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EDITORIAL

LOYALTY TO OUR CHURCH.

Methodism is known for its catholicity of spirit. There is nothing sectarian in its doctrines and polity. It believes in the universality of the atonement and in a form of government that will give the gospel to the world. It abhors bigotry and exclusiveness. Wesley gave us our motto when he said: "The world is my parish." And we are seeking to occupy it. But we do not claim a monopoly of virtue, neither do we fail to recognize the work and the Christlike spirit of our sister denominations. Methodism neither poaches upon nor appropriates the vineyards being cultivated by others. We bid them God-speed. We even permit them to share largely in the fruits of our own revival labors; and we rejoice in their development and success. In fact, we sometimes fear that we have carried our liberality of spirit too far. We have fallen into a sort of latitudinarianism, and at times we fail to appreciate our own denominational obligations. True, we had better err in this sort of extreme than to become narrow and self-entered. But there is a legitimate limit to matters of this character. We must not overlook the fact that Methodism is the best form of religion that the world has ever known for Methodists. Through it Methodists can better work out their faith, their convictions and their enterprises for the promotion of the kingdom of God than through any other denominational organism.

It is incumbent upon Methodists to cultivate denominational loyalty—not denominational bigotry and pride, but loyalty to our own doctrines, to our own polity and to our own institutions. Our first duty is to our own Church. Our preachers ought to emphasize more and more our own specific interpretations of the gospel. We need to let the world know why we are Methodists, and the ground of our faith and practice. The people to whom we minister need to be informed upon our doctrines as a Church. We are prone to take too much for granted, and we permit hundreds of our members to go along through life with no distinct reason for the hope that is within them. The Baptists, the Presbyterians, the Disciples and the Episcopalians set us worthy examples in matters of this sort. They habitually indoctrinate their people more thoroughly than do the Methodists. And as a result they fatten off the labors of our preachers and grow at the expense of our revival efforts. We do not complain at them, but we do feel like prodding our own workers. The Methodist Church is entitled to the fruits of its own toil, and were we to husband these fruits as assiduously as the other denominations look after theirs we would be much stronger in numbers, in wealth and in ability to extend our part of Christ's moral vineyard than we so far have accomplished.

We need to preach with more frequency

to the fathers and mothers of our Church upon their duty to have their children dedicated to Christ in baptism. There is wonderful virtue in the baptismal covenant, and our children are entitled to it. As it is scores of them grow up without the benefits of this grace, and in after life feel no concern upon the question. Certain other denominations do not hesitate to ridicule infant baptism and to discredit it in the esteem of our own people. Right here every Methodist pastor owes an imperative duty to the families of his congregation. Every Methodist baby born into this world is entitled to be dedicated to Christ in holy baptism. The life of such a child is incomplete until this sacred ordinance has been administered to it. As Methodists we believe this statement, and we are under obligation to Christ and to our children to see that this sacrament is applied.

We also believe in conviction, in repentance, in justification, in regeneration, in adoption, in sanctification, and all these doctrines, together with the witness of the Spirit, ought to be expounded until our people know and appreciate them. Work of this sort will cultivate a proper Church loyalty, and when our people are deeply rooted and grounded in such teachings we will have a membership of robust intelligence and a stalwart race of Methodists. That we are lacking a trifle at this point there can be no doubt. Hence, the urgency of this editorial.

We want to think just a little more of our own Church than we do of other Church organizations. It is true in family life, and it ought to be true in Church life. We have no more patience with free-lovism in Church than in the home. The man who loves one Church just as well as he loves another has no more devotion to his own than has the man who loves one family just as much as another. The dog that trots as well under every wagon that comes along and has no preference for any one in particular is of no account. He is everybody's dog. So it is with the Church member. And the fact that he loves his own Church a bit better than any other one is no disadvantage to him. In fact, it fits him the better to do his duty more fully by other Church. Then, let all our people be registered and thoroughbred Methodists. Mixed bloods make poor Methodists. Let us be great big Methodists and this will make us great big Christian men and women. Church loyalty leads to this sort of Methodists.

THE DISAPPOINTMENT OF SELF-DECEPTION.

There is such a thing as self-deception. We are so constituted that we can practice a fraud upon our own consciences, and according to the gospel there are men doing this very thing while they live in the flesh. It is, therefore, one of the most subtle sins that creep into the hearts and minds of the children of men. It is so plausible and adroit. It is like some of the diseases that afflict the human organism. We often have

them well developed in our systems without being conscious of their presence. Not until they permeate the fibers and touch the very vital places of life do we become aware of their existence; and then it is often too late to remedy them. So it is with this insidious sin of self-deception. We go through life with some sort of an idea that we are Christian men and women, and we are so well satisfied with our conditions that we never stop to make a careful examination of our spiritual state. We belong to the Church, we support its institutions, and we observe the outward decencies of religion; but after all we have never been conscious of the fact that we are really born of the Spirit. But we drift on through life hoping that after all we will come out on the safe side.

Concerning such Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Many will say unto me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?' And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." These are awful words, but they contain a warning that we all should heed. Following them is the text telling us of the two men who built houses, the one upon a rock foundation and it stood, but the other one upon the sand and fell. And in this is found the key that will unlock the situation and show us our real state. If we do the will of God we shall abide. But if our religion is one of form and without power, it is a snare and a delusion. To know Christ in the forgiveness of sin and follow his example in doing good are the evidences of faith, but to follow him in a half-hearted way and carry the world along with us, and then try to think that we are genuine, is a self-deception that the Judgment will disclose to us to our mortification and ruin. We had better make sure of this matter today.

Paul had a great deal of trouble with "false brethren," and in this respect Paul has company today. A man knows how to deal with an enemy, but a pretended friend is an enigma. He smiles to your face, but when your back is turned he puts his teeth into you. He wears a pleasant exterior, but he never forgets a fancied wrong, and on the inside of him he gathers unkind feelings toward you. Can such a man get to heaven? Maybe so, but not along the gospel route.

If a sinful woman were to enter the house where you are entertained and caress you with her kisses and bathe your feet with her tears, it would very likely subject you to just criticism, but when this very thing occurred in the case of Christ as he sat at meat in the house of Simon, it put him before the world as one worthy of worship and service. Why this difference? Well, he is the Son of God, lifting the sinful to his level of purity, and neither his conduct nor his motive is open to suspicion.

The Twelve Best Books For a Young Preacher

By Bishop E. D. Mouzon.

A little more than two years ago, at the call of the Church, I laid down the pastorate and went to Southwestern University. At that time I wrote a letter to the Texas Christian Advocate, in which I had this to say: "As everybody knows, we are living now at a time of considerable theological unrest. Many young men come upon certain questions after they have entered the ministry; and, because they did not have somebody to guide them, they are sadly confused, and their preaching loses its note of authority. As a pastor I have bought up every opportunity to read and learn the best that has been said and taught concerning the great questions of theology. The old theology I have read for many years, and I am not altogether unfamiliar with the teachings of the newer schools. I have learned that some things are worth while and some are not. The things which make for salvation; the things that support the soul in time of battle and trial; the things that give peace and victory in the hour of death—these are the truths which will save the world, and these alone are the things which are worth while. If, in these days of unrest, I shall be able to direct the preachers of tomorrow to a better understanding of the everlasting truths of the Christian gospel, I shall feel satisfied that there has come to me the greatest opportunity now offered by the Church in Texas."

My love of young preachers is greater today than ever, and my desire to be of service to them is stronger. John Wesley had some very plain things to say to his preachers. He told them that they were not more useful because they were not more holy and more knowing. He urged them to spend at least five hours a day in study. "But I have no taste for reading," he heard some man say. He replied sharply: "Contract a taste for it by use, or return to your trade." I believe in young men. "Never be afraid to trust young men," wrote Bishop Asbury to Bishop McKendree. Our young preachers come with the highest motives to the door of the conference. Their purpose is to make the most of themselves and to do the most possible for the extension of the kingdom of God. For the benefit of these young men I am writing today. I wish to suggest the twelve best books for a young preacher. I am writing out of my experience as a pastor, not from the standpoint of a university professor. My list is as follows:

1. The English Bible. That is obvious enough; and yet it is of such importance that I mention it first. Concerning everything else the preacher can afford to be an amateur; but concerning the Bible he must be a specialist. Here is not merely our highest religious classic; here is God's supreme message to man. The King James' Version, on account of the beauty of its English and by reason of centuries of reverent use, will, for many years to come, be the Bible of the people. The young preacher who desires to learn as much as possible about the Word of God will also use in his study the American Standard Revision, published by Thos. Nelson & Sons. And he will also find that "The Modern Speech New Testament," by the late Richard Francis Weymouth, is of greater value than an entire set of certain commentaries which he might buy.

The Bible is under criticism in these days. You will not accomplish much good by denouncing the critics, unless you yourselves know your Bibles. Because of the importance of a knowledge of the Bible I will mention next a few books which will be of service in studying God's Word.

2. "The Days of His Flesh," by Prof. David Smith. Twenty-five years ago Farrar's "Life of Christ" was widely read. I recall now that, during my first year in the conference, I read carefully that book, and preached on the great events in the life of Christ. Prof. David Smith's book is scholarly and devout. The young preacher who studies carefully through this book will not want for material for new sermons during the next year.

3. "The Pauline Epistles," by R. D. Shaw. St. Paul is the great interpreter of Christ. The gospel as Paul preached it is the gospel which has made

the Christian Church. Whenever Christianity, under its inherent self-corrective power, has come to a new revival, it has always been a revival of Christianity as Paul preached it. So it was in Luther's day, and so it was in Wesley's. If a preacher will study the epistles of Paul with this book in his hand, he will date time from that study.

The next two books I name are from the pen of a reverent and conservative Old Testament scholar. I would not be understood as endorsing all the views which are set forth in these two books; but since the Old Testament has been made almost a new book in recent years—that is to say, since its message is so much better understood—and since, from a literary standpoint, the Old Testament is the greatest book in the world, I suggest the careful study of:

4. "The Divine Library of the Old Testament," and 5. "The Doctrine of the Prophets," by A. F. Kirkpatrick.

6. "The Church's One Foundation," by W. Robertson Nicoll. Our British brethren are far in advance of us in one particular. Many of our young scholars are using "the new scholarship," not to build with, but to destroy; our British brethren are using the new scholarship to grip more firmly than ever the fundamental truths of the gospel. Says Dr. Nicoll: "The Church can not without disloyalty and cowardice quarrel with criticism as such. It is not held absolutely to any theory of any book. It asks, and it is entitled to ask, the critic: Do you believe in the Incarnation and the Resurrection of Christ? If his reply is in the affirmative, his process and results are to be examined earnestly and calmly. If he replies in the negative, he has missed the way, and has put himself outside the Church of Christ. If he refuses to answer, his silence has to be interpreted."

7. "Jesus and the Gospel," by James Denney. Harnack teaches that "not the Son but the Father alone has a place in the gospel as Jesus proclaimed it." Prof. Denney shows that not in primitive Christian preaching only, but in the teachings of Jesus himself, Christ is central and supreme in Christianity. This is easily one of the greatest books of the last quarter of a century.

8. "The Spiritual Principle of the Atonement," by J. Scott Lidditt. To neglect the atonement in modern preaching is to neglect the central theme of the gospel—the very thing which makes it a gospel, "good news" to lost men. The religion of Christ is more than "the religion of the Incarnation," it is specifically "the religion of redemption." The central message of the gospel is: "In Christ God is reconciled; be ye reconciled to God." The most important work on the atonement since Dr. Dale's great book is the volume which I have just named.

9. "Lectures on Preaching," by Phillips Brooks. Preaching is the greatest work that God can intrust to man. Says Bishop Brooks: "Truth through personality is our description of real preaching. The truth must come through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him."

10. "The Tongue of Fire," by William Arthur. Have you never read this Methodist classic written by that true saint and fine scholar, William Arthur? I bought my copy when a college student. I have read and treasured it through these years. Buy it and read it, and pray that the promise of the baptism "with the Holy Ghost and with fire" may be fulfilled in you.

11. "Wesley and His Century," by Fitchett. This is more than a biography and history; it is an interpretation of Methodism. The careful reading of this book will quicken the intellect and make the heart to burn.

12. "Christianity and the Nations," by Robert E. Speer. My attention was just recently called to this great book. Methodism has been missionary from the first. Before the time of "modern missions" had Wesley said: "I look upon all the world as my parish." In a statesmanlike and Christianlike manner the great theme of the evangelization of the world is discussed in this volume. At the very opening of his ministry the young preacher should interest himself in this great subject. It will broaden his horizon; it will enlarge his faith; it will life his people.

To study carefully a few great books is much better than to read carefully many books. And nothing is more injurious intellectually than "extemporaneous" reading—reading which follows the impulse of the moment, or springs out of the necessity of hasty getting

together something for the next sermon. If one will carefully and systematically study the Bible and a few great books, one will never be at a loss for a text for the next Sunday's sermon. For "reading maketh a full man."

Devotional--Spiritual

"The Love of Christ Constraineth Me."

There is a striking legend of a saintly old Bishop Ivo, who walked with God, and saw through the self-seeking religionists of his time, and longed for larger faith. He describes himself as meeting one day a figure in the form of a woman of a sad, earnest aspect, like some prophetess of God, who carried a vessel of fire in one hand, and of water in the other. He asked her what these things were for. She answered: "The fire is to burn up paradise, and the water is to quench hell, that men may henceforth serve their Maker, not from the selfish hope of the one, nor for the selfish fear of the other, but for the love of himself alone." God does not consume paradise, nor quench hell. He keeps the fountains of sweet and living waters leaping and flowing in the one; he keeps the awful fires of the other burning. But surely all this promise and penalty do not mean that we are to calculate the price of our obedience. Oh, no! not while the glorious voice of the apostle rings out over the ages: "The love of Christ constraineth me."—Bishop Huntington.

Piety in the Home

Probably no one doubts that genuine religion will make itself felt without fail in the family, and that the family offers an especially important and fruitful field for its exercises. Home is surely a place where the beauty and excellence of Christianity can be most powerfully illustrated. It is Christianity that has made the home what it is; and the sort of piety just suited to the home is the sort that everywhere accredits itself. This, because true religion is the mortal foe of selfishness, and unselfishness nowhere has a better chance to exhibit its power than where there is much occasion for friction, where the daily adjustment of conflicting plans and interest must be constantly studied at close quarters, where there is such continual opportunity in a thousand little things to deny self and show kindness to others. To brace oneself for a great effort coming very rarely is much easier than to be always ready for the countless small efforts called for by the familiar intercourse of the family. This latter readiness proves the possession of a permanent fund of grace much more than does the ability to rise to some special exigency under strong stimulation.

Very common, alas, is the piety which fails under the household test. Many a wife would need to go to the prayer meeting to learn that her husband enjoys entire sanctification. Many a husband would be surprised could he hear the professions his wife makes, with glowing face, in some esoteric circle. And the children—those sharp-witted observers, whose keen instincts quickly apprehend the difference between reality and pretense—if only at meetings could they suspect that their parents have "entered the valley of blessing so sweet," if only by the Church record could they know

that father and mother have "renounced the world, the flesh and the devil, then the power of this trinity of evil over their young minds will not be greatly shaken by any number of exhortations and admonitions. A consistent example is better than all the wise precepts that ever were spoken. For the children's sake, because of the undying effect it will have on their plastic minds, the religion of the home must be of the purest type. It must be of the sort that naturally recognizes the headship of Christ at the table in a few well-chosen words of thanks for the supply of bodily necessities; of the sort that still further recognizes that headship in a brief season of prayer and Scripture reading, with a hymn if possible, at morning or night. Better might the family meal be omitted than the family worship. The literature of the center table also, and the pictures on the walls, have a great influence in controlling the atmosphere and affecting results in the line of higher character. The tone of conversation, the attitude toward the Church and the minister, the manner in which the topics of the day are discussed, the gossip, which surely need not be uncharitable but often is—all this and much more that might be specified, how certainly, although unconsciously, it moulds the life of the young.

Then, again, the mutual relations of husband and wife, how deeply and continually they are affected by the nature of their piety. The reason why thoroughly happy homes, homes of complete harmony and constant sunshine, are so few is found mainly in the fact that if the two partners are Christians at all they are so only in a nominal way, not in a way that penetrates to the roots of being. Such Christianity, superficial and formal, will not set people to praying in earnest. "Lord, make me easy to live with." The art of living together is both a fine art and a most useful one, nothing more so. It is considerably complex and decidedly difficult. It involves much thoughtfulness, the putting oneself in the place of another, the constant surrender of one's own will. It includes the long and by no means simple process by which dissimilar temperaments, trained in somewhat dissimilar surroundings, are gradually assimilated. They who would master this art must learn to give up individual rights in the interest of the domestic community, and avoid stock subjects of disputation and unnecessary criticism of one another's methods, must freely allow large liberty in personal details, not insisting that there is only one way to do things; must not expect too much of others, keeping in mind the fact that they themselves make large demands on patience. Familiarity must not be allowed to swallow up courtesy. Nor must one think that love alone is enough to make a model home. Brains must be carefully mixed with it; common sense must have sway; affection must be guided by intelligence. Little attentions, pleasant words of cheer and commendation, the wisdom that comes from constant watchfulness, how important are these. And the best

sort of religion will compass these.

The family, rightly estimated and regulated, is truly a Church, a branch of the Church Universal, whose intercourse is Christian communion, whose meals are sacraments, whose life is a divine service, a little part of the kingdom of God, and its aim the establishment of the kingdom everywhere. There is such a thing as domestic philanthropy, within the reach of multitudes who imagine themselves shut out from any worthy career, but who are overlooking this which lies at their feet, and is the most important of all. It is a sphere not glittering with meretricious attractions, but sure to be crowned with most substantial rewards, and yielding more solid satisfaction and genuine comfort than all the brilliant trophies which misplaced ambition tries itself to win. Household religion brightens the eye, sweetens the voice, delivers from worry, checks the hasty word, alters the impatient tone, makes the brow smoother, the heart happier, and the home a paradise. A truly Christian marriage, entered into reverently and discreetly, not fractional but integral, where the love of the wooing days is carried over into the wedded days, will be a help, not a hindrance to every right principle and purpose, an aid to the cultivation of genuine religion. A home so constituted is as good a type of heaven as is seen on earth. Upon it rests the light of God's constant smile. In it dwell continually true happiness and lasting peace. Its joys are pure, abundant, and abiding. It will be not only the dearest place on earth but the most sacred, the best nursery of the Church, the greatest glory of the nation.

"O happy home where thou art loved the dearest,

Thou loving Friend and Savior of our race, And where among the guests there never cometh

One who can hold such high and honored place.

"O happy home where each one serves thee, lowly,

Whatever his appointed task may be,

Till every common task seems great and holy,

When it is done, O Lord, as unto thee."

—Rev. James Mudge, D. D., in North Western Christian Advocate.

The Ministry of Suffering

It is a helpless task to minister to hearts sore with suffering unless we, too, know pain; but if our own souls have passed under the rod, then we know the language of the land in which the broken-hearted dwell. A crowded sleeping car of a transcontinental train was disturbed through the night by a wailing child and the awkward attempts of the father to quiet it by walking up and down the aisle. Finally an irascible passenger thrust his head between the curtains saying, "Why don't you give the child to its mother and let us get some sleep?" to which the broken voice came the reply, "The child's mother is in her casket in the baggage car." It need not be added that, as quickly as garments could be assumed, motherly hands ministered to the motherless; for there were those there who knew. Ah, if we only always knew—if we were never severe in our estimates of others. Our softening ministry of pain will increasingly bring us close in sympathy to all others in the fellowship of suffering.

Out of these truths come the fact that suffering rightly met gives new power. Am I broken

with keen anguish? Give me for my keeping one who has trodden the winepress of this testing before me and who has come forth glorified by what he has passed through. If you have such an one among you, send him to me; but unless you would intensify my pain, keep me from that well-meaning soul who out of a shallow life chatters empty nothings. Am I sorely pressed by sin, almost overborne by temptation, send to my relief one who on his knees and through bitter tears has come off more than conqueror. Power to minister to other men healingly comes only to him who has himself suffered and in suffering gained the secret of conquest.

Still more; all earth's sufferings rightly met are fitting us for the fellowships of the larger life yet to be, for companionship with God. Will it seem irreverent if I venture the suggestion that God, our Father, knows suffering? With the tenderness which "so loved the world" he has known the sinning of the centuries. With perfect conceptions of life and love he has observed human death and hate. What of pain is measured in the gift of the only begotten Son by which the Father was reconciling the world unto himself. Measure it all by your own sacrifices and sorrows and then venture if you will to estimate the agony-glory of an eternal atonement for sin. In the light of it all tell, if you dare, how much suffering the centuries of sin have meant to Infinite Holiness; and our pain makes us more like him.

For companionship with other souls who have also been perfected through sufferings. Let us suppose for a moment that life is done, the earth is past and we look off over that great and innumerable company—who are they?

These came up from invalid's chairs, from beds of anguish, from long, sleepless night of watching—came up in great fiery chariots of physical pain; these came up from business disasters, financial losses clouded their lives, the skill that accumulates seemed to be denied them; perhaps because they were not always wise, perhaps, too because they were sometimes too true to profit by opportunities which would not bear the light. Their lives were gridironed by care and disappointment, they died poor, but unstained. These came up through domestic inharmonies, a thoughtless or conventional marriage, or the disloyalty of another; an ill-assorted union, and the years dragged on with bitter testings, with no relief but death—for souls of this rank do not often resort to the divorce courts. Only God knew what it all cost, but the end is here and these redeemed souls are in the Father's house. These, all, came up through great tribulation and washed their robes and made them white through the blood of the Lamb. Your suffering is fitting you for worthy fellowship with all that awaits you when earth is past.

In the last century in France there was a military uprising. A certain high official, with his wife, for political reasons, was compelled to flee immediately, leaving behind an infant daughter. If the insurrection were put down the daughter would in time enter upon a royal inheritance; but years might pass, the child might grow to womanhood, powerful considerations would strive to obliterate all knowledge of her and to separate her from her family—all this bore with crushing burden on the souls of the fleeing parents. In final, heartbreaking embrace, the father



Love is Life

Without love this world would be a good place to emigrate from. Without it the human race would die—and be glad of it. Love is but the light in the east that leads to maternity. Love of husband is the stepping-stone to love of child.

There are thousands of women who live well into middle-life without knowing the bliss of a first-born's caress, but who are happy mothers to-day and heap blessings on Dr. Pierce's Favorite Prescription.

Many thousands of women have testified to the merits of this marvelous remedy. The "Favorite Prescription" quickens the life-giving organism of women. It makes a woman strong and healthy where she most needs vigor and vitality. It cures all weakness and disease of the distinctly feminine organs. It eliminates the discomforts on the way to maternity and makes baby's coming easy and nearly painless. Found at all medicine stores.

