, the College of Bishops was informed that in order to carry out some plans which involved depended upon a sale of a portion of the Vanderbilt campus and a purchase of the Peabody campus in South Nashville, two donations, each of \$150,000—one from Mr. William K. Vanderbilt, the other from the General Education Board—had been promised, and that these gifts might be imperiled by the continuance of that part of the injunction preventing this sale.

In order to give the fullest consideration to the situation, the College of Bishops met in Nashville on December 21, 1910, and requested that all papers in the case be presented. The original letters containing the terms of the gift, and also the original deeds

of sale and purchase, were then for the first time laid before the Bishops.

A consideration of these letters and deeds showed that no conditions detrimental to the rights of the Church in the Vanderbilt University were attached to these gifts, and being advised by counsel that, without detriment to these gifts, the College of Bishops could consent to the contemplated sale of a portion of the campus. It was resolved to ask the court to so modify the injunction as to allow the sale and purchase of land to be consummated; but this is not in any way to prejudice the rights of the Church in any other matter.

The Bishops present were unanimously of the opinion that in this transaction the university was not receiving the value of the portion of the campus disposed of, and was paying for the Peabody campus an excessive price.

By direction of the College of Bishops of the Methodist Episcopal Church, South,
COLLINS DENNY,
Secretary.

With this agreement on the part of the Bishops, the sale or exchange of properties between the two institutions can be consummated, and Vanderbilt University will receive in the near future three hundred thousand dollars. The General Education board has offered one hundred and fifty thousand dollars, provided the amount should be duplicated by the friends of Vanderbilt University. Mr. W. K. Vanderbilt has agreed to give this amount, provided the transfer of properties between the two institutions could be effected. The way is open, therefore, for Vanderbilt University to receive this donation of three hundred thousand dollars.—Nashville Advocate.

A FAMILY REUNION.

Rev. E. R. Barcus, deceased, was one of the early settlers of McLennan County. Many who read these lines will remember him on the secular side of his life as a good farmer and an economic manager of his hard-earned though comfortable estate on the waters of South Bosque, where he raised an interesting family, and whence, several years gone, he went to enjoy his heavenly possessions. On the civic and social sides of his life he will be remembered as a first-class citizen and an ideal neighbor. On the spiritual side of his life he was an "old-time Methodist circuit rider," whose spiritual escutcheon was clean and whose record is written not only among the acts of his apostolic collaborators, but on the fleshy tables more enduring than stone and set into the wall of the heavenly abbeys, in the transept containing the tablets sacred to the memory of "soldiers of the cross" and "followers of the Lamb." His widow, Mrs. M. T. Barcus, now in her seventy-ninth year, still survives him, and though she is far past her three-score-and-ten, she is in fine health, and never misses an opportunity either to do a good deed in her Master's name or to enjoy the full joys of heaven's free blessings. Such is her culture and reading that she might sit at ease at the round table with ecclesiastical statesmen or in the drawing room with the world's literati; and yet she is the easy hostess of the plain people and the jolly companion of all her numerous grandchildren, from pompous, strutting college grads to self-important sophomores, sandwiched in with tiny tots and naughty twins in pinafores. In honor of her, Mrs. W. B. Stanford, her first daughter, who resides in the Stanford Chapel neighborhood, recently gave a dining which was in the nature of a family reunion. It occurred on December 27, and was attended in all by forty-two children, children-in-law, grandchildren and great-grandchildren, besides a few invited guests. Perhaps more than half the family connection was absent for cause. The following were present: Mrs. M. F. Barcus, Mr. M. W. Stanford and wife Mrs. Helen Barcus Stanford, with nine children; Rev. John M. Barcus, pastor First Methodist Church, Weatherford; Prof. W. J. Barcus and wife, with five children; Mr. W. B. Stanford and wife, Mrs. Hebecca Barcus Stanford, with eight children; Rev. J. Sam Barcus, presiding elder of the Cisco District, Central Texas Conference, Methodist Episcopal Church, South; Rev. E. R. Barcus, Pastor Broadway Methodist Church, Gainesville, Texas, with his wife and three children; Hon. Geo. W. Barcus, of Hereford, Texas, with his wife and one child; Mr. and Mrs. Horace Long, of Galveston, Texas, with their little daughter, Miriam, the only great-grandchild of Mrs. Barcus who was present. Guests were Rev. M. A. Turner, wife and two children.

The dinner was served in six courses, and was of a character to reflect credit both on the taste of the hostess and the skill of the cook. After appropriate messages had been read from absent members of the family, the following toasts were responded to: "That Boy From Arkansas," a humorous poem composed by Dr. J. M. Barcus on his fiftieth birthday and dedicated to his mother, the composer himself being the subject; "The Brotherhood of Brothers," by Rev. E. R. Barcus; "That Old Sweetheart of Mine," by Rev. J. Sam Barcus; "Cooks and Cooking, Past and Present," by Prof. W. J. Barcus; and "What Is Home Without a Mother?" by Hon. G. W. Barcus. Flashes of genius, sallies of humor and minor chords of tenderest pathos were manifested by turns in all that was said and read. This part of the program was concluded by a few appropriate and affectionate remarks by Mrs. Barcus herself. After dinner, reverend clergymen pompous lawyers, college grads, etc., lost all their dignity in a game of croquet, rooting and wrangling like a lot of ordinary "freshies" at a game of baseball. Meanwhile, sober dames, burly boys, bonnie girls, little lads and little lassies gave themselves up to an hour of innocent fun—games, stories and folk songs galore. The Barcuses are nearly all good singers, and so as a proper denouement of this genuine poem of domestic felicity some of the songs of Zion were sung, not in a minor key, appropriate to "a strange land," but with the full volume and

swelling chorus peculiar to the minstrelsy of the Master when singing on its native heath.

Before being dismissed, which was done by fervent prayer and a benediction, it was determined by those present to arrange for a grand reunion to be held during Christmas week of 1911, at which it is hoped every member of the family far and near will be present.

A remarkable feature of this reunion is that of the forty-two present all but a few very small children are consistent members of the Church, and it is to be hoped that if any should "slip away" ere the return of the season they would be recounted in the final reunion beyond the great divide.

GUEST.

BOOK NOTICES.

"The Decisive Hour," by John R. Mott, and published by The Student Volunteer Movement. This is one of the severest and most interesting books on missions by the distinguished author. He is one of the best equipped men of the age on subjects of this character, and his books have only to be read to be appreciated.

"The Girl in Her Teens," by Margaret Slattery, and published by The Sunday-School Times Company. This is an interesting little volume, and it treats just such subjects as girls ought to understand. For instance, it takes up "The Teen Period, the Physical Side, the Mental Side, the spiritual side, the Social Side," etc., of girl life, and throws light upon these subjects.

"The Religion in Every-Day Life," by Josiah Strong, and published by The Baker & Taylor Company. Dr. Strong is one of the best-known writers to the religious public in this country, and this little volume is one of his most important writings. For fifty years he has put his personal religious conviction to a test, and here he tells us of the result. It is worth reading.

"The Long Tail Monkey," by Miss Mary Helm, and published by Smith & Lamar. This is not so much a history of the "Long Tail Monkey," as it is a series of beautiful stories, put in book form by the gifted authoress. It is strictly a children's book, and they will find in it some very entertaining and useful reading. It brings out many fine points in child life, and illustrates in a strikingly pictorial way.

FROM OUR FIELD EDITOR.

After eleven months in many meetings, the writer has been resting and reading and, in fact, rejuvenating since conference. By Bishop McDowell's new book, "In the School of Christ," I have been led to the direct tuition of Jesus from which has come a real refreshment. A review of Bushnell and a study of "The Christian View of God and the World," by Dr. Jas. Orr, have been highly beneficial. I have dipped into Robert Browning's poems, the prose and poetry of Edgar Allen Poe, Montaigne's Essays and Plutarch Lives; some acquisitions from lighter literature have done me good. My religious experience has been toned up by the devotional works of Mark Guy Pearse. My Southern sentiments have been rekindled by reading the last number of our Quarterly Review and a recently found old book, "Is Jefferson Davis a Rebel?" by Dr. A. T. Bledsoe. It might be well for us to have a republication of this wonderful little book which helped to save a grand man from a martyr's death, and our common country from a lasting shame.

This month I have heard some superlative preaching by Bros. Packard, Hay, Watts and Moore and our Bishop Mouzon, all of which has helped me.

It is said that not one evangelist in a score has been able to continue a decade without a mental or moral breakdown. I am persuaded to believe this, and tremble as I read this "perilous way!" Seven years of constant revival work have proved a great strain and prepared me to appreciate the renewals of strength. Through the means of grace of the last several weeks, I thank God and take courage. I am in better trim for my work, never enjoyed better health, "tip the beam" at 175. Real gains, mentally and morally, have been made. Last but not least, our own Advocate has brought bountiful blessings and furnished encouragement to further conflicts. With no uncertain sound, our official organ has given the bugle call to the Christian warriors and temperance hosts. It truly said: "There'll be something doing in the State this new year." We can hardly do better than to press the circulation of the Texas Christian Advocate.
JNO. E. GREEN.

Piles Cured at Home by New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address and I will tell you how to cure yourself at home by the new absorption treatment, and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

Epworth League Department

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 Address all communications intended
 for this department to the League Edi-
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YOUR PLACE.

Where Duty calls in Life's conflict,
 There is your place;
 Where you may think you are useless
 Hide not your face,
 God placed you here for a purpose
 Whatever it may be,
 Know He has chosen you for it,
 Work loyally.

Lift up your arm; be faithful
 At toil or rest
 Whichever it may be not doubting,
 God's way is best.
 Whether waiting, whether working
 Stand firm and true,
 Do the work your Master
 Gives you to do.

—Sister Susan, in League Department
 Christian Advocate, St. Louis.

TOPICS FOR JANUARY.

Theme for the year: Apostolic
 Teachings on the Christian Career.
 Topic for the quarter: A Christ-
 centered Life.
 Thought for January: "Living with
 Christ."
 January 1—(Morning Watch.)
 Whence our life derives its character
 (John 15:1-7; I John 2:24; 5:12).
 January 8—Our relationship with
 God (Rom. 5:8-10; 8:1; 4:25).
 January 15—Our relationship with
 one another (Rom. 7:4, 5; I Cor. 1:10;
 Phil. 2:2; I Cor. 12:13-27).
 January 22—Life Building (Col.
 2:6, 7; Phil. 2:20-22).
 January 29—(Missionary.) The Mis-
 sionary Message of the Bible (Gen.
 26:4).

THAT MEMORIAL FUND.

We gather from reports which are
 reaching us that interest is growing in
 Dr. Harrison's proposed memorial
 fund in honor of President Allan K.
 Ragsdale of the State Epworth League.
 We were under the impression
 that the one dollar plan was to be
 followed, as suggested in the Chair-
 man's letter to us, but from subsequent
 published reports in other departments
 of this paper it seems that the fund
 is to be raised by popular subscrip-
 tions, in such sums as each may de-
 cide for himself, etc. Either plan is
 good. The main thing is the accom-
 plishment of the end in view. We
 note some \$100 subscriptions already.
 There are many of our people who can

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

duplicate this amount and will, no doubt, do so. Notify Dr. Harrison at San Antonio what you will do in this matter, remembering that it is being urged that the fund be entirely subscribed as quickly as possible. The total sum asked for in order to meet the plans of the board is ten thousand dollars. How much will you give?

A WORTHY EXAMPLE.

President Ragsdale sends us an interesting letter; one which if followed up by others throughout the State would mean as much toward the furtherance of improvement plans at Epworth-by-the-Sea as any plan yet undertaken, and much more than so. This letter is from Miss M. C. Teas, Smiley, Texas, and in it she surrenders as a Christmas offering her bond against the assembly grounds. We heartily commend the spirit which has prompted this gift and give space to the letter along with President Ragsdale's comment, believing that it will greatly interest our readers.

The Letter.

San Antonio, Dec. 20, 1910.
 Dear Friend:
 I am today in receipt of the following letter from a good lady who has been a regular attendant on our Summer Encampments and who is interested in its success:

Smiley, Texas, Dec. 17.
 Dear Bro. Ragsdale:
 I desire to make a little Christmas offering for our Lord in the gift of my Epworth League Bond No. 596, with interest due to January, 1911. In other words, I wish to cancel it in favor of Epworth-by-the-Sea. I wish our great enterprise at Epworth abundant success. I realize it is doing great good among our older people as well as the younger. Yours truly,
 MISS M. C. TEAS.