It's an insult to your intelligence when a druggist urges upon you a SECRET nostrum as a substitute for this proven remedy of KNOWN COMPOSITION simply that he may make a little larger profit. Physicians prescribe "Favorite Prescription" because it's every ingredient is printed upon its outside wrapper making it an ethical remedy for them to prescribe. There's no secrecy, no deception—it's a good, honest, square-deal medicine, made of native medicinal roots without alcohol or habit-forming drugs in its make up. Ask Your Neighbors.

Dr. Pierce's Pleasant Pellets regulate and strengthen Stomach, Liver and Bowels. One to three tiny sugar-coated "Pellets" for a dose. Easy to take as candy.

World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y.

bared the infant's arm to the shoulder, drew his keen sword in an ugly, ragged gash from shoulder to elbow and left the screaming child in the ministry of those behind. Cruel you say? Perhaps. Years did pass, the child did grow to womanhood, efforts were made to effectually lose her identity by placing her among peasants and allowing her to grow up as a peasant child. But finally the awful carnage was over, when up and down all France wandered a scarred, battle-stained soldier, looking for one whose face and very name he knew not. Often with courteous gentleness he asked young women to bare their arms that he might look for a scar, but all in vain. One day a peasant lass attracted him, and as she bared her strong arm, a ragged token of the cruel gash from shoulder to elbow filled his eyes with tears and the father had found his child. Brothers! we live in a land where contests wage. Some of the gashes on our souls seem to have been made by a Father's hand. But this war of things will soon be over; be not afraid; we shall not be forgotten. God, our father, will know us by our scars.

and it is a great pity to cheapen so magnificent a gift.—C. Hanford Henderson.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much as you are adding the pleasure or the misery of other people's days.—George S. Merriam.

"Let the smile be cheery, Let the heart be light; Not all days are dreary; Day succeeds the night.

"Blue skies bend above us, There's a God to love us; Troubles are to prove us; All things will come right."

To be strong in dull and dreary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments, but perhaps there is something even nobler than that. It is to be brave and glad and strong and they form ninecmfwypemfwypemf tender when the sky is gray and when the road is dreary. It is in such seasons—and they form nine tenths of life—that he who waits on God will show his strength.—George H. Morrison.

Tutt's Pills

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

CANCER TREATED AT HOME

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"Let thy gold be cast in the furnace, Thy red gold, precious and bright; Do not fear the hungry fire, With its caverns of burning light; And thy gold shall return more precious, Free from every spot and stain; For gold must be tried by fire, And a heart must be tried by pain. "In this cruel fire of sorrow Cast thy heart, nor faint, nor wail; Let thy hand be firm and steady, Do not let thy spirit quail. Wait, thou, till thy trial passes; Take thou, then, thy heart again; For as gold is tried by fire So the heart is tried by pain." —Rev. Fayette L. Thompson.

Gold Dust

It is a stupid thing to go on doing anything after the inspiration and joy and human profit have quite gone out of the doing. Life is simply what we get out of it,

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ALL THE WAY.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,

When you reach a lonesome bit of the road,
Curtained about with mist and murk,
And you hear faint sounds from the dread abode,

When you stand at a sorrowful bith to the road,
And a hand you loved has loosed its clasp;
When streams are dry that in sweetness flowed,

-Margaret E. Sangster.

METHODIST ORPHANAGE.

Christmas has come and gone and we were overwhelmed with kindnesses from every direction, too numerous to mention. Boxes galore with nice things to wear and to eat, fruits, jellies, nuts, confections, toys, and an elegant graphophone, presented by our ever mindful friend, Abe Mulkey, and his confederates. This discoursed most enjoyable music for the children just before the distribution of presents from the heavy-laden Christmas tree, that yielded not less than four presents to each child. Then our good friend Shuler—who last Christmas was instrumental in furnishing us a donkey that has been a perennial source of joy to the children—this Christmas entertained a turkey shower, resulting in thirty-four of that feathery tribe, in which Bro. Porter and others participated—supplemented with twenty chickens from Calvert, and altogether we had a most delightful time, made possible by such contributions, and cash donations from Home Mission Societies, Sunday-schools, Leagues and individual contributors. To one and all, in the name of the children, we return our sincere thanks, and wish them a happy new year. We are glad to say many of the pastors are forwarding their orphanage assessments with commendable punctuality. May the good work go on until every pastor shall have responded, and not later than the first of March. Then would our happiness be complete—provided every Sunday-school, League and Home Mission Society would remember us with their gifts and prayers.

We are sorry to say, many boxes and packages come to us without labels and it is impossible for us to acknowledge their receipt, much to our regret. Donors are kindly requested to attach their names and addresses to all boxes and packages sent, that we may make due acknowledgement.

By action of the late Central Conference, two Mission charges were projected in our city, and supplied with energetic pastors, J. N. McCain and H. L. Munger, who, under Presiding Elder Andrews, are bringing things to pass. Bro. McCain on the south side has already procured a church and parsonage and Bro. Munger, not willing to be outdone on the northside has purchased a parsonage with ample ground for a church and plans are about perfected to build his church in a day, and hold service in it at night—no joke. Thursday, 12th inst., is the day set for the stunt, and providence permitting, will be pulled off. This will be the first venture of the kind in our State, and will be a feather in the cap of our enterprising citizenship—more especially Contractor Meyers and the Business League. The writer has seen the plans of the proposed up-to-date church with a seating capacity of over four hundred. Pictures of this "church in a day" will likely be furnished some of the leading dailies. The church and furnishings will be worth about \$2500. This church will be in the vicinity of the Orphanage, about three blocks removed, where our children can easily attend, and will doubtless prove a great blessing and benefit by placing them under the immediate care and oversight of a local pastor—with opportunity for more active participation in Sunday-school, League and church services.

As this is a mission charge at present—of limited means and membership—but of fine possibilities—it has been thought that the friends of the Orphanage would gladly and freely contribute to the enterprise, and our never-failing friend, Bro. Mulkey, has consented to represent us in raising a thousand dollars in behalf of the Orphanage, in recognition of the great spiritual blessings that are to accrue to the Sunday-schools and Leagues appeal in this issue of the Advocate.

to the Sunday-schools and Leagues in the behalf of this cause and let the responses come in thick and fast, and note the proffer of a nice, large picture of the Orphanage to every League and Sunday-school that will send us \$10 on his proposition to raise \$1000 for this church. Meantime any individual that will kindly assist in the enterprise will confer a great favor and help a most worthy cause by remitting to us. Happy new year to all.

JNO. H. McLEAN.

Appeal to the Sunday-schools and Leagues

A church is to be constructed near our Orphanage plan which, including parsonage, lots and church building, will cost \$2700.

Dr. J. H. McLean, our manager, agrees to an assessment of \$1000 for the Orphanage, and has asked me to raise it any way I saw fit.

And I thought it would be fine for the first gift of the new year 1911 to be for this enterprise and be given by the Sunday-schools and Leagues of the State.

Assess themselves \$10 each to be paid in 30 days and remit to Dr. J. H. McLean, manager of the Methodist Orphanage, 291 Herring Ave., Waco, Texas. Write to me at once who of you will do this, at Corsicana, so that I can acknowledge it in the Advocate.

Respectfully yours,

ABE MULKEY, (Num. 621-27.)
P. S.—To every Sunday-school and League that will send \$10 to my address for the above purpose I will send a nice large photograph of the Orphanage, that can be framed and suspended in the Sunday-school and League rooms, as a reminder of the claims of the orphans, and the good work being accomplished by the church in their behalf.—Jno. H. McLean, Waco, Texas.

WANTS DATES.

To the Preachers of the Northwest Texas Conference:

Dear Brethren—I sincerely wish you, one and all, a happy and a prosperous New Year. We will be happy, I know, if we keep busy about our Master's work, our prosperity will be what we make it.

As you know, at the session of our new conference the Bishop and his cabinet saw fit to appoint me to the Clarendon, Vernon, Amarillo and Plainview Districts as Conference Missionary Evangelist. Perhaps you did not all understand just what the duties are. According to the instructions of the Bishop I am to hold revivals, disseminate missionary intelligence, either by preaching on missions or holding Missionary Institutes and to preach the doctrines of the Methodist Church.

Of course I desire that the most of my work be in holding revivals, as I believe that is peculiarly the work of an evangelist. In this connection I wish to say that it is necessary for me to set my program made out as soon as possible. Many have spoken to me for meetings, but they do not seem to be able to set the time. I have arranged for the month of August. I am ready now to make dates for the balance of the year. I shall, of course, make them as they come. I see no reason why we should not have several meetings this winter and in the early spring. It will not do for all to wait until summer.

Now, in regard to the missionary work, I have been giving much of my time since conference to reading on missions and gathering material and preparing charts that I may be able to make full proof of my ministry. Should you desire it, I can come to you on Friday and give you two days' instruction among your people, informing them on the leading features of our

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We wish to call this list to the particular attention of all the undergraduates and members of examining committees.

These prices are net. No further discounts are given.

Table with columns for book titles, 'By Express or Freight Not prepaid', and 'By Mail or Express prepaid'. Includes 'Swinton's Outlines of World's History' and 'Banks's Manual of Christian Doctrine'.

FIRST YEAR.

Table of book prices for the first year, including 'Cyclopedic Handbook of the Bible, Chapters XVII-XXI' and 'Personal Salvation (Tillett)'.

To Be Read.

Table of book prices for 'To Be Read' section, including 'Telford's Life of John Wesley' and 'Broadus's Preparation and Delivery of Sermons'.

SECOND YEAR.

Table of book prices for the second year, including 'Cyclopedic Handbook of the Bible, Chapters I-X' and 'Sheldon's System of Christian Doctrine, Parts I, II, III'.

To Be Read.

Table of book prices for 'To Be Read' section, including 'Schaff's History (Vol. VI)' and 'Kirkpatrick's Doctrines of the Prophets'.

THIRD YEAR.

Table of book prices for the third year, including 'Cyclopedic Handbook of the Bible, Chapters XI-XVI' and 'Sheldon's System of Christian Doctrine, Parts IV-V'.

To Be Read.

Table of book prices for 'To Be Read' section, including 'Paine's Life of McKendree' and 'Prebode's Christ and Social Question'.

FOURTH YEAR.

Table of book prices for the fourth year, including 'Fisher's History of Christian Church' and 'Tigert's Constitutional History of American Methodism'.

To Be Read.

Table of book prices for 'To Be Read' section, including 'Conybeare and Howson's Life and Epistles of Paul' and 'Alexander's Son of Man'.

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mission work. This will include both the foreign and domestic work, as well as the Laymen's Movement and the every member campaign for missions.

In regard to the preaching of the doctrine. Most of you know my work on that line. If you do not, I refer you to J. T. Griswold and G. S. Hardy. If you are being imposed upon by others I will be glad to assist you in that line.

But again let me say, I think revival work is pre-eminently the work of the preacher, and I refer that to anything else. Time and again since conference I have gone on my knees and tried to put brain, heart and all afresh on God's altar. I am praying for such an endowment of power as I have never known. I am asking for at least a thousand conversions this year.

I trust that it is the will of the Father that, with the hearty co-operation of the brethren, we may have the greatest year of life so far. Write me freely when you think I can serve you.

Yours for the cause, C. M. SHUFFLER, Clarendon, Texas.

BIG SPRINGS DISTRICT CONFERENCE.

The District Conference for the Big Springs District will be held at Lamesa, April 26 to 30, 1911. The following are the committees: For License to Preach and Admission—C. W. Hearon, R. J. McElrath, M. L. Moody; Deacons' Orders—T. W. Sharp, C. W. Hines, A. B. Kilgore; Elder's Orders—V. H. Trammell, J. G. L. Mitchell, J. W. R. Bachman; J. E. STEPHENS, P. E.

DEDICATION.

Bishop Edwin D. Mouzon, D. D., will dedicate Mineola Methodist Church Sunday, January 22, providence permitting. All former pastors and elders are most cordially invited to be present. CHAS. V. McLarty, Pastor.

NOTICE.

The Joint Missionary Institute of the Stamford, Abilene and Hamlin Districts of the Northwest Texas Conference will be held at Stamford, Texas, in Stamford College from February 21 to 24, 1911. Instead of from January 17 to 20, 1911, as previously announced. Signed,

J. G. PUTMAN, P. E., Stamford District; S. A. BARNES, P. E., Abilene District; G. S. HARDY, P. E., Hamlin District.

N. W. TEXAS CONFERENCE MINUTES.

The minutes for the Journal of the Northwest Texas Conference are now in the hands of the printer and will in a few days be sent those entitled to them.

O. P. KIKER, Editor.

ABILENE, HAMLIN AND STAMFORD DISTRICT PREACHERS, NOTICE.

Please notify me at once of any laymen who are to represent your work at our County District Preachers' Meeting and Missionary Institute which meets in Stamford, January 17-20.

ROBERT E. GOODRICH.

"The hush that falls on the fields and village streets on a Sunday morning seems to announce the presence of the Spirit of God in some unusual sense. The activities of the world, its strife, its turbulence and passion, have vanished in the holy silence which rests upon the earth and makes it one vast and sacred place of worship."

Notes From the Field

Linden Circuit

We are back at Linden for another year and the people have received us cordially. We closed out well last year. The Lord blessed us most abundantly. We received 110 members on profession of faith, built one new church, and the finances all up in full. We are starting off well for the new year; have the lumber paid for on the ground for another church building; will begin work in a few days. We hope to finish two new buildings this year. Are working and praying for a great revival all over the circuit.—A. Nolan, Jan. 5.

Carbon.

We are back at Carbon for another year, and all of us are glad of it. I know my people are, for they have shown their faith by their works. We have been pounded twice by the same folks in the short space of time since conference. It is sure nice the way they treat preachers here at Carbon; too many good things to tell. Have started the New Year by "taking stock" and laying plans for an extensive business in spiritual things here this year. We are planning and praying for a great revival this year. The Circuit District, with J. Sam Barcus, will be heard from.—J. N. Vincent.

A Local Preacher Pounded.

Last Saturday night the writer reached the home of Brother J. W. Love in the Denny neighborhood about 9 p. m., to be ready for his appointment there Sunday, and found there a large crowd who were there to "pound" the local preacher. They did it just like they did when he was a regular itinerant preacher. May God bless all the participants. I preach every Sunday and the people everywhere I go have been very generous.—C. C. Davis, Iowa Park, Texas, Jan. 4.

Knox City Station.

Bishop Atkins at the first session of the new Northwest Texas Conference appointed us to Knox City Station. This is our third year to serve the Church at Knox City. The people have received us royally. The pounding came in due form soon after conference. The ladies of the W. H. M. Society were not satisfied until they had placed several nice pieces of furniture in the parsonage. The good people of the town remembered the family nicely. Christmas, and especially did the writer feel grateful when he received a nice suit of clothes. The Board of Stewards fixed our salary at \$1,000, and are paying it monthly. The year's work starts off nicely. We are praying for and expecting this to be the greatest year in the history of the Church here.—M. S. Leverage, Jan. 3.

Blackwell.

After a pleasant year on the Pride Mission the writer was appointed to Blackwell at Clarendon. Our new field of labor is a most inviting one. Our congregations are large and appreciative. Our membership is spiritual and co-operative. We were given a cordial welcome when we arrived, and now after having a chance to view the field we thank God that the prospects for 1911 point to a great year for the cause of Christ. We are expecting a great year because we have a membership of the highest order, and we have for our presiding elder that noble Christian gentleman, Rev. Simeon Shaw, who is putting his whole heart into the work of the Colorado District. And so with our surroundings and opportunities we are expecting much, for "unto whomsoever much is given, of him shall be more required."—Cal C. Wright.

Prosper.

The next day after conference adjourned at Wichita Falls I was back on my work to commence the second year. My reception was royal. The poundings came; so did the first Quarterly Conference, and our new elder.

Bro. Spragins. The salary was advanced above last year (but not in proportion to the advance of other things) and \$217.50 paid for the support of the ministry. Our Quarterly Conference had the right ring. The Official Board are a live set of men. Our new elder is tip-top. All the interests of the Church are moving forward. I send you three new subscribers to the Advocate and three renewals since conference. We expect a great year.—J. T. Bludworth.

Hallville.

I was sent out to the Hallville charge. I took the first train leaving Galveston for home. I packed my goods, bade my old friends good bye and they were friends indeed. It brought to my mind a scene of boyhood days when I bade good bye to my old home. On arrival we were met by the stewards and others and were conducted to the parsonage, where we met a host who gave us a cordial welcome into our new home and this was not all. They led us into the dining room, where we found a full spread table. I will leave you to guess what took place next. After dinner was served wife and I began to unpack and by bed time we felt like we were at home.

to mother and brother at the old home in Hopkins County. Visited our daughter at Hugo, Oklahoma, and old friends and relatives at and near Cooper, Delta County. I then started for Galveston, the seat of the Texas Conference, in good time. Visited C. B. Fladger, at Llano. He used to order this preacher around very "muchi." The four years we spent in North Texas Conference, December 5 we received our marching orders: Melrose Circuit, C. F. McKinney. From the time we got inside the bounds of the Texas Conference every preacher we met gave us a good solid handshake and said, "We are glad to have you with us." Have been received kindly by these people. Have a large territory. We have a fine country—healthy locality and as fine and clever a people as there are on the globe. We are full of hope and we are wanting to be full of faith and the Holy Ghost. We have the country, the people and the Lord is with us and why not do great things for the Lord? The pastors that have been here in the past are well spoken of by the people. There is much yet to be done and I don't know that we will succeed, but would like to say to any preacher who feels like he has the blue ribbon circuit and wants to wave it, better wait till conference.—C. F. McKinney, Jan. 2.

Dimmitt.

We are now well started with our year's work on Dimmitt Mission, and the prospects are good for a splendid



PARSONAGE AT BROWNWOOD, TEXAS, REV. C. R. WRIGHT, PASTOR.

The above is a modern, nine-room house, with all of the conveniences of the up-to-date residence. The house and lot on which it stands is estimated at \$19,000, which is said to be a fair estimate.

again, but just before retiring for the night a great storm came which blew open the front door and in rushed men, women and children with their arms full of all kinds of eatables. They passed on to the dining room and loaded down a large table until it looked like a swaybacked horse. We are glad we are here and by the help of God we are determined to make good and win souls to Christ.—M. F. Wells.

Queen City.

On Wednesday evening, December 14, after prayer-meeting, the Methodist preacher of Queen City, Texas, and his family were very agreeably surprised by a visitor from friends bringing numerous packages containing delicious and substantial articles of food, and, in addition to these, his wife was given a pound and on every ounce was stamped, "In God We Trust." The evening has made a bright spot in our memory and we will mark it with a white stone and try to show the donors and those who said so many kind and encouraging words, that we appreciate these deeds of love. Since conference has permitted us to remain with these good people we trust that our labors together will bring great blessings. Our Woman's Home Mission Society sent a box of nice things as a Christmas gift to the children in our orphanage at Waco. Since my last report to your paper gas-heaters have been put in the church and parsonage.—Mrs. F. O. Favre.

Estelline.

Having just received from my old friend, F. M. Dobbins, of Roscoe State Bank, a beautiful fountain pen, and having first written an appreciative word to Bro. Dobbins, I will now tell the Advocate family of my whereabouts. After two delightful, short years with the people of Roscoe and Lorraine, we were sent to the above charge. Estelline is on Fort Worth & Denver City Railroad, in the Panhandle a three-quarter station in the Vernon District. We find the winter a trifle colder here, but coal being so far superior to wood as a fuel, we are able to keep comfortably warm. We found a hospitable welcome from the good ladies on our arrival. Since that time a pounding was pulled off by Masters Hubert Seales and Walter Whaley. The afternoon of that day was very unpleasant, there being a sandstorm in activity. But about nightfall these two coming young Americans drove up with evidences of the courage and grit that never fails to produce men in the end. So we forgot the sandstorm for the time and said "these boys will make their mark." Well, we are trying to press the button where there is a live wire, and praying the Great Head of the Church for wisdom and grace that we may render a report worthy to stand in the day of accounts. Have filled all appointments, married two couples and held two funerals. Well, I think I have now tried my pen and again thank you, Brother Dobbins, and success to all the Advocate family.—G. J. Irvin, Jan. 4.

Melrose.

The round on the circuit is completed. We have eight appointments. I was transferred from the West Texas to the Texas Conference. We drove from Austin to Timpson in our buggy, nearly three hundred miles. Had time to kill for the first time in my life. Left ponies at Timpson and went on a visit

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er. Best of all, he is religious. We need men who can reach the heart as well as the intellect. All departments of the Church are at work, but there is still room for improvement. We feel with Brother Buchanan's wise leadership our Church will be in fine shape by the end of this conference year. Notwithstanding the dry weather and a recent destructive fire our preacher's salary was not lowered. We are paying our preacher's salary monthly. We have a fine citizenship. Nearly all of our officials and leading business men are active members of some one of our churches. The different denominations work in harmony. Whiskey has little show here, as nearly if not all of our leading men are prohibitionists. It is the rarest thing to see any one under the influence of whiskey. Our public schools are the best. We also have a new junior college that is starting off well. We have the promise of another railroad in the near future. So you see, we are neither dead nor dying. We are much interested in the action to be taken by the Commission on Education. However, we know it is in wise hands, and we will abide their decision. We are also much interested in State-wide prohibition. Midland will give an overwhelming majority for prohibition. The prohibitionists of Texas can never pay the debt they owe the editor of the Texas Christian Advocate for his efforts in the cause of prohibition. Both by his speeches and writings he has given much inspiration to the cause.—A. Layman, Jan. 2.

Kirkland.

Kirkland made a fine record last year. More than 200 conversions with near that number of accessions to the Church; two new Churches organized; one new church built, and conference collection and salaries paid in full. As I begin my second year with these good people the indications are favorable for another prosperous year. We have been pounded with a new buggy. This is a special gift from the people of Tennessee Valley, Lazare and Goodlet. We are no longer on the Mission Board, but now take our rank with the best circuits in the Northwest Texas Conference.—L. B. Tooley.

Fairlie and Wesley Chapel.

For the fourth time we have been kindly received on this charge. The pounding came in abundance. The salary has been fixed the same as last year despite the loss of several leading members. The year opens most hopefully. Already making progress in Sunday-school work, having inaugurated the following new departments since conference: Wesley Adult Bible Class, Teachers' Training Classes and the Home Department. The laymen are taking the collections off the pastor, and will soon report 50 per cent paid. We are praying for a gracious revival in our charge as well as over the entire Church.—J. W. Slagle, Jan. 5.

Cataline.

We have been on our scene just one month and therefore make one round. We thought we had a great place when we were on Stanton circuit and we did serve a worthy people there, and how hard to part with those people who endeared themselves with this servant, we were on Stanton Circuit, and we to hear our names called out for Cataline. We had never remembered to have heard such a name before. It was not a vain search we made to find the man who traveled this charge the year before. But we learned only from him the shipping point and the Board of Stewards. So we found we had a move on foot from the south line to almost the north line of the Northwest Texas Conference. And this we proceeded to make at once. But we could not help sighing over such a job, and these chilly winds on the south plains make one dread the place

Continued on Page 12

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THE HOME CIRCLE

WILLIE'S DILEMMA.

"Lend your ears to all that's good," Grandma said, "as each boy should!"

"And your arm," said Grandpa Horne; "Some will need it to lean upon!"

"Lend your hand," said Cousin Jack, "Watch your chances, give it quick."

"Cast your eyes," said Auntie Sue, "Round you; seek some good to do!"

"If I lend my arms and ears," Willie said, almost in tears,

"And my eyes cast all around (They'd hurt awfully on the ground!)"

"And give my hand, I—I—can't see As there'd be much left for me!"

"I KNOW A THING OR TWO."

"My dear boy," said his father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theaters. They are not safe company for you."

"You needn't be afraid of me, father," replied the boy, laughingly. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood before the bar of a court, before a jury which had just brought in a verdict of guilty against some crime in which he had been concerned. Before he was sentenced he addressed the court, and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas, and hurled me into ruin."

Mark that confession, you boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.

THE BLIND CHILD'S PICTURE BOOK.

(Translated from the German.)

Once upon a time there was a little boy who was blind from the very first day of his life. He longed in vain to see the flowers and birds of which his mother told him; all around him it remained night. Then one time he had a wonderfully beautiful dream. He saw an angel float into his room, who came to his little bed and said kindly: "I have here a pretty picture book. I show it to good children at night when they are asleep. Would you like to see it, too?"

"Oh, dear angel," said the little one, weeping, "you have certainly made a mistake. I am the poor blind boy who can see nothing, not even your pretty pictures."

The angel dried the child's tears and said: "Of course you can see them as well as you can see me, and I come for that very reason to blind children, so that they may see in dreams what they could not see in any other way."

Now he seated himself on the little bed, opened a large and wonderfully beautiful book and showed him the pictures in it. The blind boy shouted for joy, for he could see everything quite distinctly, and the flowers and birds and whatever else there was in it were much more beautiful than he had imagined. The good angel told him the most beautiful stories about them, but when they had looked at half the book he stood up and said: "Now I must go back to Heaven, for it will soon be morning. Tomorrow night I will come again to you and you shall see the other pictures."

With these words he disappeared, and around the blind child it was night as before. When his mother came to him the next morning he told her of the angel with his splendid picture book. But she said sadly: "You are sick, my poor boy, and must stay in bed today." He was quite content with that, for he was very tired. He lay quite still except that he smiled to himself many times when he thought

of the visit of the angel and rejoiced in anticipation of the evening. In the night the angel came again, but the mother, who watched beside the boy's little bed, could not see him; she could not hear him either when he told stories again, but she listened anxiously to the quick breathing of the child. When the blind boy had seen the last picture he begged:

"Oh, dear angel, come again soon and show me yet more of your beautiful pictures. Have you only one picture book?"

Then said the angel: "I have yet many more beautiful ones, which I will gladly show you, but they are up in Heaven and I may not bring them down to the earth. If you will come with me you may see them."

"I would like it," answered the child, "but I must first ask my mother and tell her where I am going. Come tomorrow evening and take me away."

This the angel promised to do. When the boy woke he begged his mother to let him go to Heaven to see all the angel's beautiful pictures. His mother wept bitterly and did not want him to leave her, but he coaxed so long that she finally allowed him to go. When it was evening the angel came for the third time and looked yet more beautiful and kind than before. He kissed the little one on both eyes, while he said: "Look now at your mother and say good-bye to her."

The blind boy looked around him, recognized his mother, whom he had never seen, and smiled at her. Then the angel took him in his arms and fled with him away to the dawn, toward the rising sun.—Exchange.

THE CHIPMUNK.

"Papa," sighed little Ray one evening, "why can't I catch that mischievous chipmunk that visits our corn-crib?"

"How hard have you tried, my son?" asked Mr. Long, taking his little boy up on his lap.

"Last night I set the trap, and just before I went to bed I ran out to see if there was anything in it. There was Mr. Chipmunk. I thought he would be all right in there until morning, so I put in some nuts, fruit and grain, then left him there."

"After breakfast this morning I went down to see him and the trap was empty. Do please tell me, papa, how you think he did it?"

"Listen to this story, son," said papa, "and then see if you can guess how the chipmunk escaped."

"One day the chipmunk family," he began, "whose members were papa and Mamma Chipmunk, with two little chipmunks, were nearly starved."

"During the harvest of nuts and grains, Papa Chipmunk had been a helpless invalid from a dreadful wound that had been inflicted upon him by a two-legged creature with a small, round cudgel. This strange stick made a noise like thunder and sent out a terrible cloud of smoke."

"It was a gun," interrupted Ray.

"Mamma Chipmunk," continued Ray's papa, "because of her increased cares was unable to fill their tiny store room for winter. It was the first time that Papa Chipmunk had failed to provide for their winter's store."

early spring, Papa Chipmunk, now fully recovered, felt that he must go in search of food. It was the first time that he had been outdoors for many weeks. How glad he was! Just before he went he had said to Mamma Chipmunk, 'I am going to that large brown farm house where Ray lives.'"

"Does he know my name?" exclaimed the boy, wondering.

"If I am not at home by nine o'clock you may know that I have found something to eat, so put the little chipmunks to bed and come where I am."

"Then Papa Chipmunk left his home in the hollow log and skipped over to the great house on the hill. He soon found the roomy corn-crib. There was one place where the boards were not so close together, and he decided to enter through that opening."

"All at once something went 'snap' and Papa Chipmunk found that he was a prisoner. It was almost bedtime when Ray took his green lantern and went out to the trap. How glad he was that the poor little chipmunk was caught. After supplying him with nuts, grain, and other dainties, he went to bed."

"Back in the hollow log, Mamma Chipmunk was putting the babies to bed and setting the house in order for the night. Papa Chipmunk was not back yet, and perhaps he was looking

My Lungs "I have coughed and coughed until my lungs are sore and weak." Go at once to your doctor. Do not delay another hour. Ask him all about Ayer's Cherry Pectoral. Then take it or not, as he says.

J. C. Ayer Co., Lowell, Mass.

for her that very minute. Pretty soon she was ready, and started for the great house on the hill.

"She went to the corn-crib and ran around it to find Papa Chipmunk. Then she heard him crying and discovered the cage. Up went her little paw and the door flew open. Papa Chipmunk was a prisoner no more. It kept them busy carrying the grain and other goodies in their pouches down home in the hollow log, but they knew they could rest after that."

"Papa," said Ray, "I am not going to set my trap any more for that poor little chipmunk."

A STRANGE RIDE.

Dolly and Marion went up into the pasture one day for a little picnic. They carried a full supply of sandwiches, cookies, cake and apples. It was a beautiful day and they were in high spirits.

"It is a longer way to the spring than I thought it was," grumbled Dolly, as she toiled up the steep hill.

"It wouldn't seem so long if the sun didn't burn so," Marion reminded her.

"What a lot of cows and calves there are in the pasture!" remarked Dolly.

"Yes," said Marion, as they finally approached the spring, "and they seem to be coming, all of them, to get some water from the spring, just when we are."

"Let's hurry and fill our cups and get away from them," suggested Dolly, who would not admit that she was afraid of cows, being nearly fourteen years old, but who did not relish their company very well, after all.

"But where shall we go?"

The girls searched the pasture with eager eyes, but the only woods in sight were rods and rods above them. They felt that they could not climb up there.

Suddenly Marion spied near by an empty barrel, almost as large as a hogshod. One end only was headed up. It lay on its side.

"Let's crawl in there and eat our lunch," she cried.

"The ground is sort o' slanting there. What if the barrel should roll down hill into that little pond?" objected Dolly.

"O, there isn't a bit of danger if we keep still—and it looks so nice and cool in there!"

Into the barrel they crept, and were merrily eating their lunch, when there was a sudden tumult among the calves.

"What's that?" cried Marion, turning hastily around to look, but forgetting all about "keeping still."

In an instant the big barrel began to roll. Over and over went the little girls, bumping first on one side and then on the other, amid a confused mass of cake and sandwiches. Faster and faster went the barrel, until at last it landed in the muddy pool into which the rill from the spring flowed. Then Dolly and Marion picked themselves up, a little bruised and dizzy, but not seriously hurt, and waded out of the water.

They did not like it very much that everybody, especially their brothers, went into spasms of laughter over their adventures. They had not seemed very funny to the girls.—The Christian Herald.

JIM'S TELEPHONE MESSAGE.

"Why, you're a smart little fellow to bring such a big basket. It's bigger than you."

Jim looked up with a smile as Mrs. Price's kitchen maid helped him to take the basket.

They carried the basket into the back hall, and, while Jim waited for Mrs. Price to be ready to pay him, he saw a wonderful thing.

It hung on the wall in a rather dark place. Mrs. Price stood before it talking. Without trying to listen, Jim could hear what she said. This was it: "Hello! Is this number 294? This is Mrs. Price—I want a bushel of potatoes—ten pounds of sugar—and a pound of tea—and two bunches of celery—and three packages of oatmeal and a bottle of vanilla." She made a little pause between each order.

Jim was amazed. The town they lived in was small, there were only a few telephones in it, lately put in. He had never heard of them before.

"Mis' Price," he asked, "do all them things come when you tell 'em?"

"Yes, Jimmy," she said, laughing. "Sometimes they keep me waiting a little, but they come sooner or later."

Jim asked his mother about it. "She talks to a thing that sticks out on the wall," he said. "She asks for all sorts o' good things, and she says they come."

"You must 'a' been mistaken, Jimmy," she said, for she had lived in the country until lately, and, like Jim, had never heard of a telephone. "Likely Mrs. Price was writing out a list of something and you didn't see straight."

But Jim couldn't get it out of his head. Surely Mrs. Price said she got things by talking into that odd thing on the wall.

One morning, as he and Jane carried the basket of clothes into the hall, no one was there. And all of a sudden a bright idea popped into Jim's mind. If Mrs. Price could get things that way, why could not he?

He drew a chair to it, climbed up, and put his mouth to the little thing, just as Mrs. Price always did. In the half light he had not noticed the thing she held to her ear.

"Hello—this is Jimmy Ray. We want a lot of things at our house real bad—we ain't got anything to eat but meal and some potatoes. We'd like some bread—and some butter on it—and—Tom's real sick and I have to bring clothes and—if you have any shoes, 'cause mine leak real bad—and some milk for Tom—and some kind of stuff to make him well—please, please—and don't wait very long."

The pleading voice stopped, and Jim climbed down, his heart beating with hope. Of course, he could not know that his voice had reached any one inside the telephone.

But some one outside had heard. At the sound of the trembling voice Mrs. Price had come quickly to a door opening into the hall and heard the telephone message.

She made a visit to Jimmy's home, and saw to it that many comforts found their way there before the brother was able to work and the mother could find plenty of washing to do.

Later she explained the working of the telephone to Jim. After she left him, he stood for a moment gazing at it.

"Well," he said at length, "you're a mighty nice, handy thing, but I don't know but Mis' Price is about as good as I want."—Sidney Dayre.

A GOOD HEAD FOR BUSINESS.

"I want a hat pin," said little Mary, of four years, as she gazed eagerly at the cushion full of sparkling ornaments on the milliner's show case. "How much is it?" she asked, after making a very deliberate choice and laying her purchase money, a bright penny, on the counter.

"O, nothing," returned the kind-hearted Mrs. Briggs, as Mary's mother was one of her regular customers, imagine her amusement as the little bargain-hunter said most eagerly, "I'll take two, then."

There is nothing so awful as the domination of the commonplace, when the soul sees nothing but the visible.

OLD COMMON SENSE

Change Food When You Feel Out of Sorts.

"A great deal depends upon yourself and the kind of food you eat," the wise old doctor said to a man who came to him sick with stomach trouble and sick headache once or twice a week, and who had been taking pills and different medicines for three or four years.

He was induced to stop eating any sort of fried food or meat for breakfast, and was put on Grape-Nuts and cream, leaving off all medicines.

In a few days he began to get better, and now he has entirely recovered and writes that he is in better health than he has been before in twenty years. This man is 58 years old and says he feels "like a new man all the time."

Read "The Road to Wellville," in pkgs. "There's a Reason."

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

Dropsy Cures quick relief; removes all swelling in 8 to 20 days; 4 to 60 days effects permanent cure. Trial treatment given free to sufferers, nothing farther. For circular, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box 9, Atlanta, Ga.

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THE PREACHER AS A TEACHER

A member of one of our conferences was making the last round on his circuit, before taking up work as a teacher in one of our Church schools. To his congregation he briefly explained the situation, and after the service was over a good brother came up to him and remarked that he "hoped the preacher would look higher than that." This remark, though interesting, did not deter the preacher from taking the place offered, but it betrayed the fact that the speaker, as do many others, felt that the preacher, in taking school work, was stepping downward, instead of upward; that he is forsaking, instead of following, his calling. Was he right? Or is there a misapprehension at this point among some good people? Is there any real place in the schoolroom for preachers, as such, to do the work of a merely literary nature—i. e., aside from the teaching of the theological branches?

There is much of the ordinary life of the preacher that one misses while in the schoolroom. He can not always have the comradeship with other ministers that he might have in the regular pastorate. He is often debarred from attending the conferences or other general meetings of his Church, and often he is kept busy at the mill of pedagogy and can not find time or take opportunities to go into the pulpit. So it happens that he is expected by his brethren and audiences to be a "dry preacher," unspiritual and tiresome. If he manages, in spite of all, to strike fire, he will be marked as a "school man who can preach, even if he is a school man." In fact, he is likely to go into many a pulpit, only to face a cold, critical audience which expects, and half wishes, that he may fail; and if he succeeds he must first win a battle against psychological odds before he can carry his crowd to victory in the spiritual realm.

The true attitude of both audience and outside ministry, in such cases, should be that of such expectant sympathy as to look for success because of the fact that the speaker is a school man; and, on the part of the preacher, an attitude of expectancy for help, together with a feeling of redoubled responsibility, for the same reason—simply because he is a school man. Let it be noted that this is stated merely as an ideal, not that it is often reached—too often both sides utterly fail to meet these conditions.

If the appointing powers of the Church have a right to appoint a preacher to a position in a schoolroom, then that preacher has a field, as a preacher, in that school. He can not afford to let the place stand in the way of his divine calling. If he can not make his work there a real ministry, he should either go back to the pastorate, or quit the ministry altogether. The ideals of the ministry should be kept high enough to serve the needs of any man, time, place or circumstance. On this principle is founded the right of the minister to attack sin wherever it hides or vaunts itself. The sermon which cost John the Baptist his head had no more divine sanction than the thunderings of Luther against the rottenness of the papacy, and by which he glorified the Saxon name, and refreshed a weary world; nor was it more divinely sanctioned than Wesley's assault on lethargy when he awoke England and set the world on fire with a desire for deeper spiritual life. So it is the modern preacher, if true to his calling, stands squarely before the world, attacking greed, corruption and vice impartially, and with only such mercy as God may direct or love allow. A storm has therefore been raised about the ears of this modern prophet. Time and again, in assailing the iniquities of the liquor, gambling or other interests of villainy, he is told that he is meddling with that which should not concern the preacher, and that he is "disgracing the cloth." Men who stoop to all sorts of little political and business crookedness, join hands with even Church members who think that if a preacher has an opinion outside the formal exegesis of a text, he should keep it to himself for fear he might make a mistake. He is roundly lectured for expressing his preferences in an election, no matter how much moral weight there may be in the issue. Persistent efforts are made to limit him to "the Gospel"—which, however, if rightly interpreted, would open the way for him to make himself as

personal in his remarks as ever did Isaiah or John the Baptist.

From this wider view of the rights and privileges, and responsibilities, of the minister, we may gather that either the ministry is degenerating or else it is out running its critics, in its development for greater usefulness. Because Christ teaches us to judge a tree by its fruits; because this modern ministry is leading the greatest evangelical campaign the world has seen; and because this ministry is effective for the promotion of righteousness wherever it goes, it is safe to believe that it is the carping critic, and not the preacher of today, who is behind the times in his view of the duties of the ministry. The preacher of today is awaking to the fact that he owes a Gospel message to all classes, cliques, or climes, and no uncertain message, at that.

If, then, the ministry has a message for farmers, merchants, seamen, railroad men, miners, and others, it certainly has a word to say to the educational world. By this let us not understand that the preacher's work is done when he has delivered a sermon from the pulpit to the school children and teachers. Among the farmers of the past, as often yet, a farmer-preacher has wrought a peculiarly effective work among his fellows of the same and kindred classes. Many a community has thus received an everlasting bias toward righteousness by the life of one man, who was "known and read of all men." The same is true of other callings. Strange, that it took our university people so long to learn that man's most efficient work for and with lost man is by this "laboratory method" which the Church has had from the beginning. But our modern "university settlements" stand as witnesses to the fact that a better day is dawning. The fountain-head of modern thought must not be neglected, if we would have the waters thereof to be sweet. The world has suffered too much already by so-called clash between religion and learning. It has been as much the result of the work of godless, or irreverent teachers, as of poor, or fanatical preaching. It is time that we impress the world that all owe it to God to hear our message, whether they pay this obligation or not. Most of our teachers are members of the Churches, many are zealous workers, but this does relieve the preacher of the duty of putting himself into the field sufficiently to teach the lesson that teacher, preacher and pupil have a common destiny, duty and interest. The preacher needs to put himself, in a word, so thoroughly into every phase of human life as to infuse into all the ministerial spirit and aim. Too many of our people have the idea that a man's religion should be a kind of side issue, rather than the central and controlling theme of life. We need to correct this and restore the true equilibrium. For many of us, for some at least, this will mean that we should become teachers. We must let no element of humanity get away from the reach and grip of the man who feels, as Paul, "woe is me, if I do not preach the Gospel." To do this will mean for preachers to be more practical than some are, to live on a higher plane of usefulness, and yet get so close to men that we can prove our altitude by our works.

Pupils need to know, too, that the life and work of the ministry should touch them. Some of them have been so mistaught on this point they can only have this error properly corrected by the presence of the preacher in the schoolroom. They see so little of the minister, except on Sundays, that they too often associate him with the idea of relaxation from real life, a donning of holiday attire and a routine performance of priestly functions. They need to be brought in contact with the real preacher as a real man. Their lives are so full of other things than a regard for eternal things that we, as preachers, need to invade the school room, as never before, that they may be imbued with serious ideas and healthy ambitions. These pupils need to feel, somewhere down the line of their preceptors, the presence of a moral standard-bearer who can be a guide to teacher and pupil alike.

This leads to another phase of the subject. The teachers of some near day in the future are now pupils in our schools. If family life and worship are pulling the children more and more out of the daily path of the pastor, the latter must follow them up, till the connection of fellowship and confidence is restored. The minister should have a message for these future teachers. They should not be allowed to go out into the world to become the moulders of opinions, with the notion

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that religion and education can be divorced. To this end our Church schools, where our preachers can go, should look more and more to the preparation of teachers, not as a denominational advantage, which would render us unworthy of the work, but as a means of impressing all men with the claims of religion. Some pupils have built a wall of prejudice or indifference between themselves and the regular pastorate, or have parents who have themselves erected such a wall. Often the teacher can pass such an obstruction unchallenged. How glorious his opportunity, then, if he goes with a message seasoned with the Gospel of Christ!

THE NEED FOR FATHERS.

The crying want of the age is good fathers. Not fathers who will toil night and day in order to amass a competence for their children, but fathers who will give themselves to their growing sons. The only boy that is safe is the boy whose saved father makes of him a confidant, a playmate, and a friend. Let someone else teach the boy his multiplication tables; the Christian father must teach him how to spin his top, and fly his kite, and trundle his hoop. Let somebody else, if need be, teach the lad his algebra; but let no one except the father teach him how to bait a hook, and build a fire, and dress his first "shiner." Let some outsider teach him the Greek alphabet; but no one except his own father should teach him how to pitch a ball, or vault a pole, or load a gun.

The most precious opportunities of life are those offered to the parent to enter sympathetically into the life of a child by means of the pleasures which are native to youth. The busiest man in the world can far better afford to neglect his business than to neglect his boy. His most sacred duty is to keep in touch with the lad. Somebody, if not his father, will be his intimate, and so his pattern.

Years ago a young man said to us, when we expostulated with him regarding his excesses: "I never knew my father. He was too busy writing sermons to give any time to me." Was it to be wondered at that the boy broke that father's heart?—The Interior.

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 pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

MARRIED.

Mayfield-Hendricks.—At the home of the bride, in Midlothian, Texas, December 31, 1910, at 7:30 p. m., Mr. Robt. J. Mayfield and Miss Vera Hendricks, Rev. I. E. Hightower officiating.

Vogal-Redfield.—At the McClellan Inn, Elsin, Texas, December 29, 1910, Mr. Reinhold Vogal and Miss Bettie Redfield, both of Giddings, Rev. D. E. Hardin officiating.

Stribling-Carter.—On December 4, 1910, at the home of the bride's parents, Mr. Perry Stribling and Miss Estelle Carter, Rev. J. F. Tyson officiating.

Miller-Stiles.—On December 22, 1910, at the home of the bride's parents, Samuel Stiles, Mr. Frank Miller, Hamilton, Texas, and Miss Mattie Stiles, of Ohio, Texas, Rev. J. F. Tyson officiating.

Chambliss-Stroud.—On January 1, 1911, at the home of the bride's parents, Mr. W. G. Chambliss and Miss Esther Stroud, both of Hamilton, Texas, Rev. J. F. Tyson officiating.

Gardner-Douglass.—Sunday morning, January 1, 1911, Mr. E. L. Gardner and Miss Mary Etta Douglass, at the parsonage in Pioneer.

Riddle-McBroom.—At the residence of the bride's parents, Sunday afternoon at 3 o'clock, January 1, 1911, Mr. Robt. L. Riddle and Miss Lizzie McBroom, Rev. J. B. McCarley officiating.

Verner-Smith.—At the Cottage Hotel in Aspermont, Texas, Monday, January 2, 1911, Mr. Roy Lee Verner and Miss Jewell Smith, of Jayton, Texas, Rev. J. B. McCarley officiating.

McRerly-Higginbotham.—At the residence of Mr. and Mrs. Strange, in Aspermont, Texas, at 7 o'clock p. m., January 2, 1911, Mr. D. C. McRerly and Miss Agnes Higginbotham, both of Jayton, Texas, Rev. J. B. McCarley officiating.

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THE TIME FOR THE AMENDMENT ELECTION.

Even the antis now concede the passage of the bill in the present Legislature submitting a State-wide amendment to a vote of the people. They do this not that they want it, but we won so signally in this matter before the people that they have to accept the situation. But these antis are contending for an early election. They want it brought on not later than May. The Houston Post, the Austin Statesman and other anti papers did all in their power to defeat submission, and aided and abetted a minority in the last Legislature to defeat the will of the people in turning down submission. Now that the people have forced these papers to recognize our rights, they assume to dictate when we shall have the election. We have already taken action in the Ft. Worth Convention asking the Legislature to fix July 22 as the time for holding it, as that is the day appointed by common usage in Texas, by the party in power, for holding such elections. It is the height of presumption, not to say down right impudence, upon the part of these papers to offer their officious dictum in the matter. We have a good majority in both houses of the Legislature, and while it takes two-thirds of that body to submit an amendment, it will only require a majority of them to fix the time. So we are measurably safe. Now let every prohibitionist make haste to pay his poll tax and get ready for the fray. It is certainly coming this time. On with the battle!