This is the spirit that is helping to develop the work at Epworth. At our last Encampment more than \$1400 in bonds were turned in and cancelled on our collection for a "Greater Epworth." Are there not other friends who bought bonds to help the cause and who now feel that they are sufficiently convinced of the character of work done there to surrender their bonds thereby aiding us to cancel the mortgage and put the property in good shape. If you can do this please write across the face of the bond, "cancelled, Christmas, 1910," sign your name and send it to me.

We feel justified in making this suggestion by reason of the voluntary offering of a large number of bondholders. Bro. Hazy holds \$600 worth and says he will gladly surrender his if the rest will come in. Bro. Bowman and Dr. Coopwood have already cancelled eight bonds each. We need to build camp houses, walks, better water and sanitation a larger and more comfortable auditorium and a better bath house. We will certainly appreciate your co-operation in any way possible in building up and maintaining this great enterprise for the young people. Yours for a "Greater Epworth."
 A. K. RAGSDALE,
 State President.

"Let's cancel the mortgage for a Greater Epworth."

DR. HARRISON'S LECTURE.

Sometime ago we mentioned the special lecture which Dr. J. E. Harrison, President of the Board of Trustees of the State Epworth League, is giving for the benefit of the Assembly enterprise at Epworth-by-the-Sea. We hear good reports of his work wherever he has gone. We believe any League will be fortunate in securing him. In my own Chapter, in Dallas, we are planning for him, and there should be a great many Chapters which might use him during the next three months. Let some active worker in each League center take hold of this matter and push it. We are giving space to a card recently sent out in the interest of this matter, viz:

The Ku Klux As I Knew Them.

This lecture treats of antebellum slaves and slaveholders, the Civil War, reconstruction and the Ku Klux Klan. Persons who have heard it pronounce it entertaining and instructive. I am proposing to deliver this lecture during the months of January, February and March of 1911 for the benefit of Epworth Encampment at Corpus Christi.

I wish each lecture to bring to the Encampment fifty dollars.

If a community sells four hundred tickets at 25 cents each, Epworth will

get \$50 and the local committee the same, the latter bearing the local expenses. Where Epworth Leaguers are interested enough to make arrangements for the lecture and to give all the net proceeds to Epworth, special mention will be made of that League at the next Encampment and in the Texas Christian Advocate.

I hope to be kept busy for the first three months of the New Year, giving lecture and laying up funds for beautifying Epworth.

Let all concerned take notice and arrange date with me.

I suggest that we agree on selling 400 tickets at 25 cents each. I would rather speak to four hundred than to two hundred for the same money.

Write for testimonials and placards.

J. E. HARRISON,
 Station A, San Antonio, Texas.

A PRAYER.

O Lord, Thou knowest what is best for us; let this or that be done as Thou shalt please. Give what Thou wilt, and when Thou wilt, Deal with me as Thou thinkest good. Set me where Thou wilt, and deal with me in all things as Thou wilt. Behold, I am Thy servant prepared for all things; for I desire not to live unto myself, but unto Thee; and, oh, that I could do it worthily and perfectly.—Thomas a Kempis.

FROM VALLEY MILLS.

We have just organized an Epworth League here, and we know nothing about the work; have no one that has worked enough in the League to go ahead without some help, but we are determined to do our best. I know of no other way to get help except through you. So will ask some help. You will know better what we need than I can tell you, as it has been ten years since I was in the work. I have to get up something for next Sunday. What the League's purpose is, what it has done, is doing and aims to do. I would be very glad to get some help as soon as possible. If you can and will send me something at once you will very much oblige.

MISS BLANCHE HANCOCK,
 Valley Mills, Texas.

(Editor's Note.—We trust that our League workers will come to the aid of this Chapter and write Miss Hancock regarding successful plans and methods. Letters from many sources will aid her all the more, so let them be sent by all who read this note. This is one way to make your League Department of real benefit.—G. W. T.)

EPWORTH-BY-THE-SEA, CALIFORNIA.

Good progress it seems is being made by the Californians in the efforts to establish Assembly grounds, as will be seen from the following paragraphs reproduced from the League Department of the Pacific Methodist Advocate, viz:

"The Annual Conference responded to the request of your President and have each appointed two members to act on the Board of Directors of 'Epworth-by-the-Sea,' in conjunction with the President and Secretary. The Pacific Conference has selected Rev. J. A. B. Fry, of Berkeley, and Prof. Noel Garrison, of Merced, and the Los Angeles Conference appointed Rev. R. P. Howell and Bro. E. L. DuBose, both of Los Angeles.

The Board of Directors will see to it that the best interests of the Leagues of California are furthered and will lend dignity to our undertaking as well as provide a good business basis. As the work of this Board progresses the Leaguers will learn of it through the columns of the Advocate."—President W. B. Herms, California State Epworth League.

HAVE WOMEN AND CHILDREN NO RIGHTS?

The above question has been persistently obtruding itself into the writer's mind since yesterday. This is Christmas Eve. We are celebrating the birth of Him who came to bring peace on earth and good will among men. But last night I took a crowded train out of one of our leading Texas cities, and what I saw and heard at the station and on the train reminded me that in many homes of Texas it is a time of unusual dread rather than a time of joy. And the author of this dread and fear is King Alcohol. The other name for King Alcohol is Bellal, and there is no concord between Christ and Bellal. What I saw and heard last night at the beginning of the yearly celebration of the birth of the Christ Child made me feel more keenly than ever that the conflict between the home and the saloon is irrepressible and shall go on until one or

Enjoy Your Meals

By Simply Eating A Little Pleasant Tablet After Each of Them.

A Tablet Digests A Meal. Trial Package Free.

When digestion is perfect the fluids necessary to this process come naturally to the aid of the stomach. They are of right proportion and do their work speedily and well. When indigestion and dyspepsia are prevalent, these same juices come slowly if at all, are weak and insufficient or are filled with strong acids and alkalies.

When such a condition exists each meal is a hardship upon the digestive organs. The meal should strengthen the juices, but on the contrary it weakens them, so that man by the very act of eating causes conditions to arise which of themselves bring him pain and loathing for the next meal.

By eating one of Stuart's Dyspepsia Tablets you mix the tablet with your saliva and it goes into your stomach a strong, vigorous fluid, many times more powerful than the natural digestive juices. These tablets are made up from natural vegetable and fruit essences and are composed from Hydrastis, Golden Seal, Lactose, Nux, Aseptic Pepsin and Jamaica Ginger. There is the formula and one grain of it will digest 3,000 grains of food in any stomach. Beside digesting the food it will give the blood the power to enrich the digestive fluids so after a time nature will take care of itself. Though you have no stomach trouble one of these tablets after each meal is a powerful assistance to nature and is an excellent habit to make.

Go to any drugist and ask his opinion of Stuart's Dyspepsia Tablets. We will abide his answer if he be an honest man. They sell for 50c per package. Send us your name and address and we will send you a trial package by mail free. Address P. A. Stuart Co., 301 Stuart Bldg., Marshall, Mich.

the other is blotted out. And I do not think the home will lose the battle. For this very day hundreds of thousands of wronged wives and mothers are crying out to God against this fell destroyer of the home. "Hath God forgotten to be gracious? Is his mercy clean gone forever?" Nay, verily! But this is what I saw: First, a father, who had gone in with his two grown daughters from the country that they might see a few Christmas signs and buy a few Christmas trinkets, beastly, hogishly drunk and being held up and carried by his sweet looking girls while he swore in maudlin idiocy and tried to find somebody to fight him, and was the butt of ridicule for dozens of half-drunken bystanders. The friends of intemperance say that a man has a right to drink what he pleases. Have those delicate, sensitive girls and thousands of others like them, who were brought into being by such fathers without being consulted, no rights that ought to be protected? Then I saw a man with his well-bred wife and three bright boys take a seat opposite his wife, and, placing a dirty foot on either side of her on the seat while she held a babe—his babe—in her arms, snore in a drunken stupor while young men the worse for liquor engaged in obscene conversation right over his wife's head until a stranger with the thought of his own mother and wife and daughters in his mind could stand it no longer and drove them away. The man had a right to drink what he pleased? And had the innocent woman and children who have the misfortune to be his wife and children no rights that ought to be respected? A man in the company of his wife, said to be an official of the railroad, offensively displayed a bottle of red liquor until a young Baptist preacher got hold of it and flung it out at the window, then took a fresh bottle from his valise, went to the next car, opened it and took a long pull, almost in the face of a well-dressed young woman, while the man, apparently her husband, who sat by her side, was too cowardly to interfere. Not a lady on the train escaped being shocked by the ribald words and acts of drunken men. A man has a right to sell and drink what he pleases? And when such drinking makes him the shame of his wife, the disgrace of his children, a nuisance to the traveling public and a menace to society, has society no right to protect itself by destroying the source of so much social pestilence? On with the battle and none save cowards and traitors will evade the issue.

EMMETT HIGHTOWER.

Dropsy Causes quick relief; removes all swelling in 8 to 20 days; 3 to 60 days effects permanent cure. Trial treatment given free to sufferers, nothing follows. For circulars, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box Q, Atlanta, Ga.

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Devotional--Spiritual

"And Samuel took a stone and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us" (1 Sam. 7: 12). Up to here—high-water mark, the place of victory.—Dr. J. W. Weddell, in the Examiner.

God's Promise of the Cloud.

"The shadow of a great rock in a weary land."—Isa. 32:2.

God is commonly represented as a light to the soul; here he is represented as a shadow to the soul. This latter experience is one which we do not often think of. We are quite familiar with prayers for the sunshine. We say constantly, "Rise upon our night, thou better sun, and let the clouds melt before thy glory!" But we are not in the habit of saying, "O thou divine cloud, grant us a moment of thy shadow; come and shade us from the glare and glitter of the garish day!" Such a prayer would be deemed very original, perhaps very unsuitable. And yet there are times in which man needs nothing so much as a withdrawal of lights. There are times in which the only chance for a human soul is the pulling down of the window-blinds. There is a peculiarity in the law of Divine optics. We pray, "Enlighten our eyes!" but often we can only get our inner eye enlightened by having the outer eye shaded. Is the soul never to get moments for repose—for meditation, self-reflection? Is it never to have an hour all to itself—an hour when its doors are shut, when its windows are covered, when its outside voices are hushed, when it is untouched by the heat of the day? God says, "Yes, it shall have such moments;" and he prepares a place for it in the wilderness. He stops me midway in the race. He lays his hand upon me, and I fall. He bears me into the silence, into the solitude. He puts the multitude all out, and locks the door. He closes the shutters of the easement. He interrupts the music in the street; he forbids the dancing in the hall. He says, "Your nerves are weary with excitement; in this desert place you shall rest awhile."

O Lord my God, have I ever thanked Thee for the shadow; have I ever said with the Psalmist, "The Lord is the shade on my right hand, therefore the sun will not smite me by day, neither the moon by night!" Alas, my Father, mine has been the opposite fear; I am afraid of being smitten by the absence of the sun, by the absence of the moon. I have never realized the healing power of the shadow. I have been praying, "Lead, kindly Light!" all the time Thou wert giving the command, "Lead, kindly Shade!" It never occurred to me that there could be an underground railway. I thought myself buried alive, cut off from all work beneath the sun. And lo, my shadow was my substance! When I thought I was losing time, I was traveling with unwonted speed. It was under the shadow I met Thee. When I came out men saw a change. They said, "Adversity has humbled him." They were wrong; it had heightened me. I never knew the greatness of my soul till I felt the weakness of my body. On my bed of sickness conscience woke. In my hour of silence heaven spoke. In my day of darkness thy light broke. I never knew my immortality till, behind the curtains drawn, I felt my sin. It was the

shadow taught me immortality. The sunshine said, "The building is complete; why look for a tomorrow!" But the shadow said, "You are unfinished; there is a tower wanting; there is something to come." The sunshine cried, "You are satisfied on earth; earth is your portion." But the shadow murmured, "Your powers are unfilled here; you want a wider field." The sunshine sang, "This is the day the Lord has made." But the shadow whispered, "The end is not yet; there remaineth a rest to the people of God." Thy shadow, O Lord, has been better than man's light.—Exchange.