BISHOP JOSEPH S. KEY, D. D.

This venerable man, so full of years and so rich in spiritual things, is still active, though his official relation to the Church is only nominal. He spent last Sunday at Polytechnic College, rendering valuable service in the ministration of the Word. His health seems to be perfect and his spirit is as hopeful and cheerful as though he were in the full tide of young manhood. On his return to Sherman last Monday he gave the Advocate the benefit of a most delightful visit. It is always refreshing to meet him and come under the influence of his presence. His life is a great blessing to the Church. Just to know that he abides among us and that his companionship is accessible, to say nothing of his effectual pulpit service, is a benediction to the Church. Long may he live to bless the Church to which his long life has been so uncompromisingly given!

WHAT OUR BISHOPS SAY

What Is a Church Paper?

It is an assistant pastor making fifty-two calls a year. It keeps every family posted as to the work of the Lord not only throughout the Church but throughout the world. It shows what is being done in every department of Church work—how that our Church is building nearly three new churches a day and is now the second largest Methodist Church in the world and the third largest Protestant Church in America. It brings us into touch with our noble missionaries in all lands and helps to educate our children through a larger knowledge of those countries. A Church had better take up a collection, or the pastor pay out of his own pocket, enough to supply each official member with a Church paper, if unable himself to pay for it, than for him not to be broadened by it. Rather than suffer from narrow-minded stewards, let the pastor try the experiment.

E. R. HENDRIX.

Kansas City, Mo., December 29, 1910.

The Importance of the Church Paper In the Home.

With truth John Wesley may be called the discoverer of the power of the printing press. "It can not be," he wrote, "that the people should grow in grace, unless they give themselves to reading. A reading people will always be a knowing people. A people who talk much will know little. Press this upon them with your might; and you will see the fruit of your labors." In 1778 Wesley established the Arminian Magazine, one of the first popular magazines published in England. Its primary object was to teach a sound theology; but it gave, in addition, religious reading of a various sort to its subscribers. Continually the founder of Methodism was writing something, editing something or republishing some book that he believed would be useful. He saw plainly that in order to grow in grace Christians must grow in knowledge also.

We live in a reading age. The people—all classes of people—are reading as never before in the history of the world. It is interesting to visit a news stand in any one of our cities and see the numerous daily papers and the almost numberless magazines which are offered for sale. They are sold and they are read. I am glad of it. There are more good magazines than bad; and the sum total influence of the newspaper is good and not bad. But their influence, when not bad, is not positively religious. And just here lies one strong reason for laying on the hearts of our people the duty of subscribing to our religious periodicals and of urging upon our preachers the importance of circulating them. I know as well as anyone what a busy pastor has to do; and I know also that our denominational literature will not be read unless he brings it to the people. The preacher in charge is the key to every situation. The Sunday-school needs him; the Epworth League can not prosper without him; the prayer meeting is dependent upon him; the new church can not be built without him; the old debt can not be paid without him. And the Church paper can not be circulated unless the preacher in charge will give attention to circulating it.

For the work of the Church we need not zeal only, but knowledge also—knowledge of God's Word and knowledge of what the Church is now doing in the world. You can have a kind of self-centered congregationalism without the Christian Advocate; but you can not have aggressive Methodism. No Church is doing its duty either to the world or to the individual member when it centers all its interests in and around itself. Knowledge of what connectional Methodism is doing must be brought to our people, both for their own inspiration and encouragement and in order also to give intelligent direction to their religious activities. The Texas Christian Advocate comes each week with news of what is being done in the religious world and in the Methodist world. Thus is the reader of the Advocate put in touch with the missionary work of the Church, with its educational institutions, and with the progress of the work in our different Churches here at home. Thus also does he become acquainted with the men and women who are doing the work. The religious value of this information can not be overestimated.

Practically all the papers published by the authority of our Church come to my table, and I do not hesitate to say that there is not a more vigorous member of the Advocate family than the Texas Christian Advocate. I wish the editor and publisher a happy New Year. May this be the best year of the Advocate's life! Texas Methodism is great in numbers and in wealth. An increase of 10,000 subscribers ought to be an easy thing. The paper deserves them; it ought to have them. Let our pastors help the Church by helping the Advocate.

EDWIN D. MOUZON.

San Antonio, Texas.

NEGROES LINING UP FOR THE PROHIBITION FIGHT.

Recently, in the city of Galveston, there was held a State Teachers' Association of negroes and it was largely attended. Not only were the teachers present but among them were a large number of their leading pastors. While there, Mr. J. B. Adou, the president of the Brewers' Association, made himself very agreeable, and, among other things, gave them a great function at which he had them served with a six-course dinner! For the time being it

did not dawn upon these colored representatives that Mr. Adou had a purpose in his attentions to them. But they finally woke to the fact that there is coming on, before many more months, a stupendous fight between the antis and the pros in Texas. This explained matters. So they sat down and enjoyed the feast of good things, and then proceeded to organize a Statewide Prohibition Association, and adopted a platform of principles. The most representative preachers of all the denominations and the teachers went into the movement heartily and

the proceedings of their meeting were given to the public. These colored men have a keen sense of the evil being done to their race through the medium of the liquor business, and they have set themselves sternly against it, and they propose to form a part of the great battle to be waged against it next summer. Their organization takes in the whole State and they propose to work in harmony with our Central Committee. We congratulate the representative men of the negro race in their purpose to help rid the State of the worst enemy to the colored people in the South. On with the battle!

MANAGERS OF THE TRACT SOCIETY MEETING.

The Board of Managers of the Tract Society for the five Annual Conferences met at the parlors of the Methodist Publishing House last Tuesday, with Rev. C. A. Spragins in the chair. Rev. S. W. Turner was Secretary. There were present: Rev. C. M. Harless, W. B. Andrews, Jerome Duncan, G. C. Rankin, D. H. Aston, C. E. Lindsey, D. H. Hotchkiss and W. C. Everett. A new Constitution and By-Laws was prepared and adopted, and plans formulated for the better organization of the work. Also steps were taken to support Rev. S. W. Turner, who is the Secretary-Editor of the Society, and who is to give all his time to the work of pushing this important movement. The meeting was harmonious and enthusiastic, and the board believes that there are great possibilities in this Tract Society and they are determined to make it a success. Our people need these tracts touching the doctrines and the evangelical work of the Church, and the object of this organization is to put such reading matter into all the homes of our people. But they must have the co-operation of the pastors of Texas.

THE BIRDMEN IN DALLAS.

The past week will long be remembered in Dallas. It was the occasion of the aviation meet in the city, and distinguished men of the upper air, with their birdlike ships, have given great entertainment to thousands of our people. The meet was at the Fair Grounds and the flights were marvelous. To see men mount these birdlike ships, turn on the power and sail miles and miles round the country, and some of them at times 8000 feet in the air, inspired the people with the thought that men, after all, have mastered the problem of aerial navigation. We have never seen anything just like it, and to say that the sight sent a thrill of wonder and awe through our nerves is but to express our impression mildly. What will men do next? Will they so perfect their airships and their skill in managing them that mankind will soon be making their destinations through the air? It looks that way. We are not prepared to accept the ejaculation of the old lady who came to the city for the first time and looked upon human improvements and said: "Well! The works of God are great, but the works of man are greater!" But we are prepared, more than ever, to make allowance for her extravagance.

THE RAILROADS AND THE MINISTERS.

In public esteem there is often much prejudice against railroads, and when politicians want to bring themselves into notice they usually arraign the railroads before the people of the State. Well, there may be some cause for such prejudice. These roads have been so severely abused and their privileges so grossly perverted that they have waged an aggressive war of their own, and sometimes they are too

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Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

Hood's Sarsaparilla

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

much inclined to the belief that all people who have business with them are to be suspected of evil motives; but all the blame is not to be placed on the management of railroads. A great many people take advantage of these roads, and have no scruple of conscience in doing their utmost to beat them out of fares, and on the slightest pretext enter suits for heavy damages against them. This sort of treatment has had its effect upon the roads and in their general attitude toward the public they sometimes make the innocent suffer in their confidence on account of the guilty.

But, however all this may be, the ministers of the Gospel certainly have no cause for criticising the railroads, or for sharing the general prejudice against them. These roads are generous toward all regularly employed ministers. And, so far as we can see, it is an unselfish generosity. They expect nothing in return for their concessions to ministers. They grant them half-fare permits over all their Texas lines, and, in fact, over all lines this side of the Mississippi where the two-cent fare does not obtain. This is a wonderful benefit to the ministers. They are not men who are paid large salaries and the most of them have to travel quite extensively in the performance of their duty. If they had to pay full fare it would work a hardship upon them and their families. As it is, they can make these trips for half-fare and thus save themselves a heavy expense. As the organ of the Texas conferences, the Advocate wants to express its appreciation to the railroads, in behalf of the ministers, for these helpful favors.

We want to say, further, that our roads in Texas are fast becoming the best in the country, and they deserve fair and impartial treatment at the hands of our Legislature. Railroads are great civilizers. They are doing more than any other one influence to develop our Commonwealth in all its departments of enterprise, and our material progress is largely due to their work. And we wish to say that in their passenger service they employ the most polite and gentlemanly set of men with whom we come in contact. So that as ministers we want to thus express our appreciation of the generous treatment of us by the railroads of the State.

From way out at Pecos a brother writes: "I could not do without the Advocate and be a good Methodist."—R. E. Lee Kite.

We learn that Bishop E. D. Mouzon preached a great sermon in Travis Park Church at San Antonio on the first Sunday in the new year to a large audience. His text was: "The weapons of our warfare are not carnal, but spiritual." He showed the need of a revival in the Church at large, and made plain the truth that such a revival as the Church needs can not come from any organization or mechanical process, but must begin with the new birth and a renewal of the Holy Ghost. It was a strong deliverance and made a profound impression.

Rev Jerome Duncan is a live presiding elder. He has arranged for his Missionary Institute to be held in

First Church, Fort Worth, January 24-26. His program is varied and full, and he has strong men appointed for each topic. He makes use of his own men, both lay and clerical, and of many of his good women. He goes outside for one man, but he is a leading connectional officer, Rev. Gross Alexander, D. D., our Book Editor. He has many assignments to a number of live subjects. The institute promises to be one of the most interesting of the year, and no doubt but that wholesome results will follow.

A VERY OBJECTIONABLE BILL.

We reproduce the following bill recently introduced into the Lower House of Congress by Delegate Andrews, of New Mexico:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That three hundred thousand acres of unappropriated non-mineral land in the Territory of New Mexico, to be selected under the direction of the Secretary of the Interior, be, and the same is hereby, donated to J. B. Pitaval, archbishop of Santa Fe, New Mexico, and his successors, to be held by him in trust for the establishment of a manual training school in the Territory of New Mexico, for the youth of New Mexico, and that the income from said land or the proceeds of the sale thereof, be devoted exclusively to the maintenance and support of the said institution.

The impropriety of such a bill, to say the least of it, is very patent. Why should the Congress of the United States go into partnership with the Roman Catholic Church and educate the boys of New Mexico? No other Church is asking any such a favor, and it would be improper in any one of them. What has the Roman Catholic Church done of a special character for the Government of the United States in New Mexico to entitle it to any such a monetary favor? The Methodist Church has more interest in New Mexico, perhaps, than the Roman Catholic has, and yet our Church would not think of making itself so obnoxious by asking any such a grant of land from the Government. We trust, therefore, that Congress will repudiate any such a bill and do it in such a way as to teach ecclesiasticism a needed lesson.

NOTES AND COMMENTS

Hon. Wm. J. Bryan addressed about 1500 men in Travis Park Church, San Antonio, January 1, at 3:30 p. m. His theme was "The Prince of Peace," and he was listened to with unbroken interest for nearly two hours. At 8 p. m. he again addressed an audience in Travis Park Church, his theme being "Christianity Compared with Other

Appoint Your Own Advocate Day

Let every pastor appoint his own Advocate Sunday, preach to his people on the importance of good literature in the home, and pass cards for subscriptions to your conference organ. Send to the office and cards will be furnished you. If your people are able to pay the price down, accept it and send it to the office; but if they prefer to wait till fall, take their subscriptions and collect and report them at conference. But give your people a chance in this public way to take our paper. And when you have done this send your report of the day's work to the Advocate at once and tell us of your success. If every pastor will do this the Advocate will largely increase its power for usefulness between this and the next conference sessions. Proceed at once!

A Clean Man

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

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

Dr. Pierce's Golden Medical Discovery

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

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



Religions." Scores stood during the address because all seats were filled half an hour before the time for service, and hundreds were turned away for lack of room. The address was helpful to the cause of missions, and good results will follow it. By common consent the Methodists and their friends had a great day in Travis Park Church.

In Alabama, the antis are asking for the repeal of the State-wide prohibition law and the enactment of county local option on the ground that local option is "local self-government." But in Indiana, the antis are asking the Legislature to repeal local option. Which one is correct? The question is easily answered. The antis are opposed to any form of prohibition, whether local or State. Their pretended interest in local option in some sections where State prohibition prevails is a clumsy subterfuge and a base hypocrisy. In all such places they will call for the repeal of local option just as soon as State prohibition is repealed. This is one trouble with statutory prohibition. Put it in the constitution and the thing will be settled.

The followers of Mrs. Eddy, some of them, are making an effort to place her upon an equality with Christ. Listen to Mrs. Augusta E. Stetson, of New York: "It is the crisis of Christian Science. Mrs. Eddy must triumph over death, or her teaching that Christian Science can triumph over sin and sickness must be abandoned. She repeats the history of Jesus. Without her resurrection, Christian Science can not prevail." Well, Mrs. Eddy will not rise from the dead until the general resurrection. She has no power to raise herself. And were she to rise, she would still be a decrepit, infirm and wasted old woman. Mrs. Eddy is dead!

The discussion of a separate Church for the negro members of the Methodist Episcopal Church is in progress. Bishop Scott, colored Missionary Bishop of that Church, seems to favor it, and so other leading negro ministers. Some of them, however, fear that their schools will suffer if separated from their white brethren, and this is the only ground of opposition that we have seen from Southern negro members. Years and years ago we separated our colored members from us and set them on foot and they have done well. We continue to help them with their schools and will do so for time to come. So that there is nothing in the argument to continue with the white people in Church membership, so far as we can see.

We understand that a printed volume of Bishop Ward's sermons will appear at an early date, and the news will be received gladly by all Texans. When this eminently good man was elected to the Episcopacy we expected long years of wise service from him,

but a strange Providence removed him in the very dawn of his promise. We are glad, therefore, that his sermons are to speak for him in his absence. He was a man of strong mind, deep insight, and evangelical in spirit, and a volume of his sermons ought to be put into the homes of all our people.

Our Methodist Review from this quarter is before us, and it is brim full of most excellent articles by special contributors and crisp editorials by its versatile editor, Dr. Alexander. Also it contains a large number of discriminating book reviews. The Review has become not only one of our ablest periodicals of this character, but it also carries with it an air of popular interest. It is worthy of a wide reading.

Judge R. R. Gaines, for many years the able Chief Justice of the Supreme Court of Texas, has tendered his resignation to Governor Campbell on account of failing health, and the Governor has appointed to succeed him Justice Brown, the next senior member of this court. He has also appointed to succeed Justice Brown, Judge W. F. Ramsey of the Court of Criminal Appeals. These appointments are highly pleasing to the people of the State, and Governor Campbell has thus done himself credit and the State an honor in these appointments.

Brother John McKamy, living near Renner, remembered the editor with a good-sized bucket of country sausages the other day. It is so rare that anyone ever remembers an editor thus that this act is worthy of record. Well, we are glad that the world is moving forward and that strange things happen once in a while.

Dallas made a bloody record during the year 1910. Fifty-four homicides are placed to the credit of her criminal history, and nearly all of them occurred in the city of Dallas. So far only one man has been convicted for his crime, whose case has gone to the higher court, and it was reversed and remanded. Only seven of the murderers are now in jail. Either our laws against this crime are very lax, or the courts are very tardy and remiss in the enforcement of laws. Our criminal record is a disgrace to our Christian civilization.

In Adams County, Ohio, they have sprung a sensation. For years, it now develops, that county has done a land office business in selling and buying votes. In the recent election more than 2000 such votes were bought. The whole State is stirred and says the crime extends to other sections. We wish that Ohio were alone in such a crime as this, but it is not. Is Texas free of it? We doubt it. Look at the results down in the Brownville section. Strange things occurred down ther in the recent election.

SUNDAY SCHOOL ITEMS

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

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

NOTES BY STATE PRESIDENT.

Christmas at Southwestern University

From a private letter from Mr. Frank Reedy we "hook" the following item, which is quite good enough to publish: "Our Sunday-school had here in the university the first great Christmas entertainment in the history of the university, especially adapted to the interests of the boarding students, who always leave before the regular Christmas entertainment at the church. We certainly made a great success of it. The faculty, pastor and student body were delighted at the show of moral character and genuine Christmas spirit, and the wonderful latent energy among the students. These students will go home and use the best things in the program all over the State. Southwestern University can in future formulate splendid Christmas programs for the entire State and send its students home with the plans fresh in their minds, ready to reproduce them at home, and thus develop leadership." Let it be noted that the Christmas entertainment for the students was given a week before Christmas, which is not a bad idea in our colleges, as it will enable many home-going students to give their home schools the benefit of ideas that they got at college.

The above item reminds us that the Sunday-school at Georgetown is on a boom. So large has it grown that at the beginning of the fall term at Southwestern it could no longer be accommodated in the church, and adjacent buildings had to be divided. The college students are now in a separate school which meets in the university building, and is superintended by Frank Reedy; and Frank is no new hand in Sunday-school work.

Some Successful Superintendents.

Our attention has recently been called to two superintendents of leading city Sunday-schools, both eminently successful in their work, but having nothing in common except an earnest desire to serve God and a love for Methodism. One is Dr. Sylvester Primer, Ph. D., head of one of the departments of the State University and Superintendent of the Tenth Street Sunday-school in Austin. Dr. Primer is more than sixty years old, but in perfect health, and has the sunshine of youth. Notwithstanding his work in the university is heavy for any man he looks after his Sunday-school as if it were his sole occupation. He is always punctual at his school and loyal to the pastor and Church. He leads his teachers' meeting, which is well attended, and he is always on hand with a well prepared lesson, and with other carefully planned work, to present to the teachers. Being a wide-awake man, of course, he has introduced the new graded lessons and has his school well graded and well equipped. The other man we have in mind is J. W. Woodson of Travis Park Church, San Antonio. He is a young business man and full of energy. But he puts behind his Sunday-school work the same fund of common sense and the same measure of energy that make a success of his business. Like Dr. Primer, he knows the value of ample equipment and thinks nothing too good for his school. He, too, is gradually replacing the uniform lesson system with the graded lessons. Under his leadership the Travis Park school has grown until it is necessary to provide more Sunday-school room. But note that these two successful superintendents, who are so unlike in many respects, are much alike in that they are both consecrated, open minded, studious, progressive, Methodist Christian men. And wherever that mixture can be found in a man you have the elements of a good superintendent. Whatever else he needs for the work will come to him on demand.

We found a superintendent the other day who had tried the graded lessons and then given them up, except in the primary department. When we pressed him to know why he did not continue their use he said that the "kids" would not study them. But after a moment he confessed, as we suspected from the first, that the real trouble was with the teachers. They had been

used to amble along through the uniform lessons without any serious preparation, and when they found that with the graded lessons they must study or quit pretending to teach, they were ready to quit, and as the superintendent could not find others to take their places he had to return to the old plan. Well, we are sorry for the superintendent; but we would like to hold a prayer meeting with those teachers.

Chappell, Bulla, Rawlings—how is that for a start for a Sunday-school Conference? Dr. Bulla will spend two afternoons in adult class institute work. Drs. Rawlings and Chappell will conduct institutes for pastors, and Dr. Rawlings, who became prominent in the Church through his success in the presiding eldership, will hold one institute solely for the "beloved" at which nothing will be discussed save the work of the presiding elders. Dr. Chappell's sphere will not be so closely defined, for he is a general utility man and works well anywhere. But he will have plenty to do. For other announcements concerning our State Conference watch these columns. It meets at First Church, Dallas, April 11, 1911.

SUNDAY-SCHOOL ITEMS FROM SUNDAY SOURCES.

There are three Sunday-school teachers to every one day school teacher in the United States.

The average pupil stays longer with his teacher in Sunday-school than in day school.

"The history of the past has been written, but the history of the future is being written, and I venture the assertion that no more important factor in the religious education and its development can be found in that history than the chronicles of the Sunday-school."—Dr. Potts.

"If you are going to do anything permanent for the average man you have got to begin before he is a man. The chance of success lies in working with the boy and not the man."—Theodore Roosevelt.

The Sunday-School Council of Evangelical Denominations met in the Witherspoon Building, Philadelphia, October 27 and 28. Fifty-seven persons were present, representing nineteen denominations, mainly from the denominational Sunday-school boards and societies. Plans of work were perfected. A committee on standards of Sunday-school excellence and another on postal interests were appointed. The principle of the graded lessons was heartily approved, though it was recommended that the senior courses be not published till the fall of 1912. As to teacher-training enrollment, the council recognized the right of each denomination to supervise its own teacher-training work and invited the co-operation of the International, State and provincial workers. Three representatives of the International Sunday-School Association, Messrs. McElfresh, Pearce and Nichols, were present. The officers who hold office until January are: Dr. A. J. Rowland, Baptist, president; Dr. Rufus W. Miller, Reformed, vice-president; the Rev. E. Morris Ferguson, Presbyterian, secretary and treasurer. The chairmen of the several sections of the council are as follows: Editorial, Dr. John T. McFarland; educational, Dr. B. S. Winchester; publishers, Dr. George P. Mains; extension, Dr. A. Henry.

"The teacher who studies his lesson without studying his class, is like a physician who studies his medicine chest, but not his patient."

Pennsylvania stands first among the States of the Union in Sunday-school enrollment. Its schools number 13,482, with 185,665 officers and teachers and 1,723,749 scholars.

IMPORTANT LETTER TO SUNDAY-SCHOOL WORKERS

Signed by Secretaries of State Sunday-School Association.

We, General Secretaries of State Sunday-School Association, feel that the attention of pastors, superintendents and teachers in our fields should be called to the inadequate supply of Bibles in the average Sunday-school.

Our visits to the field reveal the fact that in thousands of classes Bibles are not used, not because anything else is preferred, but because the Bibles are not there or are in such fine print, and often in such dilapidated condition as to be practically useless. How can we advocate graded lessons and other teaching reforms with any hope of success, if the Book is not at hand, inviting in appearance and ample in supply?

Of course, every teacher and every pupil should have his own Bible, and should bring it to school. But the school must have its own supply, additional to these, or many each Sunday will certainly go without. The leaders of the school, moreover, must interest themselves in the purchase of Bibles by teachers, pupils and parents, if the supply is to be uniform, adequate and fitted to the school's needs in class and desk. Uniformity in style being such a help in common use, and the difficulty of changing a style once adopted being so great, we would remind our fellow-workers of the need of adopting a well-considered plan of Bible supply, and then working the plan.

The approaching tercentenary of the issue of the common or King James version reminds us that in no other department of human life are we content to use the methods of three centuries ago. The American Standard Revision of the English Bible is the truly "authorized version" of today—authorized and approved by ministers and scholars, colleges, theological seminaries and great religious weeklies, lesson publishers, Sunday-school leaders, and a great host of practical, every-day people in all lands. It is the Bible which the rising generation ought to learn and know. How better can we honor the dear old translation than by imitating the fathers of 1611, who demanded the best Bible their age could furnish, and got it.

The American Standard Bible is issued in all sizes, styles and prices. Good Bibles for general supply, individual use and holiday gifts can be secured at any of the denominational publishing houses, or at any book store, where complete descriptive lists may also be obtained upon application.

A thorough re-stocking of every Sunday-school with good Bibles, and a corresponding effort to induce each pupil to have and bring his own, will, we are persuaded, open the way to a great increase both in the teaching power of our Sunday-schools and in their divinely blessed influences upon the hearts, lives and homes of those who attend them.

FROM NEW BOSTON.

I sometimes think that we too often jump into print to tell the world what we think of this or that, and at times pass judgment on pieces we see in print; and it makes us hesitate when we think we have something of interest to write, and do not send it. But we are going to do so this time and tell you about our Sunday-school work here, hit or miss, and leave it to you as to whether it will be an incentive to some other mossback Doubting Thomas, as I was and am (I don't mind calling the other fellow what I am). Over a year ago we were struggling along with from sixty-five to seventy-five Sunday-school members, while our enterprising neighbors across the way (the Baptists) had from seventy-five to one hundred and ten attending. They used the button reward plan and we did not. To think back now, it puts me in mind of the advertisement I used to see of a certain grease company, showing the picture of a man driving a spanking team and a new wagon who used their grease, and a man with a poor team and a broken-down wagon, who did not.

We at last woke up to the fact that we were up against it, and if we didn't hustle we would have to let others lead. I became so discouraged that I tried to get the conference to put another live man in my place; but for some reason they did not do it. I was really ashamed of the fact that we, with twenty-five or fifty members more than the Baptists, had fewer scholars. Now, I did not begrudge the Baptists their members; God forbid that such a thought should enter my mind, but I did wish that we could get more of our Church members interested.

At last we adopted the button reward plan, but were afraid that we would have to dig up money from outside of our collections to meet the new expenses.

Now, after running about a year, or over, and having to buy about twenty-five gold buttons of the intermediate kind, we find we have about 120 scholars coming. We have paid \$65 for literature, paid an excess to preachers of \$25, made the organist a

Quickly Cured at Home

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

Piles is a fearful disease, but easy to cure, if you go at it right. An operation with the knife is dangerous, cruel and rarely a permanent success.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying. Just send your name and address to Pyramid Drug Co., 290 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture. No doctor and his bills. All druggists, 50 cents. Write today for a free package.

present of \$10, given the Ladies' Home Mission Society \$25, paid \$65 on conference claims, and have \$198 on hand.

Then, after looking around over the battleground, we found we had not conquered all our enemies. We decided to again make war on them; so we offered a gold star each to the two scholars who would get the greatest number of members by a certain time, and a promise to our school to give them a basket picnic, with punch, lemonade, a spelling bee, and see if we could get 150 scholars present at one time. The Sunday was advertised, and when it came we had 169 present, ten over our mark. We had the picnic, with about 300 of all denominations, and the biggest time imaginable.

By this time we began to think we could do almost anything with God's help, so we put Him to the test again, and set 299 for us to get, and I began talking to my school that we must have them. So we set to work, had 500 circulars struck, offered a Greek gold cross to the scholar ahead on numbers, a gold plated star to the next, Greek silver cross to the next, and a celluloid book mark each to the three next. After mailing one circular to each member of the Church we strewed the others around town. Everyone in our school went to work, and the best of it was we all thought we would do it. So, on yesterday morning, God prepared the weather and when the hour rolled round, it was a sight to see the people come in. We had four ushers appointed; we had advertised songs, recitations, duets, quartettes, and no lessons. It seemed that everyone responded to the call. We took our pencil and went around counting the people in the house, and found we had 218. We sent another one around and told him to get the number of visitors. When we met we had sixteen visitors, leaving us a net number of scholars of 202. You could not hear your ears for the noise when this was announced—we just had to shout.

We had promised our scholars another basket picnic if we succeeded, and we will have it soon. Every family will prepare this and we will have the best time, as we can all meet and talk over old times, eat good grub, and play ring around the roses, etc.

Our object is to tell the other superintendents not to be discouraged, but to use the buttons, have picnics, parties, and something that will please both young and old; and the buttons and what they spend will be more than paid back.

JOHN E. ANDERSON, Superintendent M. E. Church Sunday-School, New Boston, Texas.

Purify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.

BOYS'

NEW

At the Rock York City, D. made some of cancer that effective treat this disease. He observed of seemingly patients recover or surgery. the system of certain fluids cessfully defie The idea fol the blood of ered spontan case of cance practical expe cancer in the inoculated.

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THE KING

There is a king can do n sons understa The usual ide self incapable true meaning from such an no such thing The fact through his ad speak, that h all. That is, used only to tion's conduct the real thing

750 BIBLE

Book of 750 BIBLE. Address: Geo. W. Noble, 128 page paid, St. Geo. W. Noble,

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Allen's Collection with music, catalog popular music, TEACHERS, and TEACHING MATR

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NEW CANCER CURE.

At the Roosevelt Hospital in New York City, Dr. Eugene Hodenpyl has made some experiments in the cure of cancer that have given hope of an effective treatment which will place this disease in the physician's power.

He observed that in certain cases of seemingly malignant cancer the patients recovered without medicine or surgery. This led to the idea that the system of the patient contained certain fluids or elements that successfully defied the cancerous growth. The idea followed that serum from the blood of this patient who recovered spontaneously might cure any case of cancer, and the result, by practical experiment, was the cure of cancer in the patient thus treated or inoculated.

Mice were used a great deal for experimenting, and the inoculation proved successful in almost every case. The mice were first infected with mouse-cancer cells, after which tumors of a cancerous sort developed, and then the serum was injected, effecting a cure. Then the doctor tried the same treatment on human beings, with almost invariable success. The effect of the serum is to redden and swell the parts about the cancer, and the cancer soon disappears. It is remarkable that in no case was any other tissue in the body except that of the cancer affected.

COLORED UNDERWEAR PROTECTION AGAINST HOT WEATHER.

Nature seems to have given to people in various latitudes a skin-color adapted to climatic needs. Black reflects all of the light from the sun and, with it, most of the heat. In other words, the black skin is not penetrated by the sun's heat, comparatively speaking. White absorbs the sun's light, and also much of the heat. This is true in general of colors. The peculiar pigment constituting the "black" of a negro's skin is wonderfully adapted as a protecting agent against tropical heat, so that the color and the nature of the pigment combine against the attack of heat.

Following this idea, science is about to copy nature in wearing apparel. America took the lead in studying this problem and in experimenting upon it. England and France at first mocked the suggestion that nature had a purpose in giving tropical peoples a dark skin. Black underwear for summer is strongly advocated. It has been practically demonstrated that black underwear has proven far more comfortable than the lighter colors, especially by persons who have recently taken up residence in tropical countries. It is claimed that many nervous disorders have been prevented by the use of black garments. The protection of the head by black hats has also proven of advantage. We have already noticed in these columns that orange color was very much approved for hot weather, but the black seems to have more value.

THE KING CAN DO NO WRONG.

There is a common saying that the king can do no wrong. Very few persons understand just what this means. The usual idea is that the king is himself incapable of wrongdoing. The true meaning of the expression is far from such an application. It means no such thing.

The fact is that the king acts through his advisers, his cabinet, so to speak, that he really does not act at all. That is, his official position is used only to give a head to the nation's conduct—a personal head, and the real things done are accomplished

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by his ministers. So that the king can do no wrong because he does nothing at all purely ab initio, nothing of his own initiative, nothing absolutely and solely his own. Hence he is not a responsible person at all, which is to say, in his case, that he acts through and by and of others, his counsellors shaping his course, and he giving identity and personal responsibility to the things done only as king—only because it is necessary for someone to represent the government officially as its legal head. Individually, personally, aside from his kingly office, he can do wrong, because he acts in his own right, but, as king, he does not act of his own sole volition, but acts through his ministers, his counsellors, and they, rather than he, are responsible, and can do wrong. Such is the explanation of the expression so often misapplied.

PEACE, GOOD WILL TO MEN.

Years ago an international movement resulted in a peace conference at The Hague. The conference was remarkable for the display of peace-like dictations and war-like reservations. Several of the conferences have been held, not without some progress toward banishing war, but without accomplishing anything like the task set apart.

For many years Mr. William T. Stead, editor of the English Review of Reviews, has advocated a movement for a disarmament of the nations and a worldwide peace. But, finding much opposition to his aggressive suggestions, Mr. Stead himself lost his temper and became belligerent at his own audience. How small is human nature, even in its best endeavors, if it once yields to the force of an ugly spirit. "I can better teach twenty how to keep the peace than be one of twenty to keep that peace," would be a very realistic paraphrase of Shakespeare's words.

But at the close of the year 1910 Andrew Carnegie set apart ten millions of dollars for the purpose of inaugurating a worldwide peace and of making war impossible in the future. With his usual insight into business methods for accomplishing great ends, he says he makes this donation "to hasten the abolition of international war, the foulest blot upon our civilization. We no longer eat our fellow-men, but we kill one another like barbarians. Only wild beasts are excusable for such conduct. War does not decide in favor of right, but always of the strong. The nation is criminal which refuses arbitration."

This fund is placed in the hands of trustees perpetually. They have the right to choose their own methods, change their methods, make experiments, and, if the nations are ever brought into one compact for the suppression of war, and war ceases, then the fund is to apply to the next evil which, in the judgment of the trustees, shall need attention, and, when that evil is exterminated, then the next one, and so on.

WILL DELIVER LECTURES.

I shall, in the near future, deliver some lectures on the "White Slave Trade," "Child Life or Gold, Which" and on the "True Viewpoint and the True Standard of Life." These lectures will be delivered for one sole purpose, the good to be accomplished. There will be no charges. I shall deliver these lectures at such places where people want to hear them. In other words, where I am invited to do so by the people. This one thing I shall, will and must do: I shall live for the most and best good that I can do for my fellow countrymen while I do live. I shall live to make the world better, brighter, sweeter and happier because I have lived. I shall live to help uplift humanity to a higher and a better destiny after I have ceased to live.

The Trustees of Goodnight College will gladly give me the time for these lectures. Those wanting to hear the lectures will kindly let me know it and I will arrange for them a date.

D. F. SUTHERLAND.

Goodnight, Texas.

"Every man must patiently abide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous defection; but in constant, steady, cheerful endeavor, always willing, fulfilling and accomplishing his task, that when the occasion comes he may be equal to the occasion."—Longfellow.

"METHODISM IN EARNEST."

Whenever the spirit of Methodism becomes active along any given line it is sure to ripen into delicious fruit that is inspiring and helpful to both soul and body. From the time of the institution of sacrificial offerings, as a part of divine worship and service, on down through the ages, we have records of the people of God assembling for worship and service, and always with the result "that the people did eat their meat with gladness and singleness of heart, praising God." How different the result of the feasting of the children of God from the feasts of "Bacchus," presided over by the saloon keeper, "great high priest of his Satanic Majesty?" Yet some of our brethren seem to think it is "bad taste," not to patronize "a great institution" that "boosts" the business interests of the town. (Definition, to boost, means to exaggerate, not to use a shorter term.) "Shawnee was a good town before saloons were voted out," said a neighbor to the writer, while he was bewailing the presence of the bootlegger. Yes, I replied, a veritable "Sodom." All kinds of business was run about as open as the saloons, by all kinds of people—\$20,000 poured into the city treasury in one year from the police court. Who paid it? Drunkards? No, indeed, their wives at the washbuds, and their children in the fields, aided by "Uncle Sams wards," who drew their cash from the United States Treasury—the Indians. Yet it was a penitentiary offense to sell, or give, an Indian intoxicating drinks. Talk about bootleggers, we had more of them under saloon domination than we have now. He relit his pipe and walked away. The trouble is it is inconvenient for would-be gentlemen, wearing the badge of Christianity, to get their drinks to soothe their sorrows at the fountain of "Bacchus," from the bootleggers. But I have strayed off a bit, following the drunkard in his winding ways.

This paper was suggested by recent observations, down in Denton and Cooke Counties, Texas. Wife and I arrived at Sanger at half after 3 o'clock, November 19, where we were met by our daughter and son-in-law, Mr. J. B. Waide, and was wheeled away in their carriage, only being impeded by handshaking with old friends, as we passed up Main Street. We arrived at our destination ten miles west of Sanger at dark. After a week of quiet rest, owing to inclement weather, one ingredient of which was a much-needed rain on the thirsty wheat fields, a good omen, of more of what follows in this letter, for next year. We had been told there was to be a Church dinner at Lois postoffice, five miles away, the next Saturday, which turned out to be a fair, warm day. Well we all went, and lo and behold the Sanger framed church, wherein this writer had tried to preach often, was sitting by the roadside with open doors, while within the hungry guests were already feasting on the "fatted calf," and the inevitable turkey, chicken, etc., and that etc. means everything that is pleasant to the eye and delicious to the palate. The history! It sounds funny! A Methodist Church 28x48 feet in the clear, when discarded by Sanger Methodists, striking out over the broad prairie "hunting a job" and after ten miles' ride on trucks like our forefathers used to go to town, locating at a cross roads store and postoffice with a schoolhouse nearby, and opening up business with a feast. It calls to mind "the tabernacle in the wilderness." It took a Moses to finance such an enterprise. Well, Lois has his duplicate in Grandpa Asten (relative of Presiding Elder Asten, Gainesville District)—71 years old, can walk half mile in 6½ minutes, is Postmaster General at Lois; gave liberally of his means and spent 24 days' actual service in financing and executing this enterprise. Such a man is an inspiration to any community. Like Moses, he only had the twelve tribes, or twelve members of the Methodist Church to back him. The balance "was the pillar of cloud by day, and fire by night." "My presence shall go with you," said the Lord unto Moses. Result of spiritual energy developed: A wealthy Presbyterian, Dr. J. B. Wells, of the Cumberland persuasion, gave the land for location, and \$50 for other expenses. The dinner and supper and cakes sold that was over brought \$69—enough to seat the church. They estimated all the cost of removal and repair, including purchase price, at \$650. A good Church in a good community and everybody in a good humor. No sore heads or broken bones, or sorrowing widows and orphans resulting from this feast. Christianity commends

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itself in all its enterprises for the betterment of mankind.

But although Sanger Methodists sold their frame church to Lois, they were not to be outdone in Church festivals. Thanksgiving day was feast day for Sanger Methodists and right well did they imitate Lois in an abundance of good things to eat, and good cheer; but I can not give estimates of results, only in a partial way. I had a "Benjamin mess" left over, five times as much as I could eat, and then some.

There were only two things that marred the pleasure of our visit to Texas—the brevity of the stay, two weeks, and the indifference of the Railroad Commission of Texas, that allowed the railroads to dictate where you shall get on and off of trains, forcing wife and I to go to Gainesville, 22 miles, to meet morning through train to Oklahoma at 10 o'clock a. m. Would not stop at Sanger or Valley view, but 10 miles away from our starting point. Fast mail train indeed! It gets slow enough to stop at every station in Oklahoma. It has to stop; no interstate privileges here.

J. M. DUNN.

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

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THE WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Texas Christian Advocate, Dallas, Texas.

Miss Cora Posey, Conference Organizer for the Texas Conference Woman's Foreign Missionary Society, will be in Beaumont District between the fifteenth and thirtieth of January. We hope that each pastor, whose town Miss Posey visits, will make her right royal welcome and do all in his power to assist her in her work.

MRS. HUGH McFARLANE,
Beaumont District Secretary, Woman's Foreign Missionary Society, Texas Conference.

W. H. M. SOCIETY, ALVIN, TEXAS.

On October 18 Miss Cora Posey met with a few of our ladies, and told of the work of the W. F. M. Society. All that were present that afternoon gave their names for membership—seven being the number. But since that meeting we have doubled our ranks. We now have fourteen.

We are planning for better meetings; will use charts and have letters direct from missionaries in the field. "Go ye into all the world and preach the gospel to every creature."
MRS. S. BARCUS BROWN,
President.

Long Branch W. H. M. Society was organized November 2, 1910, by our former pastor, Rev. E. R. Patterson, with Mrs. J. H. Patton, President; Mrs. L. T. Grimes, Vice-President; Miss May Nelson, Secretary-Treasurer; Mrs. C. A. Carder, Corresponding Secretary.

Our society has already done some fine work—47 visits have been made to the sick, 18 garments made for the sick, besides other assistance has been rendered.

We have added a beautiful settee to our church that would be a credit to a much finer church than ours. We meet every Wednesday afternoon, and when the business is disposed of we have our devotional services, which are very spiritual and uplifting. We

thank God for the faithful few in our community.

We only have fifteen members enrolled at present, with only seven or eight in regular attendance. We are trying to get others interested. We have some fine home mission workers who are giving a good deal of their time to the work. We believe each one has a mission to fulfill and to be Christlike each one must necessarily fulfill that mission. We are striving to be more sincere, more earnest, more consecrated to His service that our influence may be felt and the Christian religion may become an irresistible power everywhere. To be Christlike we must keep busy, we must do the things that are worth while, and we realize that the fields are white and need workers ready and willing, yea anxious to do his will.

In James 1:27 we find that pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions and to keep himself unspotted from the world.

MRS. C. A. CARDER,
Corresponding Secretary,
R. F. D. 2, Waxahachie, Texas.

ATTENTION, FIRST VICE-PRESIDENTS OF CENTRAL TEXAS CONFERENCE.

Mrs. Wynne has asked me to fill the unexpired term of First Vice-President of conference. Will you please report to me just what you are doing as Auxiliary First Vice-Presidents? I will not be able to write you each a personal letter as I should like to do, for you each represent an army 250 strong. So I will greatly appreciate your compliance with my request that you each write me. May this department take on new life, and may our reports at conference be just what they should be.

With every wish for your success in your work, I am most cordially,
MRS. J. P. MILAM,
407 N. 12th St., Waco, Texas.

FORT WORTH PASTORS' ASSOCIATION.

The pastors were all in the meeting and reported splendid congregations and good services. Bishop Key preached at the College Church to a great congregation and his sermon was up to a high standard and created much favorable comment.

Rev. Jerome Duncan is a very busy man and presented some practical plans which were most heartily entered into by all the pastors.

1. An immediate campaign for the Texas Christian Advocate, such as will meet the challenge for its widest possible extension.

2. A District Missionary Institute to be held at the First Church from January 21 to 26, the central features of which will be a series of lectures by Dr. Gross Alexander, on the Bible; Dr. Jno. A. Rice, on Missions and Education; and Dr. H. A. Boaz, on the qualifications of the successful pastor. Local questions to be discussed by the pastors, the laymen and the women.

3. Special evangelistic services are to be held on Sunday afternoons in the downtown section—at the City Hall or some theatre.

These services were begun Christmas day with splendid interest. New Year's day Bro. Duncan preached at the City Hall to a great crowd and five men were converted. Yesterday Dr. Rice preached to one of the largest crowds ever seen there on a similar occasion, and again the Lord honored his Word and five men were saved.

The call of the Bishops for the Week of Prayer for a revival throughout the Church was observed by our people and it is the one purpose of all the Fort Worth pastors to mark a year of splendid results in our evangelistic services.

HENRY M. LONG, Sec.

"Texseed Brand Seeds, Best for the South," is the heading on the front cover of the 1911 catalog just issued by the Texas Seed & Floral Co. The catalog contains 112 illustrated pages and deals with every kind of seed that grows in every kind of soil in Texas. Typographically it could not be excelled and will certainly be accepted as it should be, as a reflex of the enterprise of Dallas and its progressive business men. The front and back cover colored pages, the former representing the map of Texas and showing specimens of fruit and vegetables and the latter a cluster of native roses, red, pink, white and yellow, are rare conceptions of art beautiful. These catalogs are now ready for general distribution.

RESOLUTIONS OF THE FT. WORTH PASTORS' ASSOCIATION, JAN. 9.

Whereas, the announcement comes to us from Rev. Henry Stanford, a member of our association and pastor at Handley, that he has been called upon by Bishop E. D. Mouzon to take charge of our American congregation at Monterey, Mexico; and,

Whereas, he has endeared himself to us by his faithful and efficient work

and his genial fellowship; therefore be it

Resolved, By our association, that we greatly regret the loss of Bro. Stanford to our conference; and we most heartily commend him to our people at Monterey as a very capable and worthy servant of the Church, and we will continue to pray the blessings of God upon him and the people to whom he goes to minister.

H. M. LONG, Sec.

BEAUMONT DISTRICT NOTICES.

Confirming private advices, I announce the meeting of the Beaumont District Preachers' Conference and Missionary Institute at Kirbyville, 3 p. m., January 17, to continue to Monday, January 19. Let all pastors and Church Lay Leaders be present.

Rev. E. T. Bridges has been secured to serve the Wallisville Mission in place of Bro. L. P. Davis, changed to the Harleton Circuit.

The date of the Quarterly Conference for Port Bolivar and Amelia Mission is changed to 2 p. m., January 20.

D. H. HOTCHKISS, P. E.

If a person should set a stake to indicate the "bigness" of Dallas the chances are he would have to pull it up in twenty-four hours and set another. Every effort here appears to outdo the previous one. This is notably the case in the New Year's number of The Cotton and Cotton Oil News. Editor Blackwell has a perfect right to congratulate himself as the issue of his journal not only reflects credit upon him but upon Texas. The Cotton and Cotton Oil News is devoted to cotton and its by-products and is representative of these interests in the entire South.

MEETING POSTPONED.

The joint Missionary Institute and Preachers' Meeting for the Abilene, Stamford and Hamlin Districts has been postponed until February 21-24, on account of the meeting of the Educational Commission, called by Bishop Adkins for January 18. The programme is now in the hands of the preachers of the three districts represented. We hope to make this a great meeting at Stamford. Revs. H. A. Boaz, D. D., and Jno. A. Rice, D. D., of Fort Worth, will be with us.

GUS BARNES,
For the Presiding Elders.

CONFERENCE CHANGED.