Following Christ.

I believe that persecuted ones have more blessedness than any other saints. There were never such sweet revelations of the love of Christ in Scotland as when the Covenanters met in the mosses and on the hillsides. No sermons ever seemed to be so sweet as those which were preached when Claverhouse's dragoons were out, and the minister read his text by the lightning's flash. The saints never sang so sweetly as when they let loose those wild-bird notes among the heather. The flock of slaughter, the people of God who were hunted down by the foe—these were they who saw the Lord. I warrant you that in Lambeth Palace there were happier hearts in the Lollard's dungeon than there were in the archbishop's hall. Down there where men have lain to rot, as did Bunyan in Bedford jail, there have been more dreams of heaven and more visions of celestial things, than in the courts of princes.

The Lord Jesus loves to reveal himself to those of his saints who dare take the bleak side of the hill with him. If you are willing to follow him when the wind blows in your teeth, and the snowflakes come thick till you are almost blinded, and if you can say, "Through floods and flames, if Jesus lead, I'll follow where he goes," you shall have such unveilings of his love to your soul as shall make you forget the sneers of men and the sufferings of the flesh. God shall make you triumphant in all places.—C. H. Spurgeon.

"The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men—aye, deep down at the root of our spiritless life—is the need for the forgotten secret of prevailing, world-wide prayer. Do not think that you have no influence, or that your prayer will not be missed. Your prayer and faith will make a difference."

When the great Father, in his everlasting watch, paces his daily and nightly rounds, and through these lower mansions of his house gathers in the offered desires of his children, where, think you, does he hear the tones of deepest love, and see on the uplifted face the light of most heartfelt gratitude? Not where his gifts are most profuse, but where they seem most meager; not where the suppliant's worship glides forth from the cushion of luxury; but where the outcast, flying from persecution, kneels in the evening upon the rock whereon he sleeps; at the fresh grave, where as the earth is opened, heaven in answer opens too; by the pillow of the wasted sufferer, where the sunken eye, denied sleep, converses with a silent star, and the hollow voice enumerates in low prayer the scanty

list of comforts, and shortened tales of hopes. Genial, almost to miracle, is the soil of sorrow; therein the smallest seed of love, timely falling, becometh a tree, in whose foliage the birds of blessed song lodge and sing unceasingly.—Martineau.

MY MORNING SERMONS.

It all happened one morning. Yet the fact is it did not happen. For sermons do not happen. They grow, because they are living things. They unfold, because the mystery of life tugs at their heart. They laugh and weep, they sing and sigh. Sermons are vital panting, breathing things—though preachers are sometimes quite dead. But not so with my preachers. Let me name them in order: The first was a cart wheel, the second a robin, the third a little girl. And it is only just to say that not one of them intended me to hear. So I plead guilty of playing the part of an eavesdropper.

The Cart Wheel That Screeched.

I shall not soon forget my cart wheel pulpiteer. He and his fellow wheels were carrying a load of lumber. They seemed to get on well enough until my preaching cart wheel arrived at one particular point on his axle. Then he gave vent to the most nerve-racking, grating screech imaginable. I turned about to follow him, wondering if he could repeat such an unmusical sound. And sure enough, when the wheel reached the same place on his axle he voiced another terrible screech.

"But there's no sermon in that," you say. "Any old rattletrap of a wagon can screech, as it naturally should." And you are quite right from your viewpoint, my friend. Nevertheless, as that cart disappeared down the park walk, the screeching wheel seemed to shout back: "Take progress without grinding."

Now, I submit that that is not a bad sermon. At any rate, my cart wheel preacher used two familiar terms—progress and grinding. Progress! Why, everything marches to the music of progress. The genius of civilization is in the law of progress. Grinding! Well, there's plenty of grinding, too. Some of it is necessary, much is not.

Progress without grinding? Certainly. As a few drops of oil would have removed the cart wheel's screech, so the grinding habits of the soul will disappear under the showers of divine grace. I was impressed by the absence of "grind" in nature that morning. Everything was busy, everything bursting with life. But it was life that made no noise. And this lack of friction in nature is also one of the open secrets of Christianity. For Christ rids the soul of grind by animating it with the joy of service. Life itself—his life in the soul—runs out in abounding tides of ministry. It is energetic, but noiseless; achieving, but "screechless."

The Robin That Looked Up.

My second preacher was a robin. He moved like a flash of gold over the dew-drenched meadow. He was as fresh as the morning, as clean as the dew, as graceful as himself. Later on I shall hear him sending lilts of song down from his place amid the green leaves; but just now he is tripping along "aisles of verdurous bloom" and patronizing the early worm restaurant. My, what a fisherman he is! When his "hook" goes down into the soil, it always pulls out a worm. More than once I have driven him away from his "catch" just to see if his "bump of location" is well developed. Almost invariably, I find that it is. He comes back and gracefully slides the worm down his throat as if he had not been called away from his meal.

Well, he preached a sermon to me from his pulpit on the "dew-pearled" lawn. Did you ever note that as he rhythms about over the grass, the robin seems to be looking into the sky? Mind you, I don't say that he is sky-piloting for that very instant he may dart his bill into the earth and bring up a worm. Now, it was in this lovely attitude—hopping and drilling and upward glancing almost at the same time—that he preached his sermon. He said: "Look up without forgetting to look down." "What's that?" I said. He answered back: "O man, look up without get-

GRANITE ART RUGS

Sent to your Express Office, Prepaid. Our own private pattern in three color combinations, Green and Tan, Red and Light Green, and Oak Colorings. Woven in a single piece and reversible. 9x12 ft. \$4.95. Money refunded if not satisfactory. HOLLINGSWORTH CARPET COMPANY, Dallas, Texas.

getting to look down. Look at the sky but walk on the sod."

"Look up!" That was his first proposition. And truly, it is a noble one. I should think it has power to awake the most inveterate sermonic sleeper. And the more I think of it, the more I feel indebted to my meadow preacher. Everything wore the skyward look that day. Why should not I, too, have part in the universal upward gaze? Moreover, I find that the radiant souls—those who have been illuminated and are, therefore, luminous, those who have caught spiritual splendors and mirror them forth in unspeakable beauty—have all looked unto the heaven-lit hills of God. Their strength, their patience, their sweetness, their joy, are drawn out of those upper heights, invisible but real, far off but divinely near. Ah, yes, Reverend Robin Redbreast, since hearing your sermon I have resolved to look up!

Still, I should be doing my golden preacher with the tuneful voice a great wrong if I reported no more of his sermon. "Look up," he said, but he did not fail to add: "Without forgetting to look down." You see if his first proposition is noble, his second is practical—the two being worthy qualities for any sermon. It is imperative for one to keep his face turned toward the upper, solar light. But he must not forget the solid earth he treads. We must not allow stargazing to unfit us for lifting men upward. The splendor of the mount of vision must light up the gloom of the valley. Otherwise, the ecstasy is nothing worth. It is only a bit of foam dancing on the surface of a shallow spiritual stream.

Plenty of people are anxious to establish social relations with the inhabitants of Mars, whilst they are contentedly, if not happily, ignorant of the name of their next-door neighbor. Celestial dreamings can not be submitted for terrestrial achievements. The poetry of fine sentiment must not supplant the prose of finer duty. I bade my preacher good-bye, his message crystallized into this prayer, which welled up from my heart and overflowed my lips: "O God, keep my feet low, my forehead high, and show me how a made was made to walk."

The Child That Walked On.

My third preacher was a little girl. If the gold of the sun had stolen into her hair, the beauty and freshness of the morning had passed into her face. She was walking with her mother, when I overheard her say: "Mamma, I feel better when I walk than when I sit." And on the instant, something seemed to coin her words into this form. "Be a spiritual walker without getting spiritual weariness."

Work without weariness! Why, it has a more pleasing tone than "progress without grind," has it not? Yet I find the message may be more than pleasing—it may be profitable. Many a life has gone into spiritual bankruptcy because it was allowed to be cheated out of the joy of going on. We must either grow in grace or lose our spiritual taste. An appetite for the spiritual either grows or dwindles. If it is fed, it expands; if it is starved, it contracts. One can not "get religion" and then go away and leave it. Religion demands life for the exert of its power. When life refuses to be harnessed to religion, then religion keeps on its way, while life falters and ultimately fails.

What Stevenson called "the wages of going on" is never so high and satisfactory as in this matter of spiritual culture. The soul that has been overtaken by spiritual paralysis has a right to its misery. On the other hand, the fresh, strong, fragrant men and women—lives that have both learned and earned the secret of noise and power—long ago lost the art of sitting still. He who has learned the gladness of going on in the spacious highways of the spiritual dreads more and more the perils of sitting still, and, therefore, unceasingly grids himself afresh for the vaster and ever vaster issues involved in "plain living and high thinking."—The Interior.

The Safe and Saving Way of insuring church and pastors' property is with
THE NATIONAL MUTUAL CHURCH INSURANCE CO.
 OF CHICAGO THE METHODIST MUTUAL
 Now in successful operation for years. Business at highest point ever attained, and constantly increasing.
Protects against FIRE, LIGHTNING and TORNADO
 James B. Noble, Pres. E. A. Goodrich, V. P. HENRY P. MAGILL, Sec'y and Mgr.
 N. M. Jones, Treas. 104 LaSalle St., Chicago, Ill.

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 Our Ladies

For the past fifteen years, or more, the good women of our Texas Home and Foreign Missionary Societies have been good and kind to the Advocate. We believe we can, without displaying a boastful spirit, assert that the Advocate has been equally cordial to them. Our interests have been and are still mutual. All are working for the upbuilding of Methodism and its enterprises in this great State. We have never asked the ladies, who are the strongest bulwarks in Methodism, to aid us, but we are now going to deviate from our course, and here and now ask each and every one of them during the next few months to use their personal influence and persuasive powers to place the Advocate in the homes of all Methodist families in their respective communities. They can materially aid the pastor in this work, and we believe they will do it. Get your pastor to read this notice from his pulpit next Sunday morning, and to follow it with an exhortation in behalf of the paper. Turn the names of subscribers over to your pastor and he will see that they receive prompt attention, and the Advocate will rise up and call you blessed.

W. H. M. SOCIETY, BASTROP.

Our Woman's Home Mission Society at Bastrop was organized by Mrs. Joe F. Webb two years ago. Beginning with five names, Mrs. Webb left us with an enrollment of thirteen, which has not proved an unlucky number with us, as we now have sixteen, and our society is gaining in interest and enthusiasm.

When the last session of the West Texas Conference moved Brother Webb to Seguin we were very sorry to give up Sister Webb, as she had endeared herself to the entire membership by her faithful discharge of the multitudinous duties expected from the preacher's wife.

We now hold two meetings in the month. On the second Monday in each month we have a business meeting. On the fourth Monday we have a literary program, music and devotional service, followed by a social hour. Yesterday we held this meeting at the parsonage, and every one seemed to enjoy it very much. Brother Morris and family were most cordial in their hospitality, and assisted very much in the program.

Our two years' work has not resulted in any great financial returns, but we have been learning, and expect 1911 to tell a different story of our efforts.

Mrs. Mary Haines has made us a most acceptable President since Sister Webb left. Mrs. Haines is much beloved, and exerts herself to make our meetings interesting and to add to our membership.

MRS. L. H. HILL,
Press Reporter.

Bastrop, Texas.

TREASURER'S REPORT.

Report of the Treasurer of the Woman's Home Mission Society, Texas Conference, for the quarter ending December 15, 1910:

Receipts.	
Adult membership dues.....	\$ 870.50
Young people's membership dues.....	3.70
Baby Roll dues.....	11.00
Brigade dues.....	2.50
Week of Prayer Offering—adult.....	1,141.33
Week of Prayer Offering—young people.....	5.80
Week of Prayer Offering—Brigades.....	7.24
Deaconess scholarship.....	.30
Baby Mite Boxes.....	29.96
Brigade Mite Boxes.....	29.94
Conference pledge.....	275.45
Preachers' Wives' Loan Fund.....	4.90
Amount raised for Relief Fund.....	5.75
Special for Cuban work, Wolff Mission School.....	9.30
Immigrant Home Galveston.....	6.35
Conference Expense Fund.....	55.11
By check from General Treasurer for Houston City Mission Board.....	61.40
Half of dues returned by General Treasurer.....	200.00
Balance from last quarter.....	49.79
Total receipts.....	\$2,765.52
Disbursements.	
By check to General Treasurer.....	\$2,192.22
By check to Houston Board of City Missions.....	61.40
Conference expenses for quarter.....	119.54
Total paid out.....	\$2,373.16
Balance in bank.....	\$ 392.36

Besides the above cash receipts.

the Conference Treasurer has sent \$6 cash to a needy preacher for Jefferson Auxiliary, and \$2.25 to the Orphanage for Jacksonville Auxiliary.

Cash Receipts by Districts.

1. San Augustine.....	\$ 313.82
2. Houston.....	308.29
3. Huntsville.....	298.97
4. Brenham.....	283.19
5. Marlin.....	267.57
6. Jacksonville.....	242.90
7. Marshall.....	191.85
8. Beaumont.....	190.82
9. Pittsburg.....	181.29
10. Tyler.....	175.41
Total for districts.....	\$2,454.03

Local Work.

Value of supplies reported to Supply Department.....	\$ 735.65
Value of supplies given locally.....	1,205.53
Amount expended for the needy.....	358.15
Cash expended on parsonages.....	3,985.43
Cash expended on churches.....	3,122.47
Amount expended by auxiliaries for local expenses.....	145.25
Specials.....	158.33
Amount expended for city mission work.....	383.92
Amount reported by voucher from Houston City Mission Board.....	1,278.55
Total reported expended for local work.....	\$10,473.28

Grand total reported and expended for all purposes.....	\$13,238.80
Increase over corresponding quarter of last year.....	\$ 5,043.10

Marlin District leads on Week of Prayer offering, with \$146.70; Brenham District, second with \$144.51. Several auxiliaries are yet to hold their Week of Prayer.

Exeru Auxiliary Treasurer reported this quarter in the following districts: Huntsville, San Augustine and Tyler. All honor to the officers of these districts, as also to those of all the other districts in our Texas Conference. This is the very finest report ever made for any one quarter by the Texas Conference. There is rejoicing in our camp over the blessings God has given us in our great work, and we shall go forward for still greater things.

MISS ELIZABETH L. HILL,
Conference Treasurer,
Livingston Texas.

WACO METHODISM.

The nether did not run the preachers away from the Monday's meeting. Bro. Hightower and his Sunday-school held a Christmas service and took \$50 in cash and presents for the orphans. Of course they had a delightful Christmas. Dr. McLean verified his statements. Bro. Hightower is starting off grandly on his fourth year.

M. S. Hotchkiss preached last night for Bro. McCain. There was a fine crowd. McCain is getting a fine hold out there. We have bought the Northern brethren out there and soon McCain will have one of the best appointments in the country. There were about 10 transfers there yesterday.

H. L. Munger has plans about complete to begin his church next Thursday. About \$1500 has been raised. Dr. McLean attended three of the

Churches yesterday. He said they were all good sermons. His work at the Orphanage he reports in fine condition.

There was a splendid day at Austin Avenue. There were four conversions and 11 additions—a very fine day.

Fifth Street had a great day. The stewards say there was the largest crowds in the church yesterday there has been in twelve years. Six men were converted at last night's service—one a barber; five additions. Also we have put up a beautiful sign reading, "Fifth Street M. E. Church," in electricity. The sign is 15x9 feet, making it one of the most beautiful signs in the city. Yesterday was a beautiful day and a great day for Waco Methodism.

ASHLEY CHAPPELL.

There was no life in the staff when it was in Gehazi's hand.

Albuquerque District—Second Round.

San Marcel, Jan. 28, 29.	
Migdalena, Feb. 4, 5.	
Albuquerque, Feb. 11, 12.	
Moriarty, Feb. 14, 15.	
Gallup, Feb. 18, 19.	
Vaughn, Feb. 25, 26.	
Star, March 1, 2.	
Burd, March 4, 5.	
Logan, March 7, 8.	
Tucuman, March 11, 12.	
Carlizo, March 18, 19.	
Koehler, March 21, 22.	
Cimarron, March 25, 26.	

Let us all work for full collections and great revivals in each charge.

J. H. MESSER, P. E.

Waxahachie District—First Round.

Ovilla, at O., Jan. 7, 8.	
Middleton, Jan. 8, 9.	
Venus, at V., Jan. 14, 15.	
Meyers, at M., Jan. 15, 16.	
Ford, Jan. 21, 22.	
Forreston, at Nash, Jan. 28, 29.	
Red Oak, at Chappell Hill, Feb. 4, 5.	
Britton, at B., Feb. 5, 6.	
Bardwell, at B., Feb. 11, 12.	

T. S. ARMSTRONG, P. E.

Cisco District—Second Round.

District Institute, Jan. 27-29.	
Woodson, at Cook's Chapel, Feb. 4, 5.	
Ranger, at Pleasant Grove, Feb. 11, 12.	
Carlo, at Mt. Zion, Feb. 18, 19.	
Brockenridge, at Pisgah, Feb. 25, 26.	
Besdemona, at Victor, March 4, 5.	
Carbon, at Jewel, March 11, 12.	

J. SAM BARCUS, P. E.

A MISSISSIPPI ENTHUSIAST

Mrs. Lena Gresham, of Clinton, Miss., Has a Few Facts to Tell Our Readers About Cardui.

Clinton, Miss.—"Thanks to Cardui," writes Mrs. Lena Gresham, of this place, "I have been greatly relieved."

"I suffered for three years from female inflammation, and had taken medicine from four different physicians without much benefit.

"I have received more benefit from seven bottles of Cardui, than from all the physicians."

Just try Cardui. That's all we ask. It speaks for itself. It has helped so many thousands, it must be able to help you.

Trying Cardui won't hurt you. It is safe, harmless, gentle in action, and purely vegetable.

If you are weak, tired, down and out, try Cardui.

If you are sick, miserable, and suffer from womanly pains, like headache, backache, dragging feelings; pains in side, arms, legs, etc.—try Cardui.

It is the medicine for all women. It is the tonic for you.

N. B.—Write for Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 164-page book, "Home Treatment for Women," sent in plain wrapper, on request.

Kokomo, at Grandview, March 18, 19.
Eastland, at Eastland, March 19, 20.
Wayland, at Wayland, March 25, 26.
Sipe Springs, at Beattie, 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, April 28-30.
Cisco Mission, at Bluff Branch, May 6, 7.
Cisco Station, May 7, 8.
Church Dedication at Cross Cut, May 15.

J. SAM BARCUS, P. E.

Great Clearance Sale

In All Sections of the Big Store

Here we have some specimen values culled from our Linen and Bedding Sections

Blankets—White Wool filled, sizes 12-4 and 11-4; plaid all wool Blankets, assorted colors; our regular \$8.00 grade, Clearance Sale price, per pair, only.....\$6.85

White Blankets, pink and blue borders, size 11-4 our regular \$6.75 grade, Clearance Sale price, per pair.....\$5.25

White Blankets, silk-bound, pink and blue borders, size 11-4; our regular \$5.00 leader, Clearance Sale price, per pair.....\$3.95

Satin Finish Marseilles Bedspreads, fringed and cut corners for metal beds, our regular \$1.00 grade, Clearance Sale \$2.95

\$4.50 grade, Clearance Sale \$3.45

Honeycomb Bedspreads, fringed and cut corners for metal beds. Our regular \$1.75 grade, Clearance Sale \$1.45

\$2.00 grade, Clearance Sale \$1.65

Union Linen Huck Towels, red and white border, 16x30; regular price 10c, Clearance Sale price.....7½c

Union Linen Huck Towels, all red borders, 18x26; our regular 12½c grade, Clearance Sale price.....10c

Hemstitched and Scalloped Huck Towels, all pure linen Towels. Our 35c line, Clearance Sale price 25c

50c line, Clearance Sale.....37½c

Linens—Extra Heavy Cream Table Damask, all pure linen, 72 inches wide; 75c leader, Clearance Sale price, per yard.....55c

Bleached and Cream Table Damask, all pure linen, 72 inches wide, assorted patterns; our regular 85c and 90c grades, Clearance Sale price, per yard, only.....69c

Bleached Satin Damask, 70-inch, all pure linen, assorted patterns; regular price \$1.25, Clearance Sale price only.....89c

Bleached Napkins, all pure linen, assorted patterns. Our regular \$2.00 grade, Clearance Sale \$1.65

\$2.25 grade, Clearance Sale \$1.85

\$2.50 grade, Clearance Sale \$3.98

\$3.50 grade, Clearance Sale \$2.39

Extra Heavy Bleached Satin Damask Napkins, full dinner size, German, Irish and Scotch linen. Our regular \$4.00 grade, Clearance Sale \$2.98

\$4.50 grade, Clearance Sale \$3.69

\$5.00 grade, Clearance Sale \$3.98

\$6.00 grade, Clearance Sale \$4.95

\$7.50 grade, Clearance Sale \$6.25

Pattern Table Cloths of Double Satin Damask, wide range of patterns, in all sizes. Our regular \$4.50 and \$4.25 grades, Clearance Sale Price.....\$3.45

\$4.85 and \$5.00 grades, Clearance Sale price.....\$3.98

\$5.50 and \$6.00 grades, Clearance Sale price.....\$4.85

\$6.50 and \$7.50 grades, Clearance Sale price.....\$5.98

\$7.85 and \$8.00 grades, Clearance Sale price.....\$6.75

Hand-Embroidered Bedspreads, with Bolsters to match; Hemstitched Linen Sheets, Hemstitched and Scalloped Linen Sheets and Cases in sets; the regular prices range from \$6.50 to \$25.00 set, Clearance price.

ONE-FOURTH OFF.

We Prepay Express Charges

On packages, value \$5.00 or over, to all towns in Texas, New Mexico, Arkansas, Louisiana and Oklahoma. C. O. D. packages and heavy goods, such as Domestic, Prints Blankets, Carpets, Shades, Toys, Poles, Oil Cloths, Matting, Valises, Trunks, Books, Crockery, Glassware, Chinaware and Furniture, are excluded from this offer.

SANGER BROTHERS, DALLAS, TEXAS

RURAL TELEPHONE DEVELOPMENT.

At the twelfth annual convention of the Southern States Association Commissioners of Agriculture, held recently at Atlanta, Ga., Mr. M. G. Allen, of the Western Electric Company, said in part:

"Two things which have done most to hamper the South have been lack of adequate transportation facilities and adequate means of quick communication. The three things which will most quickly overcome these handicaps are good roads, rural free delivery and universal telephone service.

"Of these three, the telephone, by right, stands first. It is the one most accessible in all sections of the country, whether near a large city or away off from the railroad, ten or twenty miles from the county seat, where there is only a small settlement or group of farms. To receive the benefit of the good roads you must hitch up a team; you must wait for the whistle of the rural free delivery man to get your paper or letters; but with a telephone in the house a turn of the crank puts you in touch with points near or far.

"In thinking of the telephone we are too prone to consider it only an integral part of a large community, because in such places it first became used and has become so absolutely indispensable. Competent engineers have said that if there were no telephone system in New York City the streets would have to be three stories high to accommodate the messengers going from point to point, and that the modern sky-scraper would be an economic impossibility, because so much room would be required for elevators and stairways that too little would be left for offices.

"To give you an idea of what an important part the telephone plays in the life of a great city, let me tell you that in the city of New York there are 450,000 telephone stations. In the Waldorf-Astoria Hotel there are 1223 telephones, in the Singer Building 778 telephones, and in the new Metropolitan Life Building provision has been made for 1181 stations. The average number of telephone calls per day in New York City is one and one quarter million.

"If a telephone is so necessary to a large city, where distances are short and people accessible, how much more necessary is it in the country, where farms are far apart and the average roads poor in good weather and almost impassable in bad weather?