As the Texas Christian Advocate goes to many of our brethren in Mexico and as a number of people living in Texas will be interested, I request the Advocate to announce that the Northwest Mexican Conference will not be held in Chihuahua, as announced some time ago, but in the city of El Paso, Texas. The date is February 16.

EDWIN D. MOUZON.

CHARGE SUPPLIED.

The Giddings charge has been supplied by Rev. D. E. Hardin.

A. A. WAGNON,
Presiding Elder Brenham District.

DESTROYED BY CYCLONE

On Dec. 22nd a cyclone visited the little town of Valley, destroying fences, barnsheds and completely destroying our church.

We are now facing one of the biggest problems in the history of Methodism in this town. Our church was almost a new one, and we were proud of it. We are in debt near \$200 and making a desperate effort to pay it out. But now we not only have to pay the back debt, but have to build a new church. Send up your prayers for us if you can't do any more. If any one wishes to help us in rebuilding it will be gladly received.

T. S. OGLE, Pastor.

POSTOFFICE ADDRESSES

Rev. J. B. Gregory, Killeen, Texas.

Rev. A. A. Marvin, Alvord, Texas.

Rev. C. H. Brooks, Marlin, Texas.

MARRIED.

Schoolfield-Carter—At the home of the bride's parents, four miles north of Linden, Texas, Nov. 6, 1910, Mr. Will Schoolfield and Miss Edna Carter, Rev. A. Nolan officiating.

Echols-Almond—At the home of the bride's parents, two miles east of Linden, Texas, Dec. 14, 1910, Mr. M. L. Echols and Miss Marie Almond, Rev. A. Nolan officiating.

Minear-Bates—At the home of the bride's parents, Linden, Texas, Dec. 28, 1910, Mr. S. A. Minear of Stillwater, Okla., and Miss Elizabeth Bates, Rev. A. Nolan officiating.

Harris-Helms—Sitting in their buggy one mile south of Linden, Texas, Dec. 26, 1910, Mr. Luther Harris and Miss Powell Helms, Rev. A. Nolan officiating.

Burns-Bell—At the home of the bride's parents, Lanier, Cass county, Texas, Jan. 5, 1911, Mr. W. A. Burns and Miss Cora Bell, Rev. A. Nolan officiating.

TERRIBLE STRAIN RESULTED NOT AMISS

A Lenoir Lady, After Two Weeks Grinding Labor, Feels Better Than Ever.

Lenoir, N. C.—"I am not tired at all, and am stouter than I have ever been," writes Mrs. Kate Waters, of Lenoir, N. C., "although I have just finished a two weeks' wash. I lay my strength to Cardui, the woman's tonic. I have taken a lot of it and I can never praise it enough for what it has done for me. I can never thank you enough for the advice you gave me, to take Cardui, for since taking it I look so well and am stout as a mule."

You are urged to take Cardui, that gentle, vegetable tonic, for weak women. Its use will strengthen and build up your system, relieve or prevent headache, backache and the ailments of weak women.

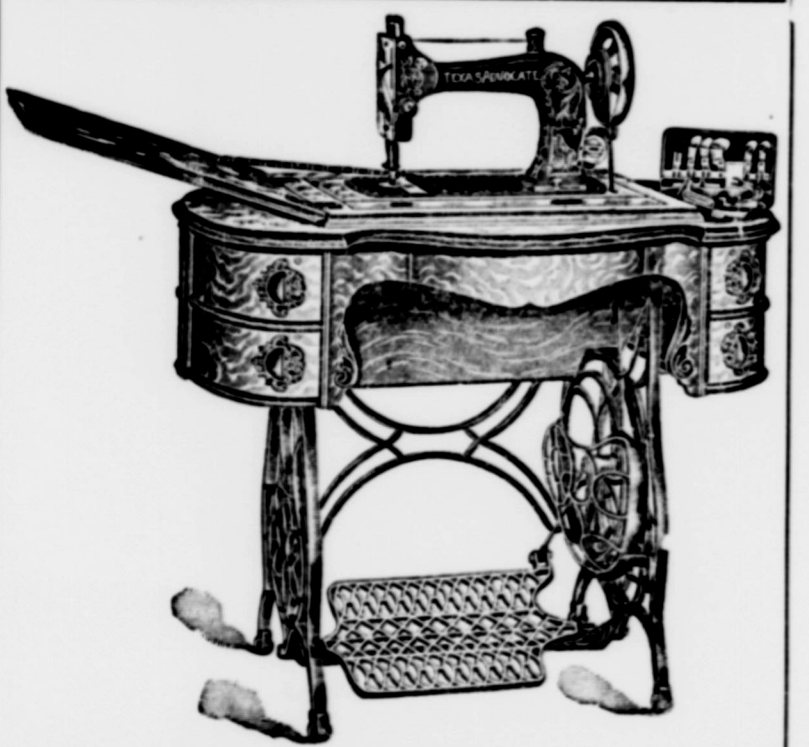
It will surely help you, as it has helped thousands of others, in the past 50 years.

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

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

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416-418 Jackson St., Dallas, Texas

North T. College

SHEER

English at purpose: Fit a familiarity forms of the develop in the both oral and second, to fun those student. or painting th

When I ca years ago mi notion concei ideals of the Like most st composition rassed every to express i written comp At the end work, I found different from animated the the end of n know that th is a means of to express in thought and I take an intere the masters o their thought. In my Sop upon me that of art to piec that dissectio tile. In the J interpretation world of beau that appreciat tone-color, rh; matie restrai or literature ; this my last are studying r story and dra most discrimi main current tury thought. observe the changes upon pression.

I wish to e English in Ki tive attraction fall in love teacher and i fascinating fe At Kidd-Ke enthusiastic ove ment. This, i fact that muc study is cond reading aloud. Another imp instruction is articulated musical instru an who is sp fine arts coun complement to

L. A. Kidd
Rev. E. Sp

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Now our first crancy was not nous results w tor. God had terial advantag this account w work and wet hearted and Lu not seen saved, years on trial," or us, and then sigh we intere hearts that we and weight of I this little movtance to make point men to long trip across than 250 miles the purpose o world and our on our hearts, us on our jour labor.

After thirtwe found our 1 year 1911. It w we found on o our place of d the fageby and is a beautiful \$ two lovely stre Surely no gre country than w home of Broth supernannate pi M. E. preacher also built Catal 25 years ago b beautiful and f then a wild fr braved the wa

North Texas Female College and Kidd-Key Conservatory

SHERMAN, TEXAS.

English at Kidd-Key serves a double purpose: First to give the student a familiarity with the thought and art forms of the English masters and to develop in the student a capacity for both oral and written expression; and, second, to furnish a culture course to those students who would make music or painting their life work.

When I came to Kidd-Key four years ago mine was a somewhat hazy notion concerning the purpose and ideals of the required English course. Like most students I had a dread of composition work and felt embarrassed every time I was called upon to express myself in either oral or written composition.

At the end of six weeks' Freshman work, I found that a spirit entirely different from what I had expected animated the English course. Before the end of my first year I came to know that the true study of English is a means of enabling the individual to express in perfectest form his thought and feeling. I also began to take an interest in the forms used by the masters of expression to convey their thought.

In my Sophomore year it dawned upon me that tearing a beautiful work of art to pieces in the misguided belief that dissection is appreciation is futile. In the Junior year the emotional interpretation of literature revealed a world of beauty, love and life. I found that appreciation of the principles of tone-color, rhythm, atmosphere, dramatic restraint, etc., gave the study of literature a new meaning. And in this my last year at the College we are studying not only the novel, short-story and drama, but are pursuing a most discriminating course in the main currents of nineteenth century thought. In this latter course we observe the effect of economic changes upon artist thought and expression.

I wish to emphasize the fact that English in Kidd-Key has this distinctive attraction: It makes the student fall in love with the work, because teacher and pupil together explore fascinating fields.

At Kidd-Key every student is enthusiastic over the English department. This, in part, is caused by the fact that much of the interpretative study is conducted by the teacher reading aloud.

Another important phase of English instruction is the manner by which it is articulated with the painting and musical instruction. The young woman who is specializing will find the fine arts course in English a needful complement to her major work.

ELLA V. MASTERS.

L. A. Kidd-Key, President.

Rev. E. Spurlock, Bus. Mgr

NOTES FROM THE FIELD.

Continued from Page 5.

when they first come from, as at first it seemed this was our destiny.

Now our first trial year in the itinerancy was not attended with the luminous results we had hoped and prayed for. God had not used us to any material advantage to his church, and on this account we wound up our year's work and went to conference heavy hearted and burdened for souls we had not seen saved. So the lesson of "Two years on trial," began to weigh heavily on us, and then it was that with a deep sigh we interceded the great heart of hearts that we might know the worth and weight of immortal souls, and that this little move was but a small distance to make to help some one and to point men to Christ. While on our long trip across the plains of not less than 250 miles we endeavored to let the purpose of our mission in this world and our responsibility truly rest on our hearts. Indeed God was with us on our journey to find our post of labor.

After thirteen days of diligent search we found our laboring ground for the year 1911. It was the most ideal place we found on our long trip. We found our place of destiny at the forks of the Gageby and Washita Rivers. There is a beautiful \$2000 church where these two lovely streams join.

Surely no greater people inhabit any country than we found here. It is the home of Brother Levi Harris, now a superannuate preacher. He was the first M. E. preacher in the Pathandle. He also built a Catholic church. More than 25 years ago he paved the way to this beautiful and fertile country. It was then a wild frontier country, but he braved the way here and planted the

church here when the country was uninhabited with hospitable people as it now is.

These people received us within their wide open hearts. When we came they had no parsonage. They all joined their forces and in less than two weeks they had completed a handsome parsonage on the church ground which must have cost five or six hundred dollars and which is a credit to any congregation of its present size. Our watch night services were attended by a large crowd. The crowd was slow gathering, but afterwards we found out why; we learned that it was because of one of those severe poundings the preachers love so well to write about.

Our watch night service was a solemn and well meaning occasion. Time with its gracious meaning seemed to weigh heavily on us. O Time, what a thing thou art! Thou art passing away from us! What a small space is allotted to us! But a short while ago and we were not. But a little while and we will be no more. Only in the land of eternity will we dwell forever more. Oh, grant that before our evening sun begins to lower that we may seek more of thy light to know. Help us crave more light from thee that we may learn more of thy will to do. Help us to spend all our remaining time well.—L. Jackson.

Meridian.

We have entered upon our second year's work in Meridian Station with greater faith and more determination than ever before. While obscured in places by difficulties which are hard to overcome, is growing brighter day by day and we think there is an opportunity for much better service and results this year than last. In the first place our congregations are growing in number and interest and we trust in spirituality. Then our Sunday-school has taken a forward step in that we have adopted the new graded system from the Beginners to the Intermediate Departments. In fact we now have a thoroughly organized school with the following departments: Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior and Wesley Adult Bible Class. In all these departments we have 200 enrolled. This is about equal to the membership of the Church. Our first Quarterly Conference has been held and the Stewards reported the first quarter's salary for the presiding elder and the first month's salary for the pastor. Our assessment for the Orphanage has been paid in full, and we have secured about \$50 on the general benevolences of the Church. Meridian College has again resumed work after the holidays and there are some new pupils enrolled and all the old ones back. We have enrolled this session about 160 pupils. A great work is being done by this institution in the matter of training young people for the duties and responsibilities of life.—Neal W. Turner, Jan. 10.

Sulphur Bluff.

Be it known to the readers of the Advocate that ye scribe was at his post of duty ready for service by Friday after the appointment was read at Wichita Falls, and has been once and a half round the circuit; and been pounded by the good people of Sulphur Bluff in the good old-fashioned way on Wednesday night after the first Sunday in December. A crowd of young and old, large and small, greeted us at the church with all sorts of good things to eat, and we had a real good time at prayer-meeting; then at the close the things were loaded into a buggy, it being full to overflowing, and all unloaded at the parsonage. And it is needless to say we were happy and that we appreciated it a vast deal. We are serving a fine charge this year. The stewards have made an assessment of \$720 for our support this year, and say that it will all be paid. So we are happy on the way and planning and praying for a real revival and a great year. And may the blessings of God be upon you, dear Advocate, and all the preachers in their labors this year in the sincere wish of ye scribe.—Fred A. Bond.

Midlothian.

Yesterday was our first Quarterly Conference for this year. Our beloved Rev. T. S. Armstrong, preached a strong, edifying sermon on Sunday night, and on last night held our first Quarterly Conference. We had a good attendance of the officials and everything passed off pleasantly. We have here a fine body of men on the Board of Stewards. The board had previously met and fixed the salary at \$1200, a raise of \$200 over last year. They have paid the pastor two months' salary and the presiding elder nearly one quarter. We are having fine congregations, a steady increase in our Sunday-school. We have received nine members since conference. Two of these were on profession of faith. Midlothian is now one of the best stations in the conference. While the financial strength is not as great as many charges, it is a pleasant field and I trust to make this a great year for Methodism here.—I. E. Hightower.

The Spirit of Winter.

The Spirit of Winter is with us, making its presence known in many different ways—sometimes by chilly sunshine and glistering snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse, for rheumatism twists harder, twinges sharper, catarrhs become more annoying, and the minor symptoms of senescence are developed and aggravated. There is not much poetry in this, but there is truth, and it is a wonder that more people don't get rid of these ailments. The medicine that cures them, Ross's Sarsaparilla, is easily obtained and there is abundant proof that its cures are radical and permanent.

The best perfection of a religious man is to do common things in a perfect way. A constant fidelity in small things is a great and heroic virtue.—Bonaventura.

CHOIR DIRECTOR WANTED.

We are in need of a competent choir director. Address communication to A. L. SCALLES, Pastor First M. E. Church, South Mudgee, Okla.

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in the columns, but it is 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. OVERTREET, Wills Point, Texas.

PETERS FAIRY STORY.

"You must pick some berries before noon," said Peter's mamma one bright summer morning.

"It's always pick berries!" said the boy as he went to find his hat. "It's work, work! An' nobody has to work but me!"

As he walked down the narrow lane his cross face was not a pleasant sight.

It was a pretty place, this berry pasture back of the house, where the birds sang as they got their babies' breakfast, and the big yellow bumblebees buzzed cheerfully as they hurried from flower to flower.

The ants were busy, too, running back and forth, laying up food in the sandy anthills, and a great berry spider was spinning his web as fast as ever he could.

Peter noticed all these things as he walked along, and it made him think a great deal.

"I wonder if bugs, and birds, and ants have to work," he thought, as he looked at his bright tin pail.

It didn't seem nearly so large now, and he saw the blackberries peeping out from beneath their green leaves everywhere as the sun shone on them.

Peter knew away down in his heart that he could pick two quarts of berries in a half hour if he tried.

"I wonder if everything has to work," he said soberly, as he commenced to pick the berries with a will.

Tumety-tum they went faster and faster into his pail. The shining bottom was covered in a hurry.

Very soon the pail was half full, and then it was full to overflowing almost before Peter realized that he had been picking at all.

Back he trudged to the house.

"I'm going to tell you a fairy story, mamma," he said.

"Once upon a time there was a boy who was lazy. He believed that nobody had to work, only just himself. One day he went to pick some berries, and he didn't want to one little bit.

"When he got to the field he saw that birds were working, and the ants were working, and the spiders were spinning, and he was s'prised that he forgot all about being lazy, and picked his berries just ever so fast."

Peter stopped and looked up into his mamma's face with his brown eyes.

"And he's never going to be lazy again," he said solemnly. "Do you know who that lazy boy was in my fair story?" he asked eagerly.

"I shouldn't wonder if his name was Peter," answered mamma, smiling.—F. Margaret Bremner, in Youth's Companion.

FIRST DOLL A BOY'S.

Did you know that the first doll ever made was owned by a little boy?

The years that came after made him a king Charles VI of France, but he never forgot his "Poppaea," for this first doll was named after the wicked Nero's wife and was thought to look like the poor lady.

Other children of the French court now wanted a doll, and soon all Europe was sending orders to the busy factories which began making them at this time—some five hundred years ago.

Dolls are an old, old fashion, you see.

All sorts of children—rich and poor, boys and girls of all nations—have loved to play with dolls.

To our own land many funny little Holland babies have come over the sea to make American children happy. I once saw a quaint wooden figure with a galy painted face and red and blue dress and hood that came from Flanders.

After some years dolls were made of kid, with china head, feet and hands. Most of these had staring blue eyes and black hair, but our little ones thought them very lovely.

It was in Germany that the wax doll as large as a real baby was made, and

MISCELLANEOUS.

WANTED—Railway Mail Clerks, Customs House and Internal Revenue employees. \$800 to \$1500. Spring examinations everywhere. Write for list of places and dates. Coaching free. FRANKLIN INSTITUTE, Dept. E-58, Rochester, N. Y.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former 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 R. R. MARIEN, Pres. The National Co-Operative Real Estate Company, 551A Marden Bldg., Washington, D. C.

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POULTRY AND PET STOCK.

S. C. RHODE ISLAND REBS. Foundation stock direct from Newport, R. I. Eggs, \$1.50 per 15; \$2.75 per 30; \$3.75 per 50; \$7.00 per 100. J. F. VERMILION, Rusk, Texas.

with some sort of springs inside the body, she could talk to her small "mamma"—at least she could call that name and also "papa." Wasn't this wonderful?

The little girls of the present day play with paper dolls a great deal, having hundreds in number, but they are never loved by the owner as was the dear old-fashioned china or wax doll of my own childhood.

There is a rag doll, or one made of cloth, that little ones delight in. These are indeed a "solid comfort" to many thousands of childish hearts, for they can be played with all day and taken to bed at night without fear of breaking. They grow dearer and dearer to the little "mamma"—the old rag dolls, for after all, they the best of all.—Child's Gem.

MAKE YOURSELF WANTED.

"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," says a writer in an exchange. "I remember sitting beside the brook one day, while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely and was blubbering over my neglected condition, when Aunt Sally came down the road.

"What's the matter, sonny? Why ain't you playing with the rest?"

"They don't want me," I said, digging my fists into my eyes. They never asked me to come."

"I expected sympathy, but she gave me an impatient shake and push.

"Is that all, you little ninny? Nobody wants folks that'll sit around on a bank and wait to be asked," she cried. "Run along with the rest, and make yourself wanted."

"That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream, and soon was as busy and as happy as the others."—Selected.

The Big Three

MARK W. JOHNSON SEED CO.,

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The oldest Seed House will ship: One bushel Triumph Early Big Bell Cotton Seed—best of the Early Big Bell. One bushel Southern Profile Corn—the best of the field profiles, 2 to 4 ears to stalk; firm, deep, white grain. One bushel Sola, or Soy Beans; all three for \$7.50. Above is sufficient to yield 800 bushels grain and beans and 3 to 4 bales cotton. 40 to 50 varieties of cotton seed, finest types, and all other seeds, priced on application.

10,000 SEEDS 10c.

We want you to try our Prize Seeds this year and have selected 50 best varieties and put up 10,000 seeds especially to grow Prize Vegetables and Flowers. They will produce more than \$25 worth of Vegetables and 10 bushels of Flowers.

In all 10,000 Seeds, and our new Seed Book with a 10c Credit Check good for 10c selection, postpaid, Inc. FAIRVIEW SEED FARMS, Box 122, Syracuse, N. Y.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

PINKSTON.—Death is no respecter of persons else it would have passed over Sister C. W. Pinkston and left her to bless and comfort her husband and four little children. She was sick only a few days, but suffered a great deal from a complication of typhoid-pneumonia until her release came on Wednesday night, December 28, 1910. She did not anticipate her death, rather inclining to the belief that she would recover; but she gave every evidence that she was prepared and willing to go. The crowning beauty of Christians is that they die well, and she was not an exception. A skillful physician, a devoted husband, sisters and a large circle of friends did all within the possibility of human endeavor to relieve her suffering and retain her with us, but God ordered otherwise. Her suffering is now over and she has entered into an eternal rest in the "house of many mansions" where she anxiously awaits the arrival of the rest of the family. Heaven's blessings upon Brother Pinkston and his motherless children in this hour of their greatest sorrow.

J. J. CREED.

WOOD.—Mrs. Lalla Rook Wood, daughter of Mrs. M. E. Pruden, of Quanah, Texas, was called home November 18, 1910, being 21 years, 1 month and 15 days old. She was happily married to J. D. Wood, October 25, 1889, and enjoyed a little more than one year of wedded love with the noble husband of her choice. Her beautiful character was the embodiment of the Christian graces. Her friends were ennobled by her influence, her home blessed by her benedictions, and her church enriched by her ministrations. As was her life, so was her passing calm, beautiful and trusting. As her eyes were near closing on earth for the fuller vision of heaven, she spoke words of comfort to the mother stooping to listen: "I have no fears, saved by grace." The widowed mother, the devoted young husband, and the two brothers, thus witnessing her departure through the sunset gates, though sorely smitten, yet feel the intensity of the Father's love, and truly say: "With her, with us, all is well."

MISS TABBIE PHILLIPS, Quanah, Texas.

COLWELL.—Mrs. A. C. Colwell passed from her home below to her home above at Bonham, Texas, on Monday, December 25, 1910. She was converted at about nine years of age and joined the Methodist Church and lived a consistent member until death. She was born in Tennessee but had lived in Hunt County sixty-five years. She was 74 years old. We laid her body to rest in Mount Hope Cemetery to await the resurrection of the dead. She lived a devoted Christian and died in the triumph of a living faith. We say to her relatives, "Weep not as those who have no hope; you know where to find her. You are left to battle with the world, while she is free from all sorrow and care. She has marked out the way for you. Oh, will you follow on?" Be faithful just a little while and the Lord will call you home to meet that loved one who has gone before, there to be with Jesus and loved ones gone before, never more to be separated, but to be united family forever. Never to say good-bye.

J. S. OGLE.

WAID.—The subject of this short sketch—Charles R. Waid, Jr.—was born October 26, 1872, and died November 22, 1910, at his home in Hunt County, Texas. At fourteen years of age he was converted and joined the M. E. Church, South, and was faithful to Christ and the Church to the day of his death. He was married to Miss Maggie Bonham, November 24, 1897, and a happier Christian home this writer never entered in a ministry of more than thirty years. The wife, two sweet little girls and his aged father made the happy circle now broken by death. "Charles," as he was familiarly and lovingly known by all, was as pure and gentle as a woman. He was generous to all and liberal to the Church. He was the preacher's friend in every way, and his home was the pastor's home. His translation came suddenly—just time enough to give his loved ones his parting blessing. Then with "good-night" upon his lips, his spirit, like the gentle falling of an autumn leaf, went out to that glad day in whose auspicious morning he will greet them all again. To the wife he loved so well, to the little girls he cared for so tenderly and to the aged father who leaned upon his strong arm and to the sisters and brothers we extend sympathy. His body sleeps by the little church he loved so well, while his gentle spirit rejoices in heaven. JOHN MOORE.