"Now, to give you some idea of how the use of the telephone is growing in the South, as nearly as I can learn, on January 1, 1905, there was a total of 192,656 telephone stations in the six Southern States of Virginia, North Carolina, South Carolina, Georgia, Florida and Alabama. It is difficult to estimate how these stations were divided between exchange and rural subscribers, but it is probable that of the total number only about 5 per cent, or 5100, were located outside of exchanges. On January 1, 1910, the grand total of telephone stations in the same territory had increased to 283,269, of which approximately 36,700 are rural stations. This shows an increase in rural stations alone of 740 per cent in five years. The year 1910 is showing a greater proportionate growth than any previous period, the gain in farmer line stations alone for the first ten months being approximately 15,000 stations, and the total of all stations on November 1, 1910, being 313,000.

"Probably the first and most direct appeal of the telephone is to the farmer's wife. She has less opportunity of getting away from home than other members of the family, she sees fewer new faces and receives fewer new ideas, so that anything which will serve to break the monotony of her life is welcomed as a Godsend. And the amount of visiting which can be done over a long rural line is truly surprising. All of the neighborhood news spreads along the wire even quicker than the 'grapevine telegraph' could tell it, and during bad weather or on cold winter nights the 'voice in the box' is a great comfort."

WESLEY COLLEGE.

Wesley College has passed the doubtful stage and faces a period of wonderful development and prosperity. Rev. J. J. Morgan, the retiring President, deserves all praise for the work of wisdom and self-sacrifice he did in guiding the infant college through storm and stress to self-support and stability. He left it with a strong faculty and a loyal and enthusiastic student body. These insure success.

In a recent campaign, under the wise and indomitable leadership of

Rev. W. B. Wilson, the city of Terrell magnanimously showed its faith in and love for Wesley College by the contribution of \$50,000 for new buildings. This dauntless leader is planning even larger things for the near future. Watch Wesley College grow!

This has been said to show that Wesley College is the place for boys and girls desiring training under Christian influence, for entrance upon a university course or for preparation for life's responsibilities. Those students who have been with us doubtless appreciate the advantage of a good start, and should by no means fail to pursue their course to completion. Let no flattering allurements keep any old student from returning after the holidays.

Again, attention is called to the advantage to new students entering immediately after the holidays. We resume work on January 3, 1911, and a new student may then enter and complete the last two terms of work—two-thirds of the year's work.

Terrell is a clean, moral and healthy little city. Wesley College offers a splendid opportunity at most reasonable rates. If you desire a college education you can not get better advantages than are offered here.

Wesley College wishes for students, patrons and friends a happy New Year.

For particulars address the President, S. M. BLACK, Terrell, Texas.

SOME OF THE MEN HE KNEW.

As I was looking over the Advocate of December 8 I noticed the list of appointments of the five Texas Conferences, and to my surprise I did not find a man on the Beaumont District with whom I was acquainted (I mean itinerant preachers). They have died, superannuated and transferred to other parts of the State. I then scrutinized the appointments of the five conferences and find as follows: J. R. Wages on Beilville Station, who was pastor of the Jasper Circuit in the early 80's. Bro. Wages was then a young man full of force and energy, and could preach the gospel with the power of the Spirit, and then I notice the name of J. M. McCarter, who was also in charge of the Jasper work a few years after Bro. Wages. Bro. McCarter made my house his home when he was passing through and I learned to love him and again I see the name of J. G. Pollard, a man of God. I loved to sit and hear him preach. Then comes K. P. Barton, who was once County Judge of Jasper County. If he made as good a preacher as he did County Judge, he filled the pulpit well. Thimpton Statton has M. L. Lindsey, a grand and noble man. Once upon a quarterly meeting occasion, the conference was held at my house. Bro. Lindsey and Brother J. B. Cochran were out in the snow. They ran a race and Bro. Cochran tripped Lindsey up and he fell in the snow. We all had a big laugh. Lufkin is fortunate enough to have O. T. Hotchkiss for a pastor this next conference year. Noble man! I would love to hear him preach and hear him sing the Home of the Soul. Out in Montgomery I see they have got S. D. Horgor. He was always a good boy; no wonder he made a good preacher. I have known him all of his life. Sim, as we always called him, is, as I heard remarked about old Brother Marion Donegan, pure as gold. I see over in Jacksonville District, the name of J. R. Ritchie, a young man full of faith. He could preach well for a young man. He was a man of God. I find on Marlin District, Durango Circuit, J. T. Hooks. I heard him preach one time. He made a good impression on me and there is and has been a warm place in my heart for him. I find J. W. Johnson on the Alto Station. He and Bro. O. T. Hotchkiss and Bro. T. J. Milam, of Somerville, served as presiding elders each in his term on the Beaumont District. They are all pious, godly men, and did the Church good wherever they went. I would not forget Bro. R. C. Armstrong and his dear old brother, E. L. Armstrong. R. C. was my pastor on the Newton Circuit for four years. I think the first year of his pastoral charge was 1873. He made some wonderful impressions on my mind—some that I will never forget. Bro. R. C. preached my father's funeral. The text was Numbers 23:10: "Let me die the death of the righteous and let my last end be like his." E. L. Armstrong was presiding elder on the aforesaid Beaumont District about the years 1877 and 1878. He sold out and moved to Navarro County.

I write these words to let my brethren know that I have not forgotten them, and that I am still on my way to the many-mansioned city where I hope to meet the men whose names are

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 buying cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, as 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 intended that nothing of a questionable nature shall appear. You must make your own trades.

COTTON SEED.

COTTON SEED—I have the very best improved Rowden Cotton Seed for planting purposes. I took the blue ribbon again this year at the State Fair; 42 per cent lint. Price of seed, 3 to 50 bushels, \$1.00 a bushel. Special price on large orders. Send money order to J. W. OVERTHEET, Willis Point, Texas.

LOST.

At the last session of the Texas Conference, at Galveston, I gave to the Committee on District Conference Records the record of the Marlin District, and the same was misplaced by them. The record was endorsed on back "Galveston District." Finder express to me at Cameron and ouage, JEFF T. KEMP.

called in this article and all the blood-washed through who have washed their robes and made them white in the blood of the Lamb.

F. D. McMAHON, L. P. Artesia, N. M.

GAINESVILLE DISTRICT.

On December 29 the preachers of the Gainesville District met in Broadway, Gainesville, to plan the work for the coming year, with the district as a unit. All pastors in district were present except four.

It was decided that the assessments for Orphanage, Bishops' fund and foreign missions should be raised by last of March. Also a Reading Circle was organized, and a committee appointed to complete organization, and select list of suitable books. This committee is composed of E. H. Casey, J. A. Old and E. R. Barcus. The Circle will meet quarterly to discuss books read. The first meeting is to be Woodbine, about first of March. Bro. Hawkins, the Field Secretary, was present and discussed plans for Sunday-school work in the district. He purposes to hold several local institutes in March in the district. He is thoroughly alive to his work. The evangelistic spirit pervaded the meeting. The first session begun with an experience meeting, and the burden of every testimony was for the conversion of the people over whom the Church had made him that destined pastor. Bro. Casey laid chief emphasis on the evangelization of those portions of the district where there are no churches. Several of the preachers promised to give two weeks each to this work. The outlook for the district is bright and the work is beginning finely.

C. A. LONG, Sec.

MARRIED.

Hanke-Hecht.—At the residence of the bride's parents, one and a half miles east of Brandenburg, Texas, Thursday, December 22, 1910, at 11:30 a. m., Mr. Rudolph B. Hanke, of Tharber, Texas, and Miss Freida Hecht, Rev. J. B. McCarter officiating.

Koch-Seale.—At the residence of the bride's parents, Mr. and Mrs. Calloway Seale, Karnes City, Texas, December 28, 1910, Mr. W. F. Koch and Miss Callie Seale, Rev. W. A. Hart officiating.

Barnes-McNair.—At the home of the bride's mother, in Hallettsville, Texas, October 25, 1910, Mr. Claude Barnes and Miss Sada McNair, Rev. E. G. Hocutt officiating.

Spear-Page.—In the parsonage of the Methodist Church in Hallettsville, Texas, November 27, 1910, Mr. Victor Spear and Miss Willie Page, Rev. E. G. Hocutt officiating.

Posey-Fahrenthold.—At the home of Mr. P. G. Liebeknecht, in Hallettsville, Texas, December 28, 1910, Mr. J. R. Posey, of Beaumont, Texas, and Miss Hedwig Fahrenthold, of Hallettsville, Texas, Rev. E. G. Hocutt officiating.

Brunnage-Jones.—In their buggy at the parsonage gate in Thornton, Texas, December 28, 1910, Mr. Berry Brunnage and Miss Eve Cornelia Jones, both of Limestone County, Texas, Rev. J. O. Jordan officiating.

Luker-Price.—At the home of Jno. D. and Mrs. Redditt, Center, Texas, December 21, 1910, at 5 p. m., Rev. J. B. Luker, pastor of Edom Circuit, of the Texas Conference, and Miss Gregg Price, of Center, Texas, Rev. W. H. Vance officiating.

Simpson-Kuykendall.—At the Methodist parsonage in Jacksboro, Texas, December 24, 1910, Mr. G. H. Simpson and Miss Mary Kuykendall, Rev. C. C. Young officiating.

MISCELLANEOUS.

WANTED—Railway Mail Clerks, Customs House and Internal Revenue employees. \$800 to \$1200. Spring examinations everywhere. Write for list of places and dates. Coaching free. FRANKLIN INSTITUTE, Dept. E-38, Rochester, N. Y.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right 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, 351A Madison Bldg., Washington, D. C.

FREE ILLUSTRATED BOOK tells about over 200,000 protected positions in U. S. Service. More than 20,000 vacancies every year. There is a big chance here for you, sure and generous pay, lifetime employment. Easy to get. Just ask for booklet 225A. No obligation. EARL HOPKINS, Washington, D. C.

S. C. RHODE ISLAND BROS. Foundation stock direct from Newport, R. I. Eggs, \$1.00 per doz; \$2.75 per doz; \$2.75 per doz; \$7.00 per doz. J. F. VERMILION, Rush, Texas.

SINGER.

Evangelistic singing is my profession. I should like to hear from pastors or reverends desiring help at meetings. Best references. GEO. F. BRADSHAW, Gilmer, Texas.

Clark-Worden.—At the parsonage in Jacksboro, Texas, December 14, 1910, Mr. Otis L. Clark and Miss Diancie Worden, Rev. C. C. Young officiating.

Hinton-Atkinson.—At the home of the bride, in Jacksboro, Texas, December 27, 1910, at 8:30 p. m., Mr. E. B. Ellison and Miss Addie Atkinson, Rev. C. C. Young officiating.

Haile-Miller.—At the home of Mr. Edgin, Goldthwaite, Texas, December 24, 1910, Mr. C. M. Haile and Miss Edgie Miller, Rev. G. W. Templin officiating.

Snow-Kelley.—At the home of the bride's father, Mr. Tobe Kelley, in the Bethel community, Texas, December 19, 1910, Mr. William Snow and Miss Nannie Kelley, Rev. G. W. Templin officiating.

Ledbetter-Sullivan.—At the Page Hotel, Goldthwaite, Texas, December 27, 1910, Mr. W. V. Ledbetter and Miss Julia Sullivan, Rev. G. W. Templin officiating.

Williams-Deaton.—At the Methodist Church, in the village of Spurin, Texas, Sunday, Christmas Day, December 25, 1910, Mr. Riley Williams and Miss Annie Deaton, Rev. Mac M. Smith officiating.

Peel-Prestage.—At the home of the writer, near Holly Springs, VanZandt County, Texas, December 8, 1910, at 4:30 p. m., Mr. Auburn Peel and Miss Pauline Prestage, Rev. J. F. Everitt officiating.

Scaff-Hale.—At the home of the bride, December 25, 1910, Mr. J. Charles Scaff and Miss Stella Hale, Rev. W. A. Pritchett officiating.

BROTHERHOOD NOTICE.

Dear Brethren: Rev. E. L. Armstrong, a superannuate of the Central Texas Conference and a member of the Brotherhood, after years of suffering, was translated to the home where the inhabitants are never sick and where death never enters, Saturday evening, December 24, 1910. Your mortuary fee of \$2.00 is now due, and should be in the Secretary's hands before January 29, 1910, when this call expires. Prompt response forbids the possibility of forfeiting.

M. S. HOTCHKISS, Secretary Central Texas Conference Brotherhood. Waco, Texas.

NOTICE TO PREACHERS OF THE TEXAS CONFERENCE.

District Conference Record of the Brenham District wanted. There were three record books left at Galveston, so I do not know who got mine and left his. Please mail it to me at Bay City, Texas, or to Rev. A. A. Wagnon, Brenham, Texas, and oblige. A. A. KIDD, Secretary.

MARLIN DISTRICT.

The Preachers' Conference and Missionary Institute for the Marlin District meet in Jewett, January 24, 25, 26. Rev. R. W. Adams will preach opening sermon, 7:15 p. m., Tuesday, 24. Programmes sent out later. I. F. BETTS, P. E.

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, 10-cents. At the rate of One Cent Per Word. Money should accompany 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.

BURNETT.—On November 6, 1910, the first day of the week, early in the morning, the spirit of my sister, Elmira F. Burnett, took its flight to meet her Savior and the loved ones who had preceded her through the valley of the shadow of death. She had been a sufferer for many months, but her brave struggle against disease, her cheerfulness and hope amidst those about her as to the gravity of her illness until some weeks before its fatal termination. Numberless acts of thoughtfulness for the welfare of her nearest relative and life-long companion, many expressions of solicitude and phrases now prophetic, are sadly remembered by him who hopelessly saw her strength and energy failing day by day. She was born in Opelousas, La., and was sixty-eight years of age. She was for many years a member of the Methodist Episcopal Church, South. Of late took an especial interest in the cause of missions, for three years educating a youth in India with the hope that the Lord would use him as a teacher of the truths of the gospel among his own people. At the time of her death she was contributing to the support of a native young woman as a Christian worker in China. She was a frequent reader of the obituary columns of the Advocate, and perhaps the thought occurred to her that some time some loving hand might therein pay a tribute to her memory. That tribute is now given, my dear sister, with a heart full of tender memories of the joys and sorrows we shared together, and in grateful acknowledgment of your love and devotion. Your brother is sustained by the Christian hope of some sweet day being with you, with mother and our blessed Redeemer. SAMUEL M. BURNETT.

JORDAN. — Elias Jordan was born April 17, 1873; and if it is true that every child has a right to be born, well-timed, in this regard he had his due. His aged father, who, though in feeble health, still survives him, is an old-time Methodist, having served the Church many years in the capacity of steward. It is said while so acting he never allowed his pastor to go to conference without his money. A man devoutly religious, he often shouts at meetings, but he never pays his quarterage that way. Though a sensitive man, he does not "set in up" with his preacher by "getting hurt at him." His first wife, and the mother of the subject of this sketch, died when he was but an infant; but a devout step-mother aided in his nurture and training. Elias was converted and joined the Methodist Episcopal Church, South, in 1895, in which he lived a consistent Christian till he in great triumph departed this life, January 17, 1910. His wife and last-born child preceded him to the better world only a few days. His remaining five children are being cared for by loving and devoted relatives. In the providence of God may the entire family meet at last, beyond the great divide. M. A. TURNER, Hewitt, Texas.

WICKER — Octavia Melvina Wicker was born March 17, 1841, and died December 18, 1910. Within the compass of the above dates lies a most useful and beautiful life of 69 years, 9 months and 1 day. She was married to Julius A. Wicker March 13, 1862, and of this union were born eight children, four of whom are living—two sons and two daughters. Sister Wicker was one of the best women I have ever known. As long as she was physically able it was her great joy to spend her time in unselfish labor for her loved ones. She loved her home with a devotion that was wonderfully beautiful, and never surrendered it until her companion was taken some three years ago. She loved her Church, and often worshipped at its sacred altar. She went to her Lord, and was not only ready but anxious to go and be with him. The immediate cause of her death was cancer, and the amount of her suffering God alone knows. Her tired body sleeps in the beautiful cemetery west of Ferris, while her spirit basks in the presence of him who gave it. Bereaved ones, we shall see her again some sweet day. J. J. CREED.

TOMERLIN.—At his residence in Paint Rock, Texas, December 15, 1910, the soul of William J. Tomerlin departed its earthly tabernacle to his "house not made with hands eternal in the heavens." Until a few hours before the end came there were no symptoms which necessitated apprehensions of death; then peritonitis developed and quickly finished its fatal work. Faithful and kind were the ministrations of physicians, neighbors and

loved ones, but the end came in spite of all that human skill and tenderness could do. Brother Tomerlin was born in Giles County, Tenn., in 1852; came to Texas in early manhood, bearing the marks of a splendid Christian parentage which never lost their moral beauty. During a meeting held in Paint Rock some years ago by Evangelist Lowery, Brother Tomerlin was convinced that mere morality was not all of religion, so he sought and found peace in Christ, made a profession of faith in him, obtained the inward experience through the witness of the Spirit and joined the Methodist Church. Since then God has used his naturally cheerful disposition as a key to the lock on every department, both of secular and religious associations. As citizen, business man, neighbor, husband, father and Christian, we all saw in him a dominant nobleness, commendable as an example to others. May his own sons and those of his neighbors take his path and move at his pace. William J. Tomerlin was married to Miss Smythia Benz in 1892. To this happy union three sons were born, one of whom died in infancy. The wife and other two sons survive, and are bowed under grief, but the sort of grief that is tempered by hope and cheered by faith. The Lord is their strength and they are comforted by his grace, for the breaking of earthly ties is by his resurrection the Savior's pledge of a reunion in heaven, where there will be no more partings. May we all attain thereto, Amen. A. Y. OLD, P. C. Paint Rock, Texas.

HEART.—The subject of this sketch, Miss Leila Maud Heart, was born February 7, 1884. She was converted and joined the Methodist Episcopal Church, South, when she was twelve or thirteen years of age. If she had lived until February she would have been twenty-seven years old, but the Lord called for her December 24, 1910. Miss Leila was a good girl and an obedient daughter. Her mother preceded her to the good world several years, and left the responsibility of the home upon her young heart, but she was faithful to her trust. She was in her place at Church when she was able, but she had been very unwell for a year or more; and when the call came for her to go she was ready. She was a sufferer for three or four months—first measles, then typhoid fever, then consumption—but she is whose suffering can not come. So, dear, lonely father and brothers and sisters, we will meet her again in the sweet by and by. Her pastor, S. N. ALLEN.

THE HOME MISSION SITUATION IN TEXAS.

At the last session of the West Texas Conference Dr. Jno. M. Moore, Secretary of the Home Mission Department of the Board of Missions, asked Bishop Atkins to appoint me Superintendent of Missions for Texas and New Mexico, which he did. This is a new office in our Church. Its duties are almost undefined, and our plans of work are not yet well matured.

While the appointment came as a complete surprise to me, yet I gladly enter upon the task set before me, because I believe it is a work of much promise and a work that greatly needs to be done.

Later Dr. O. E. Goddard has been assigned to a like work, with Oklahoma and Arkansas as his field.

My knowledge of the field is not broad enough and accurate enough to give my opinions any special weight. I have had twenty years' experience in the ministry in Texas, however, and in that time have learned some things about our problems.

Southern Methodism has never looked out upon a whiter field than is before it today in the Southwest. Our situation is one that will not wait.

If Southern Methodism is to maintain a place of leadership in this section, we must act now. Five years from now, two years from now, next year, will be too late. I repeat it, we must act now.

The Southwest today is a new Southwest—new in population, in products, in industries, in problems. I might say it is new in soil and climate, for much of it has been regarded as arid, unproductive. Now, however, scientific methods and daring investments have made the hitherto arid wastes bloom with plenty and beauty.

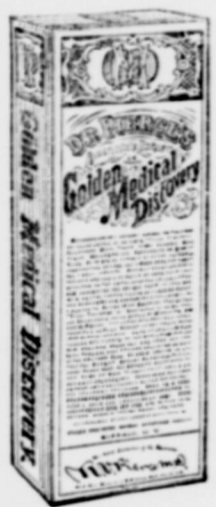
The methods of yesterday will not meet the demands of today. I honor the men who lived and wrought here in the past. They met their problems, and did it well, but, as we are facing new conditions, we need to make our plans with this in view. We certainly need to plan on a larger scale.

To even mention all our problems would be too great a tax on the patience of the reader. To the average church member the Home Missionary problem in Texas is simply the problem of the Foreigner in Texas.

This is one problem, but only one. I think I may say that at present it is only incidentally a problem. The great Home Missionary problem in Texas is American. If we solve this wisely we will then be in position to undertake the solution of the other. With this unsolved the other is a hopeless task. With plenty of men and money we can speedily solve the problem of our American population, and then enter with some hope of success upon the

Kills Germs

Nothing in medicine is known which accomplishes such vast good in so short a time with weak, broken-down, worn-out, diseased stomachs and sluggish, torpid, lazy livers, as Dr. Pierce's Golden Medical Discovery—a standard remedy for germ-laden, impure blood. When you feel dull and sickish, the bile is not flowing right, and the whole system suffers. The organs lack power to convert food into energy. Bacterial germs thrive at the expense of the blood corpuscles. To escape worrisome stomach trouble and liver complaint, go to the aid of the blood corpuscles and kill off the germs that would otherwise invade your system.



Every day's delay means getting further away from health. Don't blunder. Use the intensely, effective, non-alcoholic—non-secret—Golden Medical Discovery—the standard stomach, liver and blood medicine for more than 40 years. Get the genuine bearing Dr. Pierce's fac-simile Signature as shown in cut.

Gravest diseases spring from bowel neglect. When the bowels quit working, the liver, sympathetically, goes on strike; the stomach gets out of order and the blood impure. The first aid and the best is Dr. Pierce's Pleasant Pellets. They move and strengthen the bowels and make them regular—curing constipation with its long train of resultant disorders.

more difficult task of evangelizing the foreigner in our midst.

I do not mean to insinuate that the foreigner is to be left alone until our American population is evangelized, but I do insist that we must get our own people aroused and in line before we can make much impression on those among us who are alien by birth and not in sympathy with our Protestant teachings and institutions. Before we can impress to any great degree the thousands of foreigners among us two things must come to pass.

First, we must raise up and train an evangelizing force, and then we must so arouse the conscience of the native church that sufficient funds will be forthcoming to support this force of workers in the field, and do it decently. There are some three hundred thousand Mexicans in Texas and Southern Methodism has one American missionary working among them.

Our greatest crisis is brought about by the unprecedented increase in the population of this section. The author of "The Frontier" makes the statement that one hundred thousand a month is the rate of increase in the population of the Southwest, and that 96 per cent of them are Americans.

Our cities are growing amazingly. We have three cities in Texas in the one hundred thousand class, and many others coming on. Our church sittings in the larger towns are increasing very slowly. Our city churches are congregational in sympathy, and as far as possible in policy. The stronger ones of them try to pull all the better-to-do people into their membership, and work themselves almost to death taking care of themselves. In all these cities there are great districts untouched by the church, while the smaller churches are struggling along in inadequate quarters, with underpaid pastors.

This ought to be changed. It must be changed. With our splendid system we are in better position to dominate the city than any other church in the world. We must create, or recreate, a connectionalism that we have lost, if we ever had it. Congregationalism can dominate sections of the city, but connectionalism can never dominate the city as a city. Connectionalism is necessary if the whole city is to be saved.

If our problem is great in the city, it is just as great, or even greater, in the country at this time. There are great stretches of country in Texas now that are being filled, and rapidly filled, with home-builders. These are our own people—Americans. Many of them are Methodists. They usually pay all they have for their homes, and most of them go in debt for the land they buy. They are scarcely able to build churches and hire preachers at the beginning. If the church neglects them while they are winning their way in a new country they are often weaned away from it. The church that serves them when most they need its services holds them in all the years to follow. The wisest thing the church can do from a selfish standpoint is to take care of these new sections for a little money put into buildings and men in the beginning

means that much money will be returned to the treasury of the church after a few years.

Texas Methodists could easily raise twice as much money for Home Missions as they now raise, and every dollar of it could be wisely expended.

We ought to raise this year a Texas Loan Fund for Church Extension of one hundred thousand dollars. With this we could build next year one hundred churches, and then this money would be returned again and again, and redistributed, until every community would have its adequate church building.

Our policy has been to put the inexperienced and poorly equipped men in these difficult fields.

He would be considered a poor commander to put his best trained soldiery in the well defended forts and send his raw recruits out on the firing line to wrest from the enemy other strongholds. Yet that is just what we are doing.