A WOMAN'S APPEAL

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



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NORTH TEXAS CONFERENCE

Bonham District—First Round. Randolph Cir., at R., Feb. 4, 5. Petty and White Rock, at W. R., Feb. 11, 12.

Bowling Green and High, at H., Feb. 18, 19. Trenton Cir., at Marvin, Feb. 25, 26. Direct Mis., at Tiger Town, March 4, 5. Ravenna Mis., at R., March 11, 12. J. B. GOBER, P. E.

Bowie District—First Round. Post Oak, at P. O., Jan. 7, 8. Newport Mis., at Truce, Jan. 9. Nocona Cir., at Pr. Mound, Jan. 14, 15. Nocona Sta., Jan. 15, 16. Archer City Sta., Jan. 18. Dundee Mis., at Eagle Bend, Jan. 21, 22. Archer Mis., Jan. 19. Holliday Mis., at Allendale, Jan. 23. Iowa Park Cir., Jan. 27-29. Electra Mis., Jan. 29, 30. Henrietta Mis., at Willow Spr., Feb. 3-5. Henrietta Sta., Feb. 5, 6. Byers Cir., at Byers, Feb. 10-12. Wichita Falls Sta., Feb. 13. Burkburnett, Feb. 25, 26. Bowie Mis., March 4, 5. JOHN E. ROACH, P. E.

Dallas District—First Round. Maple Ave., Jan. 7, 8. Oak Lawn, 7:30 p. m., Jan. 8. Hutchins and Wilmer, at W., Jan. 14, 15. First Church, 11 a. m., Jan. 22. Trinity, 7:30 p. m., Jan. 22. Irving Cir., at I., Jan. 28, 29. Oak Cliff, 7:30 p. m., Jan. 29. Cedar Hill and Duncanville, at C. H., Feb. 4, 5. Ervay, 11 a. m., Feb. 12. Grace, 7:30 p. m., Feb. 12. Lancaster, Feb. 18, 19. Cochran, Feb. 25, 26. First Church, 11 a. m., Feb. 26. Wheatland, March 4, 5. Trinity, 7:30 p. m., March 5. J. M. PETERSON, P. E.

Gainesville District—First Round. Collinsville and Tioga, at T., Jan. 7, 8. Wesley and Bethel, at B., Jan. 14, 15. Sanger, at S., Jan. 15, 16. Denton, Jan. 22, 23. Era and Spring Creek, at E., Jan. 28, 29. Valley View, Jan. 29, 30. Myra and Hood, at H., Feb. 4, 5. Rosston, at R., Feb. 5, 6. Aubrey, at A., Feb. 11, 12. St. Jo, at S. J., Feb. 18, 19. Marysville, at Spring Hill, Feb. 25, 26. E. H. CASEY, P. E.

Paris District—First Round. Woodland and Kanawha, at W., Jan. 7, 8. Detroit Cir., at D., Jan. 8, 9. Rosalie Cir., at R., Jan. 14, 15. Annona Cir., at A., Jan. 21, 22. White Rock and Williams Chapel, at W. R., Jan. 28, 29. Avery Mis., at A., Feb. 4, 5. Emberson Cir., at Bethel, Feb. 11, 12. Paris Cir., at Reed's Chapel, Feb. 18, 19. Bonham Street, Feb. 19, 20. Centenary, Feb. 25, 26. Lamar Ave., Feb. 26, 27. JNO. M. SWEETON, P. E.

Greenville District—First Round. Leonard and Orange Grove, at L., Jan. 7, 8. Commerce Mis., at Center Chapel, Jan. 14, 15. Commerce Sta., Jan. 15, 16. Celeste Mis., at Kingston, Jan. 21, 22. Celeste and Lane, at C., Jan. 22, 23. Fairlie and Wesley Chapel, at W. C., Jan. 28, 29. Wolfe City Sta., Jan. 29, 30. Loneoak Mis., at Twin Oaks, Feb. 4, 5. Loneoak Sta., Feb. 5, 6. Merit Cir., at Merit, Feb. 11, 12. Floyd and Caddo Mills, at F., Feb. 18, 19. Wesley Sta., Feb. 24, 25. Kavanaugh Sta., Feb. 25, 26. R. G. MOOD, P. E.

McKinney District—First Round. Weston, at W., 11 a. m., Jan. 7, 8. Selma, 7:30 p. m., Jan. 8. Josephine, at J., 11 a. m., Jan. 14, 15. Nevada, 7:30 p. m., Jan. 15. Blue Ridge, at Verona, Jan. 21, 22. Copeville, at C., Jan. 28, 29.

Wylie, at W., 11 a. m., Feb. 4, 5. Farmers' Branch, at F. B., 7:30 p. m., Feb. 5. CHAS. A. SPRAGINS, P. E.

Decatur District—First Round. Argyle Cir., at A., Jan. 7, 8. Ponder and Krum, at K., Jan. 8, 9. Justin and Roanoke, at J., Jan. 14, 15. Decatur Mis., at Blufft, Jan. 15, 16. Willow Point, at W. P., Jan. 21, 22. Chico Sta., Jan. 22, 23. Chico Cir., at Pleasant Grove, Jan. 23. Greenwood, at G., Jan. 28, 29. L. S. BARTON, P. E.

Sherman District—First Round. Bells Cir., at Bells, Jan. 7, 8. Waples Memorial, Jan. 15. Trinity and Messenger, at T., Jan. 15, 16. Pottsboro and Preston, at Pottsboro, Jan. 21, 22. Denison Mis., at Harless Chapel, Jan. 22, 23. Sadler and Gordonville, at S., Jan. 28, 29. Whitesboro, Feb. 5. Southmayd Cir., at Kendall, Feb. 11, 12. A. L. ANDREWS, P. E.

Sulphur Springs District—First Round. Lake Creek Cir., at Enloe, Jan. 7, 8. Cooper Sta., Jan. 8, 9. Riley Springs Cir., at Shook's Chapel, Jan. 14, 15. Yowell Cir., at Moss Chapel, Jan. 21, 22. Klondike Cir., at Good's Chapel, Jan. 22, 23. Hagansport Mis., at Lavada, Jan. 28, 29. Sulphur Bluff Cir., at Nella, Feb. 4, 5. Weaver and Saffilo, at Mahony, Feb. 11, 12. Brashear, at Shirley, Feb. 18, 19. Winnboro Sta., Feb. 25, 26. Como Cir., at Como, Feb. 26, 27. Purley Cir., at Harmony, March 4, 5. W. D. MOUNTCASTLE, P. E.

Terrill District—First Round. Rockwall, Jan. 7, 8. Garland, Jan. 9. Mabank, Jan. 14, 15. Elmo, Jan. 21, 22. College Mound, Dec. 28, 29. Crandall and Seago, Feb. 4, 5. Kemp, Feb. 11, 12. Shishohm, Feb. 18, 19. Terrill, Feb. 19, 20. M. L. HAMILTON, P. E.

Weatherford District—First Round. Grafado, Jan. 7, 8. Whit, at W., Jan. 10. Mineral Wells, Jan. 14, 15. Graham Cir., at Henry's Chapel, Jan. 21, 22. Graham Sta., Jan. 22, 23. Ellasville, at E., Jan. 24. Loving Cir., at L., Jan. 25. Farmer Cir., at F., Jan. 26. Newcastle, at N., Jan. 27. Olney, Jan. 28, 29. JAS. CAMPBELL, P. E.

NORTHWEST TEX. CONFERENCE

Ablene District—First Round. Baird, Jan. 7, 8. Clyde, at Potosi, Jan. 14, 15. Hawley, at Truby, Jan. 21, 22. Anson, Jan. 22, 23. Merkel, Jan. 28, 29. Tye, at Tye, Jan. 29, 30. Trent, at Trent, Feb. 4, 5. Caps, at Caps, Feb. 11, 12. Denton, at Denton, Feb. 18, 19. GUS BARNES, P. E.

Vernon District—First Round. Quanah Sta., Jan. 7, 8. Paducah Mis., Jan. 13. Paducah Sta., Jan. 14, 15. Estelline Cir., Jan. 21, 22. J. G. MILLER, P. E.

Plainview District—First Round. Happy, at H., Jan. 6. Silverton, at S., Jan. 8, 9. Turkey, at T., Jan. 11. Matador, Jan. 14, 15. Afton, at A., Jan. 17. Hale Center, Jan. 21, 22. Barton, at B., Jan. 23. Plainview Sta., Jan. 28, 29. J. T. HICKS, P. E.

Jan. 27. Stan. Haskel. Spring. Lane S. Welner. Seymour. Bonhart. Gorce. Stamfo. Feb. Avoca. Col. Jan. 6. Jan. 13. Jan. 20. Jan. 27. Jan. 29. pol. Feb. Feb. 16. Feb. 17. Feb. 24. Clar. Wheel. Canada. Cataline. Miami. Gooding. H-dley. Big S. Gall. Ja. Post. Ch. Coahom. Bythe. Stanton. Stanton. Big Spr. Seminol. Han. Rochest. Knox. C. Spur. St. Jayton. 17. Peacock. Aspermo. Vera, J. CENT. Wa. Hewitt. Roll's H. Whitner. West. J. Bosquey. China S. Brucevil. Lorena. North S. quilla. Mount. Gate. Turners. Oglesby. Evans. Valley. McGree. Nolan. Jonesbo. Fairy. Taylor. Hamilton. Dub. DeLeon. DeLeon. Gorman. Huckaba. Fredell. Duffan. Carlton. Taylor. Bluffd. Proctor. Purvis. Fort. Smith. Poltech. Mulkey. Central. Grapevit. Brown. Santa. C. Ballinge. Norton. Robert. Bronco. Wingate. Winters. George. Troy. Temple. Salado. Hutto. Bolton. C. Temple. Rogers. Rogers. Taylor. Belton S. Corsi. Corsican. 7. and. Corsican. Worthan. 15. Richland. 11 a. n. Horn. H. 21, 22. Mexia. St. Mexia. Cl. 22; 11. Korons. Clebu. Granbury. Granbury. Brazos. A. Godley. Anglin. S. Glimrose. 21, 22. Greshore. Cresson. Main. St. Barleson.

Stamford District—First Round.
 Haskell Mts., Jan. 14, 15.
 Spring Creek, Jan. 21, 22.
 Lone Star, 11 a. m., Jan. 22.
 Wehnert, 11 a. m., Jan. 25.
 Seymour, Jan. 28, 29.
 Bomarton, Jan. 29, 30.
 Goree, Feb. 4, 5.
 Stamford, St. John's, Feb. 12.
 Stamford, Ward Memorial and Leaders, Feb. 19.
 Avoca, 11 a. m., Feb. 15.
 J. G. PUTMAN, P. E.

Colorado District—First Round.
 Jan. 6-8, Dunn, at Dunn.
 Jan. 13-15, Fluvanna, at F.
 Jan. 20-22, Derrnot, at Bethel.
 Jan. 27-29, Snyder, Sta.
 Jan. 30-Feb. 2, Sweetwater Mts., all points.
 Feb. 3-5, Blackwell, at B.
 Feb. 10-12, Hylton, at H.
 Feb. 17-19, Westbrook, at W.
 Feb. 24-26, Iatan, at Cuthbert.
 SIMEON SHAW, P. E.

Clarendon District—First Round.
 Wheeler, Jan. 8.
 Canadian, Jan. 14, 15.
 Cataline, Jan. 16.
 Miami, Jan. 18.
 Goodnight, Jan. 21, 22.
 Hedley, Jan. 28, 29.
 J. W. STORY, P. E.

Big Springs District—First Round.
 Gail, Jan. 7, 8.
 Post City, Jan. 14, 15.
 Coahoma, Jan. 21, 22.
 Blythe, Jan. 28, 29.
 Soash, Feb. 4, 5.
 Stanton Sta., Feb. 11, 12.
 Stanton Cir., Feb. 12, 13.
 Big Springs, Feb. 19, 20.
 Seminole, Feb. 26, 27.
 J. E. STEPHENS, P. E.

Hamlin District—First Round.
 Rochester, at Carney, Jan. 7, 8 a. m.
 Knox City, p. m., Jan. 8 a. m., Jan. 9.
 Spur Sta., Jan. 14, 15.
 Jayton, at J., p. m., Jan. 16 a. m., Jan. 17.
 Peacock, at P., p. m., Jan. 17 a. m., Jan. 18.
 Aspermont, Jan. 21, 22.
 Vera, Jan. 28, 29.
 G. S. HARDY, P. E.

CENTRAL TEXAS CONFERENCE
Waco District—First Round.
 Hewitt, Dec. 24, 25.
 Bell's Hill, Dec. 25, 26.
 Whitney, Jan. 1.
 West, Jan. 7, 8.
 Bosqueville, Jan. 14, 15.
 China Springs, Jan. 15, 16.
 Bruceville, Jan. 21, 22.
 Lorena, Jan. 28, 29.
 North Sixth Street, Jan. 29, 30.
 Aquilla, Feb. 4, 5.
 Mount Calm, Feb. 11, 12.
 W. R. ANDREWS, P. E.

Gatesville District—First Round.
 Turnersville, at T., Jan. 7, 8.
 Ogleby, at O., Jan. 14, 15.
 Evans, at Slater, Jan. 21, 22.
 Valley Mills, at V. M., Jan. 28, 29.
 McGregor, 2 p. m., Jan. 30.
 Nolanville, at N., Feb. 4, 5.
 Jonesboro, at Levita, Feb. 11, 12.
 Fairy and Lanham, at F., Feb. 18, 19.
 Hamilton Cir., at Leesville, Feb. 25, 26.
 Hamilton Sta., Feb. 26, 27.
 S. J. VAUGHAN, P. E.

Dublin District—First Round.
 DeLeon Sta., Jan. 7, 8.
 DeLeon Cir., at Ross' Chapel, Jan. 9.
 Bunyan, at Corinth, Jan. 12.
 Gorman Sta., Jan. 14, 15.
 Buckabay, at B., Jan. 18.
 Iredell, Jan. 21, 22.
 Buffau, Jan. 23.
 Carlton, Jan. 24.
 Tolar and Lipan, at T., Jan. 28, 29.
 Bluffdale, Jan. 30.
 Proctor, at Riverside, Feb. 1, 2.
 Purvis, at P., Feb. 5, 6.
 M. K. LITTLE, P. E.

Fort Worth District—First Round.
 Smithfield, Jan. 7, 8.
 Polytechnic, 7:30 p. m., Jan. 10.
 Mulkey Memorial, 7:30 p. m., Jan. 11.
 Central, 7:30 p. m., Jan. 12.
 Grapevine, Jan. 14, 15.
 JEROME DUNCAN, P. E.

Brownwood District—First Round.
 Santa Anna Sta., Jan. 7, 8.
 Bangs Cir., at Bangs, Jan. 8, 9.
 Ballinger Sta., Jan. 14, 15.
 Nerton Cir., at Maverick, Jan. 16.
 Robert Lee Cir., at R. L., Jan. 18.
 Fronte Cir., at Chadbourne, Jan. 20.
 Wingate and Pumphrey, at W., Jan. 21, 22.
 Winters Sta., Jan. 23, 24.
 J. A. WHITEHURST, P. E.

Georgetown District—First Round.
 Troy, at T., Jan. 7, 8.
 Temple Sta., Jan. 14, 15.
 Salado, at S., Jan. 14, 15.
 Hutto, at Round Rock, Jan. 17.
 Belton Cir., at Midway, Jan. 21, 22.
 Temple, Seventh Street, Jan. 22, 23.
 Rogers Mts., Jan. 28, 29.
 Rogers Sta., Jan. 29, 30.
 Taylor Sta., Feb. 4, 5.
 Belton Sta., Feb. 11, 12.
 W. H. VAUGHAN, P. E.

Corsicana District—First Round.
 Corsicana Cir., at Pleasant Grove, Jan. 7, and evening, Jan. 8.
 Corsicana Sta., morning, Jan. 8.
 Wortham and Thornton, at W., Jan. 14, 15.
 Richland Cir., at R., evening, Jan. 15; 11 a. m., Jan. 16.
 Horn Hill Cir., at Forest Glade, Jan. 21, 22.
 Mexia Sta., morning, Jan. 22.
 Mexia Cir., at Cotton Gin, evening, Jan. 22; 11 a. m., Jan. 23.
 Kerens Cir., at K., Jan. 28, 29.
 JOHN R. NELSON, P. E.

Cleburne District—First Round.
 Granbury Mts., Jan. 7, 8.
 Granbury Sta., Jan. 8, 9.
 Brazos Ave., Cleburne, Jan. 11.
 Godley, at Bono, Jan. 14, 15.
 Anglin St., Cleburne, 7:30 p. m., Jan. 18.
 Glenrose Mts., at George Creek, Jan. 21, 22.
 Glenrose Sta., Jan. 22, 23.
 Cresson, at C., Jan. 29.
 Main St., Cleburne, 7:30 p. m., Jan. 31.
 Earleson, at Everman, Feb. 4, 5.

Alvarado, Feb. 11, 12.
 Morgan and Koppert, at M., Feb. 18, 19.
 Walnut Springs, Feb. 19, 20.
 Grandview, Feb. 25, 26.
 E. A. SMITH, P. E.

Waxahachie District—First Round.
 Venus, at V., Jan. 14, 15.
 Maypearl, at M., Jan. 15, 16.
 Fehel, Jan. 21, 22.
 Forrester, 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.
 Caddo, at Mt. Zion, Feb. 18, 19.
 Breckenridge, at Pilsbarg, Feb. 25, 26.
 Deedemona, at Victor, March 4, 5.
 Carbon, at Jewel, March 11, 12.
 Kokomo, at Grandview, March 18, 19.
 Eastland, at Eastland, March 19, 20.
 Wayland, at Wayland, March 25, 26.
 Sipe Springs, at Beatie, April 1, 2.
 Scranton, at Romney, April 8, 9.
 Rising Star, at Rising Star, April 15, 16.
 Pioneer, at Burkett, April 22, 23.
 District Institute, 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.

Weatherford District—Second Round.
 Weatherford Ct., Bethel, Feb. 4, 5.
 Couts' Memorial, Feb. 5, 6.
 Alledo, Anetta, Feb. 8.
 Springtown, Agnes, Feb. 11, 12.
 Foster, Central, Feb. 12, 13.
 Azle, Silver Creek, Feb. 18, 19.
 Weatherford Sta., Feb. 19, 20.
 Millsap, Brock, Feb. 25, 26.
 Strawn, Minzous, March 4, 5.
 Thurber, Thurber, March 5, 6.
 Gordon, Mt. Zion, March 11, 12.
 Santo, (night), March 12.
 Santo, Q. C., Tarlton, March 14.
 Mineral Wells Ct., Willow Pond, Mar. 18.
 Mineral Wells, March 18, 19.
 Whitl, March 19, 20.
 Graford, March 21.
 JAS. CAMPBELL, P. E.

Hillsboro District—First Round.
 Irene, at I., Jan. 7, 8.
 Brandon, at Mertens, Jan. 8, 9.
 Covington, Jan. 14, 15.
 Loveless, Jan. 15, 16.
 Peoria, Jan. 21, 22.
 Abbott, Jan. 22, 23.
 Penelope, Jan. 28, 29.
 Kirk, at Kirk, Feb. 4, 5.
 The District Stewards will please meet at the First Methodist Church in Hillsboro at 2 p. m., Tuesday, December 20, 1910.
 HORACE BISHOP, P. E.

TEXAS CONFERENCE
Beaumont District—First Round.
 Orange, Jan. 8.
 Burkeville, Jan. 11.
 Buna (Call Mts.), Jan. 14, 15.
 Amella (Port Bolivar and A.), Jan. 18.
 Warren, Jan. 21, 22.
 Silsbee, Jan. 25.
 Fort Arthur, Jan. 26.
 Sour Lake, Jan. 28, 29.
 Wadsworth, Feb. 1.
 Jasper Sta., Feb. 4, 5.
 Byerly, C. G. (Jasper Mts.), Feb. 4, 5.
 Saratoga, Feb. 11, 12.
 Kirbyville, Feb. 14.
 Brookland, Feb. 15.
 Kountze, Feb. 18, 19.
 Liberty, Feb. 23.
 Woodville, Feb. 25, 26.
 D. H. HOTCHKISS, P. E.

San Augustine District—First Round.
 Gary, at Bethlehem, Jan. 7, 8.
 Carthage Sta., Jan. 8, 9.
 Tenaha, at Paxton, Jan. 14, 15.
 Garrison Sta., Jan. 18.
 Pine Hill, at P. H., Jan. 21, 22.
 Burke, at Diboll, Jan. 28, 29.
 Corrikan, at C., Jan. 29, 30.
 Kennard, at Old Hatfield, Feb. 4, 5.
 Lufkin Sta., Feb. 5, 6.
 Mt. Enterprise, at M. E., Feb. 11, 12.
 Melrose, at M., Feb. 18, 19.
 Neocoches Sta., Feb. 19, 20.
 Hemphill, at Pine Hill, Feb. 25, 26.
 San Augustine Sta., Feb. 26, 27.
 Appleby, at Prairie Grove, March 4, 5.
 Geneva, at Milam, March 11, 12.
 Center Cir., at New Prospect, March 18, 19.
 Timpson Sta., March 19, 20.
 Livingston Circuit, at Providence, Mar. 25, 26.
 Livingston Sta., March 26, 27.
 J. W. MILLS, P. E.

Marshall District—First Round.
 Bettie, at Simpsonville, Jan. 7, 8.
 Gilmer, Jan. 8, 9.
 Rockville, Jan. 14.
 Longview, a. m., Jan. 15.
 Kilgore, Jan. 15, 16.
 Kellyville, at Moore's Chapel, Jan. 21.
 Elysian Fields, at Bethany, Jan. 22, 23.
 North Marshall, conference, Jan. 25.
 Hallville, at Summerfield, Jan. 28, 29.
 Longview, conference, p. m., Jan. 30.
 Henderson Sta., Feb. 5, 6.
 Church Hill, at C. H., Feb. 4, 5.
 Henderson Cir., at Carlisle, Feb. 11, 12.
 Harrison, at Scottsville, Feb. 18, 19.
 Harleton, at Ashland, Feb. 25, 26.
 The Pastors' Conference and Missionary Institute will be held at Kilgore beginning Monday evening, January 16, with an address by the Rev. A. J. Weeks, Superintendent of Home Missions for Texas and New Mexico. The meeting will last two days, and every pastor in the district is expected to be present.
 H. T. CUNNINGHAM, P. E.

Brenham District—First Round.
 Jan. 7, 8, Thorndale, at T.
 Jan. 9, Rockdale.
 Jan. 14, 15, Hempstead.
 Jan. 15, 16, Chappell Hill.
 Jan. 21, 22, Lane City, at L. C.
 Jan. 22, 23, Wharton.
 Jan. 28, 29, Van Vleet, at V. V.
 Jan. 29, 30, Bay City.
 Feb. 4, 5, Waller, at New Hope.
 Feb. 11, 12, Richmond.
 Feb. 12, 13, Rosenberg, at R.
 Feb. 18, 19, Caldwell.
 Feb. 19, 20, Caldwell Mts., at Lyons.
 Feb. 25, 26, Fulshear, at Brookshire.
 March 1, Somerville.
 A. A. WAGNON, P. E.