I have no theoretical remedy to offer, but I have faith enough in the good sense and the good heart of Southern Methodists to believe that when we get to work in earnest we will find the remedy for this condition.

How are we going to raise the money we need?

The Laymen's plan to make an every-member campaign for Missions will go far toward solving that problem. If preachers and Missionary Committees will honestly push this campaign this year we will pay all our assessments, and in addition raise fifty per cent surplus for Missions. Let us do this, and equally divide this surplus between the foreign and the home field.

I hope to touch many parts of the State this year. I am not going out to take hat collections. My salary is already provided for. My efforts will be directed toward so arousing the conscience of the church that we will do what we ought to do through the regular channels of organized benevolence.

A. J. WEEKS.

IF THE BABY IS CUTTING TEETH.

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

It is an interesting fact that as many as three Churches in Brazil have been founded by soldiers who have gone to these several points in connection with Government garrisons and have at once interested themselves in the evangelization of the local community.

It is the motive of the commonplace that destroys the real life of many a soul.

Advertisement for GLUTEN FLOUR DIET FOR DIABETICS. Includes text: 'These trade-mark cross-bars on every package', 'Kidney and Liver Troubles, Rheumatism, Obesity and all arising from excess of Uric Acid', 'Rich in Protein. Ask for genuine. Leading grocers. For booklet or sample, write FARWELL & BARNES, Watertown, N.Y., U.S.A.'

Advertisement for CANCER TREATED AT HOME. Includes text: 'Valuable Book Free THE EYE INSTITUTE 408 Fair Block Indianapolis, Ind.', 'BELLE'S', 'MENEELY & CO. WATERLOON, N.Y.', 'The Old Reliable Meneely's Compound', 'BOWLER'S BELL'S', 'SPECIAL DISCOUNTS TO READERS OF THIS PUBLICATION'

Jan S All c NOT This ing at ty-firs seems it is the co others care of me claim all, at hour impro this n the l ner it is tween the Christ Not o but h which who h This i love t cation lams ural g those strive him cation the sl teach same When hearts love every whole T Con ence perso the li that I sugge Sunda howe up a practi day fe eagle and h are no of the their cess, studie somet the b try to ecutiv in su emine that I ing t the g come Super Class Texas talent me d at Di dress methy ing t

SUNDAY SCHOOL ITEMS

REV. V. A. GODHEY, Editor, San Antonio, Texas. All communications intended for this department should be sent to the above address.

NOTES BY STATE PRESIDENT. An After Dinner Speech.

This is what one will find by looking at the fifteenth verse of the twenty-first chapter of John. The speech seems to violate the proprieties in that it is a personal appeal to one of the company as though there were no others present; but what does Christ care for proprieties when the souls of men are in peril? Peter had proclaimed his fealty to Jesus before them all, and had basely denied him in the hour of supreme test, and it was not improper that Jesus should call forth this new confession in the presence of the brethren. But this after dinner speech is remarkable because it is a love-making episode between men. It is more. It is the strong appeal of the divine Christ for the love of his creature. Not only does Christ want our love, but he is willing to commit the work which brought him to earth to those who love him. "Shepherd my lambs." This is the divine request of those who love the Christ. The supreme qualification for the task of caring for the lambs in the flock of Christ is not natural gifts nor learning, but love. True, those who love the Good Shepherd will strive earnestly to prepare to serve him well. But the supreme qualification for feeding the lambs, and also the sheep, is love. Sunday-school teacher, Jesus challenges you with the same question that he asked Peter. When you look into your heart of hearts what is the answer? May the love of Christ burn in the heart of every Sunday-school teacher in the whole wide world.

THE STATE CONFERENCE.

Concerning our next State Conference Dr. E. B. Chappell writes in a personal letter from which we take the liberty to copy: "I do not know that I have anything very definite to suggest to you in regard to your State Sunday-school Conference. I believe, however, that you ought to try to get up a program that deals entirely with practical Sunday-school problems. The day for monster meetings with spread-eagle speeches is past. All earnest and intelligent Sunday-school workers are now asking for help in the solution of the problems that they meet in their efforts to make their work a success. Find men and women who have studied these problems and have really something worth while to say about the best manner of solving them and try to secure their services." The Executive Committee is glad to find itself in such perfect agreement with so eminent a Sunday-school authority, for that is just what we think and are trying to do. And we expect to deliver the goods. For instance, this has just come from Rev. Chas. D. Bulla, our Superintendent of the Wesley Adult Class Department, who charmed some Texas audiences recently by both his talent and manner: "You may put me down for your State Conference at Dallas in April for two public addresses and to conduct a school of methods for two afternoons," that being the work we had asked Dr. Bulla

to do. What an opportunity that will be for those who are interested in adult Bible class work. Remember that the place is Dallas and the time the second week in April.

NORTH TEXAS SUNDAY-SCHOOLS.

W. E. Hawkins, Field Secretary, has just completed a tour of the districts, meeting the presiding elder and the members of the Sunday-school Board in their district and perfecting plans for the next year that will be far-reaching if enthusiastically indorsed and carried out.

The districts are sub-divided into five or six districts and from four to five clerical and lay members placed upon a committee for each sub-district whose duties will be to see that all advanced movements are installed in each school under their supervision and that at least one rally be held during the year in each school. The following movements are urged: A Graded School, Wesley Adult Bible Classes, Teacher Training Classes, Home Department and Cradle Roll, and the observance of Children's Day and Field Secretary's Day. Each sub-division will be urged to hold at least one district institute wherein will be gathered all of the schools in their respective drawing on the Conference Sunday-school Board for speakers, but using their own material mostly to develop speakers within their own ranks. A map of each district has been made and as the above advanced methods are installed in each school this fact will be marked on this map and exhibited at the State Methodist Sunday-school Conference to be held at Dallas, April 11-13.

It is hoped that the systematic organization by districts will develop many workers and find excellent talent which has been lying idle, and also make the greatest record in Sunday-school work of the conference that it has ever known. The Conference Sunday-school Board are very enthusiastic over the present plans and are giving it their hearty co-operation.

PERTINENT PARAGRAPHS.

We commend the following pertinent paragraphs from various Sunday school leaders of note:

"I believe it is high time we expend more energy in saving what we have—even if we shall partially stop our gatherings. Much of our work seems to be running through a sieve rather than into a hopper and out into the finished product. And the sieve seems to have mighty big holes in it too."

"The teacher can only cause his scholars to believe that he is interested in them by being interested in them."

"We lose scholars because we do not make the school 'go.' Perhaps the machinery needs lubricating. Perhaps someone is cross, or sour, or crabbed, or disagreeable. Perhaps parents do not co-operate. Perhaps the pastor is out of joint. Perhaps the superintendent has mistaken his calling. Perhaps cliques prevail. Perhaps the scholar with inferior clothes is made to feel he is not wanted. A crime before heaven is tardiness of teachers. A teacher who is not ten minutes ahead of time is behind time. And a teacher who is habitually absent without good reason, is a nuisance!"

"I must become intensely interested in my scholars' welfare. As soon as they know that I love them they in turn will love me. And then the battle is won! A scholar who loves his teacher will not leave his Sunday-school! A teacher who loves his scholar will not permit that scholar to slip from his grasp! The teacher who is intensely in earnest for the success of Christ's work will not lose his scholars."

"We lose scholars because programs are not made interesting! Ruts were not intended for Sunday-school wheels. Teachers often give more attention to the bright scholar and neglect the timid. This, in time, will work to the serious disadvantage of the latter. We are not consistent. Of all who should practice consistency, a Sunday-school worker ought to stand at the very head! And my scholars will know if my Sabbath day professions are turned into lies in the following week! A boy with hurt feelings—who is sore because of a real or fancied injury—is a boy who, if his wound is not healed, will try to free himself from the cause of his hurt. And an ounce of honey is worth forty barrels of vinegar."

"It is just as much the business of a

Sunday-school to turn out a lot of good teachers as it is for a theological seminary to turn out a lot of good preachers. Have you started a Teacher Training Class in your school yet? "We are indifferent: An I-don't-care spirit kills. If our school succeeds, it will not be because I have done much toward it! I can't be bothered with details! My time is too much taken with other things! If my scholars come, well and good; if they do not, I can't help it." Now, a teacher of this sort is a hindrance. How can scholars learn to love one who does not love them? Scholars should be visited in their homes. They should visit in the teacher's home. Sunday-school workers are too often indifferent to the other interests of the Church; and they thus create in the mind of scholars the idea that the Church is not such an important institution after all. This in turn begets the thought that whether in or out of the school makes little difference."

SUNDAY-SCHOOL SUPERINTENDENTS AND TEACHERS, ATTENTION.

The General Conference at Asheville, N. C., in May, 1910, provided for the Wesley Adult Class Department. Paragraph 255 of the Discipline says: "Let Wesley Adult Bible classes be organized in our Sunday-schools wherever practicable for the development of Christian character by means of systematic religious instruction, Christian fellowship and mutual helpfulness and training in Christian service."

This is a direct message to all pastors, superintendents and teachers of adult classes. We feel also that it is a call from God. This is the greatest movement in our Church and Sunday-school today. Hundreds of Wesley adult classes are being organized, better work being done, thousands of new pupils secured and better attendance had, all by organized class work. There is nothing like it if properly carried out. Try it and try it right, and you will succeed. This work was so important that the General Conference elected Dr. Chas. D. Bulla as Superintendent of the Wesley Adult Bible Class Department.

Dr. H. M. Hamill says: "Talk about adult Bible classes. Don't you know that it stands for the greatest movement that has come into the Sunday-school in twenty-five years?"

Marion Lawrence says: "I will not go into details, but simply say the interest is tremendous throughout the field; that the organized adult classes are multiplying with great rapidity, and that it is the most promising feature of our work at the present time."

Look on page 31 of the catalogue of Sunday-school literature and order an ample supply of leaflets and books on the great movement and see that your Sunday-school is abreast. On with the good work. B. L. NANCE, Sunday-school Field Worker.

ALL TOGETHER FOR BETTER SUNDAY-SCHOOLS.

We are now entering a new year's service in Sunday-school work. The past conference year has gone into history. We should profit both by our successes and our failures in the past year. Each and every year marks decided progress in the Sunday-school world. Thank God for that progress and beseech him for the guidance of his great spirit in the future. "But there is no excellence without great labor." "The field is white unto harvest and the laborers are few" but but "what our hands find to do let us do with our might."

Co-operation is the watchword of progress. A few can not accomplish the task, but all working together wonders can be done, God helping. May all Christians work and pray that our Sunday-schools this year may become larger and better than ever before. We ask the presiding elders to help us. At your quarterly meetings you have great opportunities to do the Sunday-school cause a vast amount of good by questions and suggestions. Then if you would give the Sunday-school subject at least five minutes of your time when you preach it would be a wonderful stimulus to the cause as you are men of power and far-reaching influence. The pastor comes next and he is "commander-in-chief" of the Sunday-school, and he is or should be the wise counselor of the superintendent. The superintendent has vast opportunities and responsibilities. They are usually the best men in the Church. He is the leader of his school and the teacher and trainer of his teachers. He must know what to do and how to do it. For the superintendent and his teachers to accomplish the most it is necessary to pray much, to study

R R R RADWAY'S READY RELIEF



Cures Rheumatism

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

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

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

Sold by Druggists. RADWAY & CO. NEW YORK.

much, and to attend Sunday-school conferences.

It is said that only about 14 per cent of the people belong to the Sunday-school and that 60 per cent of the pupils drop out of the school during the adolescent age; that only about 60 per cent attend regularly, and that only about 25 per cent of these people are saved. These sad facts indicate that there is work, work, better work for us all to do.

Dr. Peloubet says: "It is a sin for a Sunday-school not to be as large as it can be," and we will add that it is a sin for a school not to be as good as it can be.

We would insist that all our Sunday-schools maintain the following:

- 1. A graded school.
2. As many Wesley Adult Bible classes as practical.
3. A teacher-training class if possible.
4. A teachers' meeting (monthly at least in country, weekly in town).
5. Cradle roll.
6. Home Department.
7. Good lessons and good attendance.
8. A spiritual school.

B. L. NANCE,

Sunday-school Field Worker Central Texas Conference. DeLeon, Texas.

The following item from the Associated Press may be in some degree incorrect, but it is probable that Dr. Downey called the attention of pastors to the fact that the work done in the Sunday-schools is less spiritual than it should be, and the fruits gathered are not as large as we should expect. The system of grading and the graded lessons are too new to admit of any correct estimate of their value as aids in soul winning, and they cannot be held responsible for any failures that may now be cited. It is well, however, for us to keep in mind the fact that the end of all Sunday-school work is the conversion and development of those who are connected with these institutions, and pastors should carefully inquire into this matter and see if the work is done as it ought to be done. The quotation is as follows:

"Chicago, Dec. 12.—The entire membership of the Methodist Episcopal Church increased 63,947 last year, according to a statement made today to the Chicago Methodist Ministerial Association by Rev. David G. Downey, Corresponding Secretary of the Board of Sunday-schools. The Secretary surprised his hearers by saying:

"We have ceased to expect accessions from the regular Church and Sunday-school meetings. We find that we can increase our membership by only occasional spectacular and sporadic meetings.

"We will have to have more spiritual character building work in our Sunday-schools. We find we are getting nowhere by grading our classes and following the methods of public schools."

Lot was saved with apparently one redeeming feature—he could not stand their vile conversation.

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Advertisement for 'SELECT NOTES' by Rev. F. N. Peloubet, D.D. and Prof. Amos R. Wells, A.M. The text describes the book as a comprehensive guide for Sunday-school lessons in 1911, covering 365 days. It is published by W.A. Wilde Co. and is available for sale by all booksellers.

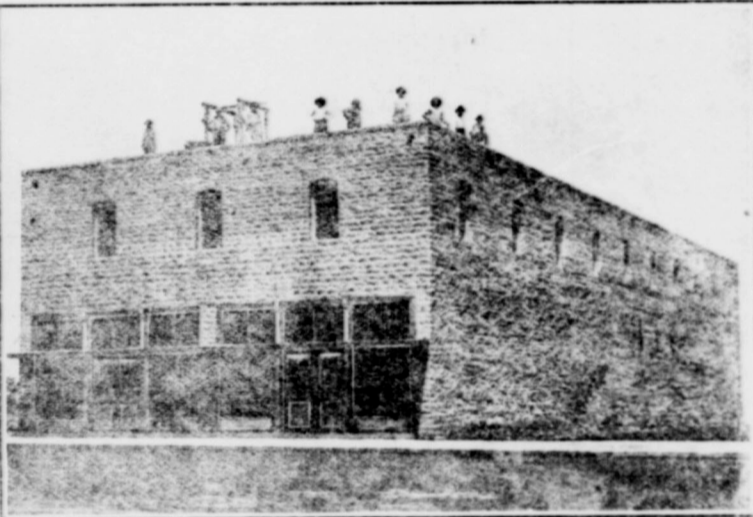
Assets December 31, 1910, \$110,000 Loans in Force Over \$400,000

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(INCORPORATED.)

With the advent of the New Year many are perplexed with the question, "How to Get a Home?" It is a perplexing question and one that interests everybody, especially the army of renters, people of more or less limited means, and others who from circumstances have found it impossible to get enough together to buy a home. To such the Standard Real Estate Loan Company is the gateway—the wide open path that leads to your own "vine and fig tree." During 1910 loans to the amount of \$155,000 were made. To this extent at least this company has lightened the burden and emancipated a host of honest toiling wage earners. The Standard's way is to

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3. Furnish money to purchase lot and improve it at one and the same time, thereby insuring a home about two years sooner (and saving that much rent) than would be possible if the lots were purchased by the usual installment method and then the money obtained to improve them afterwards.
4. Furnish the money to buy additional property if the contract holder already owns a home.
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6. Provide a very low rate of interest.
7. Furnish them with a loan than can be cancelled at any time without paying a bonus of extra interest.
8. Furnish them with a safe and profitable investment for their savings.
9. Furnish them with protection for their families in case of death.
10. Furnish them with protection against loss of their homes in case of sickness, loss of employment, etc.



Business House which was erected by this Company in Throckmorton, Texas, for Rev. M. K. Little, formerly P. E. of the Weatherford Dist., now P. E. of Dublin Dist. Mr. Little after receiving his loan, applied for several more contracts, and is advising his friends to do likewise.

This is a Dallas Company. Its home office is here and it enjoys the confidence of those whose good fortune it has been to do business with it. Call or write for descriptive matter.

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DALLAS, TEXAS.

RAGSDALE TESTIMONIAL.

The fund continues to grow. Let the friends of Epworth who recognize the work done by A. K. Ragsdale join in and help swell it to the ten thousand-dollar mark. We greatly need the funds and the proposition should appeal to all Texas Methodism.

The following have responded: Harrison, Beneke, Parr, Boaz, Hughes, Rector, Johnson and Halsell, giving the good start of \$800.

Let the brethren and sisters begin the new year of 1911 with a contribution to this most deserving and worthy cause and thus with a bestowment of praise upon the man who has made Epworth-by-the-Sea and who has made a sacrifice for himself and for his family in working for the emancipation. Say, write me quick!
J. E. HARRISON.

AN IMPORTANT MATTER.

As Secretary of the Texas Conference I feel that I ought to call your attention to the action of our conference on the university matter. Besides the Godbey amendment, which was heartily adopted and which you have already noted, there were two other amendments of importance, as follows:

Section 4 was amended so as to read:

"4. That if this commission shall find that the establishment of such a new institution is impracticable, it is

empowered and directed to take such steps for the enlargement of Southwestern University at Georgetown as will meet the pressing and growing demands of our times."

The other amendment was to Section 7, making it read when amended: "7. In the event a new institution is founded, this commission is hereby empowered to act as a Board of Trustees of said university, in harmony with the laws of the Church and the State of Texas until the participating Annual Conference shall make provision for a Board of Trustees to further carry out their will."
O. T. HOTCHKISS.

READY FOR DEDICATION.

We wish to announce that through the faithful efforts of our stewards at that place, led by Brother J. W. Davidson, the debt on our church at Culeoka has been lifted, it has been finished and painted, and a nice organ has been bought, placed in the building and paid for, all but \$66. So our church is at last ready for dedication.

We have been fortunate in securing for the above service Dr. G. C. Rankin, the editor of our beloved Advocate, and have set 11 a. m., Sunday, March 5, 1911, as the time for our dedication service.

All the former pastors are urged to be present, if possible.
W. R. KIRKPATRICK, P. C.
Farmersville, Texas.

POSTOFFICE ADDRESS.

Rev. H. P. Shrader, Eastland, Texas
Rev. J. P. Callaway, Abernathy, Tex.

LAYMEN'S MISSIONARY MOVEMENT—MORE RESULTS OF LAYMEN'S MOVEMENT.

By R. B. Eleazer.

That the pastors and laymen of Southern Methodism may see what the Laymen's Movement is doing for other Churches, we give below some of the results most recently reported. There is no reason why it should not bring about equally good results in any of our own Churches that will make an earnest effort to operate the plan.

The Michigan Christian Advocate reports an increase in missionary giving in that State last year, exclusive of the women's societies, from \$68,994 to \$96,512. This is an increase of more than \$27,000 or nearly 50 per cent, and is attributed by the Advocate largely to the Laymen's Movement. Fourteen thousand of the increase went to the foreign field and \$13,000 to the home field.

At the conference held in Buffalo in November the following increases were reported as the results of last year's convention of laymen:

Five Lutheran Churches went from \$990 to \$3,008, an increase of 202 per cent; four Congregational Churches from \$848 to \$1,076, increase 28 per cent; twenty Baptist Churches from \$4,258 to \$6,430, increase 47 per cent; four Presbyterian Churches from \$11,332 to \$19,556, increase 73 per cent; twelve Episcopal Churches from \$1,464 to \$3,075, increase 110 per cent; twenty Methodist Churches from \$7,734 to \$17,160, increase 120 per cent.

Among many notable gains in contributions to foreign missions made in the Pittsburg district, as the result of last year's convention, these are stimulating examples:

Three Churches of the Evangelical Association increased 79,143 and 56 per cent, respectively. One Presbyterian Church increased 114 per cent. Three Episcopal Churches increased 175,129 and 541 per cent. Six Methodist Churches increased 45, 49, 143, 43, 25 and 27 per cent. One Methodist Protestant Church increased 45 per cent. Two Lutheran Churches increased 94 and 107 per cent. Eight Baptist Churches increased 52, 38, 144, 86, 106, 522, 219 and 230 per cent. These Baptist Churches also report an increase of 89 per cent to home missions.

The total gifts for home and foreign missions by the five leading Canadian Churches for their last full year were \$1,959,547, an increase of over 35 per cent since 1907, when the Laymen's Movement was introduced.

The total foreign missionary income of the Methodist Episcopal Church (North) for last year showed an increase of \$239,407, which paid off a heavy debt and enabled the board to make a decided advance in its appropriation for the field. Bishop Bashford, Chairman of the committee having this matter in charge, paid tribute to the important service rendered by the Laymen's Movement and commended the movement to the cordial support of the board and of the Church. It is stated also that, in large measure, the increases come from conferences and parts of conferences wherein the Laymen's Movement has held its conventions and meetings. For instance, the Colorado Conference increased its total by \$2,760, which increase came from the locality of Denver, Colorado Springs and Grand Junction, territory which was touched by the movement; where in 61 charges of the conference that were not reached by the movement, there was a decrease in the collections. The Pittsburg Conference increased \$5,630, of which increase \$5,000 came from twenty-four Churches that had inaugurated the every-member canvass.

These facts certainly point the way for a great advance in our own denomination and in any Church that will follow the same plan that has proved so successful in other cases. The Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn., will be glad to supply all the information and assistance in its power to any pastor or layman who is interested in the work.

CHURCH DEDICATION.

On January 15, 1911, Bishop E. D. Mouzon, of San Antonio, will dedicate the Methodist Church at Madisonville, Texas. All former pastors and presiding elders are cordially invited to be present and take part in the services.
JESSE LEE, P. C.

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NOTICE.

The Board of Managers of the Texas Tract Society is hereby called to meet at the Publishing House in Dallas at 10 a. m. Tuesday, January 10, 1911. Business of importance. Let every member be present, if possible.
C. A. SPRAGINS, Pres.
S. W. TURNER, Ed-Sec.

C. J. OXLEY FUND.

Those who subscribed at Galveston to this fund will please remit to W. W. Walls, Sta A, Box 144, Houston, Texas.
ELLIS SMITH.
Houston, Texas.

NOTICE, CENTRAL TEXAS CONFERENCE BROTHERHOOD.

By typographical error, in my postal notices to members, on the 1. N. Reeves call, the "2" was omitted, making it read January 1, instead of Jan. 21, 1911. Bear in mind the call closes January 21, 1911. Respond at once.
M. S. HOTCHKISS, Secretary.

Dr. John Vollmer writes from Porto Alegre September 22: "We are already beginning to have response to our prayers. At the Institutional Church Brother Ruiz received three candidates last Sunday. Here in the Central Church on the first Sunday we had two new additions, and last Sunday not less than six, one of them being a lady dentist and two of them students in the medical and pharmaceutical departments. We are looking forward to a most wonderful outpouring of the Holy Spirit. Early next month I intend to make a tour over my district and stir the people to a fuller consecration of their lives to their Lord and ours."

CHRISTIAN SCIENCE EXPOSED.

The above is the title of a new book written and given to the public by Rev. R. C. Armstrong, D. D., of the Central Texas Conference. Dr. Armstrong is well known to the readers of the Advocate as one of our most painstaking and conscientious ministers. He never delivers himself upon any subject, either in the pulpit or through the papers or in book form until he has made the most thorough study of his subject. This book is no exception to his rule. He has gone into the subject, treated it with all the power of his mind and soul, informed himself thoroughly on the tenets of Christian Science and then digested the subject matter so as to make his exposure of this cult complete and full. Every phase of it is examined technically and practically, and his conclusions are convincing and luminous. The subject matter comprises more than three hundred pages, and every Methodist ought to read it and become impressed with its treatment of the subject. It will inform, instruct, convince and warn people against the vagaries of Christian Science.

The greatest revival these pastors could ask for is a revival among their membership.

Had Saul been faithful he would have been to Israel what George Washington was to America.

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