Jacksonville District—First Round.
 Sacul, at S., Jan. 7, 8.
 Caro and Cushing, at Caro, at night, Jan. 8.
 Troup and Overton, at T., Jan. 14, 15.
 Bullard, Jan. 18.
 Malakoff, at M., Jan. 21, 22.
 Athens, Jan. 23.
 Larue, Jan. 25.
 Elkhart, at E., Jan. 28, 29.
 Grace Church, Palestine, at night, Jan. 29.
 Eustace, at E., Feb. 4, 5.
 Jacksonville Sta., Feb. 6.
 Jacksonville Cir., at Dalville, Feb. 11, 12.
 Mount Selman, at M. S., Feb. 15.
 Keltys, at K., Feb. 18, 19.
 Rusk, at night, Feb. 19.
 Frankston, at F., Feb. 25, 26.
 Centenary, Palestine, March 1.
 Neches, at N., March 2.
 Brushy Creek, at B. C., March 4, 5.
 J. T. SMITH, P. E.

Marlin District—First Round.
 Durango, at D., Jan. 7, 8.
 Lott and Chilton, at L., Jan. 8, 9.
 Marlin, Jan. 11.
 Kosse, at K., Jan. 14, 15.
 Calvert, Jan. 15, 16.
 Centerville, at Redland, Jan. 21, 22.
 Iola, at Normanage, Jan. 22, 23.
 Fairfield, at F., Jan. 28, 29.
 Teague, Jan. 29, 30.
 Travis, at T., Feb. 4, 5.
 Rosebud, Feb. 5, 6.
 Franklin, Feb. 11, 12.
 Jewett, at J., Feb. 12, 13.
 Wheelock, at Edge, Feb. 18, 19.
 Maysfield, at M., Feb. 25, 26.
 I. F. BETTS, P. E.

Navasota District—First Round.
 Montgomery Cir., at M., Jan. 7, 8.
 San Jacinto Cir., at Mary's Chapel, Jan. 11.
 Anderson Cir., at A., Jan. 14, 15.
 Cold Springs Cir., at C. S., Jan. 18.
 Shepherd and Cleveland, at C., Jan. 21, 22.
 Chickett Mts., at Wesley's Chapel, Jan. 25.
 Augusta Cir., at A., Jan. 28, 29.
 Grapeland and Lovelady, at G., Jan. 30.
 Crockett, Jan. 31.
 Oakhurst Cir., at Dodge, Feb. 1.
 Bryan, Feb. 5, 6.
 Navasota, Feb. 8.
 Huntsville, Feb. 11, 12.
 Willis Cir., at W., Feb. 14.
 Madisonville Sta., Feb. 18, 19.
 Madisonville Mts., at M., Feb. 18, 19.
 Groveton, Feb. 25, 26.
 Willard Cir., at Carmona, Feb. 27.
 Trinity and Onalaska, at O., March 1.
 Bryan Cir., at Millican, March 4, 5.
 P. M. BOYLES, P. E.

Tyler District—First Round.
 Willis Point Cir., at Palmer Gr., Jan. 7, 8.
 Colfax, at Antioch, Jan. 14, 15.
 Canton, at C., Jan. 21, 22.
 Edgewood, at Small, Jan. 22, 23.
 Edom, at E., Jan. 28, 29.
 Murchison, at Shady Gr., Jan. 29, 30.
 Emory, at E., Feb. 4, 5.
 Alba, at A., Feb. 5, 6.
 Mt. Sylvan, at Harris Chapel, Feb. 11, 12.
 Lingle, Feb. 12, 13.
 Tyler Cir., at Liberty Hill, Feb. 18, 19.
 Mineola, Feb. 20.
 Willis Point Sta., Feb. 21.
 Grand Saline, Feb. 22.
 Cedar Street, Feb. 23.
 Whitehouse, at Flint, Feb. 25, 26.
 Marvin Church, Feb. 27.
 C. B. GARRETT, P. E.

Pittsburg District—First Round.
 Dalingerfield Cir., at D., Jan. 7, 8.
 Queen City Cir., at Q. C., Jan. 14, 15.
 Atlanta Sta., Jan. 15, 16.
 Nash Cir., at N., Jan. 15.
 Douglasville Cir., at D., Jan. 21, 22.
 Pittsburg Cir., at Union Ridge, Jan. 28, 29.
 Pittsburg Sta., Jan. 29, 30.
 Quitman Cir., at Haynesville, Feb. 1.
 Winfield Cir., at W., Feb. 4, 5.
 Mount Pleasant Sta., Feb. 5, 6.
 Dalby Springs Cir., at Spring Hill, Feb. 11, 12.
 New Boston and DeKalb, at D. K., Feb. 12, 13.
 Naples and Omaha, at O., Feb. 18, 19.
 Central Church, Texarkana (preaching service only), 7:30 p. m., Feb. 19.
 Hughes Springs, Feb. 25, 26.
 Avinger Cir., at A., Feb. 26, 27.
 Winsboro Cir., at Musgrove, March 4, 5.
 Linden Cir., at L., March 11, 12.
 JOS. B. SEARS, P. E.

Houston District—First Round.
 Jan. 8, League City, at L. C.
 Jan. 8, South Houston and Texas City, at T. C.
 Jan. 15, Columbia, at C.
 Jan. 21, 22, Cedar Bayou.
 Jan. 22, Harrisburg.
 Jan. 29, Katy and Sugarland, at S.
 Jan. 29, Grace.
 Feb. 4, 5, Angleton.
 Feb. 5, Houston, at H.
 Feb. 12, Brazoria and Velasco, at V.
 Feb. 19, Dickinson.
 Feb. 19, Tabernacle.
 Feb. 26, Humble.
 Feb. 26, Washington.
 March 5, Galveston, First Church.
 March 12, Houston, West End.
 March 12, Houston, First Church.
 March 12, Houston, St. Paul's.
 March 19, Houston, McKee Street.
 March 19, Houston, McAshan.
 ELLIS SMITH, P. E.

WEST TEXAS CONFERENCE
Austin District—First Round.
 Cedar Park, at C. P., Jan. 7.
 South Austin, at S. A., Jan. 8, 9.
 Ward Memorial, at Austin, Jan. 18.
 Manchaca, at M., Jan. 14, 15.
 First Church, at Austin, Jan. 16.
 University Church, Austin, Jan. 17.
 St. Luke's and Walnut, at S. L., Jan. 21, 22.
 NAT B. READ, P. E.
Cuero District—First Round.
 Lavernia, Jan. 7, 8.
 Stockdale, Jan. 9.
 Pandora, Jan. 10.
 Leesville, at Bebe, Jan. 14, 15.
 Nixon, Jan. 16.
 Smiley, Jan. 17.
 Shiner, Jan. 24.
 Yoakum, Jan. 28, 29.
 Hope, at Williamsburg, Jan. 30.
 JOHN M. ALEXANDER, P. E.

Constipation

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

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will free the system of all the above named disorders. 25 cents a box. At Druggists, or sent by mail.

RADWAY & CO., NEW YORK.

Llano District—First Round.
 San Saba Cir., Jan. 7, 8.
 San Saba Sta., Jan. 9.
 Richland Springs, Jan. 10.
 Fredonia Cir., at F., Jan. 21, 22.
 Mason, Jan. 24.
 J. D. SCOTT, P. E.

San Angelo District—First Round.
 Sherwood, Jan. 7, 8.
 Ozona, Jan. 10.
 Sonora, Jan. 13.
 Eldorado, Jan. 14, 15.
 Sterling City, Jan. 18.
 Garden City, Jan. 21, 22.
 Midland, Jan. 28, 29.
 Water Valley, Feb. 4, 5.
 L. C. MATTHIS, P. E.

San Antonio District—First Round.
 San Antonio Cir., at Oak Island, Jan. 7, 8.
 West End, Jan. 15.
 S. H. C. BURGIN, P. E.

San Marcos District—First Round.
 Dripping Springs Cir., at D. S., Jan. 8, 9.
 Buda Cir., at Buda, Jan. 15, 16.
 Lockhart Sta., Jan. 22, 23.
 Waelder and Thompsonville, at T., Jan. 29, 30.
 San Marcos Sta., Feb. 6, 7.
 W. M. M. BLOOM, P. E.

Uvalde District—First Round.
 Utopia Sta., Jan. 7, 8.
 Uvalde Cir., at Batesville, Jan. 11, 12.
 Del Rio Sta., Jan. 15, 16.
 Carrizo and Asherton, at C., Jan. 18.
 Eagle Pass Sta., Jan. 21, 22.
 Rock Springs, at R. S., Jan. 25.
 Crystal City Sta., Jan. 28, 29.
 S. B. BEALL, P. E.

NEW MEXICO CONFERENCE
Albuquerque District—First Round.
 Logan and San Jon, Jan. 7, 8.
 Tucumcari, Jan. 14, 15.
 Carrizo, Jan. 21, 22.
 J. H. MESSER, P. E.

Clovis District—Second Round.
 Melrose, Jan. 7, 8.
 Centara, at Perry, Jan. 14, 15.
 Texico, Jan. 21, 22.
 District Institute, Portales, Jan. 27-29.
 Clovis, Feb. 4, 5.
 Blacktower, at Bethany, Feb. 11, 12.
 Boaz, at Macy, Feb. 18, 19.
 Elida, at Union, Feb. 25, 26.
 Portales, March 1.
 Causoy, March 4, 5.
 Knowles, at Lovington, March 18, 19.
 King, at Murphy's, March 25, 26.

Albuquerque District—Second Round.
 San Marcial, Jan. 28, 29.
 Magdalena, Feb. 4, 5.
 Albuquerque, Feb. 11, 12.
 Moriarty, Feb. 14, 15.
 Gallup, Feb. 18, 19.
 Vaughn, Feb. 25, 26.
 Star, March 1, 2.
 Bard, March 4, 5.
 Logan, March 7, 8.
 Tucumcari, March 11, 12.
 Carrizo, March 18, 19.
 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.

Hard Colds.
 People whose blood is pure are not nearly so likely to take hard colds as are others. Physiology goes into the reason. Hood's Sarsaparilla makes the blood pure, causing healthy action of the mucous membrane and giving strength and tone to all the organs and functions. The great medicine restores the system after a cold as no other does.

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Texas Leaguers and The Advocate

Since the organization of the first Epworth League in Texas the Texas Advocate has been our loyal friend and supporter. Like every other active department of the Church, without this live medium of communication and inspiration it would have been impossible to attain the present strength of our organization.

The Advocate should be in every Texas Methodist home and I feel sure that I can pledge to the publishers and the pastors in their canvass for thirty thousand subscribers for the Texas Advocate, the hearty co-operation and support of every League and Leaguer in Texas. The League Department of the Advocate so ably edited by Bro. Thomasson has made possible Epworth-by-the-Sea from which we are expecting such great things. Now let's help "build up the Advocate." If yours is a Methodist home see that the Advocate makes its weekly visit; if you have not yet started a home of your own begin with the Advocate. You can not be an intelligent Methodist, which is the sole object of your being in the League, without reading the Texas Christian Advocate. You can aid your pastor very greatly in this work, and it will help your League to do so. This assistance can be rendered by aiding your pastor in a thorough canvass of his charge for new subscribers.

A. K. RAGSDALE, State President.

San Antonio, Texas.

PERSONALS

Brother W. E. Brown, a good layman of Eldorado, Okla., was in to see us recently. He was in the city to take in the flying people last week.

Rev. C. E. Lindsey, of Red Oak, made us a pleasant visit this week. He was present at the meeting of the Board of Managers for the Tract Society.

We had a delightful visit from Bro. R. L. Davidson, his good wife and interesting little daughter, of Greenville. They gave a good account of the start made by their pastor, Rev. O. S. Thom-

M. S. Williams and Mrs. E. P. Lockart, of Roswell, N. M., were recently married by the pastor, Rev. P. T. Ramsey. They are both good members of our Church and fine workers. The Advocate extends congratulations.

Rev. W. B. Andrews, the new presiding elder of the Waco District, shone in upon the Advocate force this week. He has already put his hand on all departments of his work, and the year promises successful results.

Rev. H. D. Hotchkiss, of the Beaumont District, made the Advocate a brotherly call this week. He is now serving his fourth successful year on that district and no man is more faithful than he.

Rev. A. J. Weeks of San Antonio, Assistant Home Missionary Secretary, operate in Texas and New Mexico, was in the city recently and gave the Advocate a pleasant call. He is getting his work outlined and will soon have matters in shape for systematic work.

Rev. W. H. Crum has recently aided in a very successful revival meeting in Centerville charge. He is giving his time almost exclusively now to evangelistic work, and he is most successful in such services. His address, for the time being, is Lufkin.

Rev. Sam R. Hay, of St. Paul's Church, Houston, is moving off finely in his new charge. He has his hand successfully on all departments of the work and the coming year is replete with promise for that important Church.

Rev. W. F. Lloyd, D. D., now residing in Dublin, was in the city this week and made the Advocate a brotherly visit. He is not yet able to do regular work, so he is resting and recuperating, and he is making improvement. He is the same genial and whole-souled man of other days.

Rev. O. P. Kiker, of the Amarillo District, is wide-awake and full of zeal. He is taking hold of matters in that promising section of the Church and he is putting his impress on its enterprises. His Missionary Institute is now in full blast at Amarillo and his program is an exceptionall fine one.

Rev. W. R. Rosser, formerly of the North Texas Conference, but now a member of the Oklahoma Conference and stationed at Eldorado, was a

pleasant caller at this office the past week. He is doing well in his new field, but still feels kindly toward his old Texas associates.

Brother N. R. Tisdal, of Tyler, made the Advocate family a pleasant call the other day.

TO THE PREACHERS OF THE NORTHWEST TEXAS CONFERENCE.

Dear Brethren: Permit me to make an appeal to you in behalf of our Church extension work. It is evident that the aid given by your board will be in great demand for some years to come in this rapidly growing country. In order that the board may meet this demand it will be necessary to have a good supply of funds. If our people can be brought to see the value of this department of Church work, I am sure they will more willingly furnish money for this cause. May we not have the co-operation of every pastor? We appeal to you to do all you can to inform the people of the value of our work and secure full collections for Church extension.

There is another line of work I beg to emphasize; that is the district loan fund. Let each district raise a loan fund to be used in that district. By so doing we can soon reach the point that each district can almost take care of itself. Will not our well-to-do laymen make special donations to help raise such a fund for each district in our conference? I believe if this matter were properly explained to our people that we have many laymen who would gladly give to build up these loan funds. Now, as you will look to your board for help in building your churches, your board must look to you, pastors and laymen, to furnish the means. The demand is urgent, hence the need of liberal contributions. Let us make this, the first year of our conference, a great year for Church extension.

J. H. CHAMBLISS,
President Board of Church Extension,
Northwest Texas Conference.

A CALL FROM THE PACIFIC COAST.

As I have been in this delightful and prosperous country for sixteen months and have been a constant reader of the dear old Advocate I have not seen anything from Oregon. I am not accustomed to writing for public eyes to read, but feel it a duty I owe to our dear and beloved Methodism, so I will venture a few lines anyway, even though you brag on my grammar.

These are noble people out here; and many different denominations are represented, but no Southern Methodist Church in this part, which I cannot understand, though the country is very thickly settled. There is quite an emigration from the East, such as Kentucky, Missouri, Oklahoma and some from Texas, and among them are many Southern Methodists, and when they get here and take in the situation and find to their dismay no Southern Methodist Church some of them turn to other denominations, while many letters go the trunk route.

I have talked to some that said that they would go back into the Southern Methodist Church if they had a chance. Of course if they had aetaoshrdlu

Of course there are other good Churches besides our own, so is there plenty of good women besides my wife. I never said it, sir; never said my

wife was better than yours. Just said she suited me better, if you please! So with the dear Southern Methodists.

I am a firm believer in the foreign missionary cause, but not to the detriment of our home missions. No, not me. It don't look like good policy to run away off after the wild ducks when there are many crippled, tame ones at our own door that demand our attention. What was that you said? Did you say that the Southern Methodists had no business over there? How can you tell so far away and not acquainted with the now existing circumstances. One can't always tell how far a toad can hop until you give him a fair show; neither can one tell what our Church can do here on this grand Pacific coast until we have a fair trial. You may say we tried once over there and failed; so I have learned. Often the thing that is the easiest accomplished is the least appreciated. Suppose the first fifty men that gave their lives for grand old Texas that the rest had said no use to try; let the Mexicans have her, where would our beloved Texas been to-day, that so many of us love so well; or suppose that our beloved editor had said, after he had exchanged a few shots with the ants, that we can't do anything in Texas with prohibition? But no; he just loaded a bigger gun every time and put in a larger load and made it scatter a little farther and just stretched up a little higher and said, "On with the battle!" Did you ever hear him; well, that's him.

I don't pretend to say that we are or ever will be near the war-horse that Brother Rankin is, but if any one thinks that Southern Methodism would not grow and thrive here I beg to differ with him, for I am from Missouri, and have to be shown.

This Willamette Valley, it seems, that God has especially blessed it above most places, as old settlers, that have been here as long as fifty-six years, say they never saw a total failure in either crops—fruit or vegetables—and such as a cyclone or blizzard or a severe wind is not known, and an abundance of fine wood and water and the winters are not very cold. Grass stays green all winter long. Winter is the rainy season of the year. The summers are never extremely hot. No, sir, I am no real estate man, either. G. A. LAW,
Box 314, Dallas, Oregon.

IN MEMORIAM.

The account of Bro. Armstrong's departure touches me deeply. We were born the same year—he in July, I in December, 1836; entered the conference the same year, 1857, he in November, I in December; were forced to leave active work about the same time, and afflicted with the same trouble—paralysis of the lower limbs. He suffered much pain; I have suffered but little. Both of us have been somewhat voluminous writers, and both of us been long relegated by the younger set to the ranks of the conservatives, or old fogies. Each of us has received from our respective conferences and our conference brethren all due consideration and kindness. He was a pioneer and I lived a quiet life in the old civilization. He was aggressive and positive; I was the opposite. I never was a presiding elder and never wanted to be. He was a leader and on very hard districts, where he had much to undergo. He had great hardships; I never had any. God gave him rich experiences and great trials; I have known little of one and not much of the other.

Dear old brother in that world beyond, how many he won to the Lord will greet him! Thus they pass, one by one, and "I am to the margin come." May my brethren remember me when they pray, that my faith may fall not, and like Hopeful in Pilgrim's Progress, I may have no doubts or fears when I enter into the river's waves. GEO. G. SMITH.

PREACHERS' MISSIONARY INSTITUTE BOWIE AND DECATUR DISTRICTS.

The preachers of the Bowie and Decatur Districts held a joint Missionary Institute at Bowie, Texas, Jan. 3-5, 1911. The presiding elders, Revs. John E. Rouch and L. S. Barton, had arranged a program which was both comprehensive and definite, with twofold aim: Information and inspiration. To prepare the way for the fullest enjoyment of these three days of intellectual and spiritual feasting, the Pastor-host, Rev. O. T. [Name], had ample provision, and more, for the delightful entertainment of all who came. The good people of Bowie threw wide open their doors and were glad to respond to every call for the comfort of their guests. For these reasons alone, pleasant memories of these days will abide.

The program was replete with good things from the beginning. Every department of church activity and individual experience was fully discussed

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by named and volunteer speakers. The pastors of the districts had been given preference, in the selection of speakers, and, in the main, each was given a topic in some department where he had shown himself a specialist. Nearly every speaker "rang the bell" at once. If the truth needs proof, this Institute verifies the wisdom of using, in large measure, the pastors in discussing the problems of pastors. Of course, the specialist is indispensable and is always heard with profit and and plan by the men who encounter and must solve every problem is, perhaps, of more value to them. The main subjects of the program were: The Church Membership; The Church and Money; The Church and Missions; The Church and Spiritual Life. The wide range of thought, suggested by this comprehensive scheme, was fully outlined, and informed us, when, where, why and how to reach the church, to save the sinner, to circulate our literature, to promote family work, to collect the benevolences, to preach missions and also, to educate the church in missions and the spirit of giving, to have a missionary Sunday school, to arouse interest in the Laymen's movement, to hold revivals, to study the Bible devotionally, to make the communion service a means of grace, and to deepen the spiritual life.

Dr. C. M. Bishop gave a splendid address on "Jesus Teaching on Wealth." It was the reality of conditions made it impossible for him to remain through the entire session. Rev. L. M. Bryce preached to the edification of all, on "Woe is me if I Preach Not the Gospel." Rev. A. J. Weeks, Assistant Secretary of Home Missions was a visitor and delivered an inspiring address on the condition and tremendous needs of the great Southwest. Too numerous were the good things for us to mention at only one more. Dr. J. A. Rice, of Fort Worth, was reserved till the last, and to have heard him only would have repaid for the travel of many miles. He delivered his famous lecture, "The Circuit Rider," and his tribute to the heroic pioneers of Methodism (too often unnamed) was indeed eloquent and found. His address helps us to interpret the mighty mission and message of the humble servant of God.

Thus the Institute, whose purpose was to inform and to inspire, has accomplished its lofty aim. It is regretted that a few pastors from each district could not attend, but surely those who came are grateful to the leaders who arranged to hold this great meeting, and will strive more earnestly henceforth to be workmen of God who reedeth not to be ashamed.

C. C. YOUNG.

MORTUARY.

Mrs. Jane Martin, age 63 years, died at her home in San Angelo on Christmas day at 5:20 o'clock. Mrs. Martin had been in poor health for several months, but since the death of her son, Rev. Arthur R. Martin, which occurred some two months ago, she has been growing worse, being unable to bear the shock. She is survived by her husband, four sons, and one daughter. A. FRIEND.

CHURCH DEDICATION.

The Methodist Church at Dew, the newest country church in Central Texas, will be dedicated Sunday, Jan. 15th, by Rev. S. C. Littlepage. Dr. Horace Bishop preaching the dedicatory sermon.

Former pastors and presiding elders invited. ALLEN TOOKE.

WACO METHODISM.

Presiding Elder Andrews called the meeting to order. The plans for the new church on Hering Avenue are now complete and we are expecting to build a church in a day. Our presiding elder, assisted by H. L. Mungler and J. H. McCain have done some hard but very successful work. \$2500 had to be raised and it was done. Both trades have been closed and the work is moving. Our presiding elder does not get tired.

Lightower had a good day with fine congregations; two additions. Knickerbocker preached to two large congregations resulting in four additions. Very fine day.

The presiding elder spent Saturday and Sunday at West. Of course, he preached some great sermons, and held a delightful conference.

Fifth Street had a very fine day. There were two large congregations. There were five grown conversions received by baptism.

The presiding elder says the district is moving up splendidly. The country has the spirit that has taken the city. The whole line is moving.

ASHLEY CHAPPELL.

